

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, APRIL 28, 1838.

[NO. XLVI.]

Original Poetry.

ON LEAVING A TEMPORARY HOME.

'Tis well!—but oh! with what entwining clasp
The things we love the heart's fond tendrils grasp—
Sever the thousand holds!—'tis then we know
How closely one with all around we grow.
Father! 'tis well!—may we, with mad regret
Clinging to fluttering tents, thy HOME forget?
Yet this permit—aye in our length'ning track
On happy rest-spots thankful to look back.
Thou bad'st not Israel's child forget the scene
When left he first the desert's flickering sheen,
And paus'd where Elim's waters, clear and calm,
Glass'd in their shady depths the o'erstooping palm.
Thus towards my Elim ever let me turn,
And o'er one roof with grateful fondness yearn,—
Ever one name with deepest feeling bless,
P*****, rare home of holy happiness!
But ah! too sad when ocean intervenes
'Twill be to trace again those days, those scenes,—
To stand in spirit 'mid that fair young throng
That deck the board at morn and even-song,
And hear in dreams those hymning lips declare
With one accord the soul's deep praise and prayer—
Too sad, too sweet, when, forest-girt, apart
From social spirit and congenial heart,
Memory in pensive mood thins one by one
Her tablets scan, some cheer to light upon,—
Too sad, too sweet, the vision then will be
That paints the hours enjoy'd, lov'd Home, in thee—
When softly swift those bright glad summers flow'd,
And sped my life's first, sweetest episode.

Farewell! blest harbour where my bark did ride
Whilst holy lore her freight of wealth supplied,—
Where Wisdom deign'd the countless boon and prize,
And Truth bestow'd her costly merchandize;
Where of the pure, the fair, my spirit quaff'd
From living streams the undecaying draught,—
Where gather'd were, flowers for the heart and eye,
And hallow'd memories that never die;
Till, loos'd her moorings, now my shallop frail
Dares to the outward breeze unfold her sail,
Whilst raves more meaningly, and threats more near,
The world's broad ocean—merciless and drear.
Bay of still waters! Glass of bright skies! farewell!
Beyond—what strife may wait—oh who shall tell!—
Lead thou, my God!—Thou hitherto hast led!
Be with me yet, for Thou hast promised!
Quell thy weak fears, my flinching heart—we keep
No random track o'er life's mysterious deep;
In quarrel high—yes, Heaven's own cause, embark'd,
The tossing tide we drift not o'er unmark'd;
A hand there is that rules our wand'rings there
To shores and souls that hail the freight we bear;
Onwards then press, and in the promise strong,
Minister blessings as we pass along.

April 3rd, 1837.

DEO-DUCE.

AN APPEAL TO CHURCHMEN.

From the Church of England Quarterly Review.

What is our duty as Churchmen, in the crisis which is now impending over our venerated edifice of christian truth? First of all, we must correct those great and dangerous errors to which, we fear, so many churchmen have hitherto been prone. These errors are a false liberality, a heartless expediency, and a vain and foolish spirit of concession. It is this false liberality which leads so many persons, calling themselves members of the Church of England, to compromise not only the principles of their own Church, but even the great truths of revelation.—These persons will associate in unrestrained intercourse with the dissenter, the avowed and open enemy of the Church to which they belong. They will not scruple even to assist him in his plans of improvement, although these should endanger the safety of their own communion; and when called upon to promote any object connected with the church, or to unite in her defence, will not indeed actually refuse, but will plead a desire to avoid any appearance of bigotry, a fear of offending the conscientious scruples of those who differ in belief, or some other equally specious excuse. They will listen to the cold sneer, the withering sarcasm, the flippant and careless levity upon the most sacred subjects; and, instead of checking them by open reproof, or at least by a silent and grave demeanour, will frequently be weak enough to join in the laugh, which in their inward heart they despise. And all this for fear of being called illiberal!

