

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 10, 1838.

[NUMBER XXI.]

## Poetry.

### THE QUIET AUTUMN.

Oh, now I see what beauties lay  
O'er summer's close,  
And Autumn's calm brooding with decay,  
With her last dying rose,  
Sweeter than Spring.

'Tis that upon consumption's cheek,  
Blooming, though pale,  
Out of some brighter world doth gently break,  
And whisper a sweet tale  
Of better things.

A calm awaiting seems to be  
O'er leaf and wave;  
A calm undressing, all so silently,  
For calmness of the grave,  
Unrepining.

'Tis thus when, all its wanderings past,  
On the still tide  
The bark doth hang its idle sail at last,  
And, like a shadow, glide  
Into its rest.

The noiseless break its banks along  
Winds, like a lake,  
Save stillly heard a rippling under-song,  
Whose passing eddies make  
Silence more still.

If haply o'er the listening trees  
Wanders a sound,  
It seems a voice come from the distant seas,  
Upon a message bound  
Inland and far.

Upon the dread and dim serene,  
Each thought that breaks,  
And every breath that stirs the quiet scene,  
A mighty Being speaks,  
Whom we await.

Such is the awful calm they learn  
Beneath their crossing  
Who fain would sit, looking for thy return,  
And count the world but loss  
Thy love to gain.

British Magazine.

### THE CHRISTIAN SHEPHERD.

AN ORDINATION SERMON, preached in Christ Church, Montreal, on Sunday the 12th August, and in St. James's Church, Toronto, on Sunday the 7th October, by the Rev. A. N. Bethune, Rector of Cobourg.—Published by desire of the Lord Bishop of Montreal.

St. JOHN, xxi. 16.—"Feed my sheep."

He had a solemn charge addressed to Peter, soon after he had recognized his risen Lord. The circumstances of his case at this moment were peculiar. A few days before, in the garden of Gethsemane, when Jesus was in the hands of his enemies, Peter exhibited a melancholy evidence of the weakness—the fall of human nature. Divided betwixt fear and affection,—afraid to mingle with the maddened crowd who were bearing his Lord away to the judgment-seat and the cross, and yet unwilling to desert him,—he "followed afar off." But worse than this—in the very presence of his Master, he denied him; with oaths and curses, he affirmed that he "knew him not."

This, my Brethren, was a dark spot in the character of Peter. But through the efficacy of the Saviour's look of mild but powerful rebuke, that cloud upon the brightness of his Christian life was removed; and through the efficacy of his atoning blood, that stain was washed away. The Saviour's mute rebuke smote upon the guilty disciple's heart; and a fountain of repentant tears was opened, harbingers of a change so holy and complete, that not a moment of desertion from the Saviour's cause is told of Peter more; but from the hour when the Lord looked in mercy upon him to that dreadful day when upon the inverted cross he died in torture, never did Peter waver from his Master's cause—never did he shrink from preaching, even in the face of a persecuting world, that faith which Jesus died to establish.

Sad to the Apostle were the hours which followed this fearful and humiliating denial of his Lord. "The shepherd was smitten, and the sheep were scattered": Jesus was nailed to the cross, and his disciples, in concealment, in consternation, in despair, mourned over their deprivation. But after this thick darkness, the morning of the resurrection dawned. Jesus, in the strength of omnipotence, broke from the thrall of death, and re-appeared to his wondering followers. While toiling upon the sea of Tiberias in their fishermen's occupation, Peter and a few others of the disciples were blessed with a recognition of their risen Saviour. Warm-hearted always—attached to Jesus under every circumstance—shamed, after his temporary desertion, into renewed and purified fervency of love,—Peter, at the sound of his Master's voice, at the first recognition of his form, plunges with his fisher's coat into the sea, and hastens to the shore to greet him.

The great hour which Jesus partook with his disciples there, he turns to Peter with this inquiry—"Simon, son of Jonas, lovest thou me more than I love thee?" He saith unto him, Yea, Lord, thou knowest that I love thee." No extravagant protestations from the humbled Apostle now! He could affirm of sincerity, and he could appeal to the Searcher of hearts for the truth of what he said, that he loved his Lord with an unfeigned affection; but after his late trial—after the proof which it revealed of his ignorance of the weakness and the deceitfulness of the human heart, he would not now venture to declare that he loved his Master "more than these." Humbled and changed, he was content with the simple affirmation, "Lord, thou knowest that I love thee";—willing now to rest the evidence of his attachment not upon his own protestations, but upon the omniscience of his Lord and Saviour. This, then, was the injunction of Jesus in reply, "Feed my lambs,"—my lambs,

the objects of your tender care, the purchase of my blood. But upon a subject so dear to the Saviour, another appeal is made to his disciple. He "saith to him again the second time, Yea, Lord, thou knowest that I love thee." Again the same humble reference to the omniscience of his Lord,—no bold or unqualified profession of his love. Again, then, the Saviour says to him,—testifying thus his deep concern for the precious flock for which he died,—"Feed my sheep."

But this is not enough. He must try still further the faithfulness—he must test still more strongly the conversion of his lately fallen disciple. "He saith unto him the third time, Simon, son of Jonas, lovest thou me?" It was distressing to Peter that, in this reiterated appeal, a doubt should be implied of the sincerity of his love: he "was grieved because he said unto him the third time, Lovest thou me?"—grieved, we can believe, that from his loving thrice denied his Lord, that Lord should thrice have questioned him upon the truth of his affection. Again, then, in his humble reference to his Saviour's knowledge of the secrets of the heart, he says, "Lord, thou knowest all things; thou knowest that I love thee." And again the same regard is breathed for those on whose behalf the Saviour died,— "Feed my sheep."

This, my Brethren, as a mere fact of history, were interesting and affording; but O how much is its interest heightened to those who, on the one hand, are comprehended in that flock for whose sake this thrice-repeated injunction was given,—to those who, on the other hand, are invested with the same charge which was thus solemnly and repeatedly enjoined upon St. Peter. You, the purchased flock of the Lord Jesus, for whom he died, for whom he is ever careful,—you, who come to the house of God to hear the message of his love, to pray for many to receive, it as you ought, to ask forgiveness for your many sins,—you, who have an interest in that message, must feel a joy of the soul, a heightened glow in the ardour of your devotion, as often as this evidence of the Saviour's regard is repeated in your ears. And we, the humble ministers of that crucified Lord,—how should we be affected in dwelling upon this record of his love for souls? Deeply to every bosom of the ambassadors of the Lord must come home the awful magnitude of the commission which he so unworthily bears; deeply must his heart be convinced of the preciousness of those souls on whose behalf the Saviour spoke so earnestly; powerfully must he be urged to the faithful execution of the charge, to "feed the church of God which he hath purchased with his own blood."

God forbid that we who, in the longer exercise of that responsible duty, may have become habituated to its solemnity and its weight, should lightly regard the high charge with which we are commissioned! God forbid that, with increased years, we should feel ought else than an increased sense of the magnitude of that trust! But we can understand the force and liveliness with which it will come to the hearts of those who to-day have knelt at that altar, and vowed fidelity to the banner of the cross under which they have been people and in the sight of God, declared, in the face of this people and in the sight of heaven, that they will be faithful to their Master's service, faithful to the truth, faithful to the souls committed to their charge. A few words, then, upon the importance and dignity of this sacred commission will not be inappropriate.

The very love which our Saviour bears to his ransomed flock, will best explain the necessity of a provision for shepherds of that flock,—of a few of men who should be invested with the charge so earnestly enjoined upon his Apostle of old, "Feed my sheep—feed my lambs." But with the assurance that in the Church of Christ "all things are to be done decently and in order,"—that his Church is to exhibit the model of a glorious temple, orderly in all its proportions,—it is impossible not to feel that order is especially to be preserved in every thing that relates to the authority and office of the ministry. If our Lord really intended to have a select and successive body of men, who should be the shepherds of his flock—the accredited ambassadors of his word—authorized to teach and to preach in his Name,—they must assuredly be furnished with becoming credentials to authenticate their message. And this, in the primitive Church, appears, as well from Scripture as from other early records, to have been carefully observed. None were permitted to preach without being sent—none were allowed to take this honour to themselves without being called.

It is true that, in a certain sense, all Christians are "kings and priests unto God": all may speak of the loving-kindness of the Lord—may invite others to taste and see that he is gracious—may remind their brethren of their Christian obligations—may exhort to repentance and every other Gospel duty; yet it is certain that the ministry of sacred things was never left to incidental zeal or individual inclination—that it was never communicated to all the disciples of the Lord indifferently. Some only are empowered to "speak with authority"—some only are actually "ambassadors"—only some are commissioned, "in Christ's stead," to declare his counsel and enforce his will.

Not every one who feels a loyal devotion to an earthly sovereign and rejoices to tell of his mercy, is the lawful ambassador of that Sovereign, but he alone who bears his seal and is entrusted with his warrant; so must the ambassador of Christ have some commission to point to—some title which can be recognized—some "epistle which may be known and read of all men." Even in the age of miracles, when the Divine Spirit was supernaturally bestowed, we find that an outward form of consecration was used, and that specified ceremonies were observed, in separating any of the disciples of the Lord to the work of the ministry. In referring to the practice of our Saviour himself, we perceive that, after a certain probationary trial, he selected from the whole number of his followers, first twelve Apostles, and afterwards seventy Disciples, to be the bearers of his message of love, and to instruct the world in the re-

quirements of his religion; and after his ascension into heaven, we discover that they to whom our Lord had entrusted the government of his Church, "ordained elders (or presbyters) in every city," with the laying on of hands—by a solemn ceremonial and a distinct commission. To certain others they entrusted the same authority which they were exercising themselves,—namely, to "commit the same to faithful men, who should be able to teach others also";—thus constituting a provision for the continuance, the perpetuity of that separated class of men whom Christ himself had first commissioned. And early ecclesiastical history furnishes us with abundant examples of the strictness with which, under all ordinary circumstances, the sacred order was preserved.

