"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

**VOLUME II.**]

## COBOURG, UPPER CANADA, SATURDAY, OCTOBER 27, 1888.

[NUMBER XIX.

## Original Poetry.

For the Church. VERSES.

The spires of old England! that point to the skies, To the goal of our hopes, where the heart's treasure lies; To the home of the spirit, where Jesus is gone,-To mansions of glory which Jesus hath won.

The spires of old England! that taper above, Like the heart's upward flame when it burneth with love; When bright with the dew of its heavenly birth, The soul looks aloft from the shadows of earth.

The fair village-church ! with its white walls of snow, Its ivy-crown'd porch with the stone seats below; Where, shelter'd alike from the storm and the sun, Young and aged may rest when their labour is done.

Meak temple of God ! with its altar and shrine, Where man may drink deep of the fountain divine; Where the prince and the peasant their Maker adore,-Then blend in one dust when life's travail is o'er.

The green sodded graves! that affection hath dress'd With wreaths of bright flowers, -where the wearied ones rest The eloquent marble! last tribute to those. The lov'd and the lost, that in silence repose.

Blest church of my fathers! the' far o'er the wave I've wandered from thee, and the lov'd in the grave; Though the friends of my youth be all sleeping afar .-Be thou my home ever, my bright polar-star!

Remote in the forest, where Canada's snow, Or her sunlight of summer, falls brightly below,-I see thee, I see thee in semblance arise,-Thine offspring of beauty is dear to my eyes.

Oh! fair tender scion! whose early youth seems Reflection of her that haunts memory's dreams; How fair, yet how feeble-far off and away-Thy leaflets are waving, thy flow'r drinks the day!

In sorrow, in weakness, like sire-bereft child, That no mother hath car'd for, thou weep'st in the wild ;-Yet dried be thy tears, and thy mourning forego, For the Lord is thy banner and smiles on thy woe.

The Lord is thy banner! the might of his power Shall shield thee and save thee, thou young forest-flower ! Thy foes cannot crush thee, tho' slight be thy stem, For the Lord is with thee, and but weakness with them.

Meek temple of God1 when oppression and ruth Are poured on thy walls, be thy bulwark the truth ;--Though tempest and flood in their fury unite, Stand firm in the Lord, in the power of his might.

12. O, be thou still bless'd with the smile of the Lord; Be thy battlement strong I thy foundation below Firmly bas'd on the Rock that no power can o'erthrow.

Then grow, and still gather the good of the clime,-Till strong in the stature of manhood and prime, The fulness of glory around thee be spread, And thy white-vestur'd form be all worthy thy Head !

Loughboro', October, 1838.

THE REV. HENRY VENN, M.A., RECTOR OF YELLING, HUNTINGDONSHIRE.\*

The style of preaching too universally adopted during the last century, both within and without the pale of the Established Church, was lamentably defective. There were many champions, indeed, to be found to defend the outworks of Christianity, to refute the assertions of the gainsayer, and confound the reasonings of the sceptic; but, generally speaking, the great fundamental doctrines of the Gospel were not prominently brought forward in the ministrations of the pulpit. Morality was substituted for vital godliness. The condescending mercy of the Saviour in opening a way of access to the Father, was rarely alluded to. The all-important doctrines of man's corrupt state by nature, of justification by faith alone, and of sanctification by the power of the Eternal Spirit, were among those truths, which, if not discarded, were certainly not prominently advanced. For this assertion, at which some perchance may be offended, we are fully borne out by the authoritative declarations of some of the most eminent prelates of the Church; and Secker, Horsley, and Horne, must have been uncharitable in their censures, and unwarrantable in the language employed in their charges, or these remarks hold true. Nor was the defect confined to the Established Church. It had extended itself to the various denominations of nonconformists; and we have before us at this moment more than one volume of sermons by eminent Dissenters of the period referred to, where the lack of spiritual instruction is indeed deplorable. As far as our own Church is concerned, an unquestionable improvement has taken place: and to this, under the Divine blessing, we mainly look for her stability. Legal enactments for that stability are absolutely necessary. Every encroachment upon her rights and property should be viewed with a jeulous eye; but it is the faithful preaching of an "unclouded Gospel," it is the dissemination far and, wide of the dectrines of the Reformation,—it is the bold, uncompromising avowal of Scripture truth, which must, after all, prove the bulwark of

It was at the period to which we have alluded, that the founders of Methodism began to excite attention by a style

our Zion, and render her a praise upon earth.

of preaching very different from that usually adopted, and

. From the "Church of England Magazine."

by a strictness of life, which failed not to excite the derision of the ungodly. The departure of these devoted men from the strict rules of canonical obedience was much to be deplored. They had a straightforward course to pursue; and they needed not to have struck out into devious paths. We need not comment on their mode of procedure. We would only look back with gratitude to those worthies who felt the need of a more spiritual mode of instruction as well as they, but who saw no necessity of themselves withdrawing from the pale of the Establishment. Such was the subject of the present memoir. For though at one period he did not feel it to be entirely his duty to withhold preaching in unconsecrated places of worship, he yet afterwards deeply lamented having done so; and solemnly warned others from following an example, which he felt had conduced to many evil results. As he advanced in life, the more important did he feel it to be, that the ministers of the Established lay him on a bed of sickness, and for eight months he was Christ shed his blood; and he will one day ask of their pas-Church should be acrupulously cautious in no respect to transgress the rules of canonical obodience; which transgression, when it does occur, is too often the index of a mind not willing to submit to lawful authority, and is ut-

HENRY VENN was born at Barnes, in the county of Surrey, on the 2d of March, 1724. His ancestors were clorgymen of the Church of England in an uninterrupted line from the in a worldly point of view, for the income did not exceed sought his society, and were much benefitted by it. "His Reformation. His father was Richard Venn, rector of St. Antholin's, Watling Street, London. His mother was the sphere of usefulness : and he had not been long settled in he imparted was, in the truest sense of the word, sound and daughter of Richard Ashton, Esq., paymaster of the pen- the living before an important change took place in the spi. judicious; and thus, even in his narrow sphere of strictly sions to King Charles II. and privy purse to James II.

terly at variance with the solemn vows undertaken on en-

tering holy orders.

Henry from his earliest years gave decisive proof that his talents were of no ordinary kind; and, after having been placed at several schools, one of which was that of Mr. Catcott, of Bristol, author of a treatise on the Deluge, &c. &c., he was, at the age of seventeen, admitted a member of St. John's College, Cambridge; but having obtained a Rustat scholarship in Jesus College, he speedily removed to that society. Whilst a resident member of the University bility of character, and what is usually termed goodness of heart. He took the degree of B.A. in 1745. In 1747, he was appointed one of the University scholars. He was ordained deacon the same year by Bishop Gibson, of London. He was soon after elected a fellow of Queen's College, took his degree of M.A.; and his fellowship he retained until his marriage, in 1757.

Up to this period it does not appear that Mr. Venn had serious views on the subject of religion, although he was sincerely attached to the Church. Amiable he was; and, as far as can be learned, strictly moral in his conduct. But amiability and outward abstinence from vice do not constinorant of "the truth as it is in Jesus;" nay, who have been vehomently opposed to the reception of that truth. Like the young man in the Gospel, whose candid, open, ingenuous conduct so far won upon our Lord, that it is recorded, that Jesus loved him; yet, like him, they may lack one think that he knoweth any thing yet as he ought to know, unreserved surrender of the heart, and all other possessions, he fully resolved, however, that, after his ordination, he would no more engage in that game; nor could he be induced to do so by the most earnest solicitations of his friends. Still, however, that holy principle of action, which after. wards led him to labour in his Master's service, was wanting; for there may be an external attention to propriety of conduct, and a sincere desire to give "no offence in any thing," even when the soul is not wholly subject to the law of God.

The period arrived, however, when a great change was to first considerable religious impression made upon his mind, says his biographer, arose from an expression in the form of prayer that he had been daily accustomed to use, "that I may live to the glory of thy name!" The thought powerfully struck his mind. What is it to live to the glory of God? The impression was not offaced; and he began soriously to inquire into his religious state. In this frame of mind, Law's "Serious Call to a Devout and Holy Life," with all its deficiencies, was particularly useful to him. He now began to think more seriously, to live more strictly, to keep a closer watch over his actions. He at this time of his more active labors, and to retire to the quiet seclusion served the curacy of Barton, near Cambridge. He after of a country village. "Nothing would have prevailed on wards assisted various friends; and in July 1750, he accepted the curacies of Mr. Longley, rector of St. Matthew, Friday Street, London; and of West Horsley, Surrey. At this latter place his duty was performed with the most careful attention and the most scrupulous exactness. His family prayer was attended by many of the parishioners. The communicants were very considerably increased; and his own life was distinguished for the utmost precision and regularity. To a living which he might have had, and of some value, he voluntarily recommended an individual, whom he deemed better qualified to fill it, and who obtained it by his crease of trials will be very grievous, for instead of a large Comber, "it is a solemn promulgation of pardon by a cominstrumentality. A work of Mr. Law's, at that time first congregation, the glory of the country, I shall have very missioned person, repeated when the whole congregation published, the "Spirit of Love," or "Spirit of Prayer," opened Mr. Venn's eyes to the faults of that writer, whom never many; instead of the love wherewith I was loved he had hitherto regarded as a correct guide in religious matters. He saw through the errors of that system by which he had sought to be regulated. He was now resolved to call no man master. He sought for spiritual illumina. tion and guidance from its only true source. By earnest prayer, and diligent perusal of the word of God, he was led to clearer appreliension of the truth, until the Gospel, in all its vivilying power and saving energy, was brought home to his heart and conscience. We cannot fail to admire clerical consistency, and outward respect to religious matters. busy life ; yet to this he was led ; and doubtless many souls This conditional absolution was spoken by St. Peter-to

of no small magnitude. Clerical deficiency in duty must be may all be testified, and have been repeatedly testified, oven while there is a lamentable deficiency in the proclamation ground of the sinner's hope.

