

# The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, MARCH 24, 1838.

[NO. XLI.]

## Poetry.

### THE GRAVE.

Thou art a mournful thing,  
O Grave! thy shadow over all is thrown.  
Man builds bright bowers in life's delightful spring,  
But thou canst throw them down.

The child in infancy—  
Ere the heart knows to grieve, the eye to weep—  
On thy low bosom resting peacefully,  
Slumbers a calm, still sleep.

The happy dreams of youth;  
The heart's warm impulses; the fresh, the free,  
The bosom's joy, and the clear tones of truth,  
All perish deep in thee.

And he in manhood's prime—  
Skill'd in the arts of gain, or learning's lore—  
To thee, mid all the freshness of his time,  
Goes, and returns no more.

The old grey-headed sire,  
Bow'd with the weight of feebleness and woes,  
Longs to behold life's flickering lamp expire,  
And hail thy deep repose.

The matron and the maid,  
Woman's deep feeling—woman's fervent love—  
Each throbbing heart, in clay-cold stillness laid,  
To thy dark realms remove.

The mourner weeps no more—  
The sorrows of his aching bosom cease,  
When his tost bark within thy friendly shore  
Is safely moor'd in peace.

The evil and the good  
Alike lie hid beneath thy sombre shade:  
The rich man, and the bare of daily food,  
By thee are equal made.

There ne'er hath passed an hour  
Since earth was peopled with her numerous race,  
In which her children have not felt thy power,  
Thou gloomy dwelling-place!

Such is our mortal life!  
All that have been, are now, and still may be,  
Must drop the burthen of their human strife,  
And find their end in thee!

Yet, on Time's fleeting wings  
A day shall come, whose penetrating light  
Shall bare the deepest of thy hidden things  
To universal sight!

And—thanks to golden faith!—  
There is a land, far hence, amid the sky,  
Where a Deliverer has conquer'd Death,  
Where Death and Thou shall die.

'Tis there that we would go.  
Oh! is it not a glory-beaming shore;  
Where flowers unsullied by earth's breathings blow,  
And graves are dark no more!

Christian Observer.

### THE ENGLISH LAYMAN.

No. X.

#### A VINDICATION OF ARCHBISHOP LAUD.\*

Prejudged by foes determined not to spare. WORDSWORTH.

A calumny is uttered or recorded in a moment, but the lapse of centuries is required to efface its impression. There is such a natural love of truth in mankind, that whenever an historian, whose impartiality there seems no just cause to impeach, advances a fact, however adverse to our preconceived notions, we yield him a reluctant belief, because, lovers of truth ourselves, we accord to him the possession of a similar moral instinct. Hence when the characters of great and conspicuous men are handed down to us by their contemporaries, we are inclined to regard them as faithful and living portraits. We picture the historian in his silent chamber, his thoughts attuned into a grave and solemn impartiality by the stillness of night, weighing every word before it has irrevocably sped, and impressed with an awful sense of the responsibility that rests on him who undertakes to register for future ages the deeds, and the motives that prompted them, of the master-spirits of his day. But alas! the page of history is rarely traced in characters of candour and deliberation. The historian of his own times burns with the passions of his own times; the upholder of ancient institutions stigmatizes the daring innovator as a pest and a firebrand; the innovator paints his antagonist, as the enslaver of mind, and a check to the growing perfectibility of human nature. Such a spirit, it is to be feared, breathes through almost every page but that of the incorruptible Thuanus! When eager and unbiassed in the pursuit of truth, we consult the volumes of Milton, we find the rancorous Latin Secretary recording in his imperishable and magnificent language the accusation against the first Charles, stated as a positive fact, that "he murdered both his prince, and his father, and that by poison." Turn we from this picture to the volumes of the stately Chancellor, and amid the gallery of worthies who act and speak in the page of Clarendon, and breathe and gaze on us from the canvass of Vandyke, the parricide tyrant is painted in colours equally vivid and far more true, as "the worthiest gentleman, the best master, the best friend, the best husband, the best father, and the best Christian, that the age in which he lived produced." The bulk of mankind

\* Read before 'The Toronto Literary Club,' on the 18th November 1837.

must necessarily derive their opinions from others, for they have neither the time, nor the means, nor the inclination to trace history up to its source, to weigh statement against statement, and to sum up a controversy with judge-like accuracy and impartiality. Accident, if there be no peculiar mental conformation, most frequently determines their estimate of the man of by-gone days. The youth who has only had access to Hume, will probably grow up a friend of Monarchy and Tory principles; the student, whose reading has been confined to Hallam, a Whig; and the reader of Godwin and Macaulay, a root-and-branch Republican.

No personage in English history has suffered more severely from this one-sided view of character, than Archbishop Laud. His earliest biographers, Heylyn and Wharton, it is true, did justice to his virtues; but their ponderous and obsolete tomes have long reposed, 'neath undisturbed dust, in the collections of the curious and antiquarian, and are only occasionally opened by the professed historical compiler: to the general reader they have long been a dead letter. Hume, I believe, was the first author of eminence, who ventured to shed "a generous tear," not only for Strafford, but for the calumniated Laud, and on the first appearance of his inimitable work, he was "assailed by one cry of reproach, disapprobation, and even detestation," from every point of the political compass; the two Primates of the United Church alone spoke the language of encouragement. But the faint defence of Hume, who was never very earnest where a Churchman was concerned, does not seem to have diverted the current of popular opinion. Succeeding explorers of the munitments of history felt conscious that the memory of the Archbishop had met with harsh treatment, "yet," says Lord Hailes, "what historian dares defend him?" And even in our own day Wordsworth exclaims, in a tone of regretful disappointment, "In this age a word cannot be said in praise of Laud, or even in compassion for his fate, without incurring a charge of bigotry."

Times however are at last altered, and it will no longer be thought equally paradoxical to extenuate the enormities of Richard III., and to vindicate the fair fame of Archbishop Laud. In this momentous and stormy crisis, when the universal human mind glooms like an ocean heaving with the incipient tempest; many old and long received falsehoods are shattered into fragments, and many a truth, that lay buried fathoms deep, emerges to the surface of the troubled waters. The defenders of the Church of England have burst their trance, and aroused by the knockings at her everlasting gates, have opened the artillery of the press upon her foes, and girded themselves for the intellectual fight. Too long have they reposed securely, confident of the invincible justice of their cause—but, at last, the danger so closely impends over their beloved Establishment—"the Gau!" approaches so nigh unto "her gates,"—that they have aroused themselves to the rescue. Publications in defence of the National Church—from the newly-established and expensive Church of England Quarterly Review overflowing with learning, to the cheap halfpenny-priced Journal, all stamped with true Christianity, and breathing the most devoted attachment to the ecclesiastical institutions of the land,—are penetrating into every suburb and hamlet. The Christian-Conservative Press, bettering the instruction of the distributors of unstamped blasphemy and sedition, are disabusing the public mind of many inveterate traditional errors,—and no speck alights upon the Establishment, but what some pious hand is instantly stretched out to remove it—no harpy descends upon its hallowed altars, but some armed champion, issuing from cathedral or village-fane, drives back the obscene Celæno to those congenial retreats the woods of Melbourne Castle, the shores of Derrynane, or the purlieus of London University.

