

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, FEBRUARY 17, 1838.

[NO. XXXVI.]

Poetry.

DAVID'S LAMENTATION OVER SAUL AND JONATHAN.

2 SAMUEL, I.

Thy beauty, Israel, is fled,
Sunk to the dead.
How are the valiant fall'n! the slain
Thy mountains stain.
O! let it not in Gath be known;
Nor in the streets of Ascalon!

Lest that sad story should excite
Their dire delight:
Lest in the torrent of our woe
Their pleasure flow:
Lest their triumphant daughters ring
Their cymbals, and curs'd Pæans sing.

You hills of Gilboa, never may
You offerings pay;
No morning dew, nor fruitful showers
Clothe you with flowers:
Saul and his arms, there made a spoil;
As if untouch'd with sacred oil.

The bow of noble Jonathan
Great battles won:
His arrows on the mighty fed,
With slaughter red.
Saul never raised his arm in vain;
His sword still glutted with the slain.

How lovely! O how pleasant! when
They liv'd with men!
Than eagles swifter; stronger far
Than lions are:
Whom love in life so strongly tied,
The stroke of death could not divide.

Sad Israel's daughters, weep for Saul;
Lament his fall:
Who fed you with the earth's increase,
And crown'd with peace:
With robes of Tyrian purple deck'd,
And gems which sparkling light reflect.

How are thy worthies by the sword
Of war devour'd!
O Jonathan, the better part
Of my torn heart!
The savage rocks have drunk thy blood:
My brother! O how kind! how good!

Thy love was great: O never more
To man man bore!
No woman, when most passionate,
Loved at that rate!
How are the mighty fall'n in fight!
They and their glory set in night!

George Sandys; born 1577, died 1643.

PUBLIC THANKSGIVING.*

PSALM CVII. 2.—Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy.

Prone as we are, my Brethren, to rest our confidence, in the day of trouble, upon our own "arm of flesh," and to cling to earthly dependencies in the periods of our tribulation, there is enough in this changeable and uncertain world—more than enough in the weakness and waywardness and capriciousness of man—to make us see the folly of trusting to the best promises of stability and succour which the things of time can offer. And often, distresses so deep will arrive, and calamities so sore come upon us, that we are ready to throw away the shield of earthly protection in which we had trusted, and go, in our feebleness and nakedness, to the mighty God whose strength alone is sufficient to support and preserve us.

"In my distress I cried unto the Lord," says the Psalmist; and what feeling can be more natural to the Christian, in his manifold and peculiar trials, than to go to the same everlasting refuge? And suppose, when earthly succour fails, and human strength proves but a "broken reed," and worldly dependencies have been shattered beneath us,—suppose that, when helpless and forlorn and in despair, some unforeseen event, through the Providence of God, has arisen to brighten our prospects, re-awaken our hopes, and bring security and peace;—what, under such circumstances, would be the natural feeling of the Christian, thus relieved and restored? What to his soul would be more congenial than a fervent response to the grateful spirit and thankful language of the Psalmist, when he congratulated himself upon a similar deliverance from overwhelming woes; "I will sing unto the Lord, as long as I live; I will sing praise to my God, while I have my being."

And if this be the constraining sentiment of individuals, when they discern, in some unforeseen and unhop'd-for mercy, the providential kindness of their God; can it be otherwise than the strong and overpowering feeling of communities also, when they, in seasons of distress and danger, have experienced the same merciful protection? Christians, upon these subjects, cannot surely feel less strongly or act less thankfully now, than the pious have done in every age of the world!

When Noah, after the waters of the flood had abated, emerged from the ark with the remnants of a world destroyed;—when, after being tossed to and fro for many months upon the universal waters, he was permitted once more to set his foot upon the recovered land; what was his first feeling, and his first act?—There were, it is true, not many to unite with him in his offering

* A Sermon preached in St. Peter's Church, Cobourg, on the morning of Tuesday, 6th Feb. 1838.

of praise, but they comprised every human being then in the world. All, therefore, joined in declaring their thankfulness to the God who had preserved them, by "building an altar unto the Lord, and offering burnt offerings on the altar."

On several occasions, we find Abraham testifying his sense of the loving-kindness of that God who called him out from his native country to be a wanderer in foreign lands, by building altars to his honour, and offering sacrifices thereupon. In the plain of Moreh, in the mountain at Bethel, at Mamre, at Beersheba, the pious patriarch paid this public testimony to the praise of Him who had been his guide and protector through all the manifold trials of his pilgrimage. Nor are we to suppose that these were private or secret offerings, in which all those around him did not participate;—on the contrary, it is easy to believe that he who gained the divine approbation for "commanding his children and his household to keep the way of the Lord, and to do justice and judgment," would cause the whole of that household to join with him in these thankful acknowledgments to the Father of mercies.

In the history of Jacob, we discover similar evidences of the same grateful and pious spirit. He, too, often erected these memorials in testimony of the divine protection which had been vouchsafed to him;—at that memorable era in his life, especially, when Esau laid aside his anger and received him with a brother's ardent welcome, Jacob forgot not the God through whom this almost unhop'd-for change had been wrought, but in the land of Shechem, whither he was then journeying, he "erected an altar, and called it El-Elohe-Israel."

In the latter days of Jacob, he and his progeny removed to the land of Egypt, and in that country they suffered many years of bondage and oppression. At length, after signs and wonders, "with a high hand and an outstretched arm," they were led forth from Egypt; and being pursued to the borders of the Red Sea, the waters miraculously opened a passage for them, and they safely reached the further shore. Pharaoh and his host, attempting to follow them by the same way, thus miraculously formed, perished in the sea. Then it was that Moses, and all the preserved of Israel, sang that memorable song of thanksgiving which is given in the fifteenth chapter of Exodus:—they had been signally delivered from their enemies, and with united voices, in "psalms and hymns and spiritual songs," they spent their day of public thanksgiving.

If we pass on to the time of David, we shall find that "the man after God's own heart" was not forgetful of the same solemn duty. Many were the vicissitudes, many the sorrows of David's life; but when he had safely passed through that trial—the sternest to a parent's heart—when the unnatural rebellion of his son Absalom was quelled; when he was safe again upon his throne, and peace was promised to his declining days, it is recorded that "David spake unto the Lord, a song" of thanksgiving, because that "the Lord had delivered him out of the hand of all his enemies."—In the course of this beautiful hymn, he says, "I have pursued mine enemies and destroyed them..... Thou hast delivered me from the strivings of my people..... It is God that avengeth me, and that bringeth down the people under me, that bringeth me forth from mine enemies; thou also hast lifted me up on high above them that rose up against me; thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O Lord,..... and I will sing praises unto thy Name."

