

### Poetry.

#### THIRD DAY OF THE CREATION.

Thou speakest; and the waters roll  
Back from the earth away;  
They fled, by Thy strong voice controll'd,  
Till Thou didst bid them stay:  
Then did that rushing mighty ocean  
Like a tame creature cease its motion,  
Nor dar'd to pass where'er Thy hand  
Had fix'd its bound of slender sand.

And freshly risen from out the deep  
The land lay tranquil now  
Like a new-erected child asleep  
With the dew on its cheek  
As when in after-time the Earth  
Rose from her second watery birth,  
In pure baptismal garments drest,  
And calmly waiting to be blest.

Again Thou speakest, Lord of Power,  
And straight the land was seen  
All clad with tree and herb and flower,  
A robe of lustrous green.  
Like souls wherein the hidden strength  
Of their new-birth is waked at length,  
When robed in holiness they dwell  
What might did in those waters dwell.

And still within this earth resides  
A hidden power divine,  
And waiting for the time the hidden  
Till Thou shalt give the sign:  
Then sudden into light shall burst  
A flash of glory like at first,  
And this dark world around us lie  
Arrayed in immortality.

Lord, o'er the waters of my soul  
The word of power be said:  
Its thoughts and passions bid Thou roll  
Each in its channel'd bed;  
Till in that peaceful order flowing,  
They time their glad obedient going  
To Thy commands, whose voice to-day  
Bade the tumultuous floods obey.

For restless as the morning sea,  
The wild and wayward will  
From side to side is wearily  
Changing and tossing still;  
But sway'd by Thee, 'tis like the river  
That down its green banks flows for ever,  
And calm and constant tells to all  
The blessedness of such sweet thrall.

Then in my heart, Spirit of Might,  
Awake the life within,  
And bid a spring-tide calm and bright  
Of holiness begin:  
So let us with Heaven's grace  
Fall shining on its quiet face,  
Like the young Earth in peace profound  
Amidst the assuaged waters round.

REV. T. WHYTEHEAD.

#### KING JAMES THE FIRST AND NEAL, THE PURITAN HISTORIAN.

(From Life and Times of Archbishop Laud, by J. Parker Lawson, M.A.)

It is amusing to observe the opinions which the Puritan historian indulges on James's accession.—That *peruvius* writer, determined to support his enthusiastic party at the expense of truth, fears not to hazard any assertion, however absurd or contradictory; and as Laud is most conspicuous in his narrative of this period, for the public share he sustained in the controversies of the day, a few remarks upon the following passages may not be out of place. "There had been a cessation of controversy," says Neal, "for some time before the death of Queen Elizabeth: the Puritans being in hopes, upon the accession of a king that had been educated in their own principles, to obtain an easy redress of their grievances; and certainly no prince ever had it so much in his power to compromise the differences of the Church as King James I. at the Conference at Hampton Court, but being an indolent and vain glorious monarch, he became a willing captive to the bishops, who flattered his vanity, and put that maxim into his head, 'No bishops, no king.' " "If King James," he farther remarks, "had any principles of religion besides what he called king-craft, or dissimulation, he changed them with the climate, for, from being a rigid Calvinist, he became a favourer of Arminianism in the latter part of his reign: from being a Protestant of the purest Kirk upon earth," a doctrinal papist; and from a disguised Puritan, the most implacable enemy of that people, putting all the springs of the prerogative in motion to drive them out of both kingdoms." And once more, to the same purpose, in another place, about James's accession, "The Scotch ministers did not approach him with the distant submission and reverence of the English bishops, and therefore within nine months he renounced Presbytery, and established it for a maxim, no bishop, no king; so soon did this pious monarch renounce all his former principles, (if he had any), and break the most awful and solemn oaths and vows."

The above assertions are utterly groundless from beginning to end, and this, even although I were not persuaded that future generations will yet do justice to the too-often misrepresented motives and actions of James, when those times arrive in which men will divest themselves of the prejudice of party and accustom themselves to calm and sober reflection. These statements, however, are false, on three accounts: first, because they contain a dogmatic apology for the fanaticism of the Puritans, not on facts, but on mere assumptions; secondly, because they are libels on the character of James, which are disgraceful to the writer, in his lamentations for James's departure from "the purest Kirk on earth" because they are not supported; and because some few phrases which the monarch used in ordinary conversation, are taken advantage of to insinuate, because they are denied by historical fact, and refuted by the practice of modern times.

The apology which is here made for the fanaticism of the Puritans is remarkable. There had been no cessation of controversy before the death of Elizabeth, for the Puritans, as I have already shewn, had filled the Universities with their disputes, had been patronized by Walsingham, and had been strengthening themselves by training future supporters to their cause. If there was a cessation, it was because they had the advantage, and being adepts in intrigue, they looked forward to the accession of James as the period of their complete triumph; for already did they prevail in the University of Oxford under the fostering care of Abbot, and Cambridge contained a considerable number of the disciples of Cartwright. Accordingly we find, that in the former University they held the chief influence, until Laud astonished them by his lecture of Mrs. Maye's foundation. The Puritan leaders had been industrious in circulating their principles among the people, as their works still testify, and they were indefatigable in securing to themselves a vantage-ground, which they anticipated would enable them to triumph in the next reign. Knowing Elizabeth's determined opposition to them, it was not to be supposed that they would brave her power: her decease could not be far distant; they were busy, therefore, in laying the foundation on which they were afterwards to build. But not a single authority can be adduced to prove that this part of Neal's representation is supported by facts, and the slightest examination might have satisfied that writer, had he resolved to be candid, that the very history of those enthusiasts whom

he lauds so highly, is against himself; nay, he himself has written in his first volume what he directly contradicts in the second.

These statements, again, are false, because they are malicious libels on the character of James. We are told, that "from a Protestant of the purest Kirk upon earth," he became "a doctrinal Papist," from a "disguised Puritan," he became their "implacable enemy." And were there, then, no purer churches in that age than the Kirk of Scotland? and are the opinions of John Calvin the sole criterion of purity? But do the admirers of Neal require to be told that it is not so? I am persuaded that there are few Dissenters in England, the very descendants of the Puritans, who will subscribe to these assertions of their historiographer. The preachers of the "purest Kirk upon earth" had disgust, James on almost every occasion. They had insulted him, traduced the memory of his mother, had openly denounced her before his face, had made pointed allusions to her from the pulpit, had offered seditious prayers to the throne of Heaven, had preached sedition. Whenever they conclave thought proper to legislate, they did so as if that legislation were the standard of government; if the slightest opposition was made, condemnation was openly denounced: they were invariably sharers in secret plots and intrigues; continually interfering in politics, with which they had no concern; they vindicated the plots of more than one band of conspirators; they had their own share in the daring conspiracy of Ruthven, Earl of Gowrie; in a word, they declared that they were superior to the parliament, and that it had no right to enact laws without their consent, "because," said they, "our power is of God, and Jesus Christ alone is our King."