It is this heartless expediency which too often induces even the Churchman to measure events and things by the false and artificial standard,—namely, whether they are proper under existing circumstances, whether they may be favourably viewed by this or that party, or whether they may be obnoxious to any particular interest; instead of considering, as he is bound to do, if he believes the word of God, whether they are conformable to the dictates of revelation, or whether they may violate the commandments of his Creator. The true Christian will proceed in a far different manner. He will lay down a certain course of action for himself, to be regulated by truth alone; he will not suffer himself to be guided and impelled by circumstances, but will rather endeavour to direct and control them; he will regard no other party than that of the just and good; he will promote no other interests than those which are friendly to religion.—And what is this spirit of concession which prevails so generally at the present day? It arises either from ignorance, inability to measure the consequences of events, or from culpable weakness and irresolution of purpose. In either case the results are equally pernicious. What has it done for those who have put it in practice, is a question which may well be asked? What did concession for the unhappy Charles I.? It caused him to sacrifice his best friend,—one of the few who could have saved

him,—to the malice of his enemies; and, at last, when every thing had been conceded to the insatiate demands of his rebellious subjects, it brought him to the scaffold. What did concession for the unfortunate Louis XVI.? He yielded more than ever monarch had granted before; and, as the reward of his easiness of temper, and want of firmness and resolution, was murdered by a blood-thirsty and ungrateful people. And what has it done for us? we have conceded the repeal of the Test Acts—a boon which was long craved by the Dissenters. Has it made them well contented, more satisfied, more moderate in their demands? On the contrary they are more discontented, more clamorous and violent than at any preceding period. We have conceded Roman Catholic emancipation,—a measure which, according to the language of its promoters, was to produce the most extraordinary effects,—to make Ireland tranquil and peaceful, to introduce harmony and concord among all classes, to strengthen the connexion between that country and this, and to convert Irishmen into better subjects and better men. Instead of producing these results, it has apparently only served to place new weapons in the hands of the enemies of order, and of our holy religion, which they have used with dreadful effect; and has turned Ireland into a scene of blood and carnage. In the almost daily reports, the late openly set at defiance, sedition pursues its schemes, the Protestant religion is made an object of persecution, and riot and bloodshed are spread through the land.

Away, then, with the flimsy pretences of liberality, expediency, and concession,—terms invented by the enemy to entrap the unwary, and to draw them into his toils. The time for such weaknesses has past. If we wish to preserve pure and unimpaired the Church of our forefathers, to build up which so many pious and holy men have poured forth their blood on the scaffold, and have left their ashes at the stake; if we wish to maintain that constitution which was once the glory of England, and the admiration of distant countries; if we desire to transmit to our children our hereditary monarchy, our hereditary peerage, and the rights and privileges of the Commons of the land; we must cease to slumber at our posts, we must shake off the bonds of indolence and indifference, and must stand forth, one and all, determined to defend, to the utmost of our power, what is yet left of the venerable and time-honoured institutions of our land.

Would that our words could pass through the land, with the thrilling tone of the trumpet's blast, and rouse up every sincere Churchman, every honest hearted Englishman,—would that it could cause him to throw off once and for ever, that cold neutrality, that weak fear of giving offence, which have exposed our church and our constitution to the attacks of their insidious foes. Would that it might have power to penetrate even to the fireside, to the quiet home of every friend of his God, his church, and his King! Upon all such we call. We summon them to come forth,—to stand separate and apart,—to join heart and hand in that most holy of causes, which comprises within its compass every temporal and spiritual tie,—whatever is most valued on earth, whatever is most hoped for in heaven. We must speak out. We must declare our sentiments boldly, firmly, and manfully. We must tell our adversaries the truth, and that in plain and direct words, regardless alike of the fears of the timid, the coldness of the indifferent, or the groundless scruples of the prejudiced and evil-disposed. We must no longer be contented with acting on the defensive, but must take up a new position, and attack in our turn, those whose assaults we have hitherto thought it sufficient to repel. We must tell the adversaries of the Church, that their artful devices are seen through, their real motives understood, and the secret objects at which they aim, revealed to the light of day. We must tell them that when they clamour against a church-rate (Clergy Reserves.—ED. CH.) their motive is not, as they allege, merely to remove a payment which offends their scruples of conscience, or sits heavily upon them in a pecuniary light, but in reality to obtain a new vantage-ground, from whence they may annoy and weaken the church, separate her from the State, and finally succeed in effecting her destruction, and in making plunder of her revenues. We must tell them that they wish to abridge the privileges and revenues of the church, and to destroy the independent character which her clergy now possess, and which places them above the reach of the injurious influence to which the minister of a voluntary church must ever be exposed, in order that the respect with which their exhortations are listened to by the people, may be diminished, and the good effects resulting from their lessons of loyalty and order, may be weakened and impaired by the loss of all that undefined yet important authority derived from the sanctions of old association, superiority of station, a highly cultivated mind, and an official character. We must tell them that they endeavour to overthrow the Church, because she enjoins peace and order to her followers; because she preaches obedience to the laws, submission and reverence to the throne,—precepts which, so long as they are observed, offer the most invincible obstacle to the lovers of change, and the disturbers of public tranquillity; because, in a word, she forms the best safeguard of the throne, the peerage, and of every other ancient institution of the land; and that therefore, when her destruction is once brought to pass, they hope to be able to accomplish the objects of their long and ardent desire—the overthrow of the monarchy, the abolition of the peerage, the destruction of every thing which is old and venerable, and honoured and loved amongst us, and to establish a democratical form of government, in which the needy adventurer, the wild enthusiast, the visionary schemer, the bankrupt in character and fortune, shall bear sway,