I have repeated these words, my Brethren, from a conviction that they will find a response in your hearts to-day,—called upon, as we are, to offer unto God thankful praises in a spirit and in words to which those of Israel's grateful king would be strictly appropriate. Enough, I trust, has been said to shew that it is no novel duty which, on this occasion, we are called upon to pay; but that it has its examples in the word of God, sufficient to encourage us to its faithful performance,—yes, sufficient to shame and humble us, if we should neglect to offer the same thankful praises, when evidences of God's providential mercies must be so fresh in every memory, and ought to be so fresh in every heart. Here, indeed, the Psalmist's words, just repeated, come home to us with peculiar force, as expressing precisely the terms of gratitude which ought to actuate ourselves.

In a period of profound peace, with nothing more at least to interrupt its stillness than those occasional mutterings of discontent which, in this wicked world, are ever to be heard, even amidst the fullest enjoyment of heaven's blessings;—yes, within a few weeks after a grateful and religious people ought to have been loud in their thankful acknowledgments to God for the unmerited blessings of a bountiful harvest;—at such a time, did a few of those depraved individuals whom Almighty God, for our just chastisement, permits to be the bane of every country, plot the ruin of our happy institutions, and seek to place us under a polity and a domination to which both we and our fathers were strangers. In that privacy and secrecy which the wicked love, were those machinations contrived; and dark and dreadful, as you well know, were the plans of rapine and murder which, in those unholy consultations, were resolved upon. Suddenly, an armed company, headed by an atrocious leader, and ready, as it would appear, for every deed of cruelty, advance to perpetrate their unhallowed schemes. Under cover of midnight darkness, they advance within a few miles of the capital city, resolved upon the expulsion or destruction of its inhabitants, upon rifting and burning their abodes, and plundering all of public or of private wealth that it contained. There—these deeds of wanton cruelty perpetrated—they designed to unfurl a lawless and polluted standard round which the disaffected, the plunderers, and the unprincipled from every quarter might

rally; expecting thus to ensure success—only a present success—to their unhallowed devices. On the other hand, not a note of preparation is heard: no suspicion is felt that there existed within the bounds of a country which ought to be happy and peaceful, the materials for so cruel and audacious a conspiracy: all, to the very moment of the intended execution of these murderous plans, is security and quiet! But "God careth for us:"—He baffled the machinations of the wicked, and brought their devices to nought. When just about to execute their fell design, a leader, hardy and desperate, meets, by an uncommon event, his death: an accident, such as rarely occurs in the whole course of God's mysterious dealings, deprives them of their boldest guide in this career of infamy and cruelty. On a sudden, then, all are panic struck: as upon the hosts of the Syrians encamped before Samaria, "the fear of the Lord fell upon them:" trembling was in their steps, dejection in their countenances, alarm in their hearts,—and they withdrew. They withdrew, no more to renew an attempt thus wonderfully frustrated by the merciful interposition of a gracious God. And then it was that, startled and awakened to a full sense of the danger, the loyal and the brave flew to arms: and, as if to prove that, in minutest instances, God was our helper, the wintry sun shone mildly, the wild winds were hushed, and the angry waters calm; and at a period when snows and ice usually impede the navigation, the waters of our wide lake were traversed in safety,—succours, in more than abundance, conveyed,—every enemy dispersed—rebellion crushed in its bud—and the internal quiet of our land restored!

On subsequent events I do not desire to dwell; because, many thanks to our God, we have reason to hope that the confusion of the times is over, and that no alarm for the future need reasonably be entertained. We seem to be "delivered from the hand of every enemy;" and surely they "whom the Lord hath redeemed" will not be forgetful of him. Especially, when in all these events,—from the commencement to what we may happily regard as the close,—we cannot fail to discern a succession of providences. We are told in sacred history, that "the stars in their courses fought against Sisera:"—we can take up the spirit of that beautiful declaration, and most truly say that the season itself, the very elements,—in so propitiously aiding and seconding, as it were, the cause of order and the laws during the recent commotion,—"fought against" those who sought to disturb and overturn them. And who is he, my Brethren, that "gathereth the winds in his fists," and "hath measured the waters in the hollow of his hand?" Who is it that hath "gendered the ice and the hoary frost of heaven?"—Surely, if that Omnipotent God who controls both "cold and heat, and summer and winter;" who, in the emphatic terms of Scripture, is the "father of the rain and the dew;"—if He, during the late troubles, so directed the course of the natural world as most essentially to promote the success of our cause, can we deny, or be cold and careless in offering, the tribute of grateful praise which we owe Him?

But we have, in other important particulars, witnessed the interposition of his kind Providence, and his shielding arm. Few, very few, during the late contest, have perished: the loss of human life, on the side at least of order and authority, has been wonderfully—we may almost say, miraculously—small. It is true there are some mournful casualties to be deplored,—casualties, distressing in themselves, which have wrung the voice of lamentation from the widow and the orphan, and thrown a cloud of sadness over many a domestic circle. Apart from the individual lessons which, in these melancholy events, arise to those most nearly concerned,—who, we feel assured, in the bereavements they have sustained, discern the corrections of a Father who loves and pities even while he smites them;—we, my Brethren, see enough even in the partial miseries of such events to induce an earnest effort to prevent, and an assiduous prayer to God that he would avert from us, the repetition of such calamities. We require to be assured that it is something more than the personal privation, fatigue and hardship which, in such cases, we are called upon to endure; more than those general effects of disorder, stagnation of business and pecuniary loss;—we must witness also the sternest and severest calamity of all, in the death of those whom the community prizes as well as individuals love, to feel the strongest motive for exerting every energy, and being instant in every prayer, to preserve the peace and quiet of our land.

All troubles and calamities, of whatsoever nature,—I need hardly remind you—are evidences of our heavenly Father's displeasure: they are a proof that He has been offended by our sins, our carelessness, our negligence; and that correction from his hand is necessary to ensure the humbling of our hearts and the improvement of our lives. When, therefore, the day of this chastisement is past; when the storms of heavenly anger hath gone by, and left but faint and distant murmurings of the tempest from which we have escaped;—it is right and dutiful to assemble together, as we have done to-day, and "pay our vows" of gratitude in the courts of his holy house.

But, brethren, we must not mock our heavenly Father with the mere semblance of thankfulness,—with professions only of our grateful praise. It is not enough to call upon him with the voice of thanksgiving, or merely to tell with our lips the honour and might and mercifulness which surround his holy throne. In this Christian offering our hearts must have a share; in this tribute of praise the spirit, the soul must partake. And if to the eloquent utterings of thankfulness the warm feelings of the heart be allied,—let their intensity, their reality be shown in the conversation and in the life. O do not, then, mock the Almighty Disposer of events with professions of thankfulness which are followed by no change in your hearts and no improvement in your

lives. If you hope for future exemption from the calamities from which we have so recently escaped; if you look for the continued favour and mercy of God, strive and pray to avoid those transgressions which provoke his righteous anger.