Soon after this change in his views, in 1754, Mr. Vonn ded five years -at the same time holding several lectureships in London. Here he became acquainted with Mr. incapacitated from duty. This sickness was peculiarly the Gospel plan of salvation, which was apparent by a more decided mode of preaching. In May 1757, he married a married for the second time. The lady was the widow of daughter of Dr. Bishop, minister of Tower Church, in Ips. | Mr. Smith of Kensington, and lived after the marriage 21 into her rest 1767. In 1759, he was presented to the vicar- bridge, he had frequent opportunities of helding intercourse age of Huddersfield, in Yorkshire, a poor piece of preferment £100 per annum; but he was anxious to labour in a large conversational powers were very great : the advice which ritual aspect of the affairs of the Established Church. The parochial duty, he was made the instrument of incalculable parish church itself was crowded to excess. The ignorance of the neighbourhood was most doplorable; but he soon perceived some fruits of his labours. Numbers were seriously weak; and at the age of 68 he found it necessary wholly impressed. The services of the Church, too often engaged in in a formal spirit, were now attended with the heartfelt desire for instruction. Opposition of course awaited him. His doctrines were misrepresented: his conduct was condemned: he was regarded as antinomian in principle, while, he gained many friends by his generosity of feeling, amis- at the same time, his own conduct, and that of his converts. was censured as too strict.

He felt, that to preach Christ as the only Saviour of sinners, was his duty, his honour, and his privilege; and he was willing to account as a brother in the Lord every la. bourer in the vineyard who sought to magnify this grace released, and entered into the long-anticipated joy of his and mercy who died for sinners upon the cross, whatever Lord. might be their opinions on minor points. "Those," says he, " who exalt the Lord Jesus Christ as their salvation, and abase man, I rejoice in; and would not have them advance farther, till they see more of the plan of sovereign grace, so connected with what is indisputable, that they cannot refuse their assent. Difficulties, distressing difficulties, tute vital religion. These may be testified, and have fre- are on every side, whether we receive the scheme or no. quently been testified, by persons who have been utterly ig- We must be as little children; we must be daily exercising ourselves in humble love and prayer; we must be looking been our employment for many years, we shall find how much truth there is in that Divine assertion, 'If any man sistent I am very sure; but it is not so to any mortal's ap-

> In 1763, he published "The complete duty of Man."-There were two works extant, under a somewhat similar title, which were widely circulated among the members of the Established Church-The Old and the New Whole Duty of Man. Both were radically defective: the "Old." these doctrines.

In 1770, he was presented, by his friend Baron Smyth, then one of the commissioners of the Great Seal, to the rectory of Yelling, in Huntingdonshire; which, from the declining state of his health, he felt it his duty to accout .-Huddersfield was a charge far too great for him. He had many symptoms which led to the supposition that he was on the very verge of consumption. He was necessarily in. capacitated from using exertion in his ministerial culling; and he wisely came to the determination to leave the scene November 17, 1770, "if my lungs had not received an ir. reparable injury, of which I am more sensible by several symptoms than ever. What I feel in giving up the Hud. dersfield congregation, no words can sufficiently express: instead of being rejoiced at the providence, I barely feel re. signed." And again, to another friend, he thus expressed himself: "Lucrative views were not of force to determine me: and so it will be found; for, all things considered, the increase of income will not be many pounds, and the inat Huddersfield, I shall give offence, and be always five or six miles from any conversible people." There is indeed no upon to exercise, when they are placed in spheres of comtent upon performing their Master's work. Such appears to have been the case with Mr. Venn: the retirement of a sodour and zeal, who had been accustomed to the activity of his portion."

very subject : " Not all," says he, " are called to speak in accounted for at the judgment seat of the chief Shephord, the great congregation : the path of duty will lead some, as whose searching inquiry, of every subordinate shephord, it did John the Baptist, into the desort. Do their spirits will be, "Where is the flock that was given thee-thy droop? Does their interest flag, when they survey their boantiful flock?" But energy, devotedness, zoal, and labour, narrow sphere? And are they tempted to sit down inactive and listless in the restricted lot of their inheritance? Let them estimate, if they can, the value of a single soul in the of the free offer of pardoning mercy set forth in the Gospet, sight of the great Shopherd and Bishop. Let them reflect and Jesus has not been exalted, in all his offices, as the solo | whether the smallest number will not be more than they can be sufficient to answer for, in the day when they shall render an account of their stewardship. Let them remember, that accepted the curacy of Clapham, in Surrey, where he resi. they may perform their commission as acceptably to God, and, perhaps, as usefully, when two or three are gathered together in his name, as in the crowded city and populous John Thornton, between whom and himself the strongest haunts of men. Though their flock be but as a few sheep feelings of friendship existed. In 1756, it pleased God to in the wilderness, it is still that beautiful flock for which tor respecting each of them, inconsiderable as their numblessed for his soul's good. He had now clearer views of bor may have been, 'With whom hast then left them?' ""

Soon after his taking up his residence at Yelling, he wich. She was a person of the deepest piety, and entered years. His living being at no great distance from Camwith members of the University; some of whom eagerly good. In the autumn of 1791, he engaged the services of a permanent curate. His constitution was naturally very to withdraw from active duty. His family consisted of one son and three daughters, one daughter having died in childhood. The son was well known as the rector of Clapham. In respect to his children, indeed, he was singularly blessed, as may be seen in his various letters.

About six months before his death he loft Yelling, and removed to Clapham. Here he continued in a most delight. ful frame of mind, roady to obey the summons of his heavenly Master. "At length," to use the words of his biographer, "on the 24th of June, 1797, his happy spirit was

\* Charge delivered to the clergy of the diocese of Winchester, in October, 1823.

#### HORM LITURGICM. No. VII.

THE ABSOLUTION.

It has been well observed that to those who fool the sting. up to our Saviour for the Holy Ghost. And after this has and have an appalling sense of the wages of sin, vague and indeterminate ideas of the mercy of God will not be satisfactory, without some accompanying clearness of persuasion upon the scripture deciring of Absolution. This comfort thing: it is the one thing needful—the desire to make an that man knoweth nothing.' I used to please myself with and encouragement has been supplied to the Christian worthe imagination, fifteen years since, that, by prayer for the shipper, in the offices of our apostolic Church. She gives to the service of Jehovah. Mr. Venu's sense, too, of cleri- Holy Ghost, and reading diligently the lively oracles, I not to her priests a ministry only of foar, and shame, and cal decorum was very conspicuous. He had been extremely should be able to understand all Scripture, and give it all sorrow : not only are they to proclaim the terrors of the fond of cricket, at which he was esteemed quite an adept; one clear and consistent meaning. That it is perfectly con. Lord, but to dispense his blessings also. After leading his fellow-worshippers, humble and penitent, to the throne of prohonsion here. We are so proud, that we must always grace-confessing there their sinfulness and helplessness, have something to humble us; and this is one means to and dependence only on the mercy of God through Christ the paster of the Church proceeds to the office of some. lation. He takes, as it were, the sinner by the hand, raises him from the dust, and comforts him with God's promises of pardon,-not vaguely or indefinitely expressed, but an. thoritatively spoken on the strength of the positive commission with which he has been entrusted. By that authority, as keeping almost out of view the peculiar doctrines of the embraced specifically in the charge conveyed to his minisbe wrought in the religious principles of Mr. Venn. The Gospel; the "New," as giving a most unscriptural view of ters by Christ himself, he declares and pronounces to the penitent the "absolution and remission of their sins." By our sins we are delivered up, as it were, bound with a chain. ready for punishment; but by God's mercy through Christ. youchsafed to us upon our hearty repentance, we are delivered, and his ministers are, upon those terms, commissioned to pronounce our discharge.

Nor is the Church of England singular in this construc. tion of the wants and desires of her penitent people, "We are every one of us," says Calvin," ready to admit that after a general confession, to subjoin some signal promise which may excite hope of pardon and reconciliation, is a very use. ful and beneficial practice.—And from the very beginning me to leave Huddersfield," says he, in a letter bearing date I was desirous of adopting this method, but I yielded too easily to the apprehensions of others." In answer to the expression of such approhensions as are here implied, it can be unhesitatingly affirmed that there is nothing in the Absolution appointed by our Church that borders upon unreason. able pretension—no claim laid to powers which our Saviour does not expressly sanction. The Absolution here enjoined is plainly declaratory and conditional, although it proclaims with ministerial authority God's readiness to receive the true penitent and sincere believer. In the words of Dean few, and probably, such is the thinness of the inhabitants, confess their sine, wherein they are assured of forgiveness. if they repent and believe; and this is fitted for a mixed company of good and bad men, where many hypocrites feigh repentance; but this absolution gives no encouragement to small denial of the mind, which many clergymen are called such; only it assures all that there is a parden, and shows on what terms it may be had; so that to those who truly do paratively little usefulness, and when they are eagerly in- repent, it is present remassion, to those that do not, it is a monitor that they may repent; it comforts the godly, and allows not the wicked to presume, nor yet to despair : and cluded village did not seem calculated for a man of his ar- this being pronounced to all the people, every one is to take

We cannot but praise zeal for the salvation of souls, by were benefitted by his exchange. The present Bishop of the ponitent Jaws, when he said, "Repont, and be benefitted. whomsoever it is testified. Clerical lukewarmness is a sin Winchester thus admirably speaks with reference to this every one of you for the remission of sine," [Acts, il. 364] given unto us the ministry of reconciliation."t In illustration of this subject, Dean Comber happily remarks,-"a temporal prince can choose which of his subjects he pleaseth to God of heaven do so .- A condemned man may be told of a pardon intended to him, but he will then believe and rejoice in it, when the prince's herald approacheth with it in his hand."

But for a more satisfactory discernment of the propriety of the office of Absolution, let us briefly examine its various parts as furnished by the Church.

The sinner, trembling in the sight of a pure and holy God, -looking to the exactions of his law, and assured that for every transgressor his justice demands satisfaction,-has comfort conveyed to him in the very first words of the Church's Absolution. It is true he may be startled at the majesty of the Name with which it is introduced-the Almonty God; but hope is restored when he hears this adorable Being represented as the FATHER OF OUR LORD JESUS CHRIST. In this manner of introducing his Name, we are reminded that he cannot desire the death of those sinners whom he sent his own blessed Son to seek and to save; that, in short, while he is "just," he is, at the same time, "the justifier of him that believeth in Jesus."