In the publications to which I have alluded, the name of many a Churchman has been rescued from unmerited obloquy, and invested with its appropriate honours. In a recent volume of the *Theological Library*, the Rev. C. W. Le Bas, one of the most powerful and elegant writers of the age, has rolled away the clouds that obscured the character of Laud,—and the author of a few brief incidental notices in the *Church of England Quarterly Review*, has followed in the same track. A perusal of these publications suggested the present Essay, and to them, and to Clarendon and Hume, as well as to the Puritan Neal, Hallam, and the republican continuator of Sir James Mackintosh's *History*, I am principally indebted for the following facts.

I shall view the Archbishop in three different characters—as a prelate and a statesman conjointly—a scholar and a patron of literature,—and a private individual. I have chosen to unite the two characters of prelate and statesman, because it would be impossible to separate the political from the ecclesiastical acts of Laud. Religion, in that troubled period, was the watchword of either party; and every civil occurrence is more or less intermixed with matters of church-polity, or theological doctrine.

The principal charges urged against Laud on his trial may be resolved into two;—an attempt to introduce Popery,—and an endeavour to render the King independent of Parliaments.

The real *gravamen*, however, of the 24 articles of impeachment, original and supplementary, was the devotion of the Archbishop to the Episcopal Church of England. The *odium theologicum*, the bitter rancour of the Presbyterians, burning to revenge his impugning of the divine authority of their ecclesiastical platform, and not the cruelties of the Star-Chamber, or the advice tendered to the King in the Privy Council, brought the prelate, at the age of seventy-two, to the merciless block. Almost all historians concur in stating that he fell a victim to sectarian animosity. Hume alludes to those *religious* opinions for which he suffered; Hallam, after censuring "the remorseless

and indiscriminate bigotry of Presbyterianism," affirms that "the most unjustifiable act of these zealots, and one of the greatest reproaches of the Long Parliament, was the death of Archbishop Laud." Dr. Lingard is "of opinion that it was *religious*, and *not political* rancour, which led him to the block;" the republican, who has continued Sir James Mackintosh's history, ascribes his death "to the *persecuting spirit of the Presbyterians*, including the particular hatred of the Scotch covenanters: even Neal himself divulges the fact, that "as soon as the Parliament had united with the Scots, it was resolved to *gratify that nation* by bringing the Archbishop to the bar;" and Mrs. Macaulay observes that "he fell a sacrifice to the *intolerant principles of the Presbyterians*, a sect who breathed as fiery a spirit of persecution as himself." And whence arose this thirst for his blood? He had, they alleged, attempted to bring back Popery. It was in vain he urged in reply, that he had converted twenty-two persons, and among them the immortal Chillingworth, from Romanism to Protestantism—equally in vain did he point to his able work against Fisher the Jesuit. The gentle refusal which he gave to the offer of a Cardinal's hat was adduced as another proof of his leaning to Rome. On this I will but remark that very frequently, even in the last and present century, persons who have ventured to look upon the Church of Rome as a Christian church have fallen under a similar accusation. John Wesley, and his followers, the Methodists, from some unaccountable popular caprice, at one time were designated by the name of Papias.—Samuel Pepys, the patriotic and intelligent Secretary of the Navy, because it was falsely reported in the House of Commons that a crucifix had been seen in his house,—and the learned Bishop Butler, the author of the "Analogy," because he erected a cross in his chapel at Bristol—both fell under the charge of a desertion of the Protestant faith. Strange that Archbishop Wake, who pursued for some time a project of uniting the Gallican and Anglican churches, should have escaped the imputation so gratuitously fastened upon Laud. Were there no other evidence, the rejoicings of the Jesuits at Rome when they heard of his execution, would be amply sufficient to disprove the charge, that the Archbishop was popishly affected.

It would be too tedious and uninteresting to notice even cursorily every accusation, on the score of religion, advanced against the Archbishop. His love of order, and attempt to introduce decent ceremonies; his styling the communion-table an "altar," and removing it from the middle to the east end of the Church; his enforcing obedience to the Book of Sports, and his endeavours to correct the irregularities committed by the improper persons, whom Abbott, his lax and unfaithful predecessor, had ordained; these, and every other minute action, were made to bear an ill construction, and were marshalled against him with a wicked ingenuity by the revengeful industry of Prynne.

The deeds of the Star-Chamber are not so easily answered, as the charge of Popery. Stripped of certain exaggerations, the statements made against the Archbishop on this head are based upon substantial truth—it would be equally dishonest and absurd to deny this. Let it, however, be borne in mind, that while we of the present day are justified in reprobating the cruelties and oppressions of the Star-Chamber, the cotemporaries of Laud ought to have blushed with shame, when they hazarded an accusation of this description. "Laud," says the republican author, whom I have previously cited, "Laud only mutilated, while his Presbyterian adversaries decapitated." To this I add that, under the Commonwealth, Lilburne, who had only been whipped and pilloried under the Monarchy, would have been executed could a Jury have been found base enough to convict him; and that under the *tolerant* sway of Cromwell, the Quaker Naylor was pilloried, whipped, burned in the face, and had his tongue bored through with a red-hot iron. These instances are adduced, not as a direct exculpation of Laud, but as showing that he merely acted in accordance with the spirit of the age. Even Prynne, the chief sufferer by the Archbishop's Star Chamber proceedings, acknowledged in soberer years, when time and reflection had softened his turbulent temper, that had his head, as well as his ears, been taken off, it would have been better for the kingdom.

As a statesman, Laud certainly was guilty of many arbitrary acts, and held the doctrine, in obedience to which he sometimes conformed his practice, that a dispensing power resides with the King. But that he committed treason, or attempted to subvert the essential rights of Parliament, is a charge utterly untenable. It is a remarkable coincidence, and shows in both cases, how gnats were magnified into camels, that a single word was urged with much ingenuity and force against Strafford and Laud. The atrocious wresting of the monosyllable 'this' into a treasonable construction on the trial of Strafford is well known; but it is not so notorious that the epithet 'peevish,' applied by Laud in his private diary to the contumacious Parliament,—was brought against him on his trial with a blood-thirsty bitterness, which evinced how deeply the word had sunk into the bosoms of his relentless persecutors. As in Strafford's case also, Sir Henry Vane was cited as a witness to prove treasonable language uttered by the Archbishop at the table of the Privy Council. The testimony of such a man was vitiated by his previous perjury, and violation of a Councillor's oath! Neither on this occasion ought it to pass without notice, that, while republican and Whig historians have condemned in the severest terms of reprobation the ransacking of the closet of Algernon Sidney, the pensioner of France, and the production of his own undivulged manuscripts as evidence against him; they have never stooped from their bold and lofty soarings into the regions of liberty, to utter one note of censure on the managers of Laud's trial, who let loose upon him his vindictive personal enemy Prynne with "the

claws and fangs of a tiger," and allowed him to surprise the Archbishop in bed at the Tower,—to take from him the papers necessary to his defence,—to seize his private Diary, and print it in a garbled state,—and then to furnish each of the Peers, who were his judges, with a copy.

But enough of this part of my subject,—a part which, even at this distance of time, cannot be discussed without kindling the blood, and awakening the most fearful passions of human nature. I will now take a rapid glance at the services rendered to Christian literature by the munificent Mæcenæ of the reign of Charles I.