In endeavouring to avoid, and provide against the disorders with which we have lately been afflicted, it becomes us to look to their causes, and to striketh the root of these disorganizing attempts. We may appeal—as well we may—to the might and majesty of our laws; we may refer to the excellence of our political and religious institutions, unrivalled in the world; and we may point to all these as the safeguard of property and life, and the guarantee of order and quiet in the land;—yet I need hardly assure you that the best of laws, and the most perfect of institutions, yes, and the utmost rigour in putting them into execution, will never alone secure the peace and stability of any country. There must, amongst the subjects of these laws and of this government, be sedulously cultivated that *moral and religious restraint and discipline*, which, by producing the *temper of obedience*, affords the best, nay, the only security for the maintenance of authority and the preservation of order and law. A religious people,—a nation of *real Christians*,—will always be found obedient to their country's laws and rulers, because such an obedience is inculcated amongst the plainest precepts of the holy religion by which they are influenced. Our care and exertion, therefore, ought to be to plant and diffuse, as widely as possible, those Christian principles which afford a security so certain for the maintenance of social order and of public quiet. And let those of you, my Brethren, who are in the habit of standing forth in defence of our government and laws, and who are so sincere and earnest in the endeavour to ensure to them respect and obedience, be equally forward and prominent in setting that Christian example, which if the great bulk of the community should follow, we need have little apprehension that "dignities will be evil spoken of," or that "principalities and powers" will be trampled under foot. But if the influential and the prominent in the land should be found negligent of these religious duties, or should unhappily afford an example of their violation, we cannot hope for any general moral or social improvement:—on the contrary, that baneful example will be found to be fearfully contagious; and the loosened restraints of moral and religious principle must inevitably lead to the social disorganization which we all so much deplore.

But independent, my Brethren, of the influence of our own individual examples in the cause of truth and good order, it is our duty—yes, and our interest—in order to the diffusion of that influence, to forward, as far as we are able, the spread of Christian principles around us. It becomes us, especially, to think of those who are out of the reach of the religious advantages which it is our own privilege to possess,—who hear not the regular proclamation of those good-tidings by which ourselves are cheered, nor the reiterated declaration of those solemn duties by which we all are bound. The diffusion far and wide of the principles of our saving faith is, in reality, the diffusion of the means of fostering, on the surest grounds, loyalty to the Sovereign and attachment to the laws. Neglect this, and all security for the maintenance of either of them is gone. It is a circumstance for heart-felt regret that means are not provided,—or rather that they are not employed,—for disseminating in every part of the land we live in the sound and converting principles of our holy faith; but until something towards this inestimable object can be more extensively and permanently done, let us strive to do our part towards at least their partial diffusion. The system of employing *ITINERANT MISSIONARIES*, to convey to remotest parts the solid and saving truths of our religion, is one from which the most admirable effects have flowed; and, as a support of the line of argument I have been employing, I entreat your earnest co-operation, as opportunity may be offered, in providing the means of sending forth these heralds and ambassadors of a crucified Saviour. Nor can I omit a recommendation earnestly to labour to counteract the influence of those pestilent, seditious and demoralizing publications, which have long been carefully diffused amongst our population, by aiding also in the means of providing a more suitable and improving character of reading to our community. We have a Society here established—that for *PROMOTING CHRISTIAN KNOWLEDGE*—which, if duly supported, would go far in its influences towards the correction of that unhappy taste, and present to the literary appetite or curiosity a more legitimate and wholesome means of its gratification.

In short, if we would—as Christians ought, and as they are expected to do—testify a real and heart-felt thankfulness to God for all his recent mercies, we shall best shew it by zealously adopting the best, I may say the only means, of maintaining the honour due unto his Name. We shall best prove the sincerity of the gratitude we profess to feel to-day, by acting, with earnest zeal and without delay, upon one petition in that prayer with which we are all so familiar:—**THY KINGDOM COME: THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.**

THE ESTABLISHED CHURCH.

THE ESTABLISHMENT ADVERSE TO SOCINIANISM.

It is often said, that as a sect we are dwindling away from the public observation, which is not true. We make progress in our own country, though it is but slow, because we have to contend against a host of prejudices, and the enormous influence of a wealthy and corrupt Establishment. But in the east the cause is advancing; and in the United States, where there are no obstructions to the progress of knowledge and truth, the spread of liberal doctrines has exceeded our most sanguine expectations.—(Sermon by Mr. Charles Berry, a Socinian teacher, at Leicester. Brit. Mag. Feb. 1833.)

TESTIMONY OF A PRESBYTERIAN.

He had been asked if he was friendly to the Established Church? His reply was, that he was friendly to all scriptural reform in any Church, but that he was always friendly to the Established Church in Ireland. In God's name let it reform itself, when reform is needed, but let not others spoliolate, and then call that reform! He had learned to love the Church of Ireland

at a very early period of his life. When a boy he had frequently to pass over a wild barren heath; but there stood there a beautiful hawthorn bush, which appeared to have been the growth of centuries. In the spring it put forth its green leaves, and was covered with beautiful white blossoms. In the summer it was loaded with its red berries. Its branches afforded shelter for the birds of the air. A green seat was placed beneath it, where he frequently sat with his book, conning over the classic lessons of Greece and Rome. In the summer it afforded him a pleasant shade; in the winter it defended him from the pelting storm.—but there came a sharp-set Radical and cut it down. Then as he passed over the heath in the sultry sun there was no shelter; as he encountered the pelting of the winter storm there was no protection. From that period he had always been friendly to the Church of Ireland. That Church stood before him as a refuge from the cold and from the heat; and as soon should he have consented to have his favourite hawthorn cut down, as consent to have the Church of Ireland destroyed.—(Dr. Cooke's Speech, 13th May, 1835.)

THE PURITANS, NO DISSENTERS.

It is amusing to hear modern dissenters glory in their being the descendants of the Puritans. In no instance, however, do they copy their example. The early Puritans conformed to the liturgy, a few things excepted; they contended for an established church; most of them remained in the Church until the day of their death; and in their printed works they frequently allude to the formularies of the Church. At the restoration, the non-conformists occupied nearly the same position, and would have been satisfied with a few alterations. Modern dissenters differ as widely from the early Puritans and the non-conformists of 1662, as they do from the Established Church. By the Puritans they would be deemed schismatics for gathering separate Churches. Modern dissenters denounce establishments as unscriptural; but the puritans and non-conformists contended that they were necessary. In 1662, a few alterations would have satisfied the ejected ministers; but no alterations would satisfy dissenters. The former would have retained a moderate Episcopacy; by the latter, it is viewed as an offset of Popery. Were the puritans and non-conformists to revisit the earth, they would denounce dissent as the engine of Satan. It is an absurdity for modern dissenters to claim any relationship with the puritans, whose principles were diametrically opposite to their own.—(Lathbury's History of the English Episcopacy.)

RELIGIOUS DISSENTERS FRIENDS OF AN ESTABLISHMENT.