But we are not left to glean our comforts from the mere epithets of condescension and kindness which Almighty God is pleased to adopt. As our Father, and the Father especially of our Lord Jesus Christ, he has compassion upon our wanderings; but we are reminded further, and upon Scriptural authority, that He WILLETH NOT THE DEATH OF A SINNER. Amongst his prominent attributes are loving-kindness and long-suffering: he is over represented as pitying the distresses of his creatures, as desiring their recovery from their guilt and condemnation. Rather than that he should perish in his sins, WICKEDNESS AND LIVE.

But he does not leave the penitent to gather, as he may, MATH GIVEN POWER AND COMMANDMENT TO HIS MINISTERS TO make known this boon of his grace. "Whosesoever sins ve remit, they are remitted unto them: and whosesoever sins ye retain, they are retained," are words, which if they do not annetion an actual and authoritative conveyance of pardon on the part of the ambaseador of Christ, declare in terms sufficiently positive the forgiveness which will follow from unfoigned "repentance towards God and faith in our Lord Jesus Christ." The Gospel, in short, which the ministers of Christ are commanded to preach to every creature, is in itself a the Gospel, they are actually proclaiming pardon to the peni unt and the believer. To such, however, THE ABSOLUTION AND REMISSION OF THEIR SINS IS limited; it is only DECLARED AND PRONOUNCED TO HIS PEOPLE, BRING PENITENT.

The minister of God pronounces not this absolution in his own name. He simply promulgates the terms of pardon granted by its heavenly Author. The words of the Church. lest there should be any misconception upon the subject, are, HE (that is, Almighty God) PARDONETH AND ABSOLVETH; and in proof that this purdon is to be referred to God alone, and its limitation to those THAT TRULY REPENT AND UNFEIGNEDLY BELIEVE HIS HOLY GOSPEL. None but God can possibly know how far these conditions are fulfilled; and although his ambaseadors on earth may declare the terms of pardon, yet from ignorance of the secrets of the heart, they cannot confer absolutely the pardon itself. The impenitent and unbelieving can derive no benefit from this authoritative declaration, but it is a source of comfort to those alone who are unfeigned in their godly sorrow, and sincere in their faith.

But who is sufficient for those things? Who, through a native impulse, could repent-who, from other teaching than the Spirit of God, could believe? How, then, should we fly to the mercy-scat? How gladly should we obey the appeal of the Church,-LET US DESERTH MIM TO GRANT US TRUE RE-PENTANCE AND HIS HOLY SPIRIT!

To please God must be the heart's desire and prayer of all his children: they will, therefore, pray earnestly for the di-WHICH WE DO AT THIS PRESENT,-even our ponitontial acts. our offerings of prayer, our assembling together in his holy his present acts may be pleasing to God, but that THE REST OF MIS LIFE HEREAFTER MAY BE PURE AND HOLT. He will never and we will "love Him because he first loved us."

hationary trials, will be the effect of the sanctifying influence a true religion, and a people instructed in it. The politics of our faith; yet there is a state before us in which the tear they erected and adorned were built like Babylon, the caof repentance will be wiped away, the sigh of sorrow hushed, pital of a still older state, with clay hardened only in the and the conflict of faith succeeded by overlasting triumph. sun, and which has long become a mass of ruin undistin-We so "pray for true repentance and God's holy Spirit." guished from its parent earth. They were without perpe-THAT AT THE LAST WE MAY COME TO HIS ETERNAL JOY. Of tuity, because they were without the elements of it. The this it is sufficient to say, that it is " a joy unspeakable and fabric of their grandour has crumbled down because it was full of glory;" one, however, which no merit of ours has been not combined with the imperishable principles of virtue. instrumental in acquiring, but which is bestowed only and their want of virtue resulted from their want of religion. THROUGH JESUS CHRIST OUR LORD.

from the word of God itself, which the Church instructs her the very terms and usage of our language, admonish us in Ministers to pronounce. Arrayed in their sacerdotal gar- vain? Yet, if reflection fail to teach the absolute inadeand thankfully receive the message of pardon.

in silence, their hearts accompany its utterance; and, at the the fallen monuments of their greatness, and saved from the conclusion, they respond to the comforting truths which have final wastes of time, and barbarism, to be placed in monibeen proclaimed, by a hearty ANEN. In this short but expressive word, they declare their assent to the truths which have been uttered, as well as pray that God would be pleased teach us, that length of days is the sole gift of that wisdom dren of Israel were required to say Amen on the proclama-

The fulfilment of the repentance and faith insisted upon, autition of the curses of God against notorious offenders; among thorized in the Apostle the declaration of the remission of their the first Christians, the people "said Amen at the giving of sins. St. Paul admits the possession of such powers in the thanks;" and, as an incitement to present worshippers to be duly accredited minister of the Lord, when he forgives the diligent and earnest in the utterance of this word of assent to submissive Corinthians " in the person of Christ;" and he the several petitions in which they join, we may adduce the recognizes them distinctly when he says, there has "been example of believers of a later age who, as St. Jerome informs us, answered Amen in the congregation with a voice so fervent that it resembled a peal of thunder.

"Still," says an excellent writer, " it is not barely putting act in his name and by his authority. Much more may the Amen to the Confession and Absolution, that can prove us either true penitents, or truly pardoned. Our hearts and lives must be in a growing state of conformity to the will of God, before we can draw any just and favourable conclusions respecting our own safety. For the Lord hath clearly at first sight, appears so derogatory to our Church, into a revealed it, and our Church invariably speaks the same language, that none will be admitted at the last to his eternal joy, but such as have confessed and forsaken their sins, and fled for refuge and pardon to the love of God, through Jesus Christ our Lord. And the more lively sense we have of the riches of his grace, the more holy shall we be in all manner

\* Rev. T. Rogers.

THE NECESSITY OF A CHRISTIAN EDUCATION

From the Church of England Quarterly Review.

No education, however excellent in its branches, and extended in its range, which does not impart a knowledge of revealed religion, can supply the youthful mind with that firm and unyielding principle which shall enable him to resist the temptations, the snares, and fascinations, to which he is exposed at every turning of his path, and to bend to whose influence the suggestions of a corrupted nature render him so liable. "Wherewithal shall a young man cleanse his way ?" is the question asked by the Psalmist. What roply will the worldling make? Will he tell us, by an acquaint ance with science, literature, and art; by a knowledge of geography, chemistry, natural philosophy, the rudiments of Almighty God desires that the sinner should TURN FROM HIS | political economy, and legislation? The wise King of Isrnel roturns a very different reply : "Wherewithal shall a young man cleanse his way? By taking heed thereto acthese assurances of his undecaying compassion and love: he cording to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against theo." Science will not tell us how to resist evil thoughts, or to banish them from our minds; literature will not furnish us with a guide to direct our footsteps in the journey of life; nor will a knowledge of the liberal or the mechanical arts enable us to evercome the allurements of sin. Man is a candidate for immortality, and on his conduct during his earthly pilgrimage, depends his condition in another world. But the philosophers of this age appear to regard him only as message of consolation and glad tidings; and in preaching a perishable being, whose course is limited to threescore years and ten, and would therefore educate him accordingly. It is well for us, when young, and in the possession of health to pride ourselves upon the extent of our knowledge and the range of our acquirements, to talk of the march of the human intellect, the triumphs of Philosophy, and the wonders of art! But youth will become maturity, and maturity will pass into old ago; health will fade away, sickness will take its place, the last hour arrives, and we are stretched upon the bed of death. Where, then, will be our pride; where our triumph? A still small voice within will whisper to us, that no human or fallible being can possibly conferit, we have in no monsured terms, our blindness, our folly, our madness, in having cast away the cternal hope, and betaking ourselves to the perishable. We shall look around for consolation, and find it not in man. We shall wish-oh how ardently shall we wish !--that in our youth we had been trained up in the way which leadeth unto life, in the knowledge of Je sus Christ, and him crucified, in obedience to a Saviour's procepts, in the trust upon the merit of a Savieur's blood.

RELIGIOUS INSTRUCTION AN ESSENTIAL PART OF EDUCATION.

(By Rev. R. Watson.)

We undervalue neither useful nor elegant acquirements. but if education comprise not instruction in the things which, before all others, bolong to our peace, it is a venerable name unfitiy and deceptiously applied. From a process so partial and defective, no moral influence can spring : vinely bestowed gifts of repentance and faith, that in the it gives no virtue to the individual, it corrects no evil in words of the Absolution, THORE THINGS MAY PLEASE HIM society. To this the refined nations of antiquity bear mournful but instructive testimony; and why, on a subject house. But the real Christian is not content with this as the the voice of history regarded? She has written them remore fruits of the passing hour; his prayer is not merely that | fined, learned, and mighty; but she has recorded their vicos, and points to their desolation. If learning could have preserved them, why has their science survived their polilose sight of this as the evidence of the soundness of his faith tical existence, and why does it live only in other climes? -as a proof of the reality of his repentance. He who has Woro they without that knowledge, the attainment of which been redeemed from endless tuin, "not with corruptible we have too often considered to be the chief or the exclu-Christ," will love God and strive to keep his commandments, taste, and arte, and philosophy? In all they are the prohighest fame which most successfully though still distantly, Peace on earth, quietness and assurance during these pro- approaches them. These they wanted not, but they wanted tory collocation with the wisdom of this world, mocking its imbecility, as though providence had thereby designed to Minerva, admonishes us to put our trust within the shadow

## THE CHURCH.

COBOURG, SATURDAY, OCTOBER 27, 1838.

The 'Hamilton Express' quotes a statement from an Eng. lish journal, by which it appears that out of 887 criminals, confined in the House of Correction for the county of Middle. sex, 719 were members of the Established Church. The statement is of course brought forward to throw discredit upon the Church, and to lead to the belief that its adherents form the most profligate portion of the population of the mother country.

A little examination into this subject will convert what, strong argument in its favour, and furnish additional reasons in support of religious Establishments in general.