Archbishop Laud was a man eminent for learning himself, and first rose into notice on the strength of his academical reputation. His book against Fisher the Jesuit is pronounced "a matchless specimen of theological disputation" by Archdeacon Todd; and the historian L'Estrange commends it as "the exactest masterpiece of divinity extant at that time." During the period in which he flourished, there is scarcely a name of eminence in ecclesiastical annals, whose genius he did not foster by his encouragement, and reward with his patronage. "Who," asks the eloquent Church-Reviewer, "brought the generous Juxon or the excellent Sanderson into the prelate: who fostered the industry and erudition of Selden and Whitelocke, of Chillingworth and Hales, of Vossius and Casaubon? Who was the chief instrument of sending the pious, the learned, the beloved Bishop Bedell into Ireland? Who was the first to discover, protect, and reward the youthful genius of Jeremy Taylor, the glory of his country and religion? who performed all these services to his country, but the proscribed, the insulted Laud?" And prolonging this flight, though on a feebler wing, let me ask in continuation, who was the great reviewer of Oriental learning, and the princely donor of Greek and Arabic manuscripts to the University of Oxford? Who engaged the illustrious and grateful Pocock as Professor of the Arabic language? Who, by his influence with the King, caused a Canon of Christ Church to be permanently annexed to the Professorship of Hebrew? Who, when his own misfortunes were gathering around him with an ominous blackness, from his sorrowful chamber in the Tower, sent treasures of Eastern learning to his beloved University? Who was the correspondent, and who received the homage in prosperity, and the sympathy in adversity, of the renowned Grotius? Who, but William Laud, Archbishop of Canterbury, the butt of sectarian and republican malevolence from the times of William Prynne to those of Catharine Macaulay.

The little we know of the Archbishop in his private character redounds to his honour, and embitters our regret for his unworthy fate. He was plain in his manners, frugal in his meals, unostentatious in his apparel, and beloved by his dependents, who grew grey-headed in his service. Though never married he had several relations, yet never promoted them beyond their merits. Nepotism was a fault not even alleged against him by his enemies. Wherever he moved, we are told that his path was tracked by the charities and blessings which he showered with an unsparring and never-tiring hand. When he took his final departure from Lambeth, hundreds of his poor neighbours thronged around his barge, and prayed for the deliverance and safe return of him, whose bounty had so often gladdened the lonely dwellings of the destitute, the fatherless, and the widow. The sneer of ridicule has been frequently pointed at his superstitious belief in dreams and omens. But if he is to be blamed for not drawing an accurate and exact line between the visible and invisible, the material and immaterial world, the good and great Sir Matthew Hale, and the learned Sir Thomas Browne must participate in the ridicule thrown upon him. That a tinge of credulity and superstition not unfrequently casts its shadow over a strong mind, Cardinal Wolsey in more remote, and Dr. Johnson in later days, yield sufficient proof. And who will say that it is not better to believe too much than too little; or who can affirm that man, while in the body, is permitted to hold no sort of converse, by way of anticipation, with that spiritual home, in which we most of us hope to dwell for everlasting?

Such was Laud, the second and last Archbishop of the apostolic Church of England, who died a martyr for Protestant Episcopacy! If we except some few infirmities and acerbities of temper, his faults, as has been said with reference to another individual, were those of his age, his virtues were his own. The sons of the Church of England, at this present moment, little think that the decent ceremonies of their worship were objected to Laud as so many proofs of his Romanism. Yes, even in our own enlightened century, the sacrament-table is called an altar—the sacred elements are received in a kneeling posture, and every head bows in adoration at the name of Jesus—the ministering priest is clad in seemly and decorous vestments—the dim religious light, shed through the painted windows of our Cathedrals, and the solemn peals of the organ, combine to elevate our souls to pious contemplation—the newly-built church is dedicated to the service of God by an appropriate formulary—the bigot no longer sits within the sacred edifice, with his hat kept on in scorn—and the itinerant Lecturer in holy orders, no longer perambulates our dioceses interfering with the regular minister of the parish. Yet on the enforcement of those, and on the prevention of these points of church discipline, was gounded much of the persecution and obloquy that assailed the intrepid Archbishop. Sir Francis Baudet has recently remarked that the present struggle in Britain is but a continuation of that of 1688, but may we not go farther back, and say, of 1641? The church is again beleaguered by the confederate forces of Geneva and Maynooth, and Episcopacy is attacked, as the strongest outwork of Monarchy. Of the result of such a warfare I cannot permit myself to doubt. The boundless munificence, the solid worth, and the devoted zeal of a Laud, chastened and tempered by the dove-like meekness of a Cranmer, and guided aright by the guileless prudence of a Seeker,—these precious jewels shine bright in the mitres of many of England's prelates. The storm has arisen; but the ark of our forefathers is destined to rest on Mount Ararat at last. The rains of infidelity, the winds of superstition, and the flood of the fierce democracy's worst passions let loose, may fall on the rock-built house of the Reformation, may howl around its walls, and shake it to its very centre—yet still it shall stand, for its foundations are the Holy Scriptures. I never can believe then an over-

seeing Providence will suffer the brightest light of Christendom to be eclipsed, and the nations of Europe, together with the heathen world, on which the first dawn of the gospel-light has just risen, to be buried again in palpable spiritual darkness.

Long be our Fathers' temple ours,—  
Wee to the hand by which it falls!  
A thousand spirits watch its towers;  
A cloud of angels guard its walls.

ALAN FAIRFORD.

#### WEEK DAY CONGREGATIONS.

Sir—Among my small congregation on the Wednesday and Friday at the parish church, (for though the parish is very extensive, and the church is very well filled on Sunday, there is still but a sprinkling on the week days.) I have remarked, for a length of time, the exemplary and regular attendance of an old and respectable parishioner. Whatever might be the state of the weather, there he was always to be found, audibly and fervently joining in the devotions of the church. Overtaking him a short time since on my way to perform my morning service, as usual on one or other of the week days, I accosted him and accompanied him to the church. "We had a better congregation last Friday," he remarked, which had accidentally been the case, through a circumstance rather of rare occurrence. Upon my congratulating him on his so regularly forming one of my little week-day flock, he informed me that this had been his constant custom for many years past, and that, please God, it should be his custom to the last. "When I gave up business," he added, "some years since, I made a resolution that I would regularly attend the stated services of the church, and devote the remainder of my time upon earth to preparing to join the society of the church triumphant above. From this course I have never as yet had occasion to swerve, and from this regular compliance with the directions of that holy catholic church, of which I am a humble, though unworthy member, I have derived, blessed be God, unspeakable advantage in my declining years. Permit me to add, sir, that it is my constant wonder and regret that so few, particularly the rich, who have more leisure, and who, I cannot but think, ought to set an example to others, should deem it necessary to join their devotions with God's appointed minister at the times and places appointed by the church, knowing such prayers would find more acceptance when addressed in God's house, by God's own servant, on behalf of himself and God's obedient people; and forgive me, sir, for adding, that this practice should be so little attended to by the old people, who are so numerous in this immediate neighbourhood, and who, being incapacitated for work, have more time to attend to the care of their souls, the one thing needful." Such were the sentiments expressed by my aged companion; and I confess they deeply impressed me. As it will appear from this strain, he was a better sort of person, a retired tradesman. I forgot to mention that in the course of his remarks he stated that the great superiority which London in his opinion possessed over the country, was the frequency with which the churches were opened for divine service during the week. In conclusion, I would beg, sir, that if you can call some attention to this crying evil, this non-compliance with the wishes of the Church, you will, I think, confer a lasting benefit on the community at large. For, if the churches are to be opened at all in the week day for the worship of God, assuredly it is deeply insulting to the Majesty of heaven and earth to witness such systematic neglect to his holy institutions, which, by an adherence to the Church, we virtually recognise as proper and useful ordinances, (why otherwise appointed?) and are accordingly bound to venerate and regard.