I venture to add one remark upon the Puritan historian's assertion, that James was a "doctrinal Papist," and that from "a disguised Puritan," he became their most "implacable enemy." These falsehoods are made, because James defended his own prerogative, and the Episcopal Church of England, and because he did not countenance and yield to puritanical extravagance. But James, though pedantic, and often imprudent—though at times weak, and it may be, indolent, was not deficient in political foresight, though he knew not always how to exercise it. His misfortune, and that of his successor, was the want of such able statesmen as conducted the public affairs in the reign of Elizabeth, while his partiality to favourites made him elevate some to that distinction who had no capacity for it, and disregarded others who were more deserving. But he saw the enthusiasm of his Puritan subjects; he needed "no bishops" to be his instructors; he had felt it, severely felt it, before his accession, while his rule was confined to their Presbyterian friends in the north. He saw it necessary, therefore, to assert his prerogative, to draw tightly the reins of government, and, if possible, to restrain that religious frenzy which had excited the spirit of faction. The pupil of Buchanan was not destitute of penetration, and he is called a "doctrinal papist," not because he believed in Popery, for not even the sturdiest Puritan could be animated by a greater anti-papish zeal than he, but because he became the "implacable enemy" of men who, he saw, were secretly spreading their enthusiastic opinions throughout the kingdom, to overthrow the constitution of the Church and State, and who were attempting to make Calvin the grand oracle of all theological and political science. What, therefore, was the result? Of what advantage would the reformation of religion have been to James, as a monarch and a prince, had he yielded at his accession to the demands of the Puritans? A Church in which "every man did that which was right in his own eyes," and rejected all human authority, was a nursery of sedition, of treason, of every thing, in short, which could molest and annoy, and which its preachers would not fail to defend, in their visionary themes about spirituality, and what they termed things lawful.—These remarks, therefore, are against private interpretation, whether in religion or politics: it should be the voice of the learned, not of the ignorant; of the prudent, not of the clamorous and violent; and not even should it be always the former, seeing that they are alike subject to deception. The Reformation had indeed rid James of the intolerance and tyranny of one Pope; but to have yielded to Puritans, would have been to have raised up against himself a pope in every parish of England and Scotland. He had been delivered, I say, from the absurdities of one extreme, nor would he have fallen into another. And if the contest had been between him and the Bishop of Rome, if he fell, there was glory in the fall: it was to erouch before the majestic lion; but to have fallen before the Puritans, and the preachers of the north, to have yielded to them, to have allowed their fanaticism to triumph, — it was unworthy of him as an English monarch.

The Puritan historian's assertions are, moreover, proved to be false by historical facts, and are refuted by the practice of modern times. The former part of this particular I shall point out as I proceed; the latter part may be discussed in a few words. "No bishop, no king," was a favourite phrase among their party, which they faithfully repeated from James, who had jocularly used it on one occasion. But granting its absurdity, had it been seriously used, the practice of the Puritans, and indeed their language, may justly be retorted upon them with no less acrimony, for it was with them virtually, No Puritans, no freedom; no Presbytery, no true church-government; no opposition to Episcopacy, no liberty of conscience! And, let it be noted, the writer who has faithfully recorded this phrase, and his partizans who believe it true, are the very persons whose conduct displays that heated imagination which will not allow them to think with candour, and reason with impartiality. It has, indeed, been again and again asserted by the Presbyterians of the north, and the Dissenters of the south, and in this they make a most deplorable display of ignorance, that Episcopacy did not exist before it was countenanced by the civil power: that it was readily adopted by those monarchs who aimed at arbitrary government and despotism; and that it is merely a worldly hierarchy, existing solely by the support and protection of the secular arm: therefore, according to these speculators, there can be no Episcopacy where there is no monarchy—no Episcopacy where there is no civil support. The first and second of these assertions will come under my notice in another place: let me therefore make a single remark on the third, and on the natural inference which is to be drawn from the facts. In the United States of America, in which it yet remains to be shewn whether the government, or that of the monarchy of England, is the wiser and the better, notwithstanding the high encomiums which have been passed on that republicanism by certain men in this country,—under a government which professes to countenance no religion at all, but to protect every sect, however absurd and ridiculous its belief, however infidel and deluding,—in that country, where, notwithstanding

standing its many works of religious philanthropy, infidelity stalks abroad, shewing its gorgon head, and ejecting its deadly poison, there is a branch of the Episcopal Church, having dioceses and regularly consecrated bishops, who by their practice conform to every apostolical and primitive injunction—which Church, to say the least, ranks the third in point of numbers in the United States, and the first in point of the learning and moral worth of its clergy, and its conformity to apostolical truth and primitive order.—Here, then, is a church, a branch of the ancient Episcopal Church, which has bishops, where there is "no king;" and which is not only existing, but increasing in its members every year. This fact, therefore, proves the fallaciousness and ignorance of the assertion, that Episcopacy is dependent upon monarchy, and cannot prosper without it; which is refuted by Presbyterianism being now the legal establishment of Scotland, which, though professing to be republican and free in its constitution, nevertheless is closely allied to the state, and exists as an establishment by its protection from the secular power.