In the first place, the population of England may be divided into twelve parts; of which twelve,-" upon a calculation most favourable to dissenters, and from data supplied by themselves,"-one only consists of Dissenters, one of Wesleyan Methodists, and the other ten of members of the Established Church. So that, even on the showing of her opponents,-in the particular case of the Middlesex House of correction,-the members of the Church are only five times as many as the separate denominations put together; that is, in the House of Correction alluded to, there are no more Churchmen than Dissenters and Methodists in comparison with the proportion which they respectively bear to the

whole population. It is also a well-known fact that Dissent in England is mainly confined to what may be termed the lower half of the middling classes, and that it includes but a fraction of the great bulk of the pauper population. Of this the reason is obvious: Dissent derives its support from the Voluntary system, and that system compels every man to pay for his religion. The poor cannot pay for the support of their religion; and therefore, for that reason alone, if for no other, the Establishment is the Church of that class of society from the ranks of which the prisons in England are chiefly filled. The accusation, however, is a very old one, and is only presented in a new dress. Some few years ago, Mr. Beverley, a course assailant of the Church, remarked that. -"Go into the streets; stop any one reeling from the alehouse, or any one walking into the brothel, and ask them to what sect of Christians they belong, and they will instantly roply, to the Church of England. All the rogues and villains of the kingdom belong to the Church of England." In answer to this, a clergyman observes,-" in Mr. Beverley's offensive sense, this is not true; they are not, in any religious view, members of any communion; they are voluntary baptized outcasts. But amidst all their vice and wretched ness, the Church does not abandon them."

Our Saviour pointed it out as a characteristic of his reli gion, that "the poor have the Gespel preached unto them;" and he said, moreover, that he "came not to call the righteous but sinners to repentance." And the Church-be it said with all reverence-directs her ministers to walk in the footstops of the blessed Redeemer; to sit down with the publican and sinner; to penetrate the haunts of crime and sensuality in the dark alloy of the crowded city; to "excavate" the wicked from the pit of guilt in which they lie buried; to descend into the dungeon of the condemned criminal; and to invite the "rogue," the "villain," the castaway, and the sordidly poor, to buy that "fine gold" which by the Redeemer of the world is offered "without money and without price." For the religious instruction afforded by them, Dissent uniformly demands an acknowledgment in the shape of scat rents and periodical contributions; but these are spiritual advantages which the Church, supported by the State. yields to them free of charge. Never, then, so long as sin is permitted to work its ravages in the world, may our Establishment desire a more honourable and christian title than, THE CHURCH OF THE BINNER AND THE POOR.

This is a distinction forcibly represented by a late advoato of the cause of Establishments, J. C. Colouboun, Esc. M. P., in a Speech in favour of Church Rates :--

"The quality of the Church of England is this: that every man, however poor, though he were the most destitute creature upon earth, though he dwell in the furthest parish in the furthest border of England, thrown, it may be, a homeless and a houseless outcast, where the winds rage upon the northern frontier of our land, or where the Atlantic rolls against the rocks of the western border, or (more houseless and desolate still,) if he be plunged in a deep alley of this dense metropolis. where there is not a voice to bid him 'God speed,' and not a friend to cheer him in sickness or sorrow, -that that man may so solomnly important to our children and to our land, is not say, and he does say, - Aye, but on the seventh day there is a house open to me; on the seventh day there is a door, which is free as the door of heaven; there is a bell, which peals on my ear, and calls me to that house of prayer; there is a seat, which is free as the seats above, and into which I may enter: there is music, which rises on my ear, and rolls its sacred melodies for me: there is a minister, cultivated, taught, and trained,-a man who has consecrated his life, his powers, and his labours, to the work of the sanctuary,-who has been cultivated by learning. who is imbued with piety, who has been trained in the school things as silver and gold, but with the precious blood of sive end of education? Were they destitute of genius, and of man and nurtured in the word of God. That man addresses Christ" will love God and strive to keep his commandments that and philosophy? In all they are the pro-Gratitude more than fear will operate upon the regenerate, feased models of modern nations; and that state has the beams upon me the living energy of a human eye; he calls me by all the protestations of human reason, and all the appeals of Scripture promise, and all the consolations of the Gospel,-he unrols them, he spreads them out, he unfolds them for me. It is for me that these services are ordered—it is for me that that music swells-it is for me that that eloquence is cherished, and | Clonfut, & Kilmacdnagh, it is for me that the Gospel of God is unfolded and every seventh day declared.' That is in our eyes the quality of the Church of England; that is the value for which we love it.

Nor must we omit to remark that, even in Upper Canada, the Church of England is the Church of the unfortunate and the poor. Distress provails alone, to any extent, in our towns; and in those places, to whom, in the first place, does Shall examples so frequently suggested to our recollection the child of misery repair for advice and succour? To the Such is the language, so replete with comfort and drawn by the books of our boyhood, the study of our riper years, Parish Clergyman. Yes, in the land of his birth, he had a right to look for assistance in that quarter; nor does he lose that right in the present land of his pilgrimage, as long as it ments, they rise to speak this kindly proclamation; but they quacy of knowledge, however perfected, to sustain, without is blessed with the British Constitution. Though the Church en whose behalf it is spoken remain still in the posture of the basis of religion, either the virtues of private life, or the of his fathers be debarred here, through unprovoked excitehumility, meckly kneeling upon their knees. As sinners weight of national interests, let us suffer ourselves to be mont on the one hand and pusillanimous disregard on the who feel, and who have just confessed their unworthiness, roused into conviction by evidences which are ocular and other, from the means of imparting to him the full extent of they, in the same unchanged posture of abasement, humbly palpable. Go into your public libraries, enriched by the that rollef which he solicits and claims, still it is not denied literature of the classical states of ancient times, and see to the needy applicant. In Canada, as in England, there But while they hear this declaration of the counsel of God them also crowded with mutilated marbles, brought from are many refreshing realizations of the picture which the writer already quoted so touchingly draws:

"Let us suppose an outcast wanderer, who lives in some bleak corner, in some distant haunt, in the darkest lanes or alleys of the city, without a friend, without a family, dwelling on his pallet of straw, with none to cheer him-none, when he to confirm and verify to them all the blessings and benefits whose beginning is the fear of the Lord, and whose great him: yet he can send to one man. He can say to the rich and lesson is to depart from evil. Athens mourning, along the to the great, to the peer and to the prince, 'Perhaps in all your galleries of our public Museum, over the frail mgis of her palaces and in your courts you have not a friend; you may have many associates, but not one friend,-not one into whose of the impenetrable shield of the Truth of the Living God. am in sorrow or sickness, I can send for the minister of the pa-

rish, and though he may be mixed in the amenities of life,though he may be found in the enjoyment of a family circle. surrounded by his children, by all that makes home dear and graceful,-though it may be the bleakest night of a December winter, he will leave his fire-side, he will quit his family, and will come into my hovel; and though I have no seat to offer him, though I have no couch to spread for him, he will kneel upon the clay floor, he will bend beside my pallet of straw, he will class his hands for me, he will lift his orisons for me; and with that eloquence which pierces Heaven's ear, and lifts man above the cares and sorrows of life, - with that devotion through which the rapt Christian can pour his heart into the ear of a listening and a favouring God, that man will utter his accents for me, will clasp his hands for me, and into my sad and solitary ear he will pour the hopes and the consolations of the Gospel."

Long may the "Church of the poor" be maintained in our parent country; and soon may every voice be enabled to hail her as the dispenser universally of the same blessings

The Lord Bishop of Montreal held a Confirmation in St. Peter's Church of this town on Sunday morning last, and preached on the same occasion in behalf of the funds of the Newcastle District Committee of the Society for Promoting Christian Knowledge. Eighty-four persons were confirmed; and the result of his Lordship's able and impressive appeal on behalf of the Christian Knowledge So. ciety was a collection of £15.

In the afternoon of the same day his Lordship preached in St. John's Church, Port Hope, and appealed to a nume. rous auditory in aid of the funds for the support of a Travel. ling Missionary in this District. The sum of £4 10s. 2d.

His Lordship proceeded on the following morning to the Carrying Place &c., to fulfil the various appointments detailed in our last number.

We understand that the Rev. T. S. Kennedy, instead of proceeding as Travelling Missionary to the Bathurst and Johnstown Districts, is appointed to the parochial charge of the Townships of Clarke and Darlington.

The Rev. R. Athill we learn is to be stationed for the present at Newmarket. the second

We learn, with much pleasure, that the Rev. W. Bet. tridge has arrived, with his family, at New York, and may be daily expected in this Province. The "Valedictory Address" of the Deputation to the people of England and Ireland, with which we have just been favoured, shall be given

At a time when so many exaggerated reports are in circulation relative to the alleged woulth of the English and Irish Bishops, the following table of their exact incomes, extracted from "Gilbert's Clergyman's Almanac" for 1838, will no doubt prove satisfactory to our readers :---

ENGLISH CHURCH. Incumbents. Income. Canterbury, | Archbi-Dr. Howley, £17,000 York. shoprics. - Haccourt, 10,000 London, - Blomfield, 11,700 — Maltby, — C. R. Sumner, 8,000 Durham, Winchester, 10,500 - Bethell. 4,000 Bangor, Bath & Wells, --- Law, 5,000 - Percy, 3,000 Carlisle. - J. B. Sumner, 3,250 Chester. Chichester, 3,600 - Otter, - Allen, Ely, 5,500 - Philipots, Exeter. 2,700 Gloucester & Bristol. -- Monk, 3,700 Hereford. - Musgrave, 2,516 Lincoln, - Kaye, 4,000 Llandaff, - Copleston, 1,000 Norwich. - Stanley, 4,465 Oxford, --- Bagot, 1,658 Peterboroug Marsh. 3,000 Ripon, - Longley, 4,500 - Murray, Rochester. 1,459 Salisbury. - Dennison. 5,000 St. Asaph. -- Carey, 5,300 St. David's. - Jenkinson 2,500 Worcester. - Carr, 6.500 Sodor & Man, - Bowstead, 2,555

IRISH COURCH. Armagh, Dr. Beresford. £14,494 Dublin, - Whately. 7,786 Cashel, shoprics. - Laurence, 6,308 Tuam, - Le Poer Trench. 6,996 Meath. - Alexander. 4.068 Kildare, Lindsay, 6,278 Cork, Cloyne & Ross, - Kyle, Clogher, - Tottenham, 8.668 Derry & Raphoe, -- Ponsonby, 8,000 Down & Connor, - Mant. 4,204 Dromore, - Saurin 4.216 \_\_ Leslie, 6,253 Limerick, Ardfort & Aghadoe, - Knox, 4,978 Killaloe, Kifenora, - Sandes Kilmore, — Le Poor Beresford, Ossory, Fernes, & Leighlin, - Fowler,

After this synoptical statement, it will not be inappropriate to add the following from a valuable work entitled Essays on the Church':-

"The valgar idea certainly is, that a Bishop is one who, as a matter of course, rolls in wealth and luxury. But the truth, which in this as in many other cases, widely differs from the popular belief,-is, that the revenues of money. probably of half our sees, do not suffice to meet the mecessary expences of the office.