I am, sir, your ob'd't serv't,  
L.  
British Magazine.

#### THE CHURCH.

COBOURG, SATURDAY, MARCH 24, 1838.

Our attention is drawn, by articles which appear in a subsequent column, to a subject upon which we have long desired to offer our humble remarks,—we mean the Christian obligation of SYSTEMATIC CHARITY. We use the latter word, on the present occasion, in its limited sense of free-will offerings for the benefit of the poor, or for the furtherance of the cause of religion. In this sense it is but one of the many branches of the great Christian duty of charity,—one of the adjuncts of that holy and consistent character which, in the thirteenth chapter of his first epistle to the Corinthians, St. Paul so beautifully portrays.

It is not to be denied that this is a duty, even amongst Christian professors, either not very generally understood, or not very carefully regarded. It is, unhappily, often the case that many who are justly esteemed very worthy members of society, and who are perhaps exemplary in their general Christian deportment, do not practise this duty of liberality to the poor, or of beneficence to the cause of the Gospel, as if it were a Christian obligation at all. They may contribute, it is true—and that not sparingly—to such objects, as chance may throw them in their way; but that the mass of professing Christians are uniformly guided by a correct feeling or by a becoming temper in such donations, or that they usually include these claims upon their benevolence in their calculations of necessary annual disbursement, there is too much reason to doubt. It often happens, indeed, that the charitable contribution, for whatever object, is reluctantly bestowed;—not given because of the benefit to the individual or the cause on whose behalf it is solicited, but because its denial would have the appearance of singularity, or expose perhaps to the imputation of penuriousness. So far, in short, from regarding such donations in the light of the payment of a debt, by which Christian principle assures us that we are bound, there is reason to fear that they are sometimes adverted to with regret, and that, in the estimation of annual loss or gain, they are even considered as so much thrown away!

In contradiction to such a sentiment, wherever entertained, we are bound to assert that every Christian is under a solemn and positive obligation to give to all just claims upon his benevolence, "according as God hath prospered him"—in proportion

to those resources which by a merciful Providence he is permitted to possess. The rules of his Christian faith explicitly inform him that he is to consider himself not as the absolute master of those possessions which may be allotted to him, but as a steward entrusted by the Giver of all things with their present management;—that he is not to regard such goods as unconditionally bestowed, not as designed merely for his own present comforts and gratification, but out of which it is expected that he will, according as their temporal or spiritual necessities require, assist his poorer brethren. The following sentiments of the present Bishop of London upon this subject place the duty in a correct and impressive point of view:—

"All Christians ought to consider their worldly goods, in a certain sense, as the common property of their brethren. A certain part they may and ought to appropriate to the support and convenience of themselves and theirs, and even, it may be, to the maintenance of that rank which the subordination of society makes it expedient that they should fill: but there is a part, which, by the laws of God and nature, belongs to their brethren; who, if they cannot implead them for its wrongful detention before any earthly tribunal, have their right and title to it written by the finger of God himself in the records of the Gospel, and will see it established at the judgment-day."

Admitting, then, this principle—and who can deny its correctness?—we contend that such contributions of benevolence ought to be directed by some rule, and not left, in their practical application, to caprice or chance. Apostolic direction, as well as early Christian practice, requires that the followers of our self-denying Lord, "lay by them in store" for such objects;—in other words, that they should provide before-hand—that they should make a reservation out of the means with which God has furnished them, for the supply of the necessities, temporal or spiritual, of their poorer brethren. The annual resources of Christians, according to this rule, should be considered as always chargeable with a certain amount for purposes of benevolence; and it is not perhaps too much to say, that to this amount of annual income, appropriations for benevolent objects should bear some stated and regulated proportion.

In every country and in every community, there will always be objects of local interest or compassion, demanding the first consideration of the benevolent Christian; but independent of these, there are claims of a more general and extended character, the force of which is never to be disregarded. There are in every land, systematized plans,—for the amelioration of some public distress or for the supply of some public religious necessity,—to the furtherance of which the Christian cannot conscientiously refuse his aid. The communications to which we referred at the commencement of this article direct us to at least one important object for the exercise of the enjoined benevolence,—the spiritual destitution which prevails throughout these Provinces, and the mode which has been adopted for at least its partial amelioration by the employment of ITINERANT MISSIONARIES. It is needless to dwell upon the vast amount of good achieved by these laborious heralds of the gospel; and when we say that upon the liberality of their better-provided Christian brethren depends mainly, under God, the maintenance and the diffusion of these blessings, we cannot be too earnest in urging upon all the duty of aiding bountifully in this cause.

Besides these zealous proclaimers of the Gospel message, there are other teachers of heavenly truth, silent but powerful, which it is the duty of the Christian to assist in multiplying,—namely, the Word of God, and we may add the auxiliaries to that best of books circulated by our venerable Society for Promoting Christian Knowledge. While the Christian preacher declares the glad tidings of salvation, it is right to furnish to his hearers the means of searching and ascertaining "whether these things be so;" and while for this important object the volume of Inspiration should be circulated freely and widely, those associated books and tracts are not to be overlooked, which, while they improve the taste for spiritual things, may to some extent supersede those loose, frivolous, and demoralizing publications which are spread, like a moral mildew, over the land.

We might prosecute this subject, and enter into further details as to the various channels in which the bounty of Christians might be made profitably to flow, but we content ourselves with these few suggestions; backed by a renewed appeal to the duty which rests upon every Christian of doing something—of doing all that his means and opportunities allow. And while we would remind the rich that on them a corresponding "necessity is laid," we must assure those who are comparatively in humbler circumstances, that "according to their ability," they also must be contributors to the general cause of Christian charity. While the rich pour into the Lord's treasury their costly offerings, the poor have the consolation of knowing that the contribution even of the "two mites which make a farthing," will not be overlooked by the heavenly Benefactor of us all.

The intelligence from England which has crowded upon us within a few days is of great interest to every loyal subject of our gracious Queen. As a consequence of the rebellion, in which it is to be feared a large majority of the inhabitants of Lower Canada—in heart and intent at least—have joined, the Constitution of that Province is, for a time, to be suspended, and the administration of affairs confided, in the interval, to the Governor-in-Chief and a Commission. It is true that, at the latest dates, the "Canada Bill," involving this important arrangement, had not finally passed; but there is little reason to doubt that, perhaps with some modifications, it has by this time become a law.