and indulge with impunity their plans of confiscation, plunder, and despotism.

Finally, we must not be disappointed or surprised, should the fruit of our exertions not appear so soon as we expect. The good seed is dropped into the ground, and will doubtless spring up in due season. At any rate, we shall have done our duty. We must leave the rest with the supreme Disposer of human events. He, we are bound to believe, will in his own good time vindicate from reproach his pure and apostolical Church; and whilst she continues to administer his holy sacraments, and to preach the truths of his inspired word, will never suffer her to be dismayed or cast down by any devices or snares of the enemy: "The gates of hell shall not prevail against her," are the words of the Lord of life; and his words, we know, shall never pass away. Let us then go on, undoubting, in the straight path of duty, looking forward to better times and better days; humbly trusting, through the promise of Him who is before all things, and by whom all things consist, that our most holy Church, that faithful witness of God, and depository of His truth, shall continue to endure until time shall have passed into eternity, and the church militant here on earth shall become the church triumphant in heaven.

THE BURIAL SERVICE.*

No. I.

It is hardly needful to remark, that feelings of respect and tenderness towards the dead, are implanted so deeply in the human heart, that they may almost be reckoned among the instincts which belong to our nature. They have shewn themselves in the establishment of funeral rites among all nations and in all ages of the world; and if we would know their strength, we need but appeal to the involuntary horror with which we revolt from any thing like a violation of them. Death, considered in itself, is terrible to all men; and all which meets the eye in the house of death, is fitted to impress an awe upon the mind, and to subdue the spirit. The cold, pale form—the cheek despoiled of its bloom, and the eye robbed of its lustre—the limbs stiff and motionless, and the lips closed for ever,—all these signs of change speak a language that needs no comment, and even from the corpse of the outcast or the stranger, remind the highest of the sons of earth of the end to which he himself must come. The feeling that "one touch of nature makes the whole world kin," which then presses itself upon his conviction, is, indeed, enough to humble the loftiest spirit. This is not all, however: other and far deeper feelings will mingle themselves with these, when we look on the form of one whom we have known and loved in life. When we mourn affections which the hand of death has blighted, ties which it has severed, and fountains of love which it has dried up for ever, the heart confuses, in its bitterness, that there are feelings too deep for tears,—that there are sorrows for which the world has no cure. This is the voice of nature; but it is the voice of nature unchastened by religion. Christianity looks on death with no such view, and sees, in the death of a Christian, cause, not for sorrow, but for joy. It casts away entirely from it all those feelings of dread with which the natural man looks on death, although it does not condemn the feeling of sorrow which the death of a friend brings upon the human heart. Still it sees in that death only a departure for a better land—only a birth into a new and better life. In this spirit, therefore, in the days of old, the funeral was a service of thanksgiving to God, and this is the really Christian view of death. Still nature is too strong to be entirely annihilated; and, as the flesh and the spirit strive together, so the feelings of nature struggle for a while with those of Christianity, and the Christian mourner becomes, as it were, a divided being—divided between thankfulness which reason cannot gainsay, and sorrow which Christianity itself will not entirely condemn. Such is the state of mind to which any service for the burial of the dead must address itself: these are the feelings which it must seek to guide, and so to guide, that it may leave a lasting impression on the heart, and mould it into a godly form. Let us, therefore, examine the services of our church on this occasion, and see how it performs its task.

The religious service which accompanied the rites of burial in the most primitive times, has not been preserved entire to us, but we are enabled to gather its general nature very satisfactorily. It appears that immediately after death, the body was washed and arrayed in new garments, and that the clergy and people watched the remains till the day of burial came. During this interval, psalms were sung, and lessons read. The body was then carried to the grave, with singing of psalms and anthems. This custom still prevails in some of the northern parts of England, and the trace of it is still preserved in our service, which commands the priest to meet the corpse at the entrance of the church-yard, and precede it into the church, saying certain anthems appropriate to the occasion.