But what are those expences? some may ask; and are not many of them expences of state and splendour which might advantageously be curtailed: our answer to this, is, that in the cases referred to, namely, the poorer sees, under which term we include the larger proportion. - there are no trappings of this description, which any rational man, conformist or nonconformist, would wish to see removed.

That a bishop be "given to hospitality" is an apostolic mandate. This of itself, in the present state of society, involves no trifling expenditure. But is it to be desired that the incomes of our bishops should be so contracted, that they should be debarred, by want of means, from the possibility of conforming to the rule laid down by St. Paul. Again, to traverse, at certain times, the whole extent of their dioceses, for official purposes, and to be aften journeying from one part of it to another, on special occasions, is all clearly beg to offer to that gentleman their grateful acknowledg. P. Norton and James Itish, Esquires, as commissioners, and essential to the proper discharge of the duties of their office. But can this be done without a considerable annual expen. diture? The charities of a bishop may perhaps be denied to be a part of his necessary outgoings. But the customs of society do unquestionably render it inevitable that in every great religious or charitable effort, our prelates should be looked to as natural leaders in the work. They must not only subscribe, but they must subscribe liberally; and that not, like a private individual, to the charities of a single town merely, but to the public institutions of perhaps several counties. At present, some of our bishops can well afford to do this, and all are expected to do it, though in many cases the revenues of their sees, if those were their only source of income, would not supply the means. But would any well-disposed man really wish to reduce our bishops to that standard of income that would oblige them to say, "You must accept my best wishes, but you are aware that it is out of my power to give anything more."

Not to extend this subject unnecessarily, we will just remark, that when it was lately thought advisable to institute a small court for the purpose of reviewing the decisions of the commissioners of bankruptcy, the salary allotted to the barrister appointed to preside in that court was £3000 a year. The duties of the office could scarcely occupy a fourth part of his time, nor was he liable to either of the three species of expenditure to which we have just adverted. Yet £3000 a year was thought to be a fit stipend for his services. Now there are not less than ten of our bishops, who, while called upon for the expences of a residence in town, as lords of parliament; frequently journeying to and from the metropolis, and over all parts of extensive dioceses public hospitality; and charities, generally amounting to many hundreds per annum, -have yet smaller incomes, than the lately appointed judge of the Court of Review in bank ruptcy. And, in fact, out of the twenty-seven prelates of England and Wales, there are only nine, including the Archbishops, whose income equals that of a puisne judge of the Court of Common Pleas. The income of the see of Llandaff is scarcely a thousand pounds a year; and it was lately stated, at a public meeting in that city, that the bishop actually contributes to the charities of the diocese more than the whole revenue he derives from it! The income of the see of Gloucester is a little more than £3000 a year, and yet out of this does the bishop set apart a portion every year, (besides his other charities) for the augmentation of the smaller livings in his diocese !"

#### CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF CHRIST'S CHURCH, MIMICO, AND MISSION OF WESTON CHURCH: BOTH IN THE TOWNSHIP OF ETOBICOKE.

The Revd. Thomas Phillips, D. D., Incumbent. Divine service is performed in each Church every Sunday morning and evening alternately. The respective congregations are numerous-the inhabitants of the Township being principally of the Church of England. At the station situated in the North of the Township, divine service is occasionally performed. The Sunday schools at both Churches are in flourishing state.

Christ's Church is a neat and compact building with a good fence round the Churchyard. It is pewed and painted both inside and outside. The furniture of the altar piece was presented to the Church by John Gamble, Esq.

Weston Church, with its Churchyard, is very complete. By the exertions of the people a good fence has been made round the churchyard. The Church has been recently pewed and both the fence and the exterior of the Church his moral conduct, as well as his public worth, and that the have been painted. The altar piece, the reading-desk and following gentlemen be appointed to draft the same, viz. pulpit were painted at the expense of Mr. and Mrs. Sheriff Jarvis. They also kindly furnished the cushions and dra-

In the year 1837, there were in this Township, Baptisms 57; Marriages 15; Burials 16; Communicants 85.

The number of persons confirmed at the two Churches, the recent visit of the Lord Bishop of Montreal, was 63.

# RECTORY OF WILLIAM HENRY, LOWER CANADA.

The Rev. J. Jackson, Incumbent,—the Rev. William Anderson, Assistant Minister; whose, charge, besides the town of William Henry, embraces Berthier, Riviere du Loup, Lake Maskinonge, Ramsay and other smaller settlements. Two services are performed at William Henry and one at Berthier on each Sunday; and the other places embraced in the mission are visited on week days. The Protestant population of William Henry consists almost exclusively of members of the Church of England. The Sunday school at William Henry is attended by about 60 scholars; and Sunday schools are also in satisfactory progress at Riviere du Loup and the other places constituting the missionary charge concerned, the English Plume of Foathers shall vail, for a of the Incumbent.

In 1837, the Baptisms were 30; Marriages 6; Burials 30; Communicants 100.

RESOLUTIONS PASSED AT THE MEETING OF THE CLERGY AT TORONTO ON THE 10TH AND 11TH OCTOBER.

Resolved unanimously:

That the Bishop, Archdeacons, and Clergy of the Established Church of Upper Canada assembled at the primary visitation of the Province, cannot separate without the humble expression of their thanks to His Grace the Archbishop of Canterbury for the lively interest he has uniformly manifested, and for the strenuous efforts he has recently made in behalf of the Canadian Church; and they desire to bespeak the continuance of his Grace's powerful exertions, which, under the Divine blessing, can hardly fail of being ultimately crowned with the most complete and gratifying success. Resolved unanimously;

That the Bishop, Archdeacons, and Clergy of the Esta blished Church of Upper Canada assembled at the primary visitation of the Province, cannot separate without the respectful and affectionate expression of their thanks to the Lord Bishop of London for the lively interest he has uniformly manifested, and for the strenuous efforts he has recently made, in behalf of the Canadian Church; and they desire to bespeak the continuance of his Lordship's powerful exertions, which, under the Divine blessing, can hardly fail of being ultimately crowned with the most complete and gratifying success.

The same, mutatis mutandis, for the Lord Bishop of Exeter.

Resolved unanimously;

of Upper Canada have witnessed with feelings of the deepest thankfulness the efforts of John Somerset Pakington Esquire, to procure for this Diocese the blessing of an efficient episcopal supervision, and a supply of clergymen in some degree adequate to the wants of this colony; and they I have appointed and commissioned John G. Deane, Milford houses surrounding the Ursuline premises. — Quebes Mercury, and rem.

ments of his zealous and highly useful services on behalf of the Church of God in this land of spiritual destitution.

While they labour under many discouragements from the open hostility of avowed enemies and the lukewarmness of professing friends, the Clergy of the Established Church of Upper Canada are refreshed by the kind sympathy and officient labours of those true patriots, who, in the Parliament of the Empire, have lifted up their voices to protect the patrimony of the Church from spoliation and to protest against the anti-christian policy of leaving the religious instruction of British subjects to the operation of casual and private be-

The Bishop and Clergy of Upper Canada therefore carnestly request Mr. Pakington to continue to them the benefit of his highly appreciated services, and they fervently pray the Great Head of the Church to prosper him and his with every spiritual and temporal blessing, and to put it into the hearts of many to imitate his example.

#### From the Peterborough Sentinel. PUBLIC MEETING.

At a meeting held at St. John's Church, Peterborough, on Wednesday, October 16th, 1838, pursuant to requisition of the Churchwardens S. F. Kirkpatrick, and F. Ferguson, Esqrs.

On the motion of the Hon. T. A. Stewart, and seconded by Capt. Bray, R. N., Major Shairp was called to the chair, and J. B. Fortune, Esq. appointed Secretary.

Present-Hon. T. A. Stewart, Lieut. Col. Cowal, Capt. Bray, R. N., John Darcus, A. B. J. P., D. Griffith, J. P., Lieut. Forbes, R. N., Robert Reid, J. P., E. S. Hickson, J. P., Lieut. Roche, R. N., G. G. Bird, J. P., Lieut. Bed, ford, R. N., H. Flood, A.M.T.C.D., John Haycock, J.P.-W. H. Wrighton, Capt. Armstrong, Robt. Chambers, J. C. Tarbert, W. A. Sharp, H. Copperthwaite, J. G. Armour, H. B. Holland, J. R. Benson, Joseph Scobell, O. Morrow, Jas. Wright, Thos. Poole, John Forbes, J. Roseby.

S. F. Kirkpatrick, F. Ferguson, Churchwardens.

The following Resolutions were put and carried unanimously. Resolved,—That a statement has been published by a person samed F. Forrest, who, for some time acted as clerk in St. John's Church, intended to injure the character of the Rev. C. T. Wade, Rector of Peterborough.

Resolved,-That in this country where the respective characters of the parties are well known, any vindication of Mr. Wade's conduct is unnecessary.

Resolved,-That as the document alluded to, has, no doubt, been forwarded, to many places where the writer is unknown, this meeting deem it their duty to state, that any inference which might be drawn from the publication prejudicial to the character of Mr. Wade, is erroneous and wholly unworthy of

Resolved,-That this meeting sincerely hope that under Di vine Providence, Mr. Wade may long be spared to exercise his pastoral duties, in the zealous performance of which, he has, during his residence in Peterborough been unwearied.

Resolved,-That a copy of these Resolutions be forwarded to the Lord Bishop of Quebec, the Venerable the Archdeacons, and the Rev. R. H. D'Olier.

Resolved,-That the resolutions of this meeting, be published in the Backwoodsman, and Church newspapers.

It was then proposed by Lieut. Col. Cowal, seconded by

Lieut. Forbes, R. N. Resolved, ... That a letter be written to Mr. Wade, expres sive of our abhorrence of the attack made upon his character

by a person lately resident here, and of our entire confidence in H. FLOOD,

> E. S. HICKSON, G. G. BIRD, Esquires. A. SHAIRP, Chairman. J. B. FORTUNE, Secretary.