If, therefore, it be necessary that ordination should be conferred—if a commission must be regularly given before a man can rightly exercise his ministry—if no one of himself may lawfully assume any spiritual authority,—it follows that that authority cannot be derived from, or through, an unauthorized person. No lapse of time can render that valid which was at first invalid. And though God may choose, in some degree, and under certain circumstances, to use the services of such persons and overrule their doings to his own glory, yet this pleasure of His cannot be taken as sanctioning a departure from the order which he has given to have observed in his Church. The belief that the end may, in this way, justify the means, would bring us precisely into that position which the Word of God so pointedly condemns,— "to do evil, that good may come."

Most grateful, my Brethren, should we be to God that, in our own venerated Church, the order of the Apostles is preserved; that the commission to teach and to preach is given by men amongst us who received it, according to ancient rule, from those who were themselves in turn similarly authorized; and that so, link by link, we hold an apostolic chain, and can trace the connexion upward, until we come to the only source of ecclesiastical dignity,—our blessed Saviour himself, acting by his apostles. If, then, the continuity of this chain be any where broken,—if at the head of any ministerial succession stand merely the congregation or the self-commissioned teacher,—it must, in fairness, be allowed that the order of things is inverted,—that authority is conferred not by the superior, but by the inferior. It is true that, at the present day, this last may be no unpalatable doctrine, when it is a favourite maxim that "the powers that be are ordained" not of God, but of the people—that from their voice is to proceed all civil, all ecclesiastical authority. There are, however, not a few (and, praised be God, they are fast swelling into that great multitude which no man can number) who, as they believe with the Scriptures that by God and from God "kings reign and princes decree justice," so, by parity of reasoning and respect for that divine authority, do they trace up the ecclesiastical commission to the same heavenly source. It is not for us to determine the extent of injury inflicted by this failure in order—this flaw in the ministerial succession. In abundant charity towards those in whom this irregularity is to be discerned, let us be grateful to God for the principles which he has been pleased to confer upon ourselves.\*

Instead, too, of leading to arrogance and prompting to extravagance of pretension, let this consideration rather beget humility in the authorized holders of this fearfully responsible commission. To be an ambassador for Christ—to speak "in his stead" to fellow-sinners in a fallen world—to be the dispenser of his refreshing and sanctifying ordinances,—is a high and ennobling privilege; but when the inquiry, "Who is sufficient for these things?" comes home in its power to the minister of Christ, self-abasement, fear and trembling, must take possession of his heart. Exalt himself he cannot—he dare not; but laying all the extent of his poor acquisitions at the feet of the cross—avowing his utter unfitness for this high charge—and confessing that it is in the strength of heaven alone that he can go forth to this duty,—he declares the testimony of God, as did the Apostles of old, "in weakness, and in fear, and in much trembling."

Alas, how should it be otherwise! How should a ministry feeling of presumption mingle with the thoughts which this high commission awakens,—the majesty of Him in whose cause it is borne, the preciousness of those on whose behalf it is exercised! "Were we permitted," says an excellent writer, "to descend into the bottomless pit, and be witness to the weeping, and wailing, and gnashing of teeth, with which its horrid caverns perpetually resound; were our ears to be wounded for a season with the bitter lamentations of the lost, and their earnest, but fruitless entreaties for a drop of water to cool their flaming tongues; nay, were we ourselves to taste that cup of trembling; were we, after a transition through this scene of overwhelming horror, permitted to enter for a season within the gates of the new Jerusalem which is above, and to be spectators or even participants of the pleasures which are at God's right hand; we should nevertheless be unable to form adequate conceptions of the human soul, unless we could at the same time comprehend universal duration." Such, then, being the unappreciable value of this treasure, how shall they lightly or thoughtlessly regard it, who are appointed to watch for its everlasting welfare! If, through a deficiency in knowledge, fidelity, or zeal, one such precious soul should be lost, may they not feel as felt the Babylonish monarch, when he described the miraculous hand-writing upon the wall,—his countenance changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another?"

Well has it been said, that "the difficulty which attends a conscientious discharge of the ministerial office is such, that the highest mountains which the traveller seeks with in other paths of life, when compared therewith, sink into mole-hills which the foot may surmount with the greatest ease."

\* The substance of a few of the preceding paragraphs will be found in an article on "Ministerial Succession" in the third volume of the 'Church of England Magazine.'  
† Rev. T. T. Biddupe.

ease.—And how are our peculiar difficulties to be surmounted? I feel, my Brethren, an unwillingness, because an incompetency to offer my counsel; but "without excellency of speech or wisdom," I may speak as becometh "a babe in the Gospel." O then, in our preaching, in our prayers, in our ministrations, let us never forget—let us never lose sight of the cross of Christ. And that we may value this cross\* as we should do,—that we may have a due regard to the sole-sufficiency and the all-sufficiency of that atonement which upon the cross was made,—let us never lose sight of the inherent depravity, the deceitfulness, the desperate wickedness of the human heart. To be "convinced of sin"—to know its "exceeding sinfulness"—to be sensible of our vast estrangement from the purity and the favour of God,—is a necessary preparation for the reception into our hearts of what has been termed the "mother-grace"† of Christianity,—JUSTIFICATION BY THE FAITH OF CHRIST ALONE. It is only thus that we can persuade the sheep of Christ's pasture that they are wanderers in a desolate and dangerous wilderness; restore the many of souls watches continually for his prey; only thus that we can lure them, urge them, compel them to come to the rock of safety—to the "strong-hold" of defence. It is only by creating a distrust of human dependencies, that we can move a perishing world to rush for safety to the "everlasting arms,"—to plant their hopes where they cannot be shaken,—to fix their strength where it cannot be moved. Yes, brethren, it is by proving to you—by convincing you, that you are "wretched, and miserable, and poor, and blind, and naked," that we, the ministers of Christ,—by hope as poor, and blind, and naked as yourselves—can dare to persuade you to go to that Saviour whose precious blood is the enriching "gold" which will supply all your wants,—whose righteousness is the spotless "raiment" which can cover the "shame of the nakedness" of the soul. You must be brought to the knowledge of your plague—you must be forced, in agony and tears, to the cry, "Is there no balm in Gilead? is there no physician there?"—And then, when you come, guilty and contrite, helpless and self-despairing, to the cross of the Saviour; when you prostrate yourselves there with an utter rejection of your self-righteousness and your self-dependence, then will you hear from the Redeemer of souls this encouraging call,— "Look unto me and be saved."

Thus, my brethren, must we endeavour to proclaim the Gospel message: thus must we pray you, "in Christ's stead," to be "reconciled to God." I might dwell upon another important appendage of the ministerial character, to be examples to the flock "in word, in conversation, in charity, in spirit, in faith, in purity,"—that upon the commission which we bear there may stand broadly out to the world the super-scription of HOLINESS TO THE LORD; but upon this portion of the interesting subject before us the time will not permit me to enlarge.

In the consideration of this point, we should be brought, it is true, to a very humbling contemplation of the frailty of humanity; but while we deplore this weakness in ourselves, we might indulge in a word of complaint upon the difficulties with which the path-way of the Christian minister is beset in the apathy and hostility of a sin-enraged world. To the natural man, the "word of reconciliation" is no welcome theme: too often, "the counsel of God is declared" to listless ears and unconcerned hearts. The voice of the shepherd invites the wandering sheep of the Lord's pasture, but they hear it not; the bread of life is earnestly proffered, but it is rejected. Let not this, however, be a subject for discouragement, but for renewed exertion—for reiterated prayer. "In due time we shall reap, if we faint not." Let the abundance of the harvest, not the severity of the toil, engage our anxieties. Let the Lord's will, and not the oppositions of the world, employ our care. While the sheep are wandering hither and thither,—straying perhaps into the cold, dreary regions of infidelity, or caught perchance in the "strong delusions" which prevail too widely around us,—let our interest, our love, our labour be increased to reclaim them to the fold where, under the Redeemer's protection, they shall be safe. Short of this, my brethren, we must not relax in our efforts—we must not be wearied in our prayers. Whether they will hear, or whether they will forbear,—whether they will accept our care, or spurn our assidues,—whether they will receive the food of the Gospel, or prefer the "hunks" of a deceiving world,—let this injunction be remembered, let this command be obeyed, "FEED MY SHEEP; FEED MY LAMBS."

\* "The cross of Christ does not signify that piece of wood which Christ did bear upon his shoulders, and to which he was afterwards nailed, but the doctrine of salvation by a crucified Redeemer."—Martin Luther.  
† Archbishop Usher.

## NATIONAL RELIGION.

From Oser's Church and King.

He must have read the Bible to very little purpose, who does not see that God requires the nation, as such, to serve and honour Him; by reverently acknowledging Him in all its laws, institutions, and enterprises; restraining wickedness and vice, and promoting true religion and virtue. No cause and effect have a more close and certain connexion than national religion, and national prosperity. This truth is established on the equity of God's moral government. The good man may be severely tried in this life, for his reward is in heaven; and he may well endure the short sufferings which lead to eternal blessedness. But a Nation, which can exist as such, only in this world, is rewarded with temporal prosperity, or punished with temporal calamity.

Have we not the proof? England glories in the name of a Christian country. She has illustrated the character, abroad, by her lofty atonement, and her generous consideration for the weak; at home, by acknowledging in all her public proceedings her dependence upon God. Before Parliament proceeds to legislate, it implores his guidance,—

Before Judges administer the law, they publicly attend divine worship. In distress, the Nation has been accustomed to humble itself with prayer and fasting: in victory and prosperity, to appear before God with thanksgiving. She has honoured his name. She has trusted in his arm. She has promoted his worship. What have been the fruits? Through the horrors of an universal war she felt the security of peace. With all Europe arrayed against her, she achieved a triumph, whose naval and military glories, though the brightest in the page of history, are surpassed by its moral grandeur. Uncounted millions have been poured into her lap till she became the treasury of the world. What nation, save Israel in the days of its faithfulness, was ever so highly honoured, so signally blest? And shall we now cast away the fear of our Protector and Benefactor?