But there is another proof, which in a discussion of this nature, and especially in a narrative of Laud's life and times, ought not to be forgotten. I allude to that venerable and primitive, though humble and depressed communion, the Episcopal Church of Scotland, about which it will be my duty hereafter to say much in detail. This small suffering Church, in whose welfare Laud in his prosperous days interested himself so greatly, has existed since the Revolution in a state of total neglect, at which period it ceased to be the Established Church, not because William III. had any particular partiality for Presbyterianism, although a Calvinist, for he solemnly declared to Bishop Rose of Edinburgh, at the Hague, that he would preserve it, but because the bishops and clergy, from conscientious motives, would not take the oath of allegiance. Nay, this Church has not only existed without the slightest support or patronage from the secular power, but even when its clergy were proscribed and punished, if found "worshipping God after the manner of their fathers," when its members were prohibited from assembling themselves together, and when their chapels were plundered and destroyed by outrageous and ignorant mobs of Presbyterians. Nor was this the procedure of that age of strife, turbulence, and sedition, when the zealots of the Covenant drew the sword, and threw the seaboard away, but it was the procedure of the eighteenth century, and the vengeance of the government was wreaked on the unfortunate Episcopians of Scotland, as if they had been the chief ringleaders of the insurrection of 1745. The Episcopal clergy had been rabbed out (as it was called) from their livings on the triumph of Presbytery in 1688, nor were the insults felt which they experienced from the stern and intolerant Calvinists. But with a purpose still more malignant, more than half a century after that event, the Presbyterians made ample retaliation for the persecutions which their fathers were said to have undergone, and which they most unjustly and ignorantly ascribed to the Church. At that time, they procured edicts from the court, not only against the Episcopians of Scotland, but against their religion itself; and some of the clergy were actually imprisoned in the middle of the last century for officiating according to the established ritual of the Church. Nor was it till within the last thirty years that those penal acts were removed, which so disgracefully oppressed this humble Church, under which it laboured long, without exciting the commiseration of the more flourishing Church of England. And at this moment, what are the prospects of this our Church in Scotland? We rejoice to know that it is advancing in popular opinion, which must be the case in proportion as men become more enlightened; that it can reckon a considerable number of chapels within five dioceses, and that it can boast of a clergy who are not, for learning, in any respect, behind their more favoured neighbours of England. Here, then, is another branch of the Episcopal Church, existing, as in a republic, without any protection from the state save toleration; and yet the episcopal order is preserved without the slightest variation.—This is a powerful argument against the maxim on which the Puritans have expatiated so copiously, "no bishop, no king."

#### MORAL EFFECT OF RITUAL IRREGULARITY.

(From the Christian Remembrancer.)

(Continued from our last.)

Such being the apparent more general evil consequences resulting from a disregard to the authority of the rubric: let us now consider a few of the particulars in which this disregard is more usually manifested; and this perhaps will serve to convince us that some of the calamities under which the Church is at present labouring, if not absolutely produced, have at least been helped on, by it.

1. The neglect of the daily morning and evening service: "All priests and deacons are to say daily the morning and evening prayer either privately or openly, not being let by sickness, or some other urgent cause."

"And the curate that ministrereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministrereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him."

Now, if a man were given to understand, before he entered upon the ministry, that such a demand upon his time were expected of him—that, with such exceptions as the rubric may be fairly understood to contemplate, he is to be at his post morning and evening, not only on Sundays, but every day, would the life of a clergyman be sought, as in many instances it now is, as a life of trifling ease and leisure and time at command, inverting the common lot of mortal man, giving him one day wherein to labour, and six wherein to rest from his work? Would not the office of the priesthood be less covered by men of lukewarm devotion, if to "spend and be spent" in the ministry of the word, and in prayer, was not the exception but the rule?

One serious evil arising from this neglect is, that it leaves men time for employing themselves in secular matters, for holding situations at variance with the distinctive character of the priest's office. Thus, by interfering with their duties, the lay people are provoked to jealousy, and the ministers of religion forget their peculiar calling, which is to train men up to fulfil the duties of their responsible situations, and not to devote those situations themselves, and add the function of another man's office to their own.

But, there are other things, in connexion with this matter, which it will be important to notice. For, if there is any reason to believe that prayer is answered, and that great and undesired blessings flow to our souls, and others from faithful and fervent supplications, prayers, and intercessions, are not the Church, the State, and the several orders in both of them likely to suffer from a disregard of one of the first injunctions in the Common Prayer-book? Sodom could have been saved if only ten righteous persons had been found within its walls. What might this Church and nation have been, had the fervent prayers of not ten, but ten thousand faithful priests (to say nothing of those of their people who may have been inclined, had they been invited, to hear God's word and to pray with him) been daily offered up at the throne of grace in

the consecrated temples of the Most High? Should we see all that indifference about error, those heresies, and schisms, and heart-burnings, and hear all that fearful blasphemy which we of this day are doomed to hear and to see daily, if from the lips of holy men, each the representative of his own flock, had daily been poured forth the fervent prayer that we might "be led into the way of truth, and hold the faith in the unity of the spirit, in the bond of peace, and in righteousness of life?" If the cloud had been pierced with one never-failing stream of prayer, flowing as it were from one heart and one mouth, what might we not have been by this time? Why not the joy of the whole earth? Indeed, the remarkable position we still hold in regard to the kingdoms of the world, and the other branches of Christ's Holy Catholic Church, our nearness to something great, seem to intimate that a little more would have made us the glory and praise of the earth, and exalted us like Capernaum to heaven!—God grant that our last end be not like that of this infatuated city, for our neglects that are past, and the opportunities which, it may be, we have let go by for ever!

There is yet one other consequence of this particular breach of rubrical authority, which we cannot suppose here to pass unnoticed. It cannot fail to be seen how much the neglect of public prayer, as such, has tended to exalt preaching above every other religious consideration (so as, indeed, materially to injure that blessed ordinance itself so unduly magnified). Had people been only in the way of knowing that prayer was going on without preaching, they would not have come to think, as is too frequently now the case, the prayer a sort of tedious prologue to a sermon. They would hardly have thought religion consisted in the mere hearing of sermons, or have fallen into the fatal and destructive snare of exalting the man, whilst they degrade the office of the priesthood; they would have saved the misery and folly of worshipping at the shrine of an earthly idol, whose fall has but too frequently proclaimed its own worthlessness and their sin.

2. Let us now proceed to consider some consequences which appear to follow from a neglect of the rubric, in regard to the Holy Sacraments. Is it not evident, beyond dispute, that holy Baptism, from the prevalent custom of administering it otherwise than as enjoined in the rubric, and without any care whether the sponsors be communicants or not, has lost much of its *importance* in the eyes of men, and is thought by many to differ in a very small degree, if at all, from a mere emblematical ceremony, or Jewish ordinance hardly necessary to salvation, and certainly not so necessary as that the absence of it would imply that a man was not in the kingdom of heaven?

To convince ourselves of this, we need not ask the general opinion of persons in what light they consider a certain class of their unbaptized neighbours, and nine out of ten—(forgetting that, to be entitled to the name of Christian, it is necessary to be baptized, as well as to believe in the truths of Christianity)—would be shocked at the insinuation that they were not Christians.

When we put the door out of sight, it is not surprising to find men attempting to climb up into the fold some other way. Again, has not this disregard affected the doctrine of this sacrament? Had baptism been always administered in the face of the congregation, would those erroneous notions respecting regeneration have been so prevalent among us? Could the true doctrine, standing out as it does in prominent relief through the solemn service, have been sounded in men's ears on Sundays and holy-days, without leaving an impression of the truth upon them?