# CORRESPONDENCE.

To the Editor of the Montreal Gazette:

Sir,-I thank you for the full opportunity of defence, which you have afforded to me in your paper of the 16th October, and for your kind expressions towards myself personally.

Although I perceive much in your editorial remarks, from which I totally dissent,-I consider that it would be extremely criminal and unpatriotic, at this present crisis, to do the slightest thing, that may have the effect of causing disunion between Englishmen and Scotchmen; and, therefore, I will not continue the controversy. Nay I will even go farther than this. For the sake of concord, for the sake of British supremacy. I will consent that, so far as I am season, to the Scottish Bonnet: and to show that I am in earnest, I hereby retract the application of Major Bellen. den's sarcaem to your loyal Presbyterian fellow-countrymen, and, at the same time, express my sincere regret, if it has inflicted the slightest pain on any one of them.

> I have the honor to be, Sir. Yours most obediently.

ALAN FAIRFORD. Cobourg, 26th October, 1838.

# Summary of Civil Antelligence.

No intelligence from England has been received of a later date than that brought by the steamer Royal William. Late advices from the West Indies state as follows :

"The accounts from Demerara and St. Christopher's were favorable : from Berbice rather the other way. From St. Lucia they were very bad; in some parts of the island, the conduct of the negroes was so alarming that detachments of troops were sent to keep them in order."

We extract the following documents on the much discussed Boundary Question" from the Quebec Mercury.

STATE OF MAINE, EXECUTIVE DEPARTMENT,

Augusta, September 25, 1838. To His Excellency Major Gen. Sir John Harvey, Lt. Governor of the Province of New Brunswick.

Sir,-I have the honor to enclose to your Excellency a conv of a resolve, passed by the Legislature of the state of Maine That the Bishop and Clergy of the Established Church to inform you that the contingencies therein named not having

William P. Parrott, as Surveyor, under said Resolve .- 1 have also the honor to inform your Excellency that I have instructed the said commissioners and Surveyor to proceed to the eastern boundary line of this state, and to explore and examine the country bordering on the same, and to ascertain how far any line of exploration or otherwise has been traced and marked towards the North West angle of Nova Scotis as claimed by Maine and the United States-and to follow the same, examining the face of the country, the streams, and ascertaining elevations-and to move on a due north line towards the height of land where is to be found the spot which we claim as the northwest angle of Nova Scotia-making careful observations of all facts relative to the character of the country and bearing upon the question pending between the two governments-and also in like manner tracing and examining the Northern line, along the highlands which divide the rivers falling into the St. Lawrence from those falling into the Atlantic ocean.

In short, the object of the expedition is to ascertain by examinution on the face of the earth the actual facts and the practicability of running and locating a due North line, according to our construction of the treaty, and to obtain a topographical report of the country, particularly about the N.W. angle of Nova Scotia.

The sole design of this note is to give to your Excellency the facts relative to the nature and object of the expedition under present instructions, that you may understand the exact state of the matter, knowing that there are many vague rumors and unfounded reports on this subject, tending to mislead and deceive.

With great respect,

I have the honor to be, Your most obed't serv't, (Signed) EDWARD KENT, Governor of the State of Maine.

Copy. GOVERNMENT HOUSE, FREDERICTON, N. BRUNSWICK, October 1, 1838.

Sir, -I have the honor to acknowledge the receipt, by the hands of J. S. Little Esq. of your Excellency's communica tion of the 25th ultimo, enclosing the copy of a "Resolve" of the Legislature of the State of Maine, and informing me that you have appointed Commissioners and Surveyors under that Resolve, and have furnished them with instructions, of which your Excellency has been pleased to detail to me

After having seen the resolutions adopted by the Congress of the United States, on the 4th of July last, I confess I had not expected any further action on the part of the State of Maine, in reference to a question which is now in discussion betwixt the two general governments, with, as I firmly believe, a sincere desire to bring it to an early and satisfactory

you to believe that I am perfectly sensible, and when in reply thereto, I inform your Excellency that I shall not deem it necessary to interfere with a mission whose operations shall be confined to the purpose stated in your Excellency's letter,namely, that of merely obtaining topographical information, it is incumbent upon me to add, that it will be my imperative duty not to suffer any infringement of the possession and jurisdiction which Great Britain holds in the Porritory in dispute, until the question of right is decided.

With great respect, I have the honor to be, &c. &c. J. HARVEY. (Signed) Major-General, Lieut. Governor of H. B. Majesty's Province of New Brunswick. His Excellency Governor Kent,

# LOWER CANADA.

&c. &c. &c.

Louis Perrault, one of the refugee rebels, for whose apprehension a reward of £100 was offered, by Lord Gosford, during last winter, and who was excluded from the Province by the Ordinance lately disallowed by Her Majesty, returned to this place on Sunday. Mr. Perrault's presence in, or absence from, this city, is of little importance, except as showing that the refugees will not be slow in taking advantage of Lord Durham's interpretation of the offect of his Ordinance being disallowed. When the expatriated traitors have been brought back in a Queen's ship from the Bermudas, and the refugees have once more taken up their residence amongst us, to plot new schemes against the Government Lower Canada will present the singular aspect of having witnessed an insurrection, in which the Queen's troops were three times resisted by armed bodies of men, without one single perpetrator of these rebellious outrages meeting with the slightest punishment from the laws of his country .- Mont. Gaz.

The city was this morning in a state of great excitement, it having beeen discovered that Theller, Dodge, and three others of the Rebel prisoners confined on Cape Diamond, had made their escape. So far as we have ascertained the particulars window, by which means they got into the small yard surrounded by pickets 12 feet high by which the front of the ditch and thence into the town, the fifth had not the courage to make the decent from the wall, but remained in the Citadel and was retaken this morning as were two others who got out but Theller and Dodge are still (5 o'clock) at large, notwithstanding the strictest search had been made for them on all premises adjoining the glacis in St. Lewis street, in the houses in St. Lewis Street, and in all the houses surrounding the Ursuline Convent as well as the outbuildings of the convent, it being supposed that they had passed through the house of some of their friends and secured themselves in the garden or in the farm yard or some of the out-premises of the nunnery.

How they could have passed the two sentinels, the one within the other without the yard of their prison, without discovery, is yet to be accounted for, and is we hear, the obliest of a very rigid military enquiry, It is thought they have been assisted by friends in the town. We have been told that two persons, apparently strangers, knocked last night at the door of a house in Garden street and demanded admittance, on and approved by the Governor, March 23d, 1838; and also being asked who they were, the answer given was Mr. Newcome and friend,—they had possibly mistaken the house: the occurred, and the commission referred to not having been est two men who were taken were given up by the landlord of a

The Quebec Mercury of Oct. 18th says:

"We are authorised to state that the Honorable the Chief Justice has retired with a pension, and that Mr. JAMES STU-ART will be his successor."

This being the last day of the term, the Honorable Chief Justice of the Province took leave of the Quebec Bar and announced his retirement from the Bench. The venerable gontloman read his address with much feeling. We hope to obtain a copy of it for publication. We are happy in adding whilst speaking on this subject that the retiring ponsion of the learned Chief is a liberal, though well carned, compensation for his long and ardnous services .- Ib. Oct. 20.

It appears by the following paragraph from the last named paper, that the Earl of Durham has changed his original intention of returning to England via new York:

We hear that His Excellency the Governor General has reluctantly abandoned his intention of proceeding to Washington, and passing through some of the United States on his way to England. His Excellency will sail from hence on the first of November. We have reason to believe that this change in his plans, has been considered necessary both by His Excellency and the Commander of the Forces, in order that Her Majesty's Ministers should be immediately apprized by the highest authority of the Provinces, in person, of the critical state in which they are placed. In the mean time, His Excellency has given the Commander in Chief the fullest authority and power to call into active sorvice any amount or description of force, which may be necossary for the complete defence of the frontiers, and the preservation of internal security.

Capt. Dillon, A. D. C. to His Excellency the Governor General, proceeds to-night for Montreal and New York, where he will embark for England. Capt. Dillon is the bearer of Despatches from His Excellency to the Home Go. vernment. Mr. E. G. Wakefield also leaves for England, by the same route, to night .- Ib. Oct. 20.

DESTRUCTION OF THE OFFICERS' BARRACES AT CHAMBLY .--The Officers' quarters at Chambly Barracks caught fire yesterday morning, about So'clock; and were antirely destroyed. The fire is believed to have originated accidentally, and there is no reason for supposing it to have been the result of design. It is our melancholy duty to add, that Ensign Carey, of the 15th Regiment, perished in the flames. It appears that this gentleman, after having escaped in the first instance from the building, had returned to his room to scoure something highly prized by him, which in the hurry of the moment he had forgotten, and contrary to the carnest entreaties of one of the Sergeants, he rushed into his spartment in the face of evident danger, and thus perished. We have not heard of any more lives being lost .- Mon. Courier, Oct. 19.

It is our painful duty to record the death of another officer of the 15th Regiment. Lieut. Roe is no more. He died Of the courtesy of your Excellency's communication I beg | yesterday morning at Chambly, from the effects of the injuries which he sustained while escaping from his bed-room in the Officers' Barracks, on the night of Thursday last, when that building was enveloped in flames. - Ibid, Oct. 20.

## MONTREAL MARKETS.

FRIDAY, October 19. Asuzs .- Sales have been made of Pots at 29s. 6d. a 30s. On Thursday a lot containing 100 barrels of Pearls changed hands at 34s. 6d. per cwt. The State of the S

FLOUR .- The receipts are quite inadequate to the domand. Sales of Superfine have been made at 420. 6d. per barrol, 90 days, and Fine at 41s. 3d. cash. GROOMRIES. -There has been an animated demand for all

kinds of Groceries during the week, and a large amount of business done. Privos have given way a little in Sugar and Rum: the former has been sold at Auction at 42s. 6d. a 44s. per cwt., and the latter, Jamaica, 1 a 3, 4s. 9d. a 5s. Les. wards 1 a 5, 3s. 8d. a 2s. 9d. por gallon.

In Exchange there have been no alterations.