National religion is distinct from the collective piety of individuals: it consists in the performance by the State of its public duties, upon the same religious principles which govern the Christian man in his private conduct. The distinction is the same with that which exists between national and private integrity, and national and private honour. Individuals may be honest, while the State pursues its objects by trickery: they may respect themselves, while their Government disgraces itself: but the example of the Government is of incalculable power whether for good or evil. When it places character before every other consideration, it gives a general high tone to private virtue. National events command universal attention; for they have a grandeur, and permanency, commensurate with the interests they involve. Every one feels himself exalted by the glorious character of his country. He cherishes the high principles upon which she rests her honour, and history gives the example to posterity.

So with national religion. The practical acknowledgment of God by the State has a power beyond all private efforts and example. The influence of individuals generally extends but a little way; but the State can grapple with the most gigantic evil. The Christian example of an individual fills but his own circle; but that of the State is felt throughout the Empire. Good men rejoice at the accomplishment of their desires, and vice shrinks and pines to see virtue prosperous and honoured.

#### THE SPIRIT OF LOYALTY.

From the London Quarterly Review.

The spirit of loyalty is one of the latent attachments. In ordinary times the subjects speak little of their sovereign; think little of him; you may suppose care little for him.—But let that sovereign make a progress into some unvisited province of his dominions—to Edinburgh or to Glasgow—and you will hear its accents in the shouts of his people; or let an aged monarch lie on his death-bed, and you will not have far to look for the signs of their grief. Now, it is not for us to square this loyal spirit by the new political multiplication-table. The principle is there; and if you would understand human nature, or its best motives, you must not overlook it. It is evidently connected with what is right: for where it is absent—as in the English Republic beyond the Atlantic—you certainly miss essential qualities of the English blood. It is noble, as was the shout of the Hungarian nobles, when their empress, beset by overwhelming foes, deserted by her other subjects, presented to them herself, and her infant heir: *“Moriatur pro Rege nostro Maria Theresa!”*—“Let us die,” they said, “for our Prince, Maria Theresa.” It is strong, or the Tyrolean peasant would not have made good even his Alps against Napoleon; firing balls of stone from fir-tree cannons, or discharging his rifle from the ramparts of waggons, which the wives drew up for help in the face of the enemy. Here, we admit, it may be fairly asked by the philosopher, “Why did the Tyroleses make such sacrifices rather than submit to transfer their allegiance from Austria to Bavaria, from one German government to another, which might rule them as well, and did, in fact, we fear, rule them better?” The true answer, we believe, is this: that all real attachment is not only an enduring character, but contains, if we may so express ourselves, its own principle of self-maintaining vitality. We mean, that it is not only a force, which is not easily worn out or exhausted by time, and therefore a lasting one; but that if there were any danger of its decay, man considers it a sufficient ground for the maintenance of affection, and for the observance of the duties implied in affection to an individual object, that it has once been shared with that object. Once given, in short, it has been given for better or worse, for poorer as well as for richer, till death do part; & this principle of constancy, whether in the family or in the state has always been admired, as a most noble quality.

#### WANT OF PATRIOTISM.

That man, indeed, is guilty of a deep sin against his moral nature, who can stand on the soil of his country, and call up the image of its constitution, and gather round him a guardian host, beneath whose lessons and inspirations he is living—its sages, and heroes, and kings, all the line of a noble ancestry, and the wonders of their deeds—and can remember that this ancestry is his, and this inheritance achieved for him, and can then turn away without a thought, that he owes a duty even to the memory of the past,—that generations may have died and their monuments have mouldered in the dust, but that a spirit has been left in the land, before which, as reasoning creatures, with hearts of flesh and blood, we are bound to bow down and serve, not servilely, not blindly, but with deep reverence, with affectionate gratitude, with filial faith, and with most earnest zeal.—*Professor Sewell.*

#### DUTY OF SUBJECTS.

“Rom. xiii. 1; 1 Pet. ii. 13.—By these two places of the Holy Scriptures, it is most evident, that kings, queens, and other princes—for he speaketh of authority and power, be it in men or women—are ordained of God; are to be obeyed and honoured of their subjects; that such subjects as are disobedient or rebellious against their princes, disobey God, and procure their own damnation; that the government of princes is a great blessing of God, given for the commonwealth, specially of the good and godly—for the comfort and cherishing of whom, God giveth and setteth up princes—and, on the contrary part, to the fear and for the punishment of the evil and wicked. Finally, that if servants ought to obey their masters, not only being gentle, but such as be froward; as well, and much more, ought subjects to be obedient, not only to their good and courteous, but also to their sharp and rigorous, princes.

“It cometh therefore neither of chance and fortune, as

they term it, nor as the ambition of mortal men and women, climbing up of their own accord to dominion, that there be kings, queens, princes, and other governors over men being their subjects: but all kings, queens, and other governors, are specially appointed by the ordinance of God. And as God himself, being of an infinite majesty, power, and wisdom, ruleth and governeth all things in heaven and earth, as the universal monarch and only King and Emperor over all, as being only able to take and bear the charge of all; so hath he constituted, ordained, and set earthly princes over particular kingdoms and dominions in earth, both for the avoiding of all confusion—which else would be in the world, if it should be without governors—and for the great quiet and benefit of earthly men their subjects; and also that the princes themselves, in authority, power, wisdom, providence, and righteousness, in government of people and countries committed to their charge, should resemble his heavenly governance, as the majesty of heavenly things may by the baseness of earthly things be shadowed and resembled. And for that similitude that is between the heavenly monarchy and earthly kingdoms well governed, our Saviour Christ in sundry parables saith, that the kingdom of heaven is resembled unto a man, a king. And as the name of the king is very often attributed and given unto God in Holy Scriptures, so doth God himself in the same Scriptures sometimes vouchsafe to communicate his name with earthly princes, terming them gods: doubtless for that similitude of government which they have, or should have, not unlike unto God their King: unto the which similitude of heavenly government, the nearer and nearer that an earthly prince doth come in his regiment, the greater blessing of God's mercy is he unto that country and people, over whom he reigneth: and the further and further that an earthly prince doth swerve from the example of the heavenly government, the greater plague is he of God's wrath, and punishment by God's justice, unto that country and people over whom God for their sins hath placed such a prince and governor. For it is indeed evident, both by the Scriptures and by daily experience, that the maintenance of all virtue and godliness, and consequently of the wealth and prosperity of a kingdom and people, doth stand and rest more in a wise and good prince on the one part, than in great multitudes of other men being subjects; and, on the contrary part, the overthrow of all virtue and godliness, and consequently the decay and utter ruin of a realm and people, doth grow and come more by an unwise and evil governor than by many thousands of other men being subjects.”—*Homily on Disobedience and Wilful Rebellion.*

#### THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 10, 1838.

In the chilliness and decay presented by the ‘quiet autumn,’ there is much that meets with a response in the human heart, affected, as it must be, by the chances and changes of this fluctuating and trying world. While the present season of the year exhibits the earth stripped of its beauty and naked of its honours, the truth of our own fragility is brought home to every heart from the appropriateness of the similitude which the season offers, that “we all do fade as a leaf.” The sweep of the winds and the blight of the frost have well nigh stripped the forest of its verdant clothing; and the leaf, as it quivers lonely and desolate upon the bough, exhibits as it were the hectic tinge of decay—

“a beauty with that fearful bloom,  
That hue which haunts it to the tomb.”

The faded magnificence of summer is spread like a pall over the dull and fruitless earth; sombre clouds and chilling mists enwrap in gloom the landscape around us; and the whistling blast with the sleet shower reminds us of stern winter's approach, when one wide mantle of snow will crown the solitude and complete the desolation of the vegetable world.

The ‘quiet autumn’ has, then, its melancholy associations. In the desolation which it brings upon the plants and flowers which a little ago looked out so gaily upon the genial sun; we have an impressive remembrance of our own mortality,—proof, striking and homefelt as the funeral knell, that the human tabernacle is frail and fragile too, and must soon yield to the ‘effacing fingers’ of time. But there is a hope and a joy mingled with the solemn melancholy of these feelings. The world of nature experiences its periodical resurrection; and these yearly successions of revival to decay in the herbage, the plants, and the flowers, are a token—confirming the revelations of the written word—that the human form which moulders in the grave will have its spring-time of renewal also, and on the resurrection morning rise to the life immortal.

This is one of the high religious lessons which the present season helps to inculcate; but in anticipating the renewal to life and strength and beauty of the frail human tabernacle which must so long have its habitation in the grave, let us not forget the moral decay and death which, as the effect of man's first disobedience, are the lot of us all. Of this unhappy blight upon the purity and perfection of that divine ‘image and likeness’ in which man was originally created, the faded leaf of autumn is a touching remembrance; while the resurrection of the vegetable world in the spring affords consolatory token of that moral change, that renewal of spiritual life, which, through the “second Adam,” is effected in the hearts of true believers. The “new creature in Christ Jesus”—the real Christian—becomes a “tree of the Lord's planting, that bringeth forth fruit in his season, and whose leaf shall not wither.”

And while we contemplate that future life and those future joys, which no vicissitude shall affect and no decay shall touch, let the conviction of the perishableness of all earthly things be deepened and quickened by the aspect of gloom and dreariness which the natural world now wears. The soared leaf of autumn, torn from its stem and whirled by the blast, is a picture of the frail and fading character of those appendages and trappings of life in which we are wont to pride ourselves and rejoice. The tempests of adversity are as sure and as blighting as the storm which withers and sweeps away the summer's pride; and when the Christian pilgrim looks out upon the faded grandeur and the prostrate glories of nature, let the traces of blight and sear which his eyes are met, serve to quicken his steps for a country and a home where there is to be no more variableness nor decay!

Nor while we mark the ‘quiet autumn,’ should our hearts be strangers to the dewy stillness which it presents. While it inculcates deadness to the world's fascinations—the decay of the aspiring worldly hope—the blight of ambition's day-dream,—let the soul be tranquillized to the serenity which the pensive aspect of nature seems so touchingly to inspire. Let the turbulence of unruly passions experience a congenial

calm—and let the temper of animosity, the jarring spirit of worldly strife, the desire of contention and revenge, drop from the bosom as drop the withered leaves around us!