If it be lawful to institute Christianity, it is lawful to perpetuate it. Because there is a decayed beam in the roof, is it necessary to pull the barn down when it can be removed, and a sound one substituted? It is much better to heal, if possible, a diseased limb, than at once to amputate; and I call upon the advocates for Church annihilation to point out an equal substitute for it. With anything less than its utter destruction I am fully persuaded that neither popery, nor infidelity will be satisfied, and I implore my brethren to keep an equal distance from them both: they stand not in need of their assistance to advance and carry their claims. The people of God have but one common interest; many a holy devoted minister in the establishment is labouring to promote the glory of God in the salvation of souls; and it is but solemn mockery to bless God for their success, and to pray for its increase, while their hands are stretched out to unroof the building that covers them. If the Church be a field, the tares are not to be rooted up to the destruction of the wheat. Where there is one faithful holy minister of the establishment, I would to God there were a hundred. Churchmen and dissenters, we should all find enough to do. Because my fellow-shopman gets more custom at his counter than I do at mine, that's no reason that I should quarrel with him; so that the master gets the profits. * * * *

There are thousands and tens of thousands of holy devoted people in the establishment, and who there received their first impressions; many of whom would be deprived of those means if the Churches of the establishment were swept away; and I again repeat that to sweep them away is the great object to be obtained by the combined operations of infidelity and popery."—(Letter of D. Warr, dissenting minister of St. Leonard's near Hastings.)

We cannot, Sir, be silent spectators of the haughty and ambitious proceedings of the dissenters generally, seeing, as we do, the Papists, the Deists, the Unitarians, and, we regret to add, many who call themselves protestant Dissenters, all join in one common league against what they call one common enemy, and by which, by their conduct, they appear to mean the Established Church. We cannot but express the alarm we feel, and, as Christians, enter our solemn protest against their presumptuous proceedings.

We beg to assure your Majesty we dare not join with infidels, and those who deny the divinity of Christ, nor with those who acknowledge a foreign supremacy—no, nor with those who treat with contumely the doctrines of the Church of England, the leading articles of which we view to be in accordance with the Scriptures, which are the foundation of the Protestant Faith.—(Petition to the King from the Protestant Dissenters of Jireh Chapel, at Lewis, 1835.)

I am grieved to know that some of you have been lately told by a popular minister, from a pulpit in this parish, that it is your duty to resist the payment of this rate, notwithstanding the defect in opposing the grant: such declaration, with others, equally opposed both to scripture and every principle of good government, made me exclaim with some degree of horror, 'If this is dissent, I am no dissenter!' Though I am, for the time being, your pastor and teacher, in all spiritual things, I claim no right, nor would I make the least attempt, to impose upon you any system of politics not in accordance with your own convictions: I nevertheless feel it an incumbent duty, from the relation in which I stand to you, to point out the error to which you are now exposed, and to beg that you will listen to me, and weigh the force of my arguments on this subject, with the same dispassionate and respectful attention as you have heretofore paid to me

on other points. Allow me, then, dear Brethren, to call your candid attention, in the first place, to the apostle's declaration on this point, Rom. xiii. 1, 2.—'Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.'—(Rev. Mr. Pickering, a Dissenting Minister. Standard, 26th Nov. 1836.)

A WESLEYAN'S TESTIMONY.

Mr. Wesley was a man of profound sagacity, of inflexible uprightness, and of deep piety; and hence his regard for the Church of England is not to be considered as a mere sentiment, the result of prejudice and early habit, of which no rational account can be given. He saw that it had already been an incalculable blessing to the nation, and was still capable of benefiting it to an immensely greater extent. For nearly three hundred years it has been an impregnable barrier against Popery, which, next to heathenism and infidelity, is unquestionably the bitterest curse that ever afflicted mankind. The Church of England is a standing testimony in the land, in favour of apostolic Christianity—in opposition to every species of vice and error; and its literature is the richest that any section of the Church of Christ ever produced. Who that has in him the heart of an Englishman and a Christian, can forbear to venerate a Church which has nurtured such master-minds as those of Jewell, and Jackson, and Barrow, and Farindon, and Hammond, and Walton, and Pearson, and Cudworth, and Stillingfleet, and Bull, and Waterland,—to say nothing of men of more modern times? To this list may be also added the more distinguished of the puritan and non-conformist divines; for these men, also, were trained in an Establishment. Nor did the ejected ministers in general leave their several cures because they objected to a union between the Church and the State; but because they could not comply with the terms of communion which were imposed at the Restoration. Richard Baxter defended tithes, and other peculiarities of an Establishment, as earnestly as the most rigid Episcopalian. The great body of the ejected ministers, in the reign of Charles I., scarcely differed more widely from the Episcopal Church, than many of the violent adversaries of all religious Establishments, in the present day, differ from that venerable band of confessors. Where is the dissenting minister, or the methodist preacher, if he be a man of any reading, the shelves of whose library do not declare his deep obligation to the Protestant Establishment? And it is because she is an establishment, that she has been able to cultivate learning, both theological and classical upon a scale so splendid and extensive, and so immensely honourable and advantageous to the country. It is one of the peculiar excellencies of the theology of the English Church, that it reflects all that is orthodox in principle, and devout in sentiment, in the writings of the fathers, without their passion for allegory, and their defective mode of explaining scripture. But what words can describe the full value of her incomparable Liturgy?—so admirably adapted to express 'the sighings of a contrite heart, and the desires of such as are sorrowful;' and the joyous emotions of those who experimentally know that 'he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel.' Let every thing that is practicable be done to adapt the Church more perfectly to the present state and wants of society; and above all, the spirit of primitive piety and zeal be diffused among her functionaries, in every district of the land; but 'destroy her not, for a blessing is in her.' Let the 'voluntary principle' be carried as far as it possibly can, in the advancement of Christian instruction; yet, after all, the country cannot do without the Establishment, either in resisting Popery, Socinianism, and Infidelity,—or in the maintenance of true religion and public virtue.—(Jackson, 'the Church and the Methodists'.)

TUE CHURCH.

COBOURG, SATURDAY, FEBRUARY 17, 1838.

The accusation is often made that Church Establishments are advocated only by those who benefit directly by the advantages which they offer. Were this the whole truth, we know not why it should diminish the strength or soundness of the arguments advanced in their favour, if those arguments be not illogical in themselves, if the position they are employed to sustain possess the sanction of Scripture and antiquity, and if centuries of trial have tested their practical expediency. If the imputation of interested motives should be allowed to invalidate the testimony of the defenders of any public cause, then the attachment which is felt, for example, by the subjects of monarchy, limited especially by the provisions of our unrivalled constitution, and all the reasons which are so zealously advanced as the ground of this attachment, are not to be admitted as evidence of the worth and excellence of the government which we prefer and praise.