It appears that the highly responsible office of Governor-in-Chief has been conferred upon the Right Honourable the Earl of Durham, son-in-law of the venerable Earl Grey;—a nobleman of talent and firmness, high-minded and of an honest and straight-forward disposition. But whether it be from the prejudices of our conservative education, or from historical knowledge of the general unfitness of those who are imbued with what are termed 'liberal principles,' for the important trust of guarding from violation the throne and altars of our unrivalled country, we contemplate with not a little distrust the probable result of the mission which has been undertaken by the Earl of Durham.—

We do by no means approve of the incipient declaration of the noble Earl, of a determination to 'know no party' in the Canadas:—if this simply mean that his Lordship resolves to be strictly impartial in his dealings, and that, with a single eye to the maintenance of the British Constitution and British supremacy, he will permit no antecedent partiality or political prejudice to bias him, we do not dissent from the propriety of this manifesto; but if from that we are to understand that he will know no distinction between the constitutionalist and the republican, between the loyal and the rebellious, but that in a proclamation of 'general amnesty' all are to be placed upon common ground, it requires no very intimate knowledge of human nature to predict that adherence to such a principle will not prove the way to strengthen the loyal attachment of the one, or to check the revolutionary propensities of the other. Such professions, in short, we invariably look upon with suspicion; and no experiment of such an unnatural neutrality has ever yet produced any other result than indignation in many, and dissatisfaction in all. It is strange that neither the dictates of common sense nor the admonitory character of passing events should have begotten the conviction that no man—whether from knowledge of the country, military experience, and the unbounded confidence reposed in him by the loyal and the constitutional—could be better fitted to allay the stormy elements of civil convulsion in the Lower Province than Sir John Colborne himself.

Although, like the rest of our fellow-subjects who are truly attached to their Queen and country, we have felt strongly on account of the interference in our affairs by a people which professed to be, and which ought to be neutral, we have reason to believe that the 'game of hazard' which the uncontrollable mob of the frontier towns of the United States has been playing in regard to these Provinces, is well nigh brought to a close. The hopelessness of a successful result to these unprovoked and unprincipled aggressions, must by this time have been pretty well demonstrated; and perhaps in time to come, should a rustle of agitation be heard again amongst us, the experience of the past will afford to these unwelcome 'sympathizers' sufficient grounds for allowing us to settle our own quarrels, according to those laws which, happily, are of force enough to restrain the insubordinate and bring the transgressors to justice.

We are firmly of opinion that these aggressive acts, if they have not yet finally ceased, will soon be heard of no more; and believing as we do that a large majority of the men of property and men of principle in the neighbouring country most heartily deprecate a collision with Great Britain, we entertain a hope that the becoming indemnity from the offending party will be promptly accorded, and the peace of the two countries maintained;—while the result of the whole will be a state of healthier political existence to ourselves, and a deeper respect for the loyal people of Canada not only from our admiring countrymen in every quarter of the world, but from the citizens of the United States themselves, who have learned that we are not to be coerced from the rational liberty we enjoy into the adoption of a licentiousness that we detest.

We have been favoured with an account of the late meeting of the "Eastern Clerical Association," but too late for this day's publication. It will be given in our next.

We are happy to learn that collections to the amount of £4 5s. were made in the churches of St. John and St. Paul, Cavan, on Sunday last, in aid of the funds for the support of a Travelling Missionary in this District.

Our readers, we believe, are generally aware of the existence of the Society to which the following documents refer: we think it but right, however, to lay before them a full account of its origin and progress, as developing in some degree the interest felt towards us by our fellow-churchmen in the Mother Country, and giving earnest of what we may further expect when the spiritual wants of the Province are more fully made known to them:—

**UPPER CANADA CLERGY SOCIETY**  
For sending out Clergymen, &c. to that Province.

- PATRON.**—The Bishop of Quebec.  
**VICE-PATRON.**—The Bishop of Montreal.  
**PRESIDENT.**—The Right Hon. The Earl of Galloway.  
**VICE PRESIDENTS.**—The Most Noble The Marquis of Cholmondeley, The Right Hon. Earl of Roden, Right Hon. Earl of Mountcashel, The Right Hon. Lord Barham, The Right Hon. Lord Bexley, The Very Rev. The Dean of Ardagh, The Hon. G. D. Ryder, Alexander Gordon, Esq.  
**COMMITTEE.**—John Blower, Jun. Esq., The Hon. Richard Cavendish, A. Chisholm, Esq. M. P., H. C. Christian, Esq., Capt. Fitzgerald Gambier, R. N., W. E. Gladstone, Esq. M. P., Thomas Lewin, Esq., The Hon. Francis Maude, Capt. R. N., Roundell Palmer, Esq., The Hon. John Ponsoby, M. P., Capt. Saurin, R. N., Thomas Courtney Thorpe, Esq., J. J. Wathen, Esq., The Hon. Wm. Wellesley, Capt. R. N., John Woolley, Esq.  
**SECRETARY.**—Charles Wm. Francken, Esq.  
**TREASURER.**—Sir Walter R. Farquhar, Bart.  
**COLLECTOR.**—Mr. R. Burroughs.

Regulations of the Upper Canada Clergy Society, as drawn up by the Bishop of Montreal.

1. The Management of the Society is to be conducted by persons who hold the Doctrines and Discipline of the Church of England.
2. The selection and adoption of the Missionaries is to rest entirely with the Society, subject to the approval either of the Bishop of London or of the Bishop of Quebec, whether in the case of persons presented for ordination, or of ordained persons engaged as Missionaries of the Society.
3. The Location of the Missionaries, or if they itinerate, the circuit assigned to them, is to be settled in each case by correspondence between the Society and the Bishop; the former, where they see good to do so, placing the Missionary at the disposal of the latter, according to his free discretion, and in other instances

specifying any particular field of labour which they desire to occupy.

4. Should any unhappy necessity arise for severe animadversion or inhibition of duty, or other coercive measure on the part of the Bishop, as it respects the Missionaries of the Society, it is understood that His Lordship should communicate with its Committee immediately on the subject; and inform them of the grounds upon which he has proceeded; and in case of seeing reason for the removal of any Missionary to a different station, or the discontinuance of his services, when no grave or palpable charge can be alleged against him, that such removal or such discontinuance should only be carried into effect in concert with the Society, and after a representation of the case has been laid before them.

5. If the Bishop should be absent or incapacitated from duty, the Archdeacons, so far as their powers extend, shall act in his stead within the limits of their respective Archdeaconries, with reference to the proceedings of the Society.

6. The Missionaries shall be instructed to keep a Journal of their labours in detail, for the use of themselves, and the communication of the Society, from which materials they will also furnish a Quarterly Report to the Society and to the Bishop, upon which His Lordship will be requested to make his own observations to the Society.

**LAWS.**

1. That the designation of this Society be "The Upper Canada Clergy Society," and its object to send out Clergymen and Catechists to labour among the destitute Settlers and others in that Province, and to assist in the building of Churches, &c.

2. That its affairs be conducted by a Patron, Vice Patron, a President, Vice-Presidents, a Committee, Treasurer and Secretary, and such other officers as may be deemed necessary.

3. That Annual Subscribers of One Pound and upwards shall be Members of the Society so long as they continue such subscriptions.

4. That Benefactors of Ten Pounds and upwards, and Clergymen making Congregational Collections to the amount of Twenty Pounds, shall be Members for life.

5. That the Committee shall have the power of appointing such persons as have rendered essential services to the Society, Members for life; and they shall fill up any vacancy which may occur in their own number, or in the Offices of Secretary or Collectors, &c., during the interval of General Meetings.