There are some, indeed, who disbelieve in the doctrine that regeneration takes place in baptism, who are yet sufficiently candid to acknowledge that the formalities of our Church uniformly hold the opposite: and such persons would gladly see an alteration made in the forms themselves; whilst others, holding the same opinion, have, with less candour, vainly endeavoured to invest the words with a meaning which they were never intended to convey, and cannot be made to bear without the grossest perversion. By keeping the public office of baptism out of sight, contrary to the rubric, the system which darkens counsel by errors without knowledge is enabled the more quietly and surely to establish its own tradition; whereas, if the lay people were in the habit of hearing the simple language of the Prayer-book, they would be furnished, at least, with a court of appeal from the new-fangled notions of modern times, of which advantage, however, the prevailing practice of baptizing, when the congregation are not present, in too many instances deprives them. Thus, the doctrine of the Church is liable to be misconceived, and God's truth is placed in jeopardy.

With regard to the other Holy Sacrament, what consequences may have followed from the total indifference with which the preliminary rubric has been treated, it is impossible to determine, and the question is left for the consideration of the reader.

In one remarkable particular, the case in respect of this holy sacrament is somewhat reversed. The letter of the rubric is respected, but the spirit disregarded; it is made needful, by one of the later rubrics, for each parishioner to communicate "three times a year at the least," on pain, as we find by the canon, of being presented to the Bishop for negligence. Hence, in how many cases has countenance been assumed for the practice of celebrating the holy Communion just often enough to give the people a chance of escaping public censure; that is, three or four times in the year? Our children are taught that this sacrament is necessary to salvation, and that their souls are strengthened and refreshed by it: is it surprising that this teaching should be neutralized, when it is contradicted before the very eyes of men by the (till of very late date) prevailing disposition to administer this holy Sacrament the smallest possible number of times?

Can we wonder that half our people are non-communicants? Again, who can tell the consequences of the almost universal violation of the rubric, immediately preceding the prayer for the Church militant?

"Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion."

"Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table."

"And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,"

"Persons, forgetting that they are under an obligation to observe it, may please to call this a trifling ceremony. Yet, trifling as it may appear to those who look no deeper than the surface, the neglect of it may involve important consequences, not obvious at the first glance. When we celebrate the Lord's Supper we are fed from His hand; the oblation of the bread and wine is the solemn act on our part of presenting to God of those good creatures which He has bestowed upon us, in order that we, by making them again His own in the form of an humble offering, may receive them once more at His merciful hand, conveying to us what they themselves symbolize—"the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

By neglecting to obey the rubric, which orders this oblation to be made, the whole of this idea is lost sight of; and here it may not be irrelevant to notice, that, since no possible inconvenience could result from conformity in this instance, the disregard of it is something like an indication that obedience to the rubric, as a principle, has come to be lost sight of altogether. It is very common, in these days, to hear much declamation against manifesting any sort of regard to matters which men are pleased to call trifling. It is strange that it never occurs to them, that, in religion, trifling matters (if anything may safely be denominated trifling in religion) are sometimes so intimately connected with matters of the deepest moment, that the neglect of the former frequently involves the damage, not to say the loss, of the other. Great things are held together often by the slenderest ties; the highest results are suspended upon the most unlikely conditions.—Indeed, God seems to make things to have apparently slight connexion; and supports, in order to teach men to walk circumspectly, carefully, thinking of others as well as themselves, to touch with a delicate hand, reverentially, like those who walk among old and endeared ruins where every stone is precious; and are we not, in point of fact, actually doing this—walking among ruins—among the ruins of a spiritual temple—the frail race of man—where a careless touch—a sound or jar—may cause to fall the stones which had been once built into the spiritual temple of God? And this is not the only violation of the rubric in the Communion-service, which involves consequences more serious than at first appear. The irregularity alluded to is the mode of administering the sacred elements to which is sometimes resorted—modes, one should rather say, for in a matter of less moment it would raise a smile to compare the various methods which have been invented by ingenious clergymen to administer the holy elements to the largest number of persons in the least possible space of time. It is to be lamented, that in these cases generally one method is left untried—the weekly administration of the sacrament; and is nothing lost by this? Yes, each several communicant loses the benefit of one of the distinctive features of this heavenly feast—the individual address of the priest, which all have felt to be one of the most solemn and impressive things that occur to man in the exercise of religion.

But, to pass on, no one can tell how great an extent the number of non-communicants (as they are called) has been multiplied by the omission of the solemn warning which the minister is ordered to read when he shall see a backwardness to attend the Lord's table. Nor can any one say how many might have been led to a deeper repentance and insight into their spiritual state before coming to the Communion, had the other ordinary address been obediently used.

The intention of those who drew up the service for the celebration of the holy Eucharist—was, evidently, that the sermon should occupy a portion, and that a subordinate portion of the service; the directions all imply as much—then shall follow the sermon."

The usual practice of the clergy retiring to the vestry, changing their vestments, and the people in their absence singing a psalm, is quite inconsistent with order. Moreover, the minister is directed, as soon as the sermon is over, to return at once to the Lord's table, and commence reading one or more of the Offertory sentences; and on Sundays, when there is no communion, concluding the service with the blessing from the altar. Such is the order, and yet the usual practice is to conclude the service in the vestry, and deliver the blessing from thence. But the most serious inconsistency of the practice of the present day in this respect with the intention of our ritual is the mode of proceeding on days when the holy Communion is celebrated; and it is strange, that when the service is rightly concluded on other days, this inconsistency is still adhered to on Communion days. By the rubric, when the sermon is done, the minister ought immediately to return to the Lord's table, and commence the Offertory, and present the alms, and offer the oblations of bread and wine before the whole congregation, and before any one retire. Then the children, catechumens, penitents, and other non-communicants retire, and the communicants place themselves in convenient order, as directed before the address, "Ye that mind," &c.

Such is the order: what is the practice? The minister concludes the service in the middle of it, dismisses the non-communicants with an unauthorized blessing, retires into the vestry, and returns into church, as though a fresh service were about to commence, finds nine-tenths of his congregation gone, and one Samaritan, as it were, left behind to return thanks unto God; and he collects five pounds, when he ought to have had fifty.

The evils of all this irregularity are manifest. The sermon is made too distinct and prominent a portion of the Eucharistical service, eclipsing all the rest; and, whereas the authorized mode of proceeding exhibits a silent protest against those who unthankfully refuse to come to the Holy table, the unauthorized mode not only robs them of the privilege of giving their alms, but sends them blessed and contented to their homes, just as if all their duty had been performed.

Will any one say, that it is not meant for those who do not partake of the communion to be present at the oblation? He surely forgets that the oblations are expressly the offering of the whole parish; and it is intended that they should be presented in the face of the whole congregation. It seems to be yet a question, whether the bidding prayer should be used before the sermon when it occurs in the service for the Eucharist; but, certainly, none other is authorized. In these cases, however, last mentioned, real doubts may have been entertained as to the intention of the Church. But it is gratifying and encouraging to see one spiritual Father, as in the case of the Bishop of London's charge, turning his serious attention to the matter.