# UPPER CANADA. The Constitution of the Constitu

Reports have been in circulation for some days, to which we believe there is abundant reason to give credence, that the persons styling themselves "Patriots" are preparing in great numbers to invade this province. It is not improbable, however, that the precautions which are adopting may prevent the threatened invasion. We give the following from the Toronto Patriot of Tuesday last:

"We think it a duty we owe to the public to state, fully and fairly, that the most clarming reports are in circulation in this city, affecting the peace and welfare of this province: and that a crisis is fast approaching which will test the energies of every soul within it, who is really loyal to his Queen, and faithfully devoted to the glorious constitution under which we now live. It is said, and we believe, that the government have received information from the most authintic sources, that an extensive combination exists along the whole of the American frontier, from Vermont to Michigan, for the invasion of this country instanter, and that not less than 40.000 of the rabble of the States are united by secret onthe to attempt its subjugation with an express, understanding that their only pay will be unlimited license for plunder through. they got out of the easement, by cutting one of the bars of the out its whole extent !!! We have no authority beyond mere rumor for this statement, but we know that the Governor and Council are daily occupied in consulting, on the best means casement is enclosed. They then got over the picketing and to avert the threatened calamity, and have the best reason four of them including the two we have named, got into the for believing that a strong military force will be speedily raised for our protection."

> We are informed that the Executive Council has decided on raising, instanter, five regiments of Provincial Volunteers, consisting of 650 men each; and that officers have been already appointed to command them-Col. Kingsmill taking the one to be stationed at this place,-Niagara Chronicle, October 24. and the section of the second

> > MARRIED.

On the 19th July last, in London, at St. Mary's, Islington, by the Rev. J. Hambleton, M. A., the Rev. Septimus Ramsay, M. A., Minister of St. Michael's, Burleigh Street, Strand, youngest son of the late Robert Ramsay, Esq., of Theorne Cottage, in the county of York, to Anna Maria, se ter of the late James Pisher, Esq., of St. Martin's Lane, and Mrs. Fisher, Palmer-Terrace, Hollowsy.

LETTERS received during the week, ending Friday, 26th

Roy, F. J. Lundy, add, sube.; A. Dixon Eeq. add. sube. and rem. : Mrs. L. Smith, bal. in full of vol. 1; P. M. Toronto; L. Moffatt Esq.; R. Birdsall Esq. [many thanks]; tablished, it became my imperative duty after the first day of house in that street, they had we learn been out all night and Rev. J. G. Geddes; Rev. S. Armour; Rev. G. Salmon; September inst., to appoint suitable Commissioners and Sur- entered the house in the morning to get a dram. The police Rev. H. J. Grasett; Rev. R. Whitwell; Rev. R. P. Balle, veyors for the purposes specified in the said resolve, and that and the military are making diligent searches in the block of rem.; J. B. Ewart Esq. rem.; Rev. W. Leeming, add. subs.

## Fouth's Bepartment.

#### SCRIPTURE QUESTIONS.

ELII. DANIEL.

222. Daniel was one of the Jewish captives taken by Nebachadnezzar into Babylon.-By what name was he there called? and why was it given to him?-(Daniel.)

323. What reason have you for supposing that Daniel was of princely birth ?---(Dan.)

224. While Daniel was passing the three years assigned to him and his companions previous to their standing before the king, what proof did he give both of his tenderness of conscience and of his ready self-denial?—(Dan.)

\$25. What were the endowments for which Daniel was peculiarly remarkable?—(Dan.)

326. Do you recollect the circumstances which first brought this excellent man into notice, and raised him to one of the highest stations in the kingdom ?-- (Dan.)

327. What proof can you give of his pious dependence apon God, connected with the preceding transaction, as well se his humble opinion respecting himself? and what were the terms in which he expressed his ardent gratitude?-(Daniel.)

328. When the presidents and princes conspired against Daniel, what was the testimony which they were constrained to give respecting the uprightness and integrity of his character !-- (Dan.)

329. When these conspirators obtained the iniquitous deeres by which they hoped to procure either the ruin or the death of Daniel, did It produce any alteration in his pious habita?--(Dun.)

CHURCH CALENDAR. Oct. 28 .- Twentieth Sunday after Trinity. -St. Simon and St. Jude. Nov. 1 .- All Saints' Day.

-Twenty first Sunday after Trinity. 11 .- Twenty second do

#### UNSTABLE PROFESSORS.

NAMES AND CHARACTERS.

Old James Steady-his Grundson, Stephen Standfast. on their return from the hay field in the evening.

Stephen. I was very glad to hear you talk with those people to-day. Grandfather, for it helps to give me clear notions about true religion, and it may do good to them.

Old Steady. I wish it may, Stophon, but I can't say I am very hopeful about it, because they seem so fond of talking about religion for talking's sake: and mayhap they think they are better able to teach me than I am to teach them.

Stephen. I should be loth to think that, Grandfather, though certainly they do talk cometimes about our having 'only one eye open,' and about their people being 'nearer to she blessed Saviour' than we are, and such like; but, however, I wonder how it is they don't see the truth of such things as you said this morning, which seemed to me as plain sa Potor's surmous, or James' opistle.

Old Steady. Why, Stophon, these people are our neighbours, and I don't like to seem to speak amiss of them in any respects; but where the safety of the soul is concerned, I am not the man to hide my real mind, and therefore I should say, that they are up to bar up that little door, by which all religious truths come in.

Stephen. I don't quite ontoh your meaning, Grandfather. Old Steady. Why, to be plain, then, the little door, as I eall it, is humility-and through that door Gon delights to send his instructions into the soul; but if any thing should shut to the door, 'tie my bolief that there's no other way by which he will send his word and Spirit.

Stephen. I suppose this is why the 'lowly,' and the 'humble,' and the 'poor in spirit,' and they who have childlike dispositions have got all the promises about being taught in heavenly thinge?

Old Steady. To be sure it is, Stephen-the meck will he guide in judgment, and the mock will be teach his way : and Satan knows this just as well as you and I, and he turns the little knowledge which they have got to a bad account, by making it puff them up with big notions of self; and wherever these are, they take up all the room in the heart; so that this little humility-door, which opens within, is so eless pressed together, (as you may say,) that there's no epening of it, and no gotting in, till all the high imaginations be cast out.

Stephen. This is very plain to mo; and I can see now that what Isniah wrote, and the Baptist preached about, 'every mountain and hill being brought low,' means the work which must be done in our hearts, to 'prepare the way' for the Lond Jases to come in and reveal his glory.

Old Steady. You, Stephen, and you will find that the more a man is really acquainted with heavenly things, the lowlier will he be in his own eyes. How wonderfully Paul proves this. He doesn't soom to find the words, 'less than the least of all sainte,' and ' chief of sinners,' strong enough | this is the case or no, is it for any one but Him who gave the to express what he considered himself to be; and yet who was ever so acquainted with the deep things of Gon as the of yours, Mary, would take the 'flaming sword' out of the Apostle Paul? You may easily see he had learned of a Sa. viour as humble as he was divine. I believe the Holy Spirit life. draws the picture of Jusus in every believer's heart.

Stephen. I do wish that some of those people, who are al. wave at me for being a Churchman, could hear you speak. There was Sukey Selfplease, and Ann Busybody, and some more of them, telling me only yesterday that I should never get on till I joined them.

Old Steady. I am always sorry to hear any thing of this blind of them, Stephen, but I know 'tis too common with there I am too full of my own guilt and vileness, to think them. They must have strange notions of a Churchman's about others; and I should suppose your own new religious conscience, a Churchman's knowledge, and a Churchman's seasons for the faith that is in him.

Stephen. Why, Grandfather, I never meet them, or work with them, but they are always beginning about their 'means of grace,' and their better way of getting on, and about what they can do in prayer, and such like. I don't let it put me such a petition? eat of humour, but they do seem very fond of running down the Church.

Old Steady. That's right, Stephen; 'Charity is not easily provoked, but 'beareth all things.' Never mind what is said against your Church as long as it is not true; and if you answer at all, do it in the 'meekness of wisdom.'

Stephen. But I cannot think why they won't let us alone

to worship and serve Gon in our own way.

Old Steedy. Stephen, don't yeu know Paul speaks much of auch characters?. He saw a good deal of them even in his time, and, as far so I can see, we must expect a world popes, Mary. of such goings on in these last days.

says about them when we go home, Grandfather.

Old Stendy. I'll show it to you now, Stephen, for I've got my little Testament, that Mr. Lovechrist gave me, in my waistcoat pecket. Now look here-Here's the first, and the third, and the fourth, and the eleventh, and the last part of the fourteenth chapter of his first epistle to the Co. rinthians, almost all about the divisions, and the puffed-up join them. minds, and the disorderly ways of some of the religious professors at Corinth. I never go by our bechives at home without thinking of such people.

Stephen. But what do you see there that brings this into your mind, Grandfather?

Old Steady. Why, have you never minded that in every hive there are some roving, restless bees, who seem to be getting about, (as one may say,) and tattling, and idling among the rost? And whilst they are doing this, and getting in the way, and jostling those that are at work, I have seen many a good old bee go out, and come back twice over with his thighs swelled and yellow with his burden; and I'll be bound he brought in more honey in one day than ever they did in a month.

Stephen. This gives me a famous notion of their goings on, and I shall never go by the beshives again without think-

Old Steady. Oh, you may see more of their ways among the bees, Stephen; for I sometimes fancy that these busybody, running about bees are always talking about their heney, and the shape of their combs, and the cleverness of their workmen; and so trying to entice the bees of the next-door hives to come and join them, as though there was no hive, nor no honey like theirs.

Stephen. Well, I'm sure I don't wish to get out of my bee hive to please any body.

Old Steady. Why, as for that, if we like to run on about bees and hives, I could tell them that I was born and brod in the hive of the Church, and that there I find honey as beautiful as that which 'enlightened Jonathan's eyes;' which Mr. Lovechrist says, means that the refreshment of the honey made his weary eyes brighten again. You may mind too David says that God's word was sweeter to him than howey and the honoycomb.

Stephen. Well, if I don't think that there's Mary Sillywoman on before with a niche of wood on her head. I hear they have been after her a good deal lately.

Old Steady. Ah, I shouldn't wonder; but, however, don't begin that matter yourself, Stephen. 'A nice evening, Mary.

Mary. 'Tis, bloss the Lone! How is it with you James' Old Steady. Middlingish, thank you; but these long days the work tries my old stiff joints a little.

Mary. Ah, well, never mind, if you are going the right way. I suppose you have heard that I am thinking about joining the people that have left the Church?