The first anthems which our Church has here directed to be used, are exactly addressed to the very feelings of which we spoke above. The first words which the priest addresses to the procession of mourners, while they are words of Christian comfort and consolation, are words which direct their hearts to the only true and abiding principle by which the conquest over death can be achieved—a living principle of faith in Christ.

"I am the resurrection and the life, saith the Lord, HE THAT BELIEVETH IN ME, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

* From the British Magazine.

† Palmer's antiquities of the English Ritual

These words derive an additional value here, from having been used by our Saviour, when even He condescended to weep over the remains of Lazarus.

The next sentence is that prophecy of Job, where he expresses his confidence that he shall see his Redeemer—and that he shall rise again, though worms should destroy his skin; and this portion of the service closes with a reflection on the vanity of earthly possessions at the hour of death, and an expression of resignation and thankfulness for all the dispensations of God.

With these last words the procession enters the Church, and at this part of the service, in the Romish Church, the mass was said for the dead; but our Church having entirely abandoned this practice, has here introduced two Psalms and that Lesson from the Epistle to the Corinthians, which no man can read without acknowledging the admirable judgment which dictated their selection. In the Lesson the tone of Christian triumph over death, by the power of Christ, is again taken up, and, as at first a Christian faith was taught to be the only living principle which can conquer death, so here it is shewn, that to this faith must be added holiness, for the sting of death is sin!

The last portion of the service now commences, which is said at the grave, beginning with sentences composed from Scripture which had been used in some parts of the services for the dead, for many centuries, in the ritual commonly used in England, as the mere inspection of Mr. Palmer's work will shew. In that part of our service, where the earth is cast upon the coffin, Mr. Palmer considers the words, which are there appointed, to be peculiar to the old English rituals, and not to be found in any of the other Roman Catholic rituals. After the body is committed to the earth, again the tone of triumph and joy in the Lord is taken up, and mingled with supplications and prayers, calculated to raise the thoughts beyond this transitory world to those regions, where all things are abiding and will not pass away.—The service then proceeds with that beautiful analogy, by which sin is reckoned as death, and righteousness as life, in a prayer to be raised from the death of sin to the life of righteousness, that when Christ shall come again to judge the world, we may be written in the book of life; and it is closed by the Apostolic blessing.

The objections which have been raised against this service are confined, almost entirely, to some very petty criticisms. One of these proceeds from an entirely mistaken view of the meaning of the passage. When we say "that we commit the body of our brother to the earth in sure and certain hope of the resurrection to eternal life," some men are perverse enough to insist upon it, that we apply this *sure and certain hope* to the individual, and thereby declare the salvation of all whom we thus inter. The slightest attention to the structure of the sentence, will shew any candid person that these words only express our sure and certain expectation of the general resurrection and the life to come, and do not apply to the individual in the smallest degree. However, if evil-minded men are determined to make a handle of it, to bring odium on the church, we must content ourselves with pointing out the truth to those who are capable of seeing it, and have no evil purpose to serve by misrepresenting it. The other phrase which has given offence is, the hope expressed that our departed brother rests with God; which is considered unfit to be used over those who have died impenitent sinners. But surely this is going far to find a cavil; the charity which hopeth all things, may surely hope that the impenitent heart has been changed, though man, who seeth only that which is outward, and knows nothing of the heart, may not have seen the evidence of the change. Hope is of various degrees, reaching from all but certainty on one side, to all but certainty on the other; and who shall presume, in any case, to judge the heart of another, and condemn him here, declaring the sentence of hopelessness against him, which God alone has knowledge to determine or power to declare?

Another objection, equally frivolous, has been founded on the thankfulness we express to God for this dispensation, while we cannot conceal our sorrow for the loss we have sustained. The observations with which this article commenced, are surely a sufficient answer to such an objection, and a defence against a charge of hypocrisy. Our worldly and carnal feelings are not wholly subdued; but the Church is not to lower the tone of Christian prayer to the level of a corrupted nature, but to endeavour to raise that nature to the purer standard of true and lively faith.