#### EPITAPHS.

BY WORDSWORTH.

It needs scarcely be said, that an Epitaph presupposes a Monument, upon which it is to be engraven. Almost all nations have wished that certain external signs should point out the places where their dead are interred. Among savage tribes unacquainted with letters this has mostly been done either by rude stones placed near the graves, or by mounds of earth raised over them. This custom proceeded obviously from a twofold desire; first, to guard the remains of the deceased from irreverent approach or from savage violation; and, secondly, to preserve their memory.—"Never any," says Camden, "neglected burial but some savage nations; as the Bactrians, which cast their dead to the dogs; some varlet philosophers, as Diogenes, who desired to be devoured of fishes; some dissolute courtiers, as Mæcenæus, who was wont to say, Non tumulum curio; sepelit natura relictos."

I'm careless of a grave—Nature her dead will save."

As soon as nations had learned the use of letters, epitaphs were inscribed upon these monuments; in order that their intention might be more surely and adequately fulfilled. I have derived monuments and epitaphs from two sources of feeling; but these do in fact resolve themselves into one. The invention of epitaphs, Weever, in his Discourse of Funeral Monuments, says rightly, "proceeded from the present or fore-feeling of immortality, implanted in all men naturally, and is referred to the scholars of Linnæus the Theban poet, who flourished about the year of the world two thousand seven hundred; who first bewailed

this Linnæus their master, when he was slain, in doleful verses, then called him *Gliina*, afterwards *Epitaphia*, for that they were first sung at burials, after engraving upon the sepulchres."

And, verily, without the consciousness of a principle of immortality in the human soul, man could never have been awakened in him the desire to live in the remembrance of his fellows: mere love, or the yearning of kind towards kind, could not have produced it. The dog or horse perishes in the field, or in the stall, by the side of his companions, and is incapable of anticipating the sorrow with which his surrounding associates shall bemoan his death, or pine for his loss; he cannot preconceive this regret, he can form no thought of it; and therefore cannot possibly have a desire to leave such regret or remembrance behind him. Add to the principle of love which exists in the inferior animals, the faculty of reason which exists in Man alone; will the conjunction of these account for the desire? Doubtless it is a necessary consequence of this conjunction; yet not I think as a direct result, but only to be come at through an *intermediate* thought, viz. that of an imitation or assurance within us, that some part of our nature is imperishable. At least the precedence, in order of birth, of one feeling to the other, is unquestionable. If we look back upon the days of childhood, we shall find that the time is not in remembrance when, with respect to our own individual being, the mind was without this assurance; whereas, the wish to be remembered by our friends or kindred after death, or even in absence, is, as we shall discover, a sensation that does not form itself till the social feelings have been developed, and the reason has connected itself with a wide range of objects.—Forlorn, and cut off from communication with the best part of his nature, must that man be, who should derive the sense of immortality, as it exists in the mind of a child, from the same unthinking gaiety or liveliness of animal spirits with which the lamb in the meadow, or any other irrational creature is endowed; who should ascribe it, in short, to blank ignorance in the child; to an inability arising from the imperfect state of his faculties to come, in any point of his being, into contact with a notion of death; or to an unreflecting acquiescence in what had been instilled into him! Has such an unfoldment of the mysteries of nature, though he may have forgotten his former self, ever noticed the early, obstinate, and unappeasable inquisitiveness of children upon the subject of origination? This single fact proves outwardly the non-straightness of those suppositions; for, if we had no direct external testimony that the minds of very young children meditate feelingly upon death and immortality, these inquiries, which we all know they are perpetually making concerning the *whence*, do necessarily include correspondent habits of interrogation concerning the *whither*. Origin and tendency are notions inseparably co-relative. Never did a child stand by the side of a running stream, pondering within himself what power was the feeder of the perpetual current, from what never-wearied sources the body of water was supplied, but he must have been inevitably propelled to follow this question by another: "Towards what abyss is it in progress? what receptacle can contain the mighty influx?" And the spirit of the answer must have been, though the words might be sea or ocean, accompanied perhaps with an image gathered from a map, or from the real object in nature—these might have been the *letter*, but the *spirit* of the answer must have been as inevitably, a receptacle without bounds or dimensions—nothing less than infinity.—We may, then, be justified in asserting, that the sense of immortality, if not a co-existent and twin birth with Reason, is among the earliest of her offspring; and we may further assert, that from these affections, and under their countenance, the human affections are gradually formed and opened out. This is not the place to enter into the recesses of these investigations; but the subject requires me here to make a plain avowal, that, for my own part, it is to me inconceivable, that the sympathies of love towards each other, which grow with our growth, could ever attain any new strength, or even preserve the old, after we had received from the outward senses the impression of death, and were in the habit of having that impression daily renewed and its accompanying feeling brought home to ourselves, and to those we love; if the same were not counteracted by those communications upon our internal being, which are anterior to all these experiences, and with which revelation coincides, and has through that coincidence alone (for otherwise it could not possess it) a power to affect us. I confess, with me the conviction is absolute, that, if the impression and sense of death were not thus counterbalanced, such a hollowness would pervade the whole system of things, such a want of correspondence and consistency, a disproportion so astounding betwixt means and ends, that there could be no repose, no joy. Were we to grow up unfostered by this genial warmth, a frost would chill the spirit, so penetrating and powerful, that there could be no notions of the life of love; and infinitely less could we have any wish to be remembered after we had passed away from a world in which each man had moved about like a shadow.—If, then, in a creature endowed with the faculties of foresight and reason, the social affections could not have unfolded themselves uncountenanced by the faith that man is an immortal being; and if, consequently, neither could the individual dying have had a desire to survive in the remembrance of his fellows, nor on their side could they have felt a wish to preserve for future times vestiges of the departed; it follows, as a final inference, that without the belief in immortality, wherein these several desires originate, neither monuments nor epitaphs, in affectionate or laudatory commemoration of the deceased, could have existed in the world.