While we look with consolation to the promises of the Gospel, and contemplate that inheritance of endless glory which is to succeed the vicissitudes and the decay of earthly things, let us not deceive ourselves with the hope that this inheritance will be ours, unless, in time, there be acquired a meekness for eternity. “The way, and the truth, and the life” which is revealed to us, forbids either a slavish devotion to a fleeting and decaying world, or a nurturing of principles and passions which heavenly grace opposes. “Denying ungodliness and worldly lusts”—“putting away all bitterness, and wrath, and anger, and clamour, and evil-speaking, and all malice”—“living soberly, righteously, and godly in this present world,”—then may we, while the noiseless foot of time is hurrying us on the period when there shall be time no longer, “comfort one another” with the expectation of “the glorious appearing of the great God and our Saviour Jesus Christ.”

After some little delay, for which we must renew our apologies, we present our readers with the Valedictory Address from the Deputation of the Church in Upper Canada to the people of England and Ireland. It develops forcibly and satisfactorily the effect of the zealous and untiring efforts of the gentlemen who composed the Deputation, and it proves that nothing but a knowledge of our real situation is needed in the mother country to enlist the fullest warmth of her sympathies in our behalf, and to awaken there an energy and a liberality which will convert our moral desert into a land of spiritual bloom and rejoicing. Our proper guardians may have slumbered—the sentinels who were placed to watch for our security and to guard our welfare, may have slept upon their posts,—but the people of England once awakened,—the high-principled, the religious, the Conservative people of England—will soon testify that their transatlantic fellow-subjects and fellow-Christians are not to be recklessly abandoned either to bandits and plunderers on the one hand, or to anarchists and infidels on the other.

We know not the exact population of Upper Canada, but we believe that it scarcely reaches what is supposed by Mr. Bottridge to be its amount, namely 500,000 souls. Be this as it may, it is but a statistical inaccuracy, caused by the absence of data, by which to arrive at exactness of computation, and it affects neither the fairness nor the soundness of the argument which has been deduced from it. We believe at all events, that it could be shown that fully 100,000 souls in this Province, desirous of the ministrations of the Church of England, are either wholly debarred from, or have but a very unfrequent opportunity of participating in, the ordinances of her communion.

An index of the feeling which pervades the unsupplied adherents of our national Church, is partially revealed in the Address to the Lord Bishop of Montreal from the inhabitants of the township of Sophiasburg, which we publish to-day. Spirited and striking in itself, it clearly represents the glaring injustice of withholding from the supply of that crying and general destitution, the means which have been so amply provided for that object. The reply of the Bishop conveys, in all its force, the melancholy fact that while thousands are calling for the bread of life through the ordinances of the Church, there are no means at hand for its supply.

We can believe that a petition like that from the inhabitants of Sophiasburg, conveyed from every spiritually destitute portion of the Province to the British Parliament, would tell with an influence which the reiteration of the same sentiments here could never produce. The zeal of Mr. Pakington in the House of Commons, or of our vigilant and faithful prelates in the Lords, when backed by representations of spiritual need, thus simply and forcibly expressed, would tell with a weight and be followed by a success which the simple exercise of that zeal, however earnest and ably directed, could never be expected to bring about. When the quiet of the country is again restored, and the devices of the marauders who are threatening the devastation of our homes, are frustrated, it will be well that our unsupplied fellow-Christians throughout the Province should not lose sight of this suggestion.

We publish to-day a letter lately put into our hands by an individual who once occupied a prominent position in our provincial politics,—Mr. Robert Gourlay. We do not, of course, identify ourselves with the peculiarities of religious opinion and practice developed in this communication; but we could not, in so appropriate an organ, deny a place to the expression of what he terms “a debt of gratitude to the Church.” Whatever may have been the political peculiarities of Mr. Gourlay, we have good grounds for believing that, as regards the grand and, to a true British subject, the unalterable principles of loyal affection to his Queen and country, “his heart is in the right place.”

We feel it a duty to assist in the promulgation of the admirable Proclamation of our respected Lieutenant Governor on the present state of the Province, by giving it entire in our columns to-day. It needs no comment from us: every reader will appreciate, and we trust catch the noble spirit by which it is pervaded. England—our country—our firesides—our altars—all “EXPECT THAT EVERY MAN WILL DO HIS DUTY.”

We have published in pamphlet form several hundred copies of “PLAIN REASONS FOR LOYALTY,” and of “THE CHURCH AND THE WESLEYANS,” from the pen of our correspondent ‘Alan Fairford.’ These may be had at the stores of Mr. Alderman Dixon and Mr. Rowse, Toronto, or will be transmitted to order, at the rate of 1s. 3d. per dozen.

The Newcastle District Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, have just received a small supply of cheap Prayer-Books, (edition 1838,) which are for sale at the store of B. Throop, Esq., Cobourg, and of Mr. Hughes, Druggist, Port Hope. A few copies will also be placed for the same purpose in the hands of the Rev. T. S. Kennedy at Darlington.

#### VALEDICTORY ADDRESS OF THE DEPUTATION FROM THE CHURCH IN UPPER CANADA.

Having been deputed, with the Rev. Benjamin Cronyn, by the Church in Upper Canada “to make known to the ‘Archbishops, Bishops, and Dignitaries of the United Church’ of England and Ireland, the destitute state of her members in the Canadas, and, with their permission, to take such steps as might be found most expedient to interest our brethren, both of the Clergy and Laity, in our favour, and excite in their hearts a desire, as they have the ability, to

“assist us in supplying the spiritual wants of our people, and in building up a branch of the United Church in those ‘extensive provinces’—and being now on the eve of my return, it will not, I trust, appear inopportune, briefly to state the results of our mission:

The lamented indisposition and subsequent demise of our beloved Bishop (of Quebec) rendered a direct communication with his Grace the Primate indispensably necessary to our proceedings. I have felt it my duty to maintain uninterrupted that communication, by transmitting to his Grace copies of every letter of importance which I have either written or received. It is scarcely necessary to say that his Grace has unceasingly manifested the liveliest interest in our cause. From the other Archbishops, and from many of the Bishops, we have received similar assurances of sympathy, and full permission to preach and hold public meetings in their dioceses. We have presented our humble memorial to our most gracious Sovereign the Queen. To the Imperial Legislature our petition for relief has been submitted, which in the House of Peers gave rise to an animated and interesting discussion. With her Majesty's Government I have used every legitimate effort to procure a Bishop, and some alleviation to our spiritual wants. We have brought the state of our Church personally under the attention of about two thousand of our Clergy, and one uniform expression of interest has been the result. The Universities of Oxford, Cambridge, and Dublin have given public proof of their persuasion that the prosperity of the colonial members of the Church is necessary to the well-being of the national Zion. The members of both Houses of Parliament have been supplied with a Copy of the “History of the Church in Upper Canada,” and from many I have received unequivocal testimony that the subject is considered by them as worthy of most serious consideration. Several members of both Houses have openly espoused the interests of our deserted Zion. Many of the first newspapers and periodicals in the land have directly, and ably, and gratuitously, advocated our cause, given publicity to our proceedings, and drawn attention to our printed statements. About three thousand copies of our “History” have been circulated, and nearly two hundred thousand Appeals. We have preached and held public meetings, in more than one-half the dioceses in England, and have travelled little less than six thousand miles. From many of the places we have visited, petitions have been presented to Parliament. I have now openings in Cornwall, Devon, Dorset, Somerset, Gloucester, Wilts, Hants, Surrey, Berks, Warwick, Suffolk, Lincoln, and York; in other words, abundant occupation for another year: but I am induced to decline any further proceedings for reasons which appear conclusive to my own mind:—

First,—I believe that the great object of our mission has been attained; information has been circulated, and the public attention has been consequently drawn to our destitute state. Relief, therefore, cannot long be delayed.

Secondly,—The “Society for the Propagation of the Gospel” has taken up the cause of the British North American Church in good earnest, has pledged itself to send out forty Missionaries; is now occupied in holding meetings, and sending preachers throughout the country; and, as I understand, purposes to employ a Clerical Secretary in every diocese, in order, that by a systematic parochial arrangement, the energies of the Church may be called into action. No real lover of his Church can read the published account of the proceedings at Willis's rooms, in June last, without unfeigned gratitude to God for the prospect of a speedy alleviation to our Colonial destitution. (I cannot refrain from remarking here, on a most unaccountable mis-statement which has been put into the Bishop of London's Speech, viz., that we, in Upper Canada, “have already built three hundred and sixty churches, at an expense of £200 each.” I have written, and preached, and printed, and pleaded, that we want that number of Churches. Such an error ought not to have appeared under the authority of the Society.) I should fear now, under this altered and most encouraging position of the Society, lest the prosecution of my individual labours in England, might be interpreted into an interference with the plans of the Society.

Thirdly,—It is now certain that a “Queen's letter” has been granted for collections in all Churches and Chapels,—the proceeds to be distributed by the “Society for the Propagation of the Gospel.” About a year ago I made a most urgent appeal to His Grace the Primate to obtain such a letter for Upper Canada exclusively. We shall doubtless have our share in the national bounty, and therefore it might not be considered expedient to anticipate, by my own private efforts, this public appeal.

Fourthly,—The “Upper Canada Clergy Society” has increased the number of its missionaries. I trust the auxiliaries and agencies which I have formed and established for the society will be diligently visited. I understand from the treasurer and secretary that the committee are resolved to carry on the labours of the society with every possible energy. I am anxious to give publicity to this statement, inasmuch as under an erroneous impression received at a committee meeting, I observed, in my “History,” that the society would cease to exist as soon as the “Society for the Propagation of the Gospel” had succeeded in effectually relieving the spiritual necessities of the Province.

Fifthly,—My own flock in Upper Canada have reiterated the expression of their desire, to which expression my Diocesan, the Bishop of Montreal, has given the sanction of his assent, that I should return to my labours amongst them. They have patiently endured an absence of eighteen months: and few parishes in England could have more cheerfully sacrificed to the public good, the ministrations of their appointed pastor.