The service, as it now stands, is very nearly that of the second prayer-book of the time of Edward the Sixth. The service in the first edition was very different, and contained several prayers, which were neither more nor less than prayers for the soul of the departed. In the interval which elapsed between these two editions (1549—1552), Bucer visited England, and caused our Reformers to make great alterations, in some parts of the Book of Common Prayer. In the burial-service, every thing that could be considered as a prayer for the departed spirit, was erased. It would seem that, although not inclined harshly to condemn every thing of the sort, they had seen the awful superstition which prayers for the dead had introduced. In very early times, prayers had been used for the souls of departed saints, and the Lord's supper had been celebrated at the tombs of martyrs, on the anniversary of their martyrdom. It was not, however, with views at all resembling any notions of purgatory, that these prayers had been offered up. But when transubstantiation made the mass an actual sacrifice of Christ, and the superstition of purgatory had fettered men's minds, they began to imagine that masses and prayers for the souls of the dead would release them from their prison, or at least shorten the term of their captivity. This was the source of dreadful and debasing superstition, and turned away the heart from the knowledge of that awful truth, that nothing can avail the soul of man, but a lively faith in Christ, and a life of holiness founded on that faith; and thus the great sacrifice for sin was made of none effect. Our Reformers had been educated in Popery, and only gradually emancipated themselves from its trammels. We have, therefore, deep cause for thankfulness, that while they cast away a load of ceremonies and superstitions, which overwhelmed the beauty and excellence of many parts of the Roman Catholic service, they shewed as

much judgment in rejecting what was evil, as they did tenderness and affection in retaining what was good. In the service which we have just considered, how beautifully have they steered their difficult course between the rocks of superstition on the one hand, and the shoals of cold carelessness for the dead on the other.—Would the worldly spirit of the present day ever have composed a funeral service such as our Reformers have left us? Would any other spirit but theirs have performed this task so well?—They have composed a service in which a large portion of the most ancient ritual of the English Church was retained and embodied, purified from every taint of superstition which attached to its accompaniments under its earlier form. They have composed a service, which pours the sweetest comfort into the bosom of the mourner; and, while the triumph of the Christian martyr, and the glory of the Christian saint are not forgotten, they have taught us throughout this service, that it is only by the living principle of faith and a life of holiness, that this triumph can be achieved, or this state of glory attained.

SCRIPTURE BIOGRAPHY.

Biography—history teaching by example—is one of the most agreeable and effectual methods of imparting instruction, conveying advice, or directing a reproof. If we look, for instance, into those vast historical pictures in which the deeds of an Alexander, a Caesar, or a Napoleon, are set forth in the lively colours of the master, how much food do we find for melancholy reflection! If again we turn to the sublime and beautiful characters of philosophers and poets, standing in their statue-like purity and brightness before the gaze of the world, the memory goes back to their works, which have entranced the hearts of succeeding ages; the sun of poetry breaks from the verse of Maro; the darkness of Milton blazes with celestial legions and shadows from many a jasper column, and many a wing of Paradise. We muse with Horace in his Sabine Farm, or walk with Cowley in his garden at Chertsey. There is, in the happy words of Mr. Evans, a calm and pleasing melancholy in having tracked them home afar from the noise and tumult of their fame. We sit, as it were, at the silent and lonely fountain, lapped in moss and rock, of some celebrated stream, whose course we have painfully traced amid broad plains, and seen it watering fields of battle,—girding fortresses whose sieges are still thundering in history,—encircling with opportune bays cities of busy trade, and reflecting in its waters the domes and spires of the palaces and cathedrals of noisy capitals. If we experience this delight in contemplating the features of the hero or the statesman, the philosopher or the bard; in viewing the sinewy arm that wielded a terrific desolation upon cities and upon armies; or the lip upon whose accents senates hung; or the eye in whose ken new stars in the firmament flitted afloat, or before whose midnight vigils the choir of the muses glittered by—how exquisite must our feelings be, when the hero we behold is the soldier of the cross; the statesman, the minister and ambassador of God; the philosopher, the meek and uncomplaining Christian; the bard, the prophet and the poet of Israel! The gorgeous banner and the radiant spear are exchanged for the armour of Light, and the sword of the Spirit; the silvery lute of the minstrel, for the resounding lyre of mercy, or the denouncing trumpet of vengeance. The warrior and the orator astonish and interest the beholder only in a limited degree; nation, and language, and sympathies, are various. But, in the biography derived from the Sacred Writings, every word has a deep, an awful meaning; the events related affect us, after the lapse of centuries, with equal intensity; "our own salvation is in question, our own redemption is in debate." We all rejoice with the sisters of Lazarus, and the widow of Nain; we all feel our cheeks glow and our hearts leap within us before the eloquence of Paul, the tenderness of John, the authority of Peter.—*Church of England Quarterly Review.*

THE CHURCH.