Simonides, it is related, upon landing in a strange country, found the corpse of an unknown person lying by the sea-side; he buried it, and was honoured throughout Greece for the piety of that act. Another ancient philosopher, choosing to fix his eyes upon a dead body, regarded the same with slight, if not with contempt; saying, "See the shell of the flow bird!" But it is not to be supposed that the moral and tenacious-hearted Simonides could have been without lofty movements of thought, to which that other Sage gave way at the moment while his soul was intent only upon the indestructible being; nor, on the other hand, that he, in whose sight a lifeless human body was of no more value than the worthless shell from which the living fowl had departed, would not, in a different mood of mind, have been affected by those earthly considerations which had incited the philosophic Poet to this latter view. It may be assured that, if he had been destitute of the capability of communing with the dead, he would have cared no more for the corpse of the stranger than for the dead body of a seal or porpoise which might have been cast up by the waves. We respect the corporeal frame of man, not merely because it is the habitation of a rational, but of an immortal soul. Each of these Sages was in sympathy with the best feelings of our nature; feelings which, though they seem opposite to each other, have another and a finer connection than that of contrast.—It is a connection formed through the subtle progress by which, both in the natural and the moral world, qualities pass insensibly into their contraries, and things revolve upon each other. As, in sailing upon the orb of this planet, a voyage towards the regions where the sun sets, conducts gradually to the quarter where we have been accustomed to behold it come forth at its rising; and,

\* He here means the Kirk of Scotland. Credité Graill—It is an assertion which even some of the members of that legal establishment would not hazard at the present day, though it is much better now than it was in the days of Andrew Melville, who, in the succeeding years of convening chivalry, said that Neal must have been aware he was here writing a libel; for him, he does not give his authorities; in truth, he does not, but his followers have believed it!

\* By the phrase, a "doctrinal papist," it must be understood, I presume, that James was a believer in the doctrines of the Romish Church; otherwise, if the Puritan historian really did write figuratively, he might have considered to explain his meaning more fully. But the severity of James's treatment towards the Roman Catholics so expiated them, that human sagacity alone enabled him to escape from the dreadful vengeance which they had prepared to execute on him and his court, in the memorable Gunpowder Plot. From his fondness for controversial learning, too, he founded Chelsea College, for the support of a number of polemical divines, whose talents and exertions were to be employed in refuting the Roman Catholics. This is the monarch whom our Puritan calls a "doctrinal papist," and a prince who "was destitute of principle, if he ever had any!"

\* The reader will find this subject copiously treated in the Continuation to Bishop Keith's Catalogue of the Scottish Bishops, by the Right Rev. Bishop Ruse.





JERUSALEM IN 1843.

(From the Journal of the Rev. F. C. Eschd.)

VISIT TO HEbron.

Jan. 5.—The Bishop having resolved to pay a visit to the Jews of Hebron, and invited me to accompany him, I packed up a number of tracts, New Testaments, and other books. We determined to spend the day and night at Bethlehem. Mrs. Alexander, with part of her family, and several friends, with myself, set out about twelve o'clock, and reached Bethlehem about two o'clock.

The road from Jerusalem to Bethlehem was formerly in a very bad condition, but about six months ago the Greeks undertook to repair the same; and now it is so much improved, that a carriage might easily go from the former to the latter place.

CHRISTMAS EVE AT BETHLEHEM.

On arriving at Bethlehem, we found the Superior of the Armenian Convent waiting outside to receive our Bishop and his party. He conducted us to the convent, where three comfortable rooms had been prepared for us. Refreshments were soon handed round, and afterwards a dinner was served. Hundreds, if not thousands, of pilgrims arrived to be the Greek Christmas Eve, and the place around the convent reminded me of an European fair. Tents were pitched and stalls erected, where the weary pilgrims could purchase something to satisfy their hunger and quench their thirst. But the fine large church, built by Queen Helen, and a short time ago repaired by the pilgrims. Here we saw groups of men assembled, some smoking, some playing at cards, some eating and drinking, some fighting, some sleeping, and again others, particularly children, running about and making a tremendous noise; whilst a grave-looking person, with a white turban, which marked him at once as a follower of the false prophet, was walking up and down to keep order. After having witnessed these scenes, which I did not expect on this hallowed spot, I returned to my quiet room in the Armenian convent.

It is worthy of notice, that the Greeks, the Copts, and the Syrians celebrate Christmas at the same time; whilst the Armenians have theirs twelve days later; and I was informed, that till about 400 years ago, the Armenians celebrated it with them at the same time.

Jan. 6.—This morning we left the hospitable roof of the Armenian convent to proceed to Hebron. The wind was very high—in this country, and at this season, always a sign that rain is near at hand—we were therefore not quite decided whether we should go on or return to Jerusalem; but finally we resolved to continue our journey. Mrs. Alexander, however, returned home.

THE POOLS OF SOLOMON.

After we had left Bethlehem, our way wound itself through rocky ground for about a quarter of an hour, and we proceeded but slowly. We then ascended a steep hill, from the top of which we enjoyed an extensive view; and descending on the opposite side, we came to the far-famed Pools of Solomon. We could not but admire that stupendous work of antiquity. The water flows from one pool into the other, and was formerly conveyed from thence to Jerusalem, by way of Bethlehem; it is now, however, only brought to the latter place, the conduit from thence to Jerusalem being out of repair. In the neighbourhood of the pools there are several wells, which supply them with water. Those who have measured the pools state, that the upper one is 350 feet long, 236 broad, and 25 feet deep; the middle pool is 423 feet long, 250 broad, and 39 feet deep; the lower pool is 552 feet long, 207 broad, and 50 deep. In ancient times there were fine gardens in their environs, but now we found only the ruins of a Turkish castle, in which, previous to the country being conquered by the Pasha of Egypt, there used to be a garrison stationed, who had to conduct the travellers to Hebron, on account of the robbers who then infested the country. This neighbourhood has spent some hours in this neighbourhood to examine the country around more minutely, but the boisterous weather admonished us to proceed.

The country which we now were traversing had quite the appearance of a desert; cultivation ceased, no tree, no hut, no human being, was seen for several hours. The land does indeed enjoy its Sabbath, and is waiting until the Lord, in mercy, will again return to Zion and to the cities of Judah. The country is even more desolate than on the coast of Africa. There you still see the wild Arab pitching his mean tent upon the ruins of destroyed cities, and feeding his flocks in its vicinity; but here all is still, lifeless and quiet.

The rain, which had long threatened, overtook us now, and the wind blew as cold as ever it does in England.

THE ENGLISH COTTAGE.

(From Sam Slick in England.)

Of the little incidents of travel that occurred to us, or of the various objects of attraction on the route, it is not my intention to give any account. Our journey was doubtless much like the journeys of other people, and everything of local interest is to be found in Guide Books, or topographical works, which are within the reach of everybody.

This book, however imperfect its execution may be, is altogether of another kind. I shall therefore pass over this and other subsequent journeys, with no other remark than that they were performed, until something shall occur illustrative of the objects I have in view.

On this occasion I shall select from my diary a description of the labourer's cottage, and the parish church; because the one shows the habits, tastes, and condition of the poor of this country, in contrast with that of America—the other, the relative means of religious instruction, and its effect on the lower orders.