On taking leave of our numberless friends in England, I may be permitted briefly to place before them, and the public generally, the actual state of spiritual destitution of Britain's population in Upper Canada, the vast majority of which are of the poorer classes, and consequently utterly unable to procure spiritual instruction for themselves. Upper Canada is equal in extent to England and Wales, and is partially inhabited throughout this entire extent of country. The roads are always bad and frequently almost impassable. The population exceeds 500,000. The efficient Clergy, (I say efficient, for many have spent their years and strength in their “labour of love”) amount to about sixty. To judge aright of our destitution, it may be necessary to speak of England's spiritual riches. The population of England may be estimated at fourteen millions, and the Clergy at fifteen thousand. Assuming the facilities of communication to be equal in both countries, our proportion of Clergymen, according to the relative state of the population of the two countries, should be six hundred. We have, therefore, sixty attempting in a sphere occupied in England by fifteen thousand, to do the work of six hundred. Or thus; take away thirteen thousand five hundred Clergymen from the Church

of England, and then would the destitution here be equal to that which our fellow-countrymen and fellow-churchmen are enduring in Upper Canada. These are very plain but very appalling facts. Ought these things to be? Let the Church in England distinctly say No! I venture to suggest and urge on the attention of the Clergy and Laity of the Church, the absolute necessity of forwarding petitions to the Imperial Legislature. One may be expected from Upper Canada. The Universities of the land will, doubtless, take the lead. Let every town and congregation follow the example. We need a Bishop. No Bishop—no Church. Is it right that the Romish Church should have a Bishop and Priests maintained at the public expense in Upper Canada, where their followers form but a small fraction of the population, and that encouragement should be given to various sectaries in the province, while to our National Church the right and privilege of a Bishop should be distinctly refused? I know we have one Bishop in Lower Canada;—but is he sufficient to take the Episcopal charge of a country 1400 miles in length, three times the size of England, and containing a population of 1,100,000 souls?

We need assistance in the maintenance of ministers, the restoration of the grant to the "Society for the Propagation of the Gospel," and an annual grant for clearing portions of the "Clergy Reserves" for glebes, as the growing wants of the colony require. Let Christian England be reminded, even by every hamlet, of its high and holy duty to provide for the spiritual instruction of its subjects, to the remotest boundary of its possessions. Let all remember, that the evil we complain of is continually increasing. In every petition let the prayer be strongly expressed that the Imperial Parliament would forthwith proceed to the settlement of the question of the "Clergy Reserves,"—because so long as the subject remains in its present state there can be no peace in the province—because the Legislative Council have unanimously and repeatedly deprecated the agitation of the question in the province, and a large majority in the House of Assembly have constantly dissented from the method of disposal proposed by the minority, and because the Imperial Legislature alone can definitively decide the question. The public need only read the Act, (31 Geo. iii. c. 31 s. 35—42) to be persuaded, that to the Clergy of the Church of England alone these lands belong. I am prepared also to show from the correspondence of the Government of the day, with General Simcoe, the Lieutenant Governor of the Province, that such was the only construction of the Act then thought of. Let no "appropriation clause" be forced upon us. The Bishopric of Sodor and Man was saved by petitions. It was my intention, had I remained in England, to have published at the opening of the next session of Parliament, a form of petition embracing these several objects, but I am persuaded these suggestions will be abundantly sufficient.

In conclusion, may I be permitted to express the hope that some of my brethren in the Ministry, who, in our personal interviews have exhibited the most lively sympathy in our need, will be led to offer themselves as labourers in this most deserted portion of the Lord's vineyard? How thankful should I be to renew our intercourse in Upper Canada, and to assist them by my experience of the country, in entering on the sphere appointed for their future ministrations! May the great Head of the Church inspire the members of his body here with the spirit of sympathy and love towards His destitute members in our Colonies.

WILLIAM BETTRIDGE, B. D.,  
Rector of Woodstock, Upper Canada.  
London, September 12th, 1838.

To the Right Reverend Father in God, The Lord Bishop of Montreal.

We, the undersigned inhabitants of the Northern Front of the Township of Sophiasburg, Magistrates and others, anxious to promote the interests of religion, and of society generally; and also desirous of seeing the Church of England established among us in this as well as in other parts of the Province, and claiming a right to a Minister of that Church to be supported from the fund of the Clergy Reserves, beg leave to approach your Lordship with our respectful congratulations on this your first visit in your Episcopal capacity amongst us.

There are among us those who have witnessed the labors of your venerable father, and who have been the recipients of Confirmation at his hands; and we are all happy to learn, with pleasure and gratitude, the severe course of duty which your Lordship has this summer imposed on yourself, in your Episcopal sphere, by visiting every portion of this Province. We bid your Lordship "God speed" in your holy vocation.

Our chief object in obtruding on your Lordship this address, during your journey, is to solicit your Lordship to cause a Minister and Church to be fixed at Northport, in the centre of this old, populous, and thriving settlement. And we beg to assure your Lordship that in so doing, the Minister so appointed shall receive our most cordial support.

[Delivered while the Steamer stopped in passing down the Bay of Quinte.]  
Sophiasburg, 24th Oct. 1838.

The Bishop replied in substance that being taken wholly by surprise, he was sorry to be obliged to answer in an unprepared manner an address so well prepared as that which had been just read to him: that he admitted the claim, according to his own judgment, of the parties, to support for Clergymen of the Church of England to minister among them from the provision made by law for that object; that he deplored the untoward circumstances which had crippled the resources of the Church and caused whole tracts of country to be left in a state of spiritual destitution; that still it should please God to place additional means at his disposal, he would not be justified in holding out any kind of definite encouragement in answer to this address; that he was sensibly touched by the kind mention contained in the Address of his late father, and the favourable feeling which it evinced towards himself; and that his duty and inclination would alike prompt him to do whatever might hereafter lie in his power for an object with reference to which he was so situated as to be quite unable at present to give any pledge.

To the Editor of the Church.  
COBOURG, Nov. 3d, 1838.

SIR,—I owe the Church a debt of gratitude; and with your leave shall pay in part.

A native of Scotland, I lived seven years at school and college under the roof of a parish minister and Professor of Divinity. Grown to manhood, I communicated with the Kirk, once and again. Removed to England, I attended Church as regularly as before, and communicated there;—willing to believe with my far-famed friend, Doctor Chalmers, that there is but "a complexional difference" between the two establishments.

In America I have listened with profit to preachers both black and white; and to preachers of Tammany hall with abhorrence. In Ohio I attended a Methodist meeting while in the country; and in town, being equidistant from the Baptist, Episcopalian, and Presbyterian Churches, attended these in turn—morning, noon, and night, every Sunday. In Quebec and Montreal I have worshipped along with Catholics; and doubt not, the atonement of the priest is all sufficient when the worshipper is pure. They seek grace through the Virgin. I have four, who pray for me.—Indeed, Sir, I shall lay before you a sheet containing a letter from each of my four daughters, and make you welcome to extract from it what regards religion. They I know, will excuse this offering, when I say it is to procure for me a serious hearing from the people of Upper Canada on the most vital questions which affect the welfare of the human family, particularly at this deplorable crisis in the history of the Province.

In a steambot, I had lately much pleasure in conversing a whole day with some six or eight Episcopal Clergymen; who offered me money in token that certain quondam prejudices were dissipated. This, at first I refused, with thanks; but, told that the Reverend brethren would be thereby hurt in feeling and that I might apply the donation (15 dollars) to any benevolent purpose, it was pocketed.

In fine, permit me to declare publicly, that no gift was ever more esteemed and, be assured that the Church when confined to her true calling, has not a more sincere and reverential well wisher than

ROBT. F. GOURLAY.

Summary of Civil Intelligence.

Intelligence has been received from England two days later than that given in our last. We make the following extracts:

On the subject of the harvest, the only additional information furnished is the announcement of the average price of wheat for the six weeks ending Sept. 21, which being 70s. 7d., the duty was fixed at 10s. 8d.

Alderman Wilson, citizen and Weaver, has been chosen the new Lord Mayor of London.

Queen Adelaide was to embark in the *Hastings* for Malta on the 3d October.

Prince George of Cambridge sailed from Falmouth on the 24th September, for Gibraltar, where he is to remain a year or two to "study the art of war."

INTENDED FORGERY ON THE UPPER CANADA BANK.—A young man named JOHN HANNON, described as an American, has been examined at Bow Street, on a charge of having in his possession, and causing to be engraved, a counterfeit plate of the Upper Canada Bank notes. It was proved by the Engraver, that Hannon ordered the plate, which was for ten dollars, to be executed by him, and for which, with eighty impressions, he paid the sum of £20. He also stated that Hannon passed himself off to him as Mr. Ridout, the President of the Bank! The report goes on to say, that Hannon is supposed to have been connected with Papineau and his fellow rebels in the late revolt in Lower Canada, and his object is said to have been, to get struck off as many as £10,000 worth of the said notes, which he purposed attempting to pass off here in the purchase of cattle, with the view of selling them again immediately, and then making off with the proceeds. He was remanded for further examination.

Prince Louis Buonaparte has consented voluntarily to withdraw from Switzerland, with the sanction and approval of the French Government.

Antigua and Jamaica papers, the former to the 29th, and the latter to the 30th September, have been received at Bermuda. The island of Jamaica continues in a sad state, in consequence of the labourers refusing to work for reasonable wages. Sir Lionel Smith having tendered his resignation of the Government of the Island, it has been accepted. It is said that he is to be succeeded by Sir Evan M. McGregor, now Governor of Barbadoes.—*Montreal Transcript.*

PROVINCIAL.  
COMMENCEMENT OF THE REBELLION IN LOWER CANADA.

From the Montreal Courier, Nov. 5.