COBOURG, SATURDAY, APRIL 28, 1835.

In acknowledging some weeks ago a resolution from the "Midland Clerical Association," expressing, in very generous terms, their approbation of our editorial labours, we declared our intention of reverting to this subject again. We are reluctant to allude to a circumstance so directly affecting ourselves; but while we disclaim all pretensions to the high estimation in which our reverend brethren are pleased to hold our exertions, or to the thanks which they have so kindly conveyed for our attempts to perform this duty faithfully, we feel it but just to inform our readers at large of the circumstances, coupled as they are with the interests and prospects of this paper, to which the expression of this unmerited compliment was owing.

Anxious as we feel, and have always felt, for the success of this Journal, from the conviction that, with the blessing of God, it may most materially contribute to the furtherance of the cause of the Church of England in this Diocese,—in setting before the members of her communion clear views of those Scriptural principles by which, in her creed and ritual, she professes to be governed,—in removing objections against our forms and tenets,—and in furnishing such details of the state of the church both at home and abroad as are necessarily unknown to many, but the diffusion of which has a happy and inspiring effect upon the members and advocates of the same cause,—anxious, upon these grounds, as we have always felt for the prosperity of this paper, we regarded it as a duty, from the care and labour incident upon the charge of an extensive parish, to propose the transfer of its editorial management to other hands. We felt,—apart from all considerations of our own personal convenience—that the interests of the paper would be promoted by transferring its editorial charge to some reverend brother, who, with a fitness for the office which could easily be found in a degree much superior to what is at present engaged in its behalf, might be enabled to devote his time more exclusively to its duties. The necessity of such a resignation of the office by us was

strongly pressed upon several members of the Clerical Association, as well as duly submitted for the consideration of the Managing Committee with whom we have the honour to act. By all, however, we were so strongly urged to retain the office,—from the inconvenience and even impracticability of making for the present at least, any exchange of editors which, with all the advantages that such an exchange might effect, would not greatly impede and embarrass its business arrangements,—that, satisfied of the reasonableness of the arguments advanced, we have consented to the retention of the office during another year.

We have the gratification, at the same time, to announce that it is the determination of the "Committee of Management" to commence the second volume upon an enlarged and improved plan,—to embrace fully one-third more of reading matter, and no addition to be made to the present terms of subscription. While the main design and principle of the paper is to be strictly adhered to, namely, its religious character, it is proposed to devote a portion of it to matters of general information, a condensed summary of Civil Intelligence, and occasional articles upon Literature and Science,—such as the peculiar circumstances of a scattered population, in many cases far removed from access to other sources of information upon such subjects, seem to require.

The conductors of 'The Church,' while they promise these improvements upon terms which it must be conceded are extremely moderate, naturally bespeak for their undertaking that vigorous co-operation on the part of the friends of the Church, which, if thus exerted, would doubtless fully justify the additional expense about to be incurred.

Upon our Agents in general we feel it unnecessary to press attention to the interests of this Journal, as we have experienced many and refreshing proofs of their zeal in its behalf. We would merely remind them, that as the undertaking is still in its infancy, every zealous effort is required to be exerted, to shield it from those injurious influences—either of opposition or neglect—of which, in the present tender stage of its advancement, it is necessarily the more susceptible.

Upon all our Subscribers, who feel a kindred interest in its prosperity and advancement, we would beg to press the usefulness of an individual trial, on the part of each, to increase our circulation; as, frequently, they may meet with opportunities of obtaining new subscribers, which to the more regular agents of the paper may not be known. The communication of the names of such, if happily obtained, to the nearest agent or to ourselves, would be thankfully received. We shall merely add, that the present is a favourable moment for the trial, when a new volume is about to be commenced, with the promise, too, of improvements which will better justify an appeal to the patronage of their friends. We are confident that, in both Provinces, there are hundreds of devoted members of our communion, not at present on our list, to whom this periodical, if duly recommended, would not be unwelcome. Of the names of as many new patrons as possible we should be glad to be put in possession by the 10th June next, that we may be guided as to the extent of the edition to be printed of the first number of our proposed new series.

We took the liberty some weeks ago of calling the attention of our reverend brethren and other agents, to the unpaid subscriptions to 'The Church;' and our acknowledgments of letters will shew that this appeal has, in many instances, been very promptly and satisfactorily responded to. We must beg, however, to renew our earnest request, that this important matter may not be lost sight of by our friends, as the amount of unpaid subscriptions is still very seriously large. The early transmission of these, by enabling us comfortably to close the accounts of the year, would greatly lighten the anxiety attached to the laborious and responsible duty we have undertaken. While we feel a confidence that our Agents in general are most desirous to relieve us from such an addition to our other responsibilities, we trust that such of our subscribers as may be still in arrears, will, upon this intimation, be kind enough to put it in the power of our agents to make an early remittance of the balances due.