But from several testimonies given in a preceding column, and from a mass of others which it would be as easy as it must be superfluous to advance, it very clearly appears that the approbation of at least the established Church of England, and the testimony borne to the efficiency of its workings, is by no means confined to the individuals whom that establishment more immediately comprises. Sincerely religious people of every Protestant denomination in England—at least a very large proportion of them—regard the Established Church as, under heaven, the best and perhaps the only safeguard of pure Christianity in the realm; and religious people there of every name well know that were that church done away, there would be a tenfold facility given to the pernicious and destructive influences of false religion and infidelity. If natural deduction and the simplest ratiocination fail to produce, on this point, all the conviction that is necessary, we are by no means without testimonies à fortiori to shew that neither are our reasonings fallacious nor our fears visionary. We quote the words of an able and well-informed periodical, "The Church of England Gazette," to prove how far the anticipated subversion of our Ecclesiastical Establishment should awaken even the apprehensions of the conscientious and orthodox Dissenter:—

The Church of England, our enemies being judges, contains all the life-giving doctrines of the Gospel, and let the Church be destroyed, and the doctrines will immediately follow. If we want any proof of this, an abundance is at hand. Look at the 'reformed churches,' so called, of Germany, which once held the doctrines of the Reformation, are they not swamped with the Neological infidelity? Look at the Geneva church, formed by the great Calvin, and what else do you find but the Socinian blasphemy? Look at the old non-conformist meeting-houses of England, and you find almost all of them now used for the propagation of the same Socinian infidelity. And look again at the connexion of the late Countess of Huntingdon, raised by the almost Herculean labours of the zealous Whitefield, and you find it breaking up, and its congregations one by one settling down into stiff cold independency: so much so, that were that devoted lady now to rise and witness the result of her unparalleled disinterestedness, she would be distracted. All these instances prove to demonstration the absolute necessity of the Church—the fabric—to preserve the treasures,—the doctrines, the sacraments, the preaching of Christ; and the impolicy, not to say the wickedness of man's putting asunder what God hath joined together. Some time ago the Socinians and other infidels attacked the evidences of Christianity and the doctrines of the Church, but they were triumphantly vanquished by the divines of the Church of England; now Satan has changed his policy, and his emissaries are attacking the fabric of the Church, well aware that if they can but manage to destroy the walls, the treasure within will be an easy prey. We therefore stand firm in defence of the Church, because while the building is preserved entire, the treasure within will remain in perfect safety.

Against these evidences of the sad degeneracy of Christianity consequent upon the non-existence of an Established Church, no instance can be advanced in which the religious condition of a whole nation has prospered without it. We shall find those portions of the world which have not the benefit of an Established Church, either overrun with the noxious tares of a multifarious heterodoxy, or presenting a vast extent of spiritual waste, wild and untilled.

We contend,—and ever shall contend, unless principles and opinions which, upon this point, have grown with our growth and strengthened with our strength, are likely to undergo a change,—that for the moral and spiritual, yes and the political advancement of any Christian country, an Established Church is an essential and ought to be an integral appendage. Religious truth and influence cannot be diffused without it,—so diffused as to penetrate through every vein and artery of the body politic;—nor will the subjects of any government, without the universal diffusion of the principles of true religion, be likely to possess the temper and spirit best calculated to ensure obedience to "the powers that be." Fleets and armies may defend from foreign aggression; but for internal quiet, for social peace, and national unity, the best, and it will be found the only guarantee, is that universal prevalence of the Christian system and of Christian influences which an Established Church can alone ensure.

If this then be a system which the British Constitution requires for its perfection, in the mother country, why is it to be curtailed of the same fair attribute in any of her dependencies? If to the influence of her Church is to be ascribed the high moral standing of this Queen of Empires,—the unsullied honour of her merchants, and the odour of holiness which is wafted over her naval and military armaments, which breathes through all her institutions of benevolence, and which is not denied even to the receptacles of misery and crime;—if for her moral greatness and glory she is so obviously indebted to her Established religion, why, in those dependencies which possess the transcript of her civil polity, should the impress be wanting of her religious organization? And where, in ages to come, without the safeguard of a Christian Church,—where will be our best pledge of national virtue and prosperity? where our security for all that can make a people great and happy?

So thought and argued one of the best kings which ever sat upon England's throne, the pious and patriotic George the Third! By the memorable act of the 31st of his reign, he clearly meant to convey to this portion of his dominions the Constitution of Great Britain in all its integrity,—certainly not despoiled of that which gives it all its moral efficacy. It will rest perhaps with the present generation of the legislators of our country either to leave us in possession of this highest boon which to any country can be given, or, by division and subdivision of the rightful property of the Established Church, present to the world the anomaly, with all its disastrous consequences to future generations, of a monarchy in our civil form of government, and a republic in its religious constitution.

We regret to observe by the journals of the metropolis that some exception was lately presented in that city to the general religious observance of the Day of Thanksgiving so properly appointed in commemoration of our recent deliverance. From some accident we presume, we have not for several weeks received the Toronto "Palladium," and consequently have not seen the letter which has been put forth by Mr. Roaf, the Independent Minister of that city, in justification of his denial to participate in the spiritual exercises of the day; and all the knowledge we have of it is gathered from the remarks in other papers which it seems to have called forth. From the specimens of the style and tenor of that letter which those remarks afford, we hardly know to what sensation most readily to yield,—to indignation at the deliberate contempt of authority which that letter evinces,—to compassion for the excessive folly, the almost ravings of insanity, which that attempted justification contains,—or to grief that either ignorance or wilful neglect of Scripture precedent and precept should attach so palpably to any person who attempts to teach Christian truth!

In the Old Testament precedents are numerous enough for any body's conviction; and if the writers of the New are silent as to precedents upon this subject, they are not as to principles. Our Saviour's command to "render unto Cæsar the things that are Cæsar's," and St. Paul's injunction "let every soul be subject to the higher powers," when taken into connection with examples afforded in the old dispensation, leave us no other inference than that to reject the counsels and commands of rulers in such cases is to "resist the ordinance of God."

It may possibly be the case that there are still some in our metropolis who cannot, from their hearts, join in the celebration of

this deliverance; and it may be that in a tender regard for the consciences of such persons, the present justification of disobedience to constituted authority has been promulgated. If it be so, we can only console ourselves by saying that to the sin of disaffection there has not, in this instance, been added the crime of hypocrisy.

We ought before this to have acknowledged the receipt of "The Rector's Christmas Offering," a sermon from the graceful pen of the Right Rev. Bishop Doane, addressed to his parishioners of St. Mary's, Burlington. From a discourse abounding with touching and beautiful passages,—which is altogether, indeed, a flow of rich and fervid eloquence,—it is difficult to select; but perhaps the following extracts will convey an idea tolerably correct of the style and spirit of the whole:—

My christian brethren, we celebrate to-day the coming in the flesh of him who was so despised and rejected of men. We hail him as the new-born heavenly babe. We see the glory that shines round about their favoured heads to whom his birth was first made known. We hear the anthem of the heavenly host, "glory to God in the highest, and on earth peace, good-will towards men." It is a joyous and exulting festival. It is the year's high jubilee. At its approach, a smile is lighted upon nature's sternest aspect, and the snows and storms of winter put on the verdant livery of spring. We catch the inspiration of the season. Our hearts dilate with an unwonted rapture. We feel that it is good for us to be here.