Old Steady. No, Mary, I hadn't; but one hears these things too soon, come when they will. I cannot bid you God speed' in this matter.

Mary. Why not? I'm told to prove all things, and hold fast that which is good,' you know. Old Steady. I should like to see you holding fast that

which is good; but you seem to me to be letting go a tried blessing for an untried funcy ; - and then you call this 'proving all things.

Mary. Oh, but it hurts me to hear some of the people say at church, . Take not thy Holy Spirit from me,' when 'tis plain they nover had the Holy Spirit.

Old Steady. I should think, Mary, you had better leave Gon to settle that matter with them, and not be playing the judge in his presence. Don't you remember the proud Pharisee took upon him to judge the publican? And yet, what a different opinion the Lord Jesus had of the two men! Why, the sound of the words, 'There is no health in us,' and fessed is the first of any written work of man?-and to do ' Havo mercy upon us, misorable offenders,' can scarcely have died away on our lips before you are passing judgment on a follow-sinner! Consider St. James' question, Mury, Who art thou that judgest ? Is this lying low before the throne of God? Is this that shame and confusion of face which every sinner, sincorely confussing sin, must feel?-Does this look as though you remembered that your own right to be there is nothing but the divine blood of Jrsus?

Mary. Oh, but these people have never been converted. and therefore how can they say those words, and repeat also verses in the Psalms, in turn with the minister, which never ought to come out of their mouths?

Old Steady. Mary, this is quite a new gospel spirit to mo. Are you or I to settle what our fellow-sinners shall read out their Master's will; on the peril of our souls we trifle with it. of Gou's word in public worship, and shall we dony them the use of that very book which is the appointed means to convince and to convert, particularly in such a place and at such a time? Why, not to mention how delightful it is for minister and people to open their mouth with one accord. and to spouk to Gop in turn, (and the congregation can't do this in any other form of worship in this country,) who knows, as each vorse is read, but that the very next may be one appointed to wake a soul from death? And, whether book of grace, to say, 'Thou shalt not read it?' This spirit oberub's hand, and beat off a poor sinner from the tree of

Mary. Well, but do you think yourself that such people as John Lackgrace and Esther Worldling were ever con-

Old Steady. That has nothing to do with this question. We are now talking of public worship; and the doors of Gon's temple are open to all who desire to go up to pray and praise there, and hear the word of life. As for myself, when acquaintances, if one came in, and knott among thom, and poured out his confussions of sin before Gop, and prayed for mercy through the Saviour, and besought Gop 'not to take his Holy Spirit from him, that they would not drag him from his knees, and demand a proof of his right to put up

Mary. No; I should be sorry to think they would do such

thing as that, Old Steady. But the run of your notions is quite that way, Mary; though I believe you don't see where they would lead you: and the next step, according to the rule of your people, (for I suppose I may call them yours, or you theirs, Orders. now,) of judging every one, may be to dispute with one ano. ther what degree of grace each has got, and whether such a one has a right to use such a petition, or such a thanksgiving, in the worship of Gop? You will soon be a set of little

Mory. I haven't said downright that I should join these given, if required.

Stephen. I should like very much to look at what Paul people yet, James, and I'm not sure that I shall now; but there-they do say such things about the Church people, not only what we have been talking of, and about their going to the Lord's table unprepared, (which does seem to hurt me when I'm there with them,) and about their having a form of prayers and not heart-prayers, that I don't know what to think, or what to do; and they seem to want me so bad to

> Old Steady. A man had need have a good reason to give a heart-searching God another day, for leaving the Church of his fathers, and trying to get others out of it, when that Church is 'built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner stone' -a Church, which, as Mr. Lovechrist has said many a time in our talks together, (for we often discourse about what we call our dear old mother,) has been for hundreds of years the bulwark of Christendom, the ark of truth. I sometimes my. self liken the Church of England to that wonderful building which I saw some years back in the war time, called, Eddystone Lighthouse.

> Mary. If I knew so much about it as you seem to do, James, I don't think I should be very ready to change about; but these people tell me 'we have got a right to be what we like, that there is but one way, and that we are all going the same way.'

> Old Steady. That we have got a right to be what we like, Mary, is language which doesn't come very well from blind and sinful creatures, who can neither know nor be any thing which is good, 'except it be given them from above.' We have got a right to be nothing but what Gop approves, and we must order our ways by the book of truth. I can track the 'old serpent' in this favourite doctrine of your new acquaintances. He is at his old work-telling the Adams and Eves of our time that they may eat of every tree, and promising them wonderful knowledge by it; but you know how all that ended: and I verily believe that numbers of 'unstable souls,' whom he now beguiles to try the taste of fruit which seems 'very pleasant to the eye, and 'much to be desired to make one wise,' will want to hide themselves another day, when they hear the still small voice of Gop walking in the garden of their consciences. Are you prepared Mary, to come forth, and answer his searching question, What hast thou done?

> Mary. Why, to tell you the truth, James, I never looked upon the matter in this solemn way before. I thought no harm in joining people who seem to love Gon very much.

Old Steady. Ah, Mary, my heart aches to hear you an-

swer thus, though I am not surprised. I believe there are thousands who, like yourself, go away from the Church of England just because the novelty of the thing catches, and they don't lay the matter before God night and day in prayer. But, is it nothing, Mary, to loave a Church, whose Prayerbook (liturgy is what Mr. Lovechrist calls it) is full of the Gospel from the beginning to the end? Whose form of worship is according to Scripture, and has been in use for as many hundreds of years as other forms in this country have been for tens? Whose ministers are ordained by men that have been appointed to the high and hely office of bishop, regularly man by man, from the apostles' times down to ours, beginning with the laying on of the apostles' own hands? and in our case, Mary, whatever others may have I whence he was discharged. to say of their minister, we have got one who preaches, and lives, and loves the Gospel. Is it no harm, Mary, without the holiest, the plainest, and the best of reasons, to say, 'I shall leave a shopherd who I acknowledge to be one of of his mother to a small sum of money. Christ's faithful ones, though I have no complaint to make and he tells me I am doing wrong? Is it no harm to turn your back on a Church that Gop blesses with his presence (and if over the Spirit was poured out upon her it is now,) to forsake the 'members of Christ's body' within her, and to despise a form of prayer that even our enemies have conall this, just because some people, who can give no proof beyond their own words, that they are wiser, or holier, or more apt to teach,' wish you to join their party, and swell their numbers? Oh, Mary, (to mention nothing else,) either the authority of the ministry is nothing, or it is something of the greatest concern; and Gop has left us in no doubt about the matter. Look here in my little Testament at Paul's and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not to read this and not see that the messages of the Lord's serwants cannot be received or rejected just as it happens to suit the day's whim? On the peril of their souls they deliver Mary. 'Tis impossible to deny that to be sure.

# Advertisements.

TO BUILDERS, AND OTHERS.

OFFICE OF KING'S COLLEGE, Lot Street, Toronto. OFFOSITE THE COLLEGE TENDE.

MINUTE OF THE COUNCIL, October 13, 1838.

STRONG representations having been made by several persons, inclined to contract for the Buildings intended for the University of King's College, that the First of November was too early a day to afford them sufficient time to form their Estimates-

It was Kesolved, to extend the period to Friday, the First of February, 1839, and that this Notice be inserted in all the Journals in which the Building Advertisement has ap-

(A true Copy.) 19-4w

JOSEPH WELLS, Registrar and Bursar.

# EDUCATION.

THE REV. H. CASWALL, M. A. Mester of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels.

Letters addressed, (poet paid,) as above, will meet with land, to the Editor of 'The Warder,' Dublin. prompt attention. The most satisfactory references can be

LANDS FOR SALE, On the most reasonable terms, with Long Credit.

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| Township. Concession. Lots. No. of Acres.                   |
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| 8th21   |
| Alfred,   |
| TOHNSTOWN DISTRICT.   |
| Township. Concession. Lots. No. of Acres. Elmsley           |
| Elmsley   |
| 20  |
| Edwardsburg8th6 and 27400400                                |
| Montague,   |
| Mariborough,2dHalf 9,100600                                 |
| SATIST AND DICTORY  |
| Township. Concession. Lots. No. of Acres.                   |
| Township. Concession. Lots. No. of Acres. Portland,         |
| 12th7, 9, W. \(\frac{1}{2}\) 10,\(\frac{5}{2}\)             |
| 13th5   |
| Pittsburg11th16, 17, 18, 19, 201000                         |
| 13th17180180  |
| 13th171801180<br>NEWCASTLE DISTRICT.                        |
| Township. Concession. Lots. No. of Acres. Cramahe,          |
| Cramahe,  |
| Hamilton5th90,200   |
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| Clark,  |
| Seymour,  |
| 3rd5,200  |
| 4th   |
| 5th18200  |
| 8th4  |
| 2nd5, 14, 20  |
| 3rd17, S.\dagged 21, N.\dagged 24                           |
| 4th   |
| S. half 15.   |
| Sth   |
| 14, 17, 22  |
| 6th23, N. half 20 7th15, N. half 21                         |
| 8thS. half 15   |
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| NIAGARA DISTRICT.   |
| Township. Concession. Lot. No. of Acres. Gainsboro24        |
| LONDON DISTRICT.  |
| Township. Concession. Lots. No. of Agree.                   |
| Walsingham6th8, 16, 400                                     |
| Dorchester,3rd14 200  |
| 8th 200   |
| Southwold,3rd   |
| 4th12, 13, 141200   |
| Western Div. Srd  |
|   |
| Western Div. \ 20 N. hair 1                                 |
| Particulars as to terms, &c., may be learned on application |
| to the subscriber, at Toronto.                              |
| JAMES M. STRACHAN. Toronto, 8th October, 1838.              |
| AUTUMU, OUR UELUUET, AOUG.                                  |

### INFORMATION WANTED

OF CHARLES ALEXANDER STIELL, (formerly of Hampton Court, Middlesox, England) who came to Canada on board H. M. ship Active about the year 1819, and was employed in the ships in Ordinary at Kingston.

The last that was heard of him was in June 1828, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death

Any information concerning him will be thankfully received by the Rev. R. D. Cartwright or J. S. Cartwright Esq. Kingston.

\*\* The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13---8w

# CHAMPION, BROTHERS & CO.

Importers of Hardware, &c. &c.

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