We have this week received from a friend in England intelligence of the progress and prospects of our ecclesiastical affairs, as late as the 12th March. He speaks most cheerfully of the interest excited in the United Kingdom in behalf of this branch of the Established Church, and adverts with great satisfaction to the zeal which has been manifested in our cause by the Archbishop of Canterbury and the Bishop of Exeter, as well as by other individuals holding important stations in Church and State. To our religious necessities the two great Church Societies are represented as turning their most earnest attention; and the Society for the Propagation of the Gospel, it is said, will make a strong appeal to the generosity of the nation for funds to enable them more extensively to supply the ministrations of the church to our destitute settlers.—The University of Oxford have manifested a laudable desire to co-operate with us in the formation of a Diocesan Library in this Province;—which would prove a most valuable adjunct to the theological department of the proposed University of King's College.—The intimation we lately gave of a grant of £1000 per annum, as a temporary arrangement, to the Lord Bishop of Montreal, is confirmed by our correspondent; and as the abolition of the usual salary to the see of Quebec seemed to be grounded upon a misconception of the sentiments upon that subject of Lord Stanley and other members of a former Cabinet, we have the satisfaction of believing that, not only will a fitting salary be secured in perpetuity to the Bishopric of Quebec, but that a grant will also soon be made for a support of a separate Bishop in Upper Canada. This division of the Episcopal labour is one which all unite in considering to be indispensably necessary.

Our correspondent furnishes us with the following official answer from Sir George Grey, Under Secretary of State for the Colonies, on the subject of the Rectories:—

"With respect to the Rectories endowed in Upper Canada, I am to acquaint you that, on receipt of the additional information on this subject transmitted by the Lieutenant Governor of Upper Canada, in consequence of Lord Glenelg's Despatch of the 6th July last, Lord Glenelg again referred the question of the legality

of the endowments to the Law Officers of the Crown, in order that their former opinion might be reconsidered with relation to the additional facts submitted to them, and the Law Officers of the Crown advertising to these additional facts have given it as their opinion that the endowment of these Rectories by Sir John Colborne were valid and lawful acts."

The *Dublin Warder* of the 3d March informs us of the death of H. B. CODE Esq. for many years Editor of that valuable Journal. He expired on the 27th February last in the 68th year of his age, and for forty years had occupied a prominent position as a political writer. The conduct of the *Warder* proves that he was "an honest and able advocate of Protestantism," and he has left many friends to testify that he was an "amiable and estimable member of society." In the brief biographical notice which appears of him in that journal, it is stated that "he died a Christian—and in the Christian's hope, resting on the consolations of our divine religion, trusting to the merits and the sacrifice of our Redeemer for acceptance in that awful hour which every child of man must meet—and resting in the hopes with which Christianity illumines even the darkness of the grave."

To the Editor of the Church.

Toronto, 19th April, 1838.

REV. SIR,—The following is an extract from the Minutes of the last meeting of the Standing Committee on Missions, held on the 18th inst., for which a place is requested in your next publication.

Your obedient servant,

H. J. GRASETT,

Secretary.

Resolved, I.—That the valuable Reports from the Clergy of the two Archdeaconries received up to this period by the Secretary of the Committee on Missions be acknowledged in the Church newspaper, which are as follows:—

Rev. R. Flood,	Caradoc,	Feb. 6.
Rev. T. Greene,	London,	Feb. 8.
Rev. J. Clarke,	St. Catharines,	Feb. 10.
Rev. S. S. Strong,	Bytown,	Feb. 21.
Rev. J. Grier,	Carrying Place,	Mar. 1.
Rev. R. Blakey,	Prescott,	Mar. 3.
Rev. J. Padfield,	Franktown,	Mar. 16.
Rev. E. J. Boswell,	Carleton Place,	Mar. 28.
Rev. H. Patton,	Kemptville,	Mar. 30.
Rev. Dr. Phillips,	Etobicoke,	Apr. 10.
Rev. J. G. B. Lindsay,	Williamsburg,	Apr. 10.