While then the music of the festival still swells upon our ears while yet the festal boughs lie green upon our altars, and the full tide of joy and gladness is careering through our hearts, let us, admonished by this solemn scripture, take good heed that not in us the mournful record be fulfilled, "he came unto his own and his own received him not."

And when, regardless of that solemn institution of the rite of baptism as the way of entrance into his Church, which was the last act of the Saviour upon earth, we neglect its reception ourselves, or neglect to bring our children to its reception,—when, unpersuaded by those speaking emblems of his broken body and his blood poured out, which in the holy Supper shew forth his death continually until he come, we turn away from the celestial feast, and separate ourselves from our brethren, who come to feed upon the banquet of that most heavenly food, surely then we write against ourselves that sentence which the Evangelist records against the unkind, the ungenerous, the ungrateful Jews, "he came unto his own and his own received him not."

It appears that this admirable sermon was originally preached to the congregation of Trinity Church, Boston, when on the eve of translation to the higher office in the Church which the author now holds. We extract the following beautiful allusion to his approaching separation from this beloved flock:—

Since the time is not far distant, when I may be no more seen amongst you, it seemed to me that fitter occasion than this rejoicing festival I could not find to say to you, Farewell! For trust me, my beloved brethren, though I hope not all untaught, in that meek wisdom of the Gospel, which bids us lay down our all at the foot of the bleeding cross, and take it again only as the Lord, who suffered there, in his omniscience, may see fit to us—trust me, I need the inspiration of this season, the precious joys and the exulting hopes of this delightful hour, to sustain me while I speak that sad and parting word. High as the notes of joy have swelled to heaven, upon the tide of melody, some dirge-like tones have, to my ear, seemed mingled with them. Precious and glorious as the promises are, and the encouragement and the rewards which breathe and burn in the appropriate service of the day, my heart, I must confess it has sometimes lingered, to hold sad communion with the absent and the dead. Fresh, fair, and verdant as the garlands are, which breathe their wood-land fragrance round us, there seems some blending, to my eye, of the funereal cypress. I am about to terminate five years, not of my life only, but of official duties, the most sacred and responsible. Ties are to be severed, which have held me to as much of confidence, respect, and happiness, as this poor world permits us to expect. A field of labour is to be left, which, if it has not prospered as it should beneath my hands, has had my heart devoted to it, and, with the blessing of the Holiest on my unskillful tillage, has borne some fruit, I fondly hope, for immortality. I am no more to take our children, and with the sacred Cross, sign them the soldiers of the Lord. I am no more to speak to you, in weakness, and fear, and much trembling, the words of the Gospel of salvation. I am no more to break for you that blessed bread which nourisheth to everlasting life. I look around me, and among the old familiar faces, there are friends as dear and true as ever were given to man. Here health and peace have been my almost uninterrupted lot. Here was that fountain opened at my heart, and in my heart, which has refreshed my soul with comforts, pure and precious as this lower world can ever yield. Here were my children born, and, in this sacred temple, made inheritors of heaven. Most surely, he were more or less than man, who, in the midst of scenes like these, such recollections, such associations, could any without a bleeding heart, Farewell!

The following eloquent appeal to cling to the cross and adhere to the Church, must conclude our extracts:—

Cling then, beloved, unseparated, by outward influences, undimmed by outward opposition, cling to the Cross of Christ. "I, when I am lifted up from the earth," said the divine and spotless sufferer, "will draw all men unto me." Drawn by his bleeding love, go with him to the death. So living to him, so dying with him, you shall rise and reign with him in glory.

And, with an only secondary love, cling to the Church of Christ. It is not man's appointment, but the Lord's. It is the ark of our salvation. Whoever separates from it, goes to sea upon a raft.—He may, by the divine protection, reach the haven, but he departs from the appointment of the Captain of his salvation. He incurs the fearful risk of them who, when the wind rises, and the storm descends, and the waves rage, are not in the ship with Christ.

And cling, my brethren, to the Cross, cling to the Church, with an unflinching, with an uncompromising hold. Reject not the one, because you cannot comprehend its whole mysteries. Cast not yourselves from the other, because you do not regard as strictly essential all its requisitions. Take both on God's authority. Take them as they have come down by his protection, age after age, unsullied and unimpaired. Take them as together, without authority in man to separate them, God's way of saving sinners. Keep them ever in your eye, and in your heart. Hold to them, undeviating and undoubting, through life. And seeking in all holiness and patience your salvation by grace through faith from the one, and in the other, commend them to your children and your children's children, their hope and joy as they have been yours—their present solace, and through Christ their heritage for ever.

THE SABBATH.—BY C. NEALE, M. S.

It is the day of rest, the Sabbath of our God. There is silence, and a pleasant calm in the fields and lanes. The plough lies idle in the furrow: the waggon creaks not along the road: the barn is shut; for the ploughmen, the waggoner, and the thresher

lay by, for a time, their work: the cattle, too, cease from their labours, and graze quietly in the green fields. Let us praise God for his day of rest, for his holy Sabbath. Labour is the curse of sin: (Gen. iii. 19) to-day the curse ceases awhile, and we enter into rest. "Let us praise our God, for he is good; for his mercy endureth for ever."

There is one house open to-day; it is the house of God. There is one sound over all the fields and lanes; on the hills, and in the valley; the bells from the village Church. Thither the labourers are hastening with their wives and children, in their Sunday clothes, and with cheerful faces. Still, as they go, the bell invites them; and the white spire glitters in the sunshine.—Happy labourers, and happy children! this day the Lord allows you whole, that you may hear his word, and sing his praises; and your bodies may rest from the labours of this world, and your souls be refreshed with good tidings, from another. "Let us praise our God, for he is good; for his mercy endureth for ever."

This day, ere the sun was risen, our Saviour left the Sepulchre, where he had lain for us. Let us think of his love: let us sing his praises. The disciples, and the women wept that their Lord was taken from them, that the grave had shut him in, that they should see him no more. But the grave could not hold him. An angel hath rolled away the stone, and the Lord is risen indeed. This day he comforted Mary as she wept; sent a message of love to repeating Peter; made the hearts of the two disciples at Emmaus burn within them; and said unto the eleven that were gathered together, "Peace be unto you." This day then, let us, like them, be glad; let us talk of his love; "let us praise him, for he is good; for his mercy endureth for ever."