"It appears that at 'La Tortu,' 7 or 8 miles above Laprairie, a number of rebels attacked, on Saturday night last, the scattered Loyalists in that quarter, and we regret to state, that two respectable farmers of the names of Walker and Vitrey were murdered in cold blood. Several others, who lived in the neighborhood, made their escape with great difficulty, and conveyed intelligence of the attack to Laprairie, from which place a party of the Hussars were, on the instant, dispatched to La Tortu, and were fortunate enough to come upon the rebels unawares, and dispersed them with a few shots. In Beauharnois, a rising of the rebels took place on the same night, and they succeeded in surprising the loyalists of that village, and made prisoners of Messrs. Ellice, Brown, Norval and Ross. This information was conveyed to town by some of Mr. Ellice's servants, who had made their escape, and who stated that the family were confined in the cellar. The Steamer Boat 'Henry Brougham,' with the mail and passengers (in number 22 whose names I give below,) from Upper Canada, having called at Beauharnois, as usual, was also captured. On the river Richelieu, we understand, the rebels have risen from St. Mary's downwards, and by the last accounts, they had mustered at St. Charles, about 400 strong. The most gallant achievement that yesterday's news furnishes, remains to be told; while the Indians of Coughnawaga were at public worship on the morning of yesterday, an alarm was given that a party of rebels had surrounded the Church, upon which they immediately turned out, and the Chief setting an example, which was promptly followed by all, raised the 'war-whoop,' and seized the rebel next him, and wrested from him his musket. The others being panic struck, were made prisoners to the number of 64, and were brought into Montreal yesterday afternoon in charge of a party of the Lachine Cavalry.

Martial Law is proclaimed in the District of Montreal.

In the course of yesterday the following persons were arrested:—D. B. Viger, Charles Mondelet, L. H. Lafontaine, Francois Des Rivieres, — Goulet, La Belle, L. M. Viger, Dexter Chapin, Francais Pigeon, La Bonté, J. J. Girouard, J. A. Labadu, H. B. Weibrenna, George Dillon, besides many others whose names we did not learn.

List of the Passengers on board the Steamer Brougham when captured by the rebels, Sunday morning 4th inst., Mr. Tazewell, Mr. Ranbatell, Mr. Clement, Messrs. Poulney, McDougall, Carman, Mc Donell, Griffin, and sister (of Montreal), Mr. Parker, Major Colclough, Mrs. Usher and 2 children, Mr. McMahon (Ameliasburg), Dr. Campbell

(Brockville), Mr. McNicoll, Dr. McIntyre, Mrs. McIntyre, and Mrs. Kennedy (of Lancaster), Assistant Com. General Lister (of Montreal.)

From the U. C. Herald.

The first division of the 93d Regiment, and drafts for other Regiments, amounting altogether to about 600 men, arrived here on Sunday evening. One company of the 93d went into Fort Henry, and the remainder to Toronto. [The latter returned on Thursday night to Kingston, to proceed to Montreal. Ed.]

The Steam Boat Telegraph, in the service of the United States Government, anchored in our harbour on Saturday evening, having on board a company of United States troops. The officer in command landed with despatches for Col. Dundas and Capt. Sandom.

A grand farewell dinner was given to the Earl of Durham on the 29th inst., by the Brigade of Guards, Major General Sir James McDonell in the Chair. The following allusions to His Excellency Sir John Colborne and to the Duke of Wellington do his Lordship honour.

"The next toast given by the Chair was the health of Sir John Colborne.

"THE GOVERNOR GENERAL said, he could not permit this toast to pass without taking the opportunity to declare the high sense he entertained of the character and services of his illustrious friend whose health they were about to drink. From him he had received the most frank and enlightened assistance in the arduous and responsible task he had undertaken in these Provinces. As he had already stated, from the moment of his arrival the most confidential intercourse had subsisted between them. From his experience and advice, freely given, he had derived the utmost benefit; and it was no inconsiderable source of consolation to him, that he was able to leave behind him a successor of his tried abilities and acknowledged worth. He could not allow the occasion to pass without declaring his exalted opinion of the talents of this distinguished friend, and the sincere regard and affection he entertained for him. (Much applause.)

"THE GOVERNOR GENERAL then proposed a toast which he said it became them as military men and Britons to drink. It would surely be impossible for British Officers to meet in the number in which they had assembled that day, in any part of the world, without paying the debt of gratitude and of homage due to an illustrious Duke—he meant of course the Duke of Wellington—(applause.) He need not dwell upon the claims which that distinguished personage had upon their admiration. These were well known to them, as his merits and deeds as a military Commander were known to the whole world—(applause.) He, for one, therefore, should feel it to be a discredit to him if he were not ready at all times to testify his sense of those splendid achievements.

"The Duke of Wellington, with three times three, was then drunk with the utmost enthusiasm."

From the U. C. Gazette Extraordinary.

PROCLAMATION.

By His Excellency Sir George Arthur, K. C. H., Lieutenant Governor of the Province of Upper Canada, Major General commanding Her Majesty's Forces therein, &c. &c. &c.

LOYAL INHABITANTS OF UPPER CANADA!

Upon my arrival among you, early in the present year, bearing with me Her Majesty's Commission to administer this government, I found you just recovering from the excitement that had naturally been produced by the then recent attempts of some infatuated and desperate individuals, both within and without the Province, to involve your country in the horrors of a civil war; and to subvert those long cherished institutions which your conduct has proved that you prize as the first of blessings—and are ever ready to maintain, at the hazard of your lives.

The alacrity with which you came forward in defence of those institutions, and the valour with which—unaided by any military force—you overcame the united efforts of treason, and of lawless aggression, have, indeed, nobly won for you the approbation of your gracious sovereign, and the admiration of your fellow subjects in every part of the wide-extended British empire.

In that admiration, even when far distant from you, I participated most warmly; and it was a source of high gratification to me to be selected as Her Majesty's representative among a people who had thus eminently distinguished themselves.

It is not my purpose to enter here into a review of the circumstances which, before my arrival, had disturbed your peace and compelled you to defend, in arms, your dearest rights.—It is necessary, however, that I should briefly advert to subsequent occurrences; in order to show you how unceasing my desire has been, whilst extending to the criminal authors of the past disturbances the utmost lenity that prudence would permit, to tranquillize your feelings, and to provide for your security.

The insurrectionary movements in this province having been completely quelled by your activity and energy, the object of first importance that presented itself to my consideration, on assuming the charge of the government, was the treatment to be pursued towards those who, either on their own confession or after the most impartial trials, had been convicted of the highest offence of which man, as a member of society, can be guilty; and in accordance both with the humane views of Her Majesty's government, and with my own desire of tempering justice with mercy, I suffered the extreme penalty of the law to be inflicted only on two of the most prominent and guilty members of the late rebellion, trusting that such an awful example might be sufficient to impress on the crime of Treason its proper stamp; and that a graduated scale of punishment, adapted as nearly as possible to the circumstances of the several cases, might safely be resorted to in other instances.

The petitions for mercy; the assurances of contrition; the promises of amendment, and the professions of revived feelings of loyalty which poured in upon me, from or on behalf of those who had yielded to false representations, and had thus incurred the forfeiture of their lives, warrant me in concluding that this manifestation of mercy, on the part of the Executive, would have been attended with all the salutary effects anticipated from it, had not the same unjustifiable interference, by a portion of the inhabitants of a neighboring country, in your affairs, which had so culpably contributed to the former disturbances, partially rekindled the flame that was about to expire, and engendered a delusive expectation that, by means of co-operation from without, a more successful effort might be made by the traitorous and disloyal, to shake off their allegiance to their sovereign.

In pursuance of their nefarious designs, a fresh invasion of your soil was attempted by a few worthless Refugees in conjunction with a lawless banditti, whose immediate object was the plunder and devastation of the province, whilst their ulterior hope was to rend for ever the tie which binds it to the parent state.

Thus called on again to arm in defence of everything dear to you, your success in repelling this second act of aggression, was not less signal than it had been in your quick suppression of the previous insurrection; nor were your gallantry, your loyalty and your humanity, less conspicuously displayed than they had already been on that memorable occasion.

In the disposal of the prisoners taken at this period, circumstances presented themselves which rendered it my duty to persevere in the lenient course which Her Majesty's advisers had before prescribed: and on an occasion calling as loudly for some example of rigour, as any that has probably ever occurred in the annals of mankind, capital punishment was inflicted in one solitary instance only.

It might reasonably have been expected, after the repeated failure of the attempts of the confederates to effect their revo-

luntary objects—after the continued clemency of the Executive—and after your praiseworthy forbearance from acts of vengeance or retaliation, that not only all thought of further hostility against you would have been abandoned in hopeless despair, but that a better tone of feeling would have succeeded.

The comparative state of tranquillity which followed the last abortive attempt at invasion, did in fact encourage me to hope that peace, with general harmony and good feeling, would soon be restored to the Province. To my deep disappointment, however, I have learnt from various sources, more or less authentic, that, regardless of the friendly relations subsisting between Her Majesty's Government and that of the United States, and stimulated by the worst passions and motives, a number of American Citizens along our frontier, have formed a secret combination for another invasion of these Provinces, and that preparations on an extensive scale, for carrying this unprincipled enterprise into execution are, at this moment, in active progress.

It is further stated, that the members of this unholy union communicate by certain mystic signs—that they are possessed of considerable resources—that they have amongst them some individuals of influence—and are one and all bound by an unlawful oath to plunder you of your property—to destroy your Institutions—and to sever your connection with the Mother Country.

Though large allowances are to be made for exaggerated or interested statements; and though it is known that the traitorous within, and their partizans without, are mutually deceiving each other, and are falsely using the names of individuals of station and respectability, in order to give some colouring to their wicked conspiracy—yet I deem it proper to promulgate, that such information has reached me, as calls for the adoption of precautionary measures, for averting, if possible, an impending mischief, or for promptly defeating it should it actually occur.

Relying on the amity and good faith of the American Government, I have made to it, through the medium of Her Majesty's Minister at Washington, such representations as will, I trust, ensure its immediate and decisive interference, in suppressing these outrageous proceedings of its border citizens.

I have likewise written to the officers of the United States Army, commanding on the frontier, whose honorable profession, and personal characters claim our confidence, urging them vigorously to second the efforts of their government, by the employment of every means that may be at their disposal.

It is but reasonable also, when the base design of unprovoked aggression shall become more generally known throughout the Union, that I should look with full confidence to the great body of its respectable citizens, to rescue their country from the lasting discredit that would be entailed on it by the actual commission of the hostile acts contemplated by a licentious portion of its population, and the proceedings incident to which tend so fatally to interrupt that good understanding between the inhabitants of the two countries, which their mutual interests, cemented by the enduring bond of a common origin, should lead them strictly to maintain.