6. That a Meeting of the members of the Society shall be held yearly in London in May, when the proceedings of the foregoing year shall be reported, the accounts presented, and a Treasurer and a Committee, &c. chosen.

7. A special General Meeting of the Society, at which not less than twenty-five shall constitute a quorum—shall be called at any time at the requisition of the General Committee, or by any thirteen Members, addressing a letter to the Secretary, specifying the object of the Meeting. Ten days notice shall be given in two public newspapers of any such intended Meeting, and of the purpose for which it is called; which shall be deemed sufficient publicity, and no other business shall be brought forward at that Meeting.

8. None of the Rules of the Society shall be repealed or altered, nor any new ones adopted but at the Annual Meeting, or at a Special Meeting called for that purpose.

9. It shall be the duty of the Committee to endeavour to have a Sermon preached Annually on behalf of the Society, within the Metropolis, and an Annual Report of the Society shall be printed for the use of its Members.

10. That the Subscriptions to this Society shall become due either on the 1st of January, or on the 1st of July of each year.

**COMMITTEE.**

1. The Committee to consist of Fifteen Lay Members of the Established Church, to be selected annually at the Public Meetings, and of all such Clergymen of the said Church, as are Members of the Society. In the event of vacancies by death or resignation, the Committee shall be empowered to fill up the same.

2. The Committee shall meet at least once every month, three being a quorum, and every meeting shall be opened with prayer.

3. The Patron, Vice-Patron, President, Vice-Presidents, Treasurer, and Secretary, shall be considered (*ex-officio*) Members of the Committee, provided they receive no emolument from the Society.

4. The Committee shall annually elect two Members from among themselves, and three from the general body to Audit the Accounts of the Institution, three of whom shall form a quorum.

Nearly three years have elapsed since a few persons hearing of the destitution of the Province of Upper Canada, as to religious instruction, (owing in part to the withdrawal of the Parliamentary grant of £15,000, until then voted by Parliament to the Society for the Propagation of the Gospel, towards the support of the Clergy in the North American provinces, and in part to the increased emigration to the Canadas) determined to send out a Clergyman, who, under the sanction and direction of the Bishop of Quebec, might preach amongst the destitute settlers, and send home a report of their state, and of his labours among them.

The Rev. H. O'Neill, who had laboured as a curate for some years in Ireland, and who was provided with unexceptionable testimonials, having offered himself, he sailed from Liverpool in December, 1835, and commenced his labours in Upper Canada as a travelling Missionary in the following February. The annexed Extracts are from his journals:—From them and from other undoubted testimony, it being evident "that the harvest is truly plentiful, but the labourers few," those persons had no hesitation in sending out this year a second clergyman; the Rev. F. Osler, who they trust has by this time commenced his labours of love. [He entered upon the charge of Tecumseth &c. in June last. Ed.]

In the mean time, so urgently was the need felt for additional ministers and churches in Upper Canada, that the clergy there had deputed two of their body, viz. the Rev. B. Cronyn, M. A., and the Rev. W. Bettridge, B. D. to lay their necessities before the British Public,—the impossibility of supplying these themselves—and the claims which Canada had upon this country for assistance. Pecuniary help being also required for the two Mis-

sionaries already sent out; a public meeting was held at Exeter Hall, on May 13, 1837, in the proceedings of which these two gentlemen took part, when the above-named Society was formed; to which all those interested in the welfare, temporal and eternal, of those who emigrate from this country to the Canadas, are earnestly requested to give their support. (Mr. O'Neill's Letter in our next.)

To the Editor of the Church.

REV. SIR,—With the view of encouraging the zeal of my congregation here in the Missionary cause, and of inciting them as well as others to increased exertion in the same good work, I take the liberty of sending you for insertion in your valuable paper, should you deem it expedient, the following statement as the result of their exertions in behalf of the excellent travelling Missionary for the Midland District, for the year ending January 1838. These efforts are as yet in their infancy; but He who "despiseeth not the day of small things" will,—let us humbly hope,—acknowledge with his blessing every effort, however feeble, which has for its object the good of immortal souls, and the promotion of His glory.

I am, Rev. Sir,  
Your faithful friend and brother,  
A. F. ATKINSON.

St. John's Parsonage, Bath,  
March 16th, 1838.

**STATEMENT**

Of contributions towards the support of the Missionary for the Midland District, from the congregation of St. John's Church, Bath, for the year ending January 1838.

	£	s.	d.
Amount collected after a Sermon preached in January 1837, by the Rev. R. D. Cartwright, and forwarded to the general fund at Toronto.	2	0	0
A Donation from C. Cheshire, Esq.	2	0	0
Proceeds of work done by the Ladies' Sewing Society, by private sales.	£2	6	9
By sales in the Missionary Box, on board the Steamer Brockville.	£3	2	6½
Amount collected after a Sermon preached by the Rev. S. Givins.	3	19	8½
<b>Total amount for the year,</b>	<b>£13</b>	<b>9</b>	<b>0</b>

**JEWS SOCIETY (ENGLAND).**

The twenty-ninth Report shows that the issues of this Society amounted for the year to 5208 copies or portions of the Scriptures, nearly all in Hebrew, or Polish Hebrew; 7750 tracts and 291 copies or portions of the liturgy, in Hebrew. A revision of the Hebrew New Testament had proceeded nearly to the end of St. Luke, in preparation for a stereotyped edition. A regular Hebrew service had been commenced in February last, in London, under an Episcopal clergyman, the Rev. Mr. Croal; the children in the schools were regularly instructed in the liturgy, and many were able to respond. A Hebrew service was also established in Liverpool, under the ministry of the Rev. Mr. Joseph, a converted Israelite, ordained by the Bishop of Chester.

The total number of Missionaries is 42, of whom 16 are converts from Judaism. On the continent, an increasing desire appears for the Christian Scriptures and fresh openings for intercourse with the Jews. At Königsberg £115 had been received in payment for the Hebrew Scriptures. At Berlin, 33 Jews had been baptized in two years and four months, and instruction given regularly to 100, and occasionally to as many more. In the course of the labors of the Missionaries in Poland, 109 Jews had been baptized.

**ANECDOTE OF THE QUEEN.**

The following is authentic, and exhibits a most gratifying feature in the character of our young Queen:—A man named Hillman, who served in the capacity of porter to the late Duke of Kent, and who was accustomed to assist our present Queen (then a child) into the carriage, has long since been pensioned by the Duchess of Kent, and is not a little gratified by receiving a bow of recognition from her Majesty whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late King's funeral, this young woman received from Queen Victoria a present of the Psalms of David, with a marker worked by herself (having a dove, the emblem of peace in the centre,) placed at the 41st Psalm, with a request that she would read it, and expressing a hope that its perusal might give peace to her mind.—(*Globe*.)

The Cross of Christ, (or suffering for his sake,) is a crabbed tree to look at, but sweet and fair is the fruit it yields.—*Rutherford*.

**MARRIED.**

On the 16th inst. in St. John's Church, Cavan, by the Rev. S. Armour, Mr. John Fair to Mary Ann, daughter of John Huston Esq. all of that township.