On the Saturday morning, while preparing to resume our journey, which was now nearly half completed, Mr. Hopewell expressed a desire to remain at the Inn where we were, until the following Monday. As the day was fine, he said he should like to ramble about the neighbourhood, and enjoy the fresh air. His attention was soon drawn to some very beautiful new cottages.

"These," said he, "are no doubt erected at the expense, and for the gratification of some great landed proprietor. They are not the abodes of ordinary labourers, but designed for some favoured dependent or aged servant. They are expensive toys, but still they are not without their use. They diffuse a taste among the peasantry—they present them with models, which, though they cannot imitate in costliness, or in material or finish, they can copy in arrangements, and in that sort of decoration which flowers, and vines, and culture and care can give. Let us seek one which is peculiarly the poor man's cottage, and let us go in and see how and what they are, how they live, and above all, how they think and talk. Here is a lane, let us follow it, till we come to a habitation."

We turned into a grass road, bounded on either side by a high straggling thorn hedge. At its termination was an irregular cottage with a thatched roof, which projected over the windows in front. The latter were latticed with diamond-shaped panes of glass, and were four in number, one on each side of the door and two just under the roof. The door was made of two transverse parts, the upper half of which was open. On one side was a basket-like cage containing a magpie, and on the other a cat lay extended on a bench, dozing in the warmth of the sun. The blue smoke, curling upwards from a crooked chimney, afforded proof of some one being within.

We therefore opened a little gate, and proceeded through a neat garden, in which flowers and vegetables were intermixed. It had a gay appearance from the pear, apple, thorn and cherry being all in full bloom. We were received at the door by a middle-aged woman, with the ruddy glow of health on her cheeks, and dressed in coarse, plain, but remarkably neat and suitable attire. As this was a cottage selected at random, and visited without previous intimation of our intention, I took particular notice of everything I saw, because I regarded its appearance as a fair specimen of its constant and daily state.

Mr. Hopewell needed no introduction. His appearance told what he was. His great stature and erect bearing, his intelligent and amiable face, his noble forehead, his beautiful snow-white locks, his precise and antique dress, his simplicity of manner, every thing, in short, about him at once attracted attention and conciliated favour.

Mrs. Hodgins, for such was her name, received us with that mixture of respect and ease, which showed she was accustomed to converse with her superiors. She was dressed in a blue homespun gown, the sleeves of which were drawn up to her elbows and

the lower part tucked through her pocket-hole,) a black stuff petticoat, black stockings and shoes with the soles more than an inch thick. She wore also, a large white apron, and a neat and by no means unbecoming cap. She informed us her husband was a gardener's labourer, that supported his family by his daily work, and by the proceeds of the little garden attached to the house, and invited us to come in and sit down.

The apartment into which the door opened, was a kitchen or common room. On one side was a large fire-place, the mantel-piece or shelf of which, was filled with brass candlesticks, large and trays, polished old-fashioned lamps, snuffers and small, some filled to a degree of brightness that was dazzling. A dresser was carried round the wall, filled with plates and dishes, and underneath were exhibited the ordinary culinary utensils, in excellent order. A small table stood before the fire, with a cloth of spotless whiteness spread upon it, as if in preparation for a meal. A few stools completed the furniture.

Passing through this place, we were shown into the parlour, a small room with a sanded floor. Against the sides were placed some old dark and highly polished chairs, of antique form and rude workmanship. The walls were decorated with several coloured prints illustrative of the Pilgrim's Progress, and hung in small red frames of about six inches square. The fire place was filled with moss, and its mantel-shelf had its china sheep and shepherdeses, and a tall looking-glass, the whole being surmounted by a gun hung transversely. The Lord's Prayer and the Ten Commandments worked in worsted, were suspended in a wooden frame between the windows, which had white muslin blinds, and opened on hinges, like a door. A cupboard made to fit the corner, in a manner to economize the room, was filled with china mugs, cups and saucers, of different sizes and patterns, some old tea spoons, and a plated tea-pot.

There was a small table opposite to the window, which contained half a dozen books. One of these was large, handsomely bound, and decorated with gilt edges. Mr. Hopewell opened it, and expressed great satisfaction at finding such an edition of a bible in such a house. Mrs. Hodgins explained that this was a present from her eldest son, who had thus appropriated his first earnings to the gratification of his mother.

"Creditable to you both, dear," said Mr. Hopewell; "to you, because it is a proof how well you have instructed him; and to him, that he so well appreciated and so faithfully remembered those lessons of duty."

He then inquired into the state of her family, whether the boy who was training a peach tree against the end of the house was her son, and many other matters, not necessary to record, with the precision that I have enumerated to the furniture.

"Oh, here is a pretty little child!" said he. "Come here, dear, and shake hands along with me. What beautiful hair she has, and she looks so clean and nice, too. Every thing and every body here is so neat, so tidy, and so appropriate. Kiss me, dear, and then talk to me; for I love little children. 'Suffer them to come unto me,' said our Master, 'for of such is the kingdom of Heaven'; that is, that we should resemble these little ones in our innocence."

He then took her on his knee. "Can you say the Lord's Prayer, dear?"

"Yes, sir."

"Very good. And the Ten Commandments?"

"Yes, sir."

"Who taught you?"

"My mother, sir; and the parson taught me the Catechism."

"Why, Sam, this child can say the Lord's Prayer, the Ten Commandments, and the Catechism. Aint this beautiful? Tell me the fifth, dear."

"Right. Now, dear, always bear that in mind, especially towards your mother. You have an excellent mother; her cares and her toils are many; and amidst them all, how well she has done her duty to you. The only way she can be repaid, is to find that you are what she desires you to be, a good girl. God commands this return to be made, and offers you the reward of length of days. Here is a piece of money for you. And now, dear," placing her again upon her feet, "you never saw so old a man as me, and never will again, and one, too, that came from a far-off country, three thousand miles off; it would take you a long time to count three thousand; it is so far. Whenever you do what you ought not, think of the advice of 'the old bencher.'"

Here Mr. Slick beckoned the mother to the door, and whispered something to her, of which the only words that met my ear were "a trump," "a brick," "the other man like him aint made yet," "do it," "he'll talk them."

To which she replied, "I have—oh yes, sir—by all means."

She then advanced to Mr. Hopewell, and asked him if he would like to smoke.

"Indeed I would, dear, but I have no pipe here." She said her old man smoked an evening, after his work was done, and that she could give him a pipe and some tobacco, if he would condescend to use them; and going to the cupboard, she produced a long white clay pipe and some cut tobacco.

"Having filled and lighted his pipe, Mr. Hopewell said, 'What church do you go to, dear?'"