But, after all, it is less to the interposition of others than to ourselves—supported as we are by a just cause, and protected, as we may still confidently hope to be, by a righteous Providence—that we must look for safety.

With this view I have directed, in addition to the regular force already in the province, that several regiments of your gallant militia shall be again embodied; and that their services shall be engaged for a continuous period of eighteen months.—I have further authorized the assembling, for a shorter period, of other corps of militia in various places; and it is with much satisfaction that I am enabled to add, that many of these brave men have already promptly enrolled themselves.

On the magistracy and other influential classes, I implicitly depend for that important aid which it is so much in their power, and which they have always shewn themselves so ready to afford. I exhort them to direct their attention to the channels through which information respecting the designs of our enemies may be derived—to guard against delusive statements—and to act with calmness, judgment and decision, in the preservation of the public peace. I call also upon those who have so recently experienced the lenity of the Executive, to evince their gratitude for the large measure of mercy extended to them, and to prove the sincerity of their professions of repentance for their former errors.

Nor can I let pass this opportunity of earnestly cautioning you against the hasty adoption of opinions injurious to your confidence in the sincere intentions of the government on the all-important subject of Religious instruction. While I am most anxious to secure to you and your children this inestimable blessing, it is not my wish to see a dominant Church established over you, or the members of one religious community either rendered subject to the spiritual jurisdiction, or called upon to contribute to the temporal support of another.—And I trust that any misapprehension on this subject will be removed when I declare to you my conviction, that no such result can or will flow from any measure of Church appropriation which has been hitherto made, and still less from the course of policy which it is my intention to recommend in this matter.

Apparent as it must be to every one, that our security will chiefly depend on the preservation of perfect harmony and concord among ourselves, I cannot refrain, on an occasion like the present, from offering a few observations on this all-important subject. In every community, differences, resulting from opposition of interests—diversity of taste—and conscientious scruples in matters of religion, will necessarily exist: and these, when restrained within those bounds which the principles of christianity enjoin, may exist in times of peace and tranquillity, without much prejudice to the general interests of society. It is even possible that they may, in some instances tend indirectly to promote them. But when the plunder of our property, and the total overthrow of our venerable constitution, have become the latest dream at night and the earliest vision of the morning," with a few desperate traitors, leagued with a numerous banditti on our frontier, it is the part of prudence, no less than of duty, to lay aside all differences on minor matters, and to unite hand and heart in the defence of every thing that is dear to us. I do therefore most earnestly and most affectionately advise and recommend you to bury as much as possible those recollections of past events, which may tend to keep alive angry feelings towards those of your fellow subjects, who having once strayed from the path of duty, may now be sincerely desirous of returning to it—to avoid all irritating discussions—and to drop all differences in a common regard for the public safety. Let the only contest between us henceforth be, who shall shew himself the best man and the most loyal subject.

INHABITANTS OF UPPER CANADA!—It is not to rouse your patriotism and loyalty—since they, I know, require no stimulant—but rather to allay any undue apprehension, or excessive excitement, which rumour may have produced, that I now address you: and in requiring you to be prepared to repel, with steady heart, and ready hand, the first aggression on the part of the lawless Brigands, who threaten your security, I can confidently assure you that there are ample means at my disposal for your protection.

GIVEN under my Hand and Seal at Arms, at Toronto, this Fifth day of November, in the year of our Lord one thousand eight hundred and thirty-eight, and of Her Majesty's reign the second.

GEO. ARTHUR.  
By His Excellency's Command.  
C. A. HAGERMAN,  
Attorney General.  
R. A. TUCKER,  
Secretary.  
GOD SAVE THE QUEEN!!!

DIED.

In Cobourg, on Friday last, very generally lamented and respected, Mrs. Helm, wife of Mr. John Helm, aged 46. At Peterboro', Newcastle District, U. C. on the 29th of October, Cheeseman Moe, Esq. one of the oldest Lieutenants in the Royal Navy.

LETTERS received during the week, ending Friday, 9th November:—

H. Rowsell Esq. (2) and parcel; Mrs. P. Smith, rem. in full vol. 2, two copies; Rev. R. D. Cartwright, [parcel]; Rev. S. Armour, with packet [dated 19th ult.]; Rev. W. Macaulay; Ven. Archdeacon of York; Rev. C. B. Fleming.

Original Poetry.

For the Church.

THE PILGRIM.

"A stranger and a sojourner, As all my fathers were," Good Lord! to thee I turn mine eyes, To thee address my prayer.

Far from those highly favoured isles Now ruled by Britain's Queen, My way has sped, until, alas! An ocean rolls between.

Now by Ontario's chafed lake, I wander on the shore; And ever and anon I hear Its madden'd waters roar.

Again I look, and all is calm, The mandate "Peace! Be still!" Has been obey'd;—for lakes and seas Fulfil their Maker's will.

With these some sympathy I feel, By them I love to roam, Well pleased to drop a tear, and think That they may bear it home.

—Here as a pilgrim I may stray,— Alone, my sorrows bear; A sojourner and stranger still, As all my fathers were.

No friendly greeting meets my ear, No cordial smile my sight, No cheering welcome in the morn, No happy home at night.

—One house there is, whose threshold, still, With gladden'd heart I've trod; It is my "Heavenly Father's" house, It is "the house of God."

Thither my steps with joy I bend, There feel myself at ease; For there a feast divine is spread, Which all may take who please.

'Tis there I sweet communion hold, With every absent friend; Communion here begun, but which Shall never have an end.

There too with angels I unite, And spirits, perfect made; To bless the sacred name of Him On whom my sins were laid.

And there with joy I learn that soon My pilgrim shall cease, When I the blissful choir shall join In realms of love and peace.

To those abodes my soul aspires, And trusts she will be blest To meet her lost companions, where "The weary are at rest."

Then Lord! to thee I turn mine eyes, To thee address my prayer; "A stranger and a sojourner, As all my fathers were."

E. M.

Toronto, Oct. 23, 1838.

CHURCH CALENDAR.

Nov. 11.—Twenty second Sunday after Trinity 18.—Twenty third do do 25.—Twenty fourth do do

[On this latter Sunday, the Collect, Epistle and Gospel for the Twenty fifth Sunday after Trinity will be used.]

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XIV.

DREAMING.

Among the many beauties of Campbell's earlier poetry, and, indeed, in the whole collection of our lighter modern lyrics, there is nothing more true to nature than the little piece called "The Soldier's Dream." So short as to become a favourite song, it contains within it the story of a life; and I question whether among men there is one whose heart's recesses it would not reach. The contrast between present and past is slightly, yet how powerfully sketched! The soldier, who bivouacs

"Where thousands had sunk on the ground overpowered, The weary to sleep, and the wounded to die," represents himself in a situation that combines as many images of hardship, horror, and peril, as ever were compressed into two lines:

"Reposing that night on my pallet of straw, By the wolf-scaring faggot that guarded the slain;" and then comes the exquisite transition to all that is soft, and familiar, and endearing, in the tranquillity of rural scenery:

"I flew to the pleasant fields, travers'd so oft In life's morning-watch, when my bosom was young; I heard my own mountain-goats bleating aloft, And knew the sweet strain that the corn-reapers sung."

This gem of a poem will probably commend itself to the feelings, just in proportion as the contrast is marked, and deep, and striking, between what is and what has been.—The traveller who, from a distant spot, where clouds are lowering and the rough breeze assailing him, looks back to behold the home he has quitted, with all its sweet associations gathered round it, lying just within the range of a slanting sunbeam, and thereby thrown out in warm and beautiful relief from the shadowy region that interposes—such a traveller will linger to gaze on the past with feelings peculiar to the dark and dreary present. Thus it is with the dreamer, who, during the hours of sleep, has been carried back to scenes long lost, and heard the tone of voices long silent.—He cannot recall the sweet vision, but he closes his eye and summons memory to recount to him what memory has recently shewn him. She has, as it were unlocked the casket containing jewels that once were his, but now are her's only; and fastened his sight with what has forever eluded his grasp. And he submits, for it is the universal lot of man; but he sighs over the treasure that never looked so lovely as when for ever lost.

How wonderful is this faculty of the mind! I write under the impression of recent experience, having retraced in a dream the beloved haunts of early years, expatiating, as I thought, to one who had never before seen them, on the various objects, the noble relics of antiquity, and beautiful intermixture of orchard and garden-ground. At one spot I paused—it was an old brick house, placed back in a neglected, overgrown shrubbery. That building I have not seen for nearly a quarter of a century, nor has any circumstance brought it to my remembrance. I never visited the inmates

but merely know their name as residents there. I had long forgotten that name, and stood, as it seemed, for a few moments, until enabled to recall it. I awoke with a vivid recollection of all the minutæ connected with the old house—never remarkable for anything to me or others—and with the aspect of its former inhabitants portrayed with the liveliest fidelity to my mental view. In all this there was nothing extraordinary, merely because every body has experienced something similar. Yet, among the phenomena of mind, as acted upon by external circumstances, this faculty of receiving the impression of an indifferent object, retaining it through a series of years amid a multitude of after-impressions,—I may say burnt into it, such was the severity of the stamp,—and restoring it on demand, is most wonderful. It is a part of the mystery of our compound being that makes itself felt; it strikes a chord, causing the whole heart to vibrate; it brings home to us the beautiful remark of Chalmers, that every man has in himself his own peculiar and exclusive world, into the recesses of which the dearest, the most sympathizing of friends cannot enter.