But a few hours, and this day must end: the house of God will be shut, and the voice of praise there will be hushed. Tomorrow the labourer must return to his labours, and the cattle to their work. But, ere long, an everlasting Sabbath shall rise—ere long, the redeemed from the earth shall meet in God's own house above; and from angels and archangels, from the living creatures before the throne, from the seraphim with their six wings, from the harpers harping with their harps, from the great company which no man can number, shall one eternal song arise

"To him that loved us!"

Then shall we know, indeed, that he is good; that his mercy endureth for ever."

For the Church.

A Subscriber, and sincere friend to "The Church," in soliciting in it a place for Miss Fenwick's card, would express a hope and earnest desire, that it may not escape the serious attention of those parents who hold religious example and instruction, as necessary to the happiness of their children. At Miss Fenwick's school, it is but justice to add, that the most maternal care, and affectionate attention is paid by Mrs. Fenwick to the health and comfort of the pupils, and we feel confident that if the character of these Ladies were fully known, they would shortly be solicited to exceed the limited number to which they wish to confine themselves.

MISS FENWICK'S ACADEMY FOR YOUNG LADIES, ST. JAMES STREET, MONTREAL.

TERMS.

	Per Annum.
Board,	£25 0 0
Education—including Instruction in the English Language, History, Chronology, Geography, Astronomy and the Use of the Globes,	6 0 0
Writing and Arithmetic,	2 0 0
BY APPROVED MASTERS, WHO ATTEND THREE TIMES A WEEK.	
French,	4 0 0
Drawing,	6 0 0
Music,	12 0 0

The Boarders to furnish bed and bedding, towels, knife and fork, table and tea spoon.

A Quarter's notice is required previous to a Young Lady's leaving the Academy.

REFERENCES.

- The Lord Bishop of Montreal,
- The Rev. Mr. BURRAGE, - - Quebec.
- The Hon. JOHN STEWART, - - Quebec.
- T. A. STAYNER, Esq., - - Quebec.
- The Rev. Mr. BETHUNE, - - Montreal.
- Mrs. SUTHERLAND, - - Montreal.
- The Hon. P. VANCOUVER, - - Cornwall, U. C.
- The Rev. G. ARCHBOLD, - - Cornwall, U. C.

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MARRIED.

At Trinity Church, Williamsburg, on the 30th ultimo, by the Rev. B. Lindsay, Mr. Charles M. Weagant, fifth son of the late Rev. J. S. Weagant, to Charlotte Louisa Kipp, of the township of Osnabruck.

DIED.

On the 9th inst. at the house of her mother on Richmond Hill, Yonge Street, Maria, the only daughter of the late Adolphus Kent Esquire, aged 22.
On the 24th ult. aged 18 years, Henry William, son of Mr. Samuel Cooley, of Murray.

TO CORRESPONDENTS.

"ENGLISH LAYMAN" in our next. The obliging communications of "TARBOX" shall not be overlooked.

We thank "A FRIEND" for his pleasing extracts. Letters received to Friday, 16th Feb:—W. Simpson Esq. add. sub. and rem. (the papers have been forwarded):—J. S. Castwright Esq.—the Lord Bishop of Montreal, with enclosure. Archdeacon of Toronto; G. S. Boulton Esq; Rev. B. Lindsay, with enclosure. J. Kent Esq., with enclosure. R. H. Bourne, rem.

Youth's Department.

SCRIPTURE QUESTIONS.

XIX. BALAAM.

183. On what account did Balak, king of Moab, solicit intercourse with Balaam?—(Numbers.)

184. From the terms employed by Balaam when he told the princes he could not return with them, what would you gather as to the actual state of his mind?—(Numbers.)

185. When God permitted Balaam to go to Balak because his heart was so sinfully set upon it, what were the singular circumstances which occurred in the way?—(Numbers.)

186. Though Balaam returned to his place after he had declared to Balak the will of God, what reason have you for concluding that he afterwards rejoined the enemies of the Lord?—(Numbers.)

187. In what part of the prophecy of Micah is the conversation given which Balaam held with Balak at their first meeting?—(Micah.)

188. Where does it appear from the New Testament that Balaam loved the wages of unrighteousness, which Balak proposed to him, and that this constituted a part of his iniquity?—(2 Peter.)

189. From what other passage of the New Testament do we learn that Balaam's iniquity consisted in the further sin of counselling Balak to seduce the Israelites to commit idolatry and other abominations?—(Revelation.)

CHURCH CALENDAR.

Feb. 18.—Sexagesima Sunday.
24.—St. Matthias Day.
25.—Quinquagesima Sunday.
28.—Ash Wednesday.

SCENES IN OTHER LANDS.

No. XVIII.

EDINBURGH,—CONTINUED; DR. CHALMERS; THE CASTLE, &c.

On the morning following the visit which has been described to Holyrood House, &c. I experienced one of the highest gratifications it was my good fortune to enjoy in Edinburgh—one, indeed, which alone were worth a journey to this noble capital,—a couple of hours' interview with the celebrated Dr. Chalmers. The learned Doctor was kind enough, in reply to my letter of introduction delivered on the previous day, to invite me to breakfast this morning, and I accordingly repaired to his residence at the appointed hour. He occupied at this time a handsome house in Forbes Street; an airy and beautiful part of the new town, in which all the private dwellings and public buildings were of the most neat and even magnificent description. The remarkable beauty of the stone of which the houses in Edinburgh are constructed adds, in a very high degree, to their imposing and attractive appearance; and, with this peculiar advantage, nothing of the sort can be finer than the range of buildings presented, for example, in Moray Place and Athol Crescent.

Having been ushered into the library of Doctor Chalmers, I was there introduced to three or four other guests, chiefly clergymen of the Church of Scotland; and after some desultory conversation, principally upon the recent devastating floods in the Highlands, we repaired at the sound of a bell, to the breakfasting room. There I had the pleasure of being introduced to the amiable and intelligent lady, and to two daughters, of our learned and venerated host.

Dr. Chalmers possesses a very placid and benevolent expression of countenance, in which, amidst the evidences of an unusual degree of good-nature, there are strong marks of an innate love of the humorous. The broad expanse of forehead, the intellectual expression of the eye, and the silent eloquence that so often breathes from the peculiar formation of the mouth or peculiar compression of the lips—frequently more indicative of the mind and spirit within than any other attribute of the "human face divine,"—all these would bespeak, in the learned doctor, that high intellectual power and acquirement of which he has exhibited to the world such unequivocal proofs. But it is not enough to say that Dr. Chalmers is distinguished as a scholar and a divine,—that his original style of eloquence, his rich flowing periods, and a command of words in wonderful accordance with the grandeur and nobleness of his conceptions, have raised him to a high eminence amongst the writers and preachers of the day;—but he possesses a yet more valuable and enviable qualification, that suavity of manner, gentleness of deportment, and humility of heart which stamp the genuine Christian. As a divine he is distinguished for his sound, practical views of Christianity; and while his published treatises evince extent of learning, depth of reasoning, and a boundless range of imaginative power, his preaching evidences the humble minded lover of souls, one who knows and feels the emptiness of all human acquirement unless based upon that which throws earthly attainment and earthly merit into the shade,—THE CROSS OF CHRIST. He is, in short, a faithful preacher of that Saviour by whose name alone we can be saved; and amongst those displays of his exuberant eloquence which have enchained so long the world's admiration, there is not perhaps a passage in his writings on which Dr. Chalmers would himself dwell with more refreshment to his own spirit, than the following from his address to his parishioners at Kilmany. "I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. During the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, viz. by the free offer on the one hand, and the believing acceptance on the other, of the Gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformation having been effected among them.