"The parish church, sir."

"Right; you will hear sound doctrine and good morals preached there. Oh, this is a fortunate country, for the state provides for the religious instruction of the poor. Where the voluntary system prevails, the poor have to give from their poverty, or go without; and their gifts are so small, that they can purchase but little. It is a beautiful system, a charitable system, a Christian system. Who is your landlord?"

"Squire Merton, sir; and one of the kindest masters, too, that ever was. He is so good to the poor; and the ladies, sir, they are so kind also. When my poor daughter Mary was so ill with the fever, I do think she would have died but for the attentions of those young ladies; and when she grew better, they sent her wine and nourishing things from their own table. They will be so glad to see you, sir, at the Priory. Oh, I wish you could see them!"

"There it is, Sam," he continued; "That illustrates what I always told you of their social system here. We may boast of our independence, but that independence produces isolation. There is an individuality about this every man and every family in America, that gives no right of inquiry, and imposes no duty of relief on any. Sickness, and sorrow, and trouble, are not divided; joy, success, and happiness are not imparted. If we are independent in our thoughts and actions, so are we left to sustain the burden of our own lives. How applicable to our state is that passage of Scripture: 'The heart knoweth its own bitterness, and a stranger intermeddeth not with its joy.'"

"Now, look at this poor family; here is a clergyman provided for them, whom they do not, and are not even expected to pay; their spiritual wants are administered to, faithfully and zealously, as we see by the instruction of that little child. Here is a friend upon whom they can rely in their hour of trouble, as the bereaved mother did on Elisha. And she went up and laid her child that was dead on the bed of the man of God, and shut the door on him, and went out! And when a long train of agitation, misgovernment, and ill-digested changes have damaged this happy country, as has recently been the case, here is an indulgent landlord, disposed to lower his rent, to give further time for payment, or if sickness invades any of these cottages, to seek out the sufferer, to afford the remedies, and by his countenance, his kindness, and advice, to alleviate their trouble. Here it is a positive duty arising from their relative

situations of landlord and tenant. The tenants support the owner, the landlord protects the tenants: the duties are reciprocal.

"With us the duties, as far as Christian duties can be said to be optional, are voluntary; and the voluntary discharge of duties, like the voluntary support of religion, we know, from sad experience, to be sometime imperfectly performed, at others intermitted, and often wholly neglected. Oh! it is a happy country this, a great and a good country, and how base, how wicked, how diabolical it is to try to set such a family as this against their best friends, their pastor and their landlord; to instil dissatisfaction and distrust into their simple minds, and to teach them to loathe the hand that proffers nothing but regard or relief. It is shocking, isn't it?"

"That's what I often say, sir," said Mrs. Hodgins, "to my old man, to keep away from them Chartists."

"They are uncharitable of his mind. What shall I do? for I don't like these night meetings, and he always comes home from 'em cross and sour-like."

"Well, I'm sorry to hear that," said Mr. Hopewell, "I wish I could see him; but I can't, for I am bound on a journey. I am sorry to hear it, dear Sam, this country is so beautiful, so highly cultivated, so adorned by nature and art, and contains so much comfort and happiness, that it resembles almost the garden of Eden. But, Sam, the Serpent is here, the Serpent is here beyond a doubt. It changes its shape, and alters its name, and takes a new colour, but still it is the Serpent, and ought to be crushed. Sometimes it calls itself liberal, then radical, then chartist, then agitator, then repealer, then political dissenter, then anti-con leaguer, and so on. Sometimes it stings the clergy, and coils round them, and almost strangles them, for it knows the Church is its greatest enemy, and it is furious against it. Then it attacks the peers, and covers them with its froth and slaver; and then it bites the landlord. Then it changes form, and shoots at the Queen, or her ministers, and sets fire to buildings, and burns up corn to increase distress; and, when hunted away, it dives down into the collieries or visits the manufactories, and maddens the people, and urges them on to plunder and destruction. It is a melancholy thing to think of; but he is as of old, alive and active, seeing whom he can allure and deceive, and whoever listens is ruined for ever."

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THE BYTOWN Leaves Kingston every Wednesday, at 4 o'clock, P.M. " French Creek " do " 6 " " " " Prescott " " Thursday, " 3 " " A.M. " Ogdenburgh " do " 3 " " " " St. Regis " do " 8 " " " " Coteau du Lac " do " 1 " " P.M. And arrives in Montreal the same evening at 5 o'clock.

THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P.M. " Lachine " " Thursday, " 4 " " A.M. " Carillon " do " 7 " " " P.M. " Grenville " do " 7 " " " " Bytown " " Friday, " 8 " " A.M. " Kempsville " do " 2 " " P.M. " Merrickville " do " 7 " " " P.M. " Smith's Falls " do " 11 " " A.M. " Oliver's Ferry " Saturday, " 4 " " A.M. " Ithmus, " do " 7 " " " And arrives in Kingston the same evening.

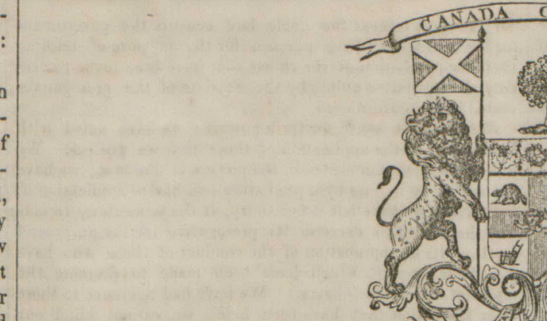
THE BYTOWN Leaves Montreal every Friday, at 6 o'clock, P.M. " Lachine " " Saturday " 4 " " P.M. " Carillon " do " 1 " " A.M. " Grenville " do " 7 " " " " Bytown " do " 7 " " A.M. " Kempsville " do " 2 " " P.M. " Merrickville " do " 7 " " P.M. " Smith's Falls " do " 11 " " A.M. " Oliver's Ferry " Monday " 4 " " A.M. " Ithmus " do " 7 " " " And arrives in Kingston the same evening.

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MACPHERSON & CRANE, Kingston, July, 4th 1843. 313-1f

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARSH.)

RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. FORTWELL, at No. 25, King Street, West, where he intends carrying on the above business, and trusts by attention and liberal terms, to still merit a continuance of public patronage. Toronto, 28th May, 1842. 47-1f



EIGHT HUNDRED THOUSAND ACRES OF LAND TO BE DISPOSED OF IN CANADA WEST (LATE UPPER CANADA) No Money is required down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. THE CANADA COMPANY offer about EIGHT HUNDRED THOUSAND ACRES OF THEIR LANDS, mentioned in the printed List of this year, which are in the 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 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