There breathes not the mortal to whom I could unfold the long chain of recollections revived by the single idea of a passing dream. Some would listen, would try to sympathize, but, except by transferring the feeling to their own bosoms, and connecting with it their individual experience, no sympathy could they afford; nor would that be a real participation of my thoughts, but an awakening of their own. There is only One to whom the desolate heart can turn with the deep and sweet conviction that He knows all. An awful consideration indeed, when we call to mind the innumerable transgressions that stand recorded together with those scenes and events; but to him who is in Christ Jesus, him to whom there is now no condemnation, being redeemed from the curse of the law, and brought nigh to a reconciled Father, it is a thought full of heavenly consolation. The heart knoweth its own bitterness; God is greater than the heart, and knoweth all things. If in his wise dispensations he has seen good to crush the flowers, and to suffer many thorns to remain, he knows the sweetness of the former, the keen points of the latter, and weighs in a just balance the burden that he has laid on his child. He does not, like our fellow-man, make light of the sorrow, nor, like ourselves, view it in exaggerated proportions; but, with the perfection of wisdom, knowledge, and tender compassion, "He knoweth our frame; he remembereth that we are but dust." It is astonishing with what soothing power a dream may come across a harassed mind, blunting the edge of the present with sweet remembrances of the past; and I should be slow to deny to the God of all consolation the praise due for this mercy. Those who from a distempered digestion, or otherwise, are habitually oppressed by gloomy and terrific dreams, scruple not to pray against the visitation; why should they whose bosom is soothed by visions of a very opposite tendency, hesitate to render thanks to the Giver, not only of the staff that supports our pilgrim-step on the heavenward path, but of the little wild-flower that flings a breath of momentary fragrance across it?

THE DRUNKARD'S DEATH.

One bitter night, he sunk down on a door-step, in Piccadilly, faint and ill. The premature decay of vice and profligacy, had worn him to the bone. His cheeks were hollow and livid, his eyes were sunken, and their sight was dim.—His legs trembled beneath his weight, and a cold shiver ran through every limb. And now the long-forgotten scenes of a mis-spent life, crowded thick and fast upon him. He thought of the time when he had a home, a happy, cheerful home; and of those who peopled it, and flocked about him then, until the forms of his elder children seemed to rise from the grave, and stand about him: so plain, so clear, and so distinct they were, that he could touch and feel them. Looks that he had long forgotten were fixed upon him once more—voices long since hushed in death, sounded in his ears like the music of village bells; but it was only for an instant.—The rain beat heavily upon him, and cold, and hunger, were gnawing at his heart again. \* \* \* \* He raised his head, and looked up the long dismal street. He recollected that outcasts like himself, condemned to wander day and night these dreadful streets, had sometimes gone distracted with their loneliness. He remembered to have heard, a many years before, that a homeless wretch had once been found in a solitary corner, sharpening a rusty knife, to plunge into his own heart; preferring death to that endless, weary, wandering, to and fro. In an instant his resolve was taken; his limbs received new life; he ran quickly from the spot, and paused not for breath until he reached the river side.—He crept softly down the steep stone steps that led from the commencement of Waterloo-bridge, to the water's level. He crouched into a corner, and held his breath as the patrol passed. Never did prisoner's heart throb with the hope of liberty and life, half so eagerly, as did that of the wretched man at the prospect of death. The watch passed close to him; but he remained unobserved; and, after waiting till the sound of footsteps had died away in the distance, he cautiously descended, and stood beneath the gloomy arch that formed the landing-place from the river. The tide was in, and the water flowed at his feet. The rain had ceased, and all was for the moment still and quiet—so quiet, that the slightest sound on the opposite bank, even the rippling of the water against the barges that were moored there, was distinctly audible to his ear. The stream stole languidly and sluggishly on. Strange and fantastic forms rose to the surface and beckoned him to approach; dark gleaming eyes peered from the water, and seemed to mock his hesitation; while hollow murmurs from behind urged him onwards. He retreated a few paces—took a short run—a desperate leap—and plunged into the river. Not five seconds had elapsed when he rose to the water's surface; but what a change had taken place in that short time in all his thoughts and feelings! Life,—life in any form,—poverty, misery, starvation, anything but death! He fought and struggled with the water that closed over his head, and screamed in agonies of terror. The curse of his own son rang in his ears. The shore, but one foot of dry ground—he could almost touch the step. One hand's breadth nearer, and he was saved; but the tide bore him onward under the dark arches of the bridge, and he sank to the bottom.—Again; he rose and struggled for life: for one instant, for one brief instant; the buildings on the river's banks, the lights on the barges thro' which the current had borne him, the black water, and the black flying clouds, were distinctly visible: once more he sunk, and once again he rose; bright flames of fire shot up from the earth to heaven, and reeled before his eyes; while the water thundered in his ears, and stunned him with its furious roar.—Sketches by Bos.

The Garner.

THE REFORMERS OF OUR CHURCH.

Those persons who give to our reformers credit for the courage which they displayed in the flames, and regard their sufferings, as confined to their martyrdom, do them poor justice. To jostle with so many offensive obstacles for so many long years; to persevere unto the end in the midst of so much to thwart, to disappoint, to irritate; to feel themselves earnest, sincere, and single-hearted, and to have to encounter so much hypocrisy, double-dealing, and pretence; to work their weary way through a sordid and mercenary generation, who had a zeal for God's service on their tongues, but who in their hearts admired nothing of heaven save the riches of its pavement; to see the goodly fruits of all their labours likely to perish through sectarian divisions, which might very probably have been healed by timely precaution, and the adoption (at some cost to be sure) of measures which they were the first to recommend; these were trials by that slow fire of temptation which it requires a stout heart and a high principle to sustain, and though these might be many (as Milton ungenerously and ungratefully puts it) who would give their bodies to be burned, if the occasion demanded it, yet there would be few, who, so tried, would find themselves so unwearied in well-doing.

They, however, have their reward; and it was a noble prize for which they struggled. They are themselves gone to heaven in their chariot of fire, and to their country they have bequeathed as a mantle, a free use of the Bible, a reasonable faith, a pure ritual, principles of toleration, liberty of conscience, and that virtue which goeth out of all these things, whereby a nation is made to put forth its otherwise dormant strength in the prosecution of commerce, of manufactures, of agriculture, of science, and of whatever else belongs to inextinguishable enterprise.—Rev. I. J. Blunt.

WANT OF FAITH.

As a want of faith is thus fatal to all goodness; so is it a deficiency far more frequent among men than a careless observer would imagine. I do not mean that many are to be found so fearfully abandoned to themselves and to Satan as to maintain, either with their mouths or in their hearts, that there is no God. I do not mean that in a Christian land, and among those who, from their childhood, have been surrounded with the evidences of the truth, and with the association and example of all which is good, or great, or holy, the number is considerable of those who expressly deny the Lord who bought them. But this I do mean, and this is unhappily proved true both by reason and experience, that there is a great difference between not disbelieving what is related in Scripture concerning God and His Son, and actually and habitually believing it; and that many a man has no genuine faith who never in his life either denied or doubted the Gospel. Believing, it should be recollected, is an act of the mind consequent to attention. We cannot believe that which is not present to our thoughts; we cannot have an habitual faith in God, without habitually retaining His image in our minds as the object of our love and reverence. And when we consider how many men there are who, to all outward appearance, never think of God or His Son at all; and how many more who endeavour to get rid of religious thoughts, whenever they arise, as unnecessary, untimely, and troublesome; we must allow, I think, that a want of faith is at the bottom of the wicked lives of many professing Christians; that some who, when the Gospel is named to them, are very far from doubting its truth, are yet, during the greatest part of their lives, to all practical purposes, unbelievers; while others who, from time to time, may perhaps believe and tremble, are anxious to make still less the little faith which yet lingers in their bosoms.—Bishop Heber.

A PEACE-MAKER.

A Peace-maker is a man who being endowed with a generous public spirit, labours for the public good: and feels his own interest promoted in promoting that of others; therefore, instead of fanning the fire of strife, he uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to a state of unity. As all men are represented to be in a state of hostility to God and each other, the Gospel is called the Gospel of peace, because it tends to reconcile men to God and to each other. Hence our Lord terms peace-makers, the children of God; for as he is the father of peace, those who promote it are reputed his children. But whose children are they who foment divisions in the Church, the state, or among families? Surely they are not of that God, who is the father of peace and lover of concord; of that CHRIST, who is the sacrifice and mediator of it; of that SPIRIT, who is the nourisher and bond of peace; nor of that CHURCH of the Most High, which is the kingdom and family of peace.—Dr. Adam Clarke.

REFORMED CHARACTERS.

Herein God is wonderful, who seizeth on some persons in the midst of youthful dissipations, or violent pursuits of the world, and purifies them for himself; makes them not only vessels of honour, but of the first rank, to bear his name to others; makes them eminently holy; gives them great abilities, and, which is the top of all abilities, ardent love, and mighty affection for his service. His spirit, that holy fire, refines gross earth into the pureness of transparent glass, to be the inlet of light to his people.—Archbishop Leighton.

By affliction God separates the sin which he hates from the soul which he loves.

There may be pride in rage, in a solemn look, and lowly demeanor.—Mason.

Advertisements.

TO BUILDERS, AND OTHERS.

OFFICE OF KING'S COLLEGE, Lot Street, Toronto, OPPOSITE THE COLLEGE AVENUE.

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 Resolved, 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 appeared.

(A true Copy.) 19—4w

JOSEPH WELLS, Registrar and Bursar.

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

Table listing land sales in Ottawa, Johnston, and Newcastle districts. Columns include Township, Concession, Lots, and No. of Acres. Includes entries for Plantagenet, Alfred, Elmsley, Edwardsburg, Montague, Yonge, Marlborough, Portland, Pittsburg, Cramahé, Hamilton, Hope, Clark, Seymour, Cartwright, Galtsboro, Walsingham, Dorchester, Southwold, Aldborough, Oxford, and London districts.

JAMES M. STRACHAN. Toronto, 8th October, 1838. 18 3m

EDUCATION. THE REV. H. CASWELL, M. A. Master 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 Orders. 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, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—4f

WANTS A SITUATION AS GOVERNESS, A YOUNG LADY accustomed to tuition, who undertakes to teach Italian, French, Music, Dancing, the use of the Globes, and the other general branches of education. She would prefer the charge of children from eight to twelve years of age. Application (post-paid) to the Editor of 'The Church', will be forwarded and attended to. 21—4w.

CHAMPION, BROTHERS & CO. TORONTO, Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES, made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do, Parlour do, Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-4f.

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. No subscription received for less than six months; nor the paper discontinued until arrears are paid unless at the option of the Publisher.

COMMITTEE OF MANAGEMENT. The Hon. and Ven. The Archdeacon of York; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; and the Rev. H. J. 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. EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.