LETTERS received to Friday 23d March:—  
Rev. M. Burnham, (omitted to be acknowledged last week);  
Rev. J. Cochran, rem:—M. C. Crombie Esq. rem:—Rev. A. Palmer, rem. in full for vol. 1.—T. G. Anderson Esq.—Rev. C. T. Wade:—J. Beavis Esq. rem:—S. S. Willmot Esq. rem:—Rev. S. Armour (2);—Rev. W. Macaulay, rem:—P. M. Kingston;—Mr. H. Squier;—Rev. J. Pacfield, rem:—Rev. H. Patton, rem:—Rev. Geo. Archd'd.

We regret to discover that two or three packages of 'The Church' of last week became broken open before they reached their destination. This is an accident for which we cannot account, as they were placed in the Post Office here in their usual good order—a good order which has often elicited the commendations of the Postmaster;—but we have carefully sent to their proper address the loose numbers returned to us, and sincerely hope none of our subscribers may, by this accident, have their sets broken.

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For eight weeks in advance.

- 204. 2 Samuel xix. 34—37.
- 205. Nehemiah vii. 63, 64.
- 206. Mark x. 46—52.
- 207. Matthew xvi. 17, compared with Mark x. 46.
- 208. Mark x. 53.
- 209. Mark x. 52.
- 210. Matt. viii. 13.—ix. 2, 23.—xv. 23.
- 211. Isaiah ii. 13.
- 212. Ezekiel xxvii. 5, 6.
- 213. Deut. xxxii. 14.—Psalm xxii. 12.
- 214. Psalm lxxviii. 15.
- 215. Isaiah xxxiii. 9.
- 216. Numbers xxi. 33—35.
- 217. 2 Kings i. 2.
- 218. 2 Kings i. 16.
- 219. Matthew xii. 21.
- 220. Matthew x. 25.
- 221. 2 Sam. iii. 10.—xvii. 11. xxiv. 2, 15.
- 222. Genesis xxii. 19.
- 223. Genesis xxvii. 32, 33.
- 224. Genesis xxi. 14—19.
- 225. 1 Kings xix. 3, 4.
- 226. 1 Kings xix. 4—8.
- 227. 1 Kings xv. 18.
- 228. 1 Kings xx. 12, 16.
- 229. 1 Kings xv. 18—20.
- 230. 1 Kings xx. 20.
- 231. 1 Kings xx. 29—34.
- 232. 1 Kings xx. 35—43.
- 233. 2 Kings vi. 11, 12.
- 234. 2 Kings vi. 13—23.
- 235. 2 Kings vi. 24—29.
- 236. 2 Kings vii. 3—7.
- 237. 2 Kings viii. 7, 8.
- 238. 2 Kings viii. 14, 15.
- 239. 2 Kings xiii. 3, 24, 25.
- 240. Jeremiah xlix. 27.
- 241. Amos i. 4.
- 242. Genesis xxxv. 22, 24.
- 243. Genesis xxxv. 18.
- 244. Genesis xlv. 20, 29—31.
- 245. Genesis xli. 46.—27 years old.
- 246. Genesis xlv. 2, 12.
- 247. Genesis xliii. 31.—xlv. 14.
- 248. Daniel v. 1—4, and 22—24.
- 249. Daniel v. 25—23.
- 250. Daniel v. 30, 31.
- 251. Daniel i. 7, or v. 12.
- 252. Daniel v. 18, 22.
- 253. John xi. 1, 5.
- 254. Matthew xxi. 17—22.
- 255. Luke xxiv. 50, 51.
- 256. Genesis xxviii. 19.
- 257. Judges iv. 5.
- 258. 1 Samuel vii. 15, 16.
- 259. 1 Kings xii. 29—33.

CHURCH CALENDAR.

March 25.—Fourth Sunday in Lent.  
 —Annunciation of Virgin Mary.  
 April 1.—Fifth Sunday in Lent.

THE YOUNG CHURCHMAN ARMED.

CHAP. IV.

ON KINGS AND RULERS BEING THE GUARDIANS AND SUPPORTERS OF THE CHURCH.

1. What have Kings and Rulers to do with religion?  
 Much; for they have to save their own souls, and to promote to the utmost of their power the salvation of those over whom they are set.
2. Was this duty recognized by the Jewish princes under the Old Testament dispensation?  
 By all who were pious and right-minded; and a marked blessing rested on those who conscientiously endeavoured to practice it. (1)
3. Is there any reason to suppose, that this duty is not as much incumbent on Christian princes, as it was upon Jewish ones?  
 No; their influence and authority and power are talents entrusted to their care, for the use or neglect of which they have to render an account. (2)
4. How can they best perform this their duty in their public capacity?  
 By discountenancing and punishing all open vice and immorality, and by providing suitable means for the instruction of the people in divine things.
5. What caution ought they to observe in doing this?  
 That the religion they promote and establish be the true religion of Christ, and that the means used for its promulgation be in accordance with the practice of the apostles, and best calculated to ensure success.
6. Are then the King and the government of England right in upholding the church, as it is at present established in the land by law?  
 Certainly; until it can be proved that its doctrines and discipline are at variance with the gospel, or that it is not suited to perform the work which it undertakes. (3)
7. But is the church right in accepting the aid and the patronage of earthly princes?  
 Surely; it is bound, while it trusts entirely on the divine blessing, to accept every aid and to adopt every means which are lawful to forward its object. (4)
8. Still, might not religion be safely left to the people themselves, and would they not voluntarily provide themselves with the means of grace, without any interference of their rulers?  
 Experience has proved that they would not; for those who are unconcerned about their souls, as multitudes are, would very contentedly go without the Bread of Life altogether, if it were not provided for them. (5)
9. Are all persons agreed in holding these sentiments?  
 No; many think that kings and governors have no right to interfere in matters of religion, but as private persons, and that it would thrive better without their aid.
10. From what do they argue that kings and governors have no right to interfere in matters of religion?  
 From the absence of all mention in the New Testament of the duty of magistrates and rulers in this respect.
11. Would it not have been very extraordinary for the apostles Paul or Peter to have written rules to the princes and governments of those times concerning the church, when these were all heathens and open persecutors of it?  
 Certainly it would; and had we found any such directions in their writings, we should justly have suspected that they were the additions of some other persons, and were not originally there. (6)
12. What other argument do such persons use?  
 They bring forward our Lord's answer to Pilate's question, John xviii. 36, "My kingdom is not of this world;" which has nothing whatever to do with the subject.
13. What is the true sense of these words?

They contain merely an assurance that it was not Christ's intention to set up a temporal kingdom on earth, nor to interfere in any way with the authority of the Romans, as Pilate was led by the Jews to imagine—Luke xxiii. 2, and John xix. 12. (7)

14. From what do people draw the conclusion, that religion would thrive better without the interference of those in power and authority?

From the fact that no prince nor government patronised Christianity in its early days, and that it nevertheless flourished and increased more than it has ever done since.

15. Is this a fair conclusion?  
 No; for at the first commencement of the Christian dispensation, a very especial blessing rested upon the church; and great and rapid as was its increase without the assistance of earthly princes, it might have been greater and more rapid, had it pleased God that it should enjoy such an additional advantage.

16. Are there not many passages in Scripture which seem to predict a time when the church of Christ should be especially befriended and protected by earthly princes?

Yes: among which is Isaiah xlix. 23; "Kings shall be thy nursing fathers, and their Queens thy nursing mothers."