I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the Scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their meditation and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interests with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforesaid made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations. But now, a sense of your heavenly Master's eye has brought another influence to bear upon you.—You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches."—This is a striking testimony: and there are within the knowledge of the sketcher of these "scenes" not a few who, from better convictions than they once entertained of the all-powerful efficacy of faith in a crucified Saviour, have seen the speedy workings of an earnest preaching of that grand tenet of our Christian creed, in the humility of heart and improvement of life of those to whom that preaching was faithfully addressed. No code of morals, however fully framed or eloquently promulgated, can ever effect the required change of the baneful propensities of the natural man, apart from the "truth as it is in Jesus": nor is there any system of moral duty so perfect or pure as that which necessarily flows from the genuine profession of faith in him who died that we might live.

Much of the conversation during breakfast at Dr. Chalmers' turned upon the general merits of "inquiring Jews," and how far the system of itinerancy adopted by those individuals, and the visits which, in the alleged pursuit of evangelic truth, they are in the habit of making to the wealthy and distinguished amongst Christians, are really prompted by the motives which are professed. Mrs. Chalmers was gently bantering an amiable individual upon some expensive imposition of this character which he had recently experienced; while the worthy and learned doctor himself manifested not a little scepticism as to the general good result of the philanthropy exercised towards those occasional "inquirers." The conversation very naturally turned from this topic upon the proceedings of an enthusiastic but well-meaning convert from Judaism, then in the East, and to certain letters which he had recently been addressing to the Pope of Rome. Letters in general are concluded with some expressions of at least courteous salutation to the persons addressed; but it is not easy to describe the humorous manner in which the excellent doctor alluded to the closing words of the letters in question,—when instead of the customary acknowledgment of "humble service" and "obedience," these were the blunt expressions of the uncompromising missionary, "Out, out, beast of the Apocalypse!"

In the course of this day I visited Edinburgh Castle,—situated upon the steep, rugged height which stands nearly in the centre of the town. It is in the highest part about 400 feet above the level of the sea, and on three sides is nearly perpendicular, and therefore inaccessible. We passed over draw-bridge, and beneath portcullis and gate; visited mounds, ditches and batteries; entered the guard-room; and walked over the level area upon the highest summit where the garrison usually muster and parade. The castle of Edinburgh has witnessed manifold and strange events; has proved, at various times, "the palace and the prison" of Scotland's kings; and been doomed often to undergo the terrors of siege and blockade. Perhaps the worst it ever had to encounter was that by Cromwell in 1650, when after a long and vigorous siege, its defenders capitulated on honourable terms.—The regalia of Scotland are to be seen in the castle, consisting of a magnificent golden crown—a silver sceptre surmounted by a crystal globe—and the sword of state, presented by Pope Julius II. to James IV. These, with the Lord Treasurer's rod of office, as well as the huge oak chest in which the regalia are contained, are well worthy of observation. It may also be deemed worth while to take a passing look of a huge piece of ordnance lying in the castle, called the *Lions Leg*, composed of thick bars of iron, the diameter of whose bore is about 20 inches;—which, after as many vicissitudes as the castle itself, was burst in firing a salute in honor of the Duke of York, afterwards James II., in 1682.

In the evening of this day I paid a visit to some friends in the northern part of the town, from whom, strange to say, the same warm welcome which was then received has often since been repeated in these cis-atlantic regions. The citizens in the neighbourhood of Deane Bank in Edinburgh have become sojourners in the wilderness of Canada; and the quondam pilgrim in foreign lands has, amidst other travels, had his spirits often refreshed by the kind welcome and Christian conversation of those who so hospitably received him then. But, one is gone—the mother, aged, venerable and beloved, of these estimable friends, is gone to a better world. Her pilgrimage in the land of sighs and sorrows is over; and she is gone, to welcome to the "better country" of everlasting blessedness and rest those, who through faith in the all-sufficient and only-sufficient Saviour, shall "follow her steps."

(To be continued.)

THE SCHOOLMASTER LAMBERT.

The account of the sufferings of Lambert, a schoolmaster in London, may shew us that the intrepidity even of the primitive Christians was revived at the memorable era of the Reformation. He was summoned to defend his religious principles against King Henry VIII, with his bishops, lawyers, and nobles assembled at Westminster-hall. The disputation (if it deserves the name) was prolonged five hours; and the king, as his conclu-

ding argument, asked him whether he were resolved to live or die? As he remained invincible, and cast himself upon his Majesty's clemency, the king told him, that he would be no protector of heretics, and therefore he must expect to be committed to the flames. Lambert was not daunted by the terrors of the punishment to which he was condemned. His executioners were desirous of making his sufferings as great as possible. He was burned at a slow fire: his legs and his thighs were consumed to the stumps; and when there appeared no probability of his sufferings being soon terminated, some of the guards, more merciful than the rest, lifted him on their halberds and threw him into the flames, where he was consumed. While they were employed in this friendly office, he cried aloud, several times, "None but Christ! none but Christ!" and these were the words which he was uttering when he expired.

Mr. Hume, our infidel historian, gives us no small proof of his inveterate prejudice, by attributing this martyr's conduct to "that courage which consists in obstinacy."

TESTIMONIES OF GREAT MEN TO THE WORD OF GOD.

PASCAL, it is admitted, was one of the most sublime geniuses which ever existed. "This great man," says his biographer, "during some of the latter years of his life, spent his whole time in prayer, and in reading the Holy Scriptures, and in this he took incredible delight."

DR. JOHN LELAND closed his life with the following words: "I give my dying testimony to the truth of Christianity; the promises of the Gospel are my support and consolation; they alone yield me satisfaction in the dying hour."

SIR WILLIAM JONES says, "Before I knew the Word of God in spirit and in truth, for its great antiquity, its interesting narratives, its impartial biography, its pure morality, its sublime poetry, in a word, for its beautiful and wonderful variety, I preferred it to all other books; but since I have entered into its spirit, like the Psalmist I love it above all things for its purity, and desire, whatever else I read, it may tend to increase my knowledge of the Bible, and strengthen my affection for its divine and holy truths."

It matters little what hour o' the day,
The righteous falls asleep; death cannot come
Amiss to him who is prepar'd to die:
The less of this cold earth, the more of heaven—
The briefer life, the longer immortality.

Milman.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life. Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

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