17. If, then, a time is predicted when kings and queens are to be nursing fathers and mothers to the church, what reason can be assigned why they should not be such now?

None whatever.  
 18. Are the objections, then, so frequently made in the present day against the patronage of the church by the state and its rulers, of any real weight?

No; and they are, moreover, of very recent invention, having never been maintained in any former age.

NOTES ON CHAPTER IV.

(1) As in the case of Asa, whose zeal for the moral reformation of his people and the promotion of the true religion among them, was specially rewarded, 2 Chron. xv. 15. So also in the case of Jehoshaphat, 2 Chron. xvii. 1—13.

(2) The argument, that a king is bound as a king to provide for the spiritual wants of his subjects, in the same way that a father is bound as a father to provide for those of his children and family, has never been shaken and never can be. See Gen. xviii. 19.

(3) In upholding the church, the government of the land infringes not upon the liberty of conscience. It freely allows every man to worship God according to his own mind: and compels no one to come in, by the infliction of pains and penalties on those that stay out.

(4) St. Paul did not hesitate to plead his privileges as a Roman citizen, (Acts xxii. 25,) nor to put himself under the protection of Cæsar (Acts xxv. 11,) when he thought that such a procedure would conduce to the interests of the gospel. Why may not a Christian church as well as a Christian individual, put itself under the protection of an earthly prince, especially when that prince is a Christian, and not, as Nero, a heathen?

(5) Every overgrown parish in the land, of which there are such numbers, where the accommodation in the existing places of worship is inadequate to the wants of the population, is an undeniable evidence that the great mass of the people will not voluntarily provide themselves with the means of grace.

(6) If they had written any such instructions, it must have been by anticipation and in the spirit of prophecy. For it was not till the reign of Constantine, A. D. 325, that any use could have been made of them.

(7) This notion, that rulers have nothing to do with the religion of the people, is a new light which has dawned on the minds of dissenters of the present generation. Non-conformists of former days, who assuredly were in no wise inferior to those of the present day in scriptural knowledge, piety, and talents, utterly repudiated the idea.

RESIGNATION.

A mother was kneeling in the deep hush of evening at the couch of two infants, whose rosy arms were twined in a mutual embrace. A slumber, soft as the moonlight that fell through the lattice over them, like a silver veil lay on their delicate lips; the soft bright curls that clustered on their pillow were slightly stirred by their gentle and healthy breathing, and that smile which beams from the pure depths of the fresh glad spirit, yet rested on their red lips. The mother looked upon their exceeding beauty with a momentary pride; and then, as she continued to gaze on the lovely slumberers, her dark eye deepened with intense and unutterable fondness, and a cold shuddering fear came over her, lest those buds of life, so fair, so glowing, might be touched with sudden decay, and gathered back in their brightness to the dust. And she lifted her voice in prayer solemnly, passionately, earnestly, that the Giver of life would spare to her those blossoms of love, over whom her soul thus yearned. And as the low-breathed accents fell on the still air, deepening thought came over her, and her spirit went out with her loved ones into the strange wild path of life, and a stronger horror chilled her frame as she beheld mildew and blight settling on the fair and lovely of earth, and high and rich hearts scorched with desolating and guilty passions. And the prayer she was breathing grew yet more fervent, even to agony, that He who is the foundation of all purity would preserve those whom he had given, permitting neither crime nor folly to ensnare them. As the prayer died away in the weakness of the spent spirit, a pale shadowy form stood beside the sleepers. "I am death," said the spectre, "and I come for thy babes—I am commissioned to bear them where the perils you deprecate are unknown, where neither stain, nor dust, nor shadow, can reach the rejoicing spirit. It is only by yielding them to me that you can preserve them for ever from contamination and decay." A wild conflict—a struggle, as of the soul starting in strong agony, shook the mother's frame, but faith, and the love which hath a purer fount than of earthward passions, triumphed, and she yielded up her babes to the spectre. "Behold," said Death, as he touched the fair forms, and the beauty of life gave place to a holier and yet deeper loveliness, "behold, the smile of innocence is now for ever sealed. They will waken where there is neither blight nor tempest." And the benign power, whom we call the spoiler, bore away the now

perfect blossoms of immortality to the far off sky; while the fond mother, in the spirit of Christian submission, exclaimed, "Father, thy will be done."—(Christian Journal.)

THE NUMBER 'SEVEN.'

It should seem that in the earliest ages it was a characteristic rite of the pure patriarchal worship to sacrifice on occasions of great solemnity by sevens. The key to this rite is the institution of the Sabbath. The observance of the seventh day was the sacrament of the ancient church; of that church which was more ancient than the Jewish; of that priesthood, which was more dignified than Aaron's; of the church of Adam before the flood; of the church of Noah after it. For the same reason that the seventh day was sanctified, the victims bled by sevens; and to sacrifice seven rams or seven bullocks at a time, was to declare that the offering was made to that God who created the world in six days, and to whose service the seventh day was therefore consecrated. Upon the same principle it was that much of the Jewish ritual was governed by the number seven. The golden candlestick had seven branches supporting seven burning lamps. When atonement was to be made for the sin of a priest or of the congregation, the veil was to be sprinkled seven times with the blood of the offering, and the mercy seat was to be sprinkled seven times on the great day of annual expiation. The festivals of the Jews were celebrated each for seven days successively, and among the extraordinary sacrifices of each day were seven or twice seven lambs. When the ark of the covenant was brought from the house of Obed-Edom to Jerusalem, the sacrifice on that great occasion was seven bullocks and seven rams.—Bp. Horsley.

PSALM LXXXIII. 5.

"They have consulted together with one consent; they are confederate against thee."

When Christ was about to be crucified, it is observed by St. Luke that "the same day Pilate and Herod were made friends together; for before they were at enmity between themselves." And however the enemies of the Church may quarrel with one another, when they have nothing else to do, yet if a favourable opportunity offer itself for making an attack upon her, they lay aside their difference, and unite as one man; by no means refusing the friendly aid even of infidels and atheists, who are always ready to join in carrying on the war against the common adversary.—(Horne's Commentary)

Legal preaching is to tell men to obey the law by their own exertions. Evangelical preaching proclaims the same law, but instead of directing men to keep its commands by the depraved, ruined, and deceitful operations of their own hearts, it directs them to do it by the power of God.

TUITION.

THE Subscribers to the Classical and Mathematical School established in Quebec in 1836, are desirous of increasing the number of pupils by adding five more to the original number (25)

The Institution is now conducted by the following Masters.  
 Head Master—Rev. F. J. Lundy, S. C. L. late Scholar of University College, Oxford.

Mathematical Master—Edward Chapman Esq. B. A. late Scholar of Caius College, Cambridge. Second Master, and Teacher of French, Italian, Writing, &c.—E. H. Brown Esq. many years resident in France and Italy.

Persons wishing to become Subscribers, and desirous of being informed of terms, &c. &c. are requested to apply to J. Geo. Irvine Esq. Secretary to the Quebec Classical School, Dalhousie Place; or to the Rev. F. J. Lundy, St. Ursule Street, Quebec.

6w40

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton.

32-1f.

The Church

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

TERMS.

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

COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasett, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

[R. D. CHATTERTON, PRINTER.]