Resolved, 2.—That the Clergymen who have not yet reported be at the same time requested to do so at their very earliest convenience, as it is desirable the Committee should be put into immediate possession of all the materials in order to the commencement of the General Report.

DEATH OF THE BISHOP OF SODOR AND MAN.

It is our painful duty to announce the death of the Right Rev. William Ward, the Lord Bishop of Sodor and Man. His Lordship died at the Rectory House of Great Horkeley, in this county, at twelve o'clock on Friday night, the 26th ult. The Bishop, who was in his 76th year, had been failing for some time in bodily strength, and about ten days previous to his death had been confined to his room; his weakness increased rapidly, but wholly unattended with pain. On the Monday he partook, with his family, of the Holy Eucharist, and from that hour seemed to forget all his worldly cares; even his Diocese, which was the last object of solicitude spoken of by him on that occasion, he seemed to have left in humble confidence to the protecting mercies of Almighty God, declaring his firm belief that those measures now taken for the preservation of that, the Church of his affections, would be prospered in the hands of those to whom he had entrusted the charge of advocating her rights in Parliament. Though conscious to the last, he remained in a state of perfect tranquillity both of body and mind; and this state was only exchanged for one expressive of greater and more lively happiness, which in his last moments was stamped upon his countenance in a most remarkable manner, so remarkable indeed that no one could look upon the dead body of that good man and pious Bishop, and not feel that "the seal of the living God" was set upon his forehead. The history of the late Bishop of Sodor and Man, is that of a man blessed with quiet but unvarying prosperity from first to last. His first step in his profession was under the patronage of Bishop Porteus, who ordained him Priest and who to the end of his own life, was his warm and attached friend. The Bishop appointed Mr. Ward Reader and alternate Preacher at Curzon Chapel, and soon afterwards he was appointed Chaplain to the Duke of St. Alban's. About this time Lord Grantham died and left Bishop Porteus the guardian of his three sons, two of whom, the Earl de Grey and the Earl of Ripon, are now living. The Bishop immediately appointed his young friend to be their tutor. After a few years of faithful discharge of this trust, the aunt of his pupil, Lord Grantham, the Countess de Grey, offered him the Rectory of Myland, near Colchester, and after a diligent ministry of twenty years in that parish, the more lucrative benefice of Great Horkeley. In the meanwhile, through the interest of other friends, he had obtained from the Lord Chancellor the Rectory of Alphamstone, in this county, and from his own friend, Bishop Fisher, of Salisbury, a stall in that Cathedral. In the year 1827, the Earl of Ripon (then Viscount Goderich) being first Lord of the Treasury, wished to recommend his old tutor to His Majesty to fill the vacant See of Sodor and Man; but at first he declined to undertake the charge, not desiring to leave his retirement of Horkeley for a distant island; till one day calling upon a friend, he told him of the offer he had received, upon hearing which his friend exclaimed, "I would rather be Bishop of Sodor and Man than of any Diocese in the Church, for I should there learn my duties at the very tomb of the sainted Wilson." These few words determined Dr. Ward not to shrink from the task, to which he seemed so especially called. How he learnt to perform his duty, and how his labours have been blessed, that island, formerly so miserably

poor in its consecrated buildings, but now studded with beautiful and even stately Churches, can best tell. By an Act of last Session, the Diocese of Sodor and Man is to be now merged in that of Carlisle, should the Bishop of Carlisle accept the charge; but there is a bill at the present moment before the House of Lords, brought in by the Earl of Ripon, to repeal that Act of the British Parliament, which Bill, to use the lamented Bishop's own words, frequently repeated within the last month of his life, "it will be impossible for Parliament to reject."

For the Ecclesiastical Commissioners at least it will be impossible to forget the warning which (again to use his own words at the close of his memorial to them) the whole Church is now witness to him, he did not "cease to repeat with the greater earnestness as the approach of his death hastened the accomplishment of this measure." His death has hastened the accomplishment of this measure; and by an Order in Council the Commissioners may now wipe out from among the Churches of Christendom, the time-hallowed and independent Bishopric of Man; but will they, while these words of the last Bishop, with the seal of his death upon them, are present to their consciences?—"I believe most solemnly, that in a very few years after the removal of the Bishop, the name only of a Church will be left to her, and her empty walls will stand as sad memorials of an arrangement, needless and uncalled for in itself, burdensome to Carlisle, and destructive to her own best interests. But it shall never be said that the last of this long line of Bishops stood by with folded arms, without an effort, in the name of God, to arrest the stroke before it fell. While then my many years give serious warning that I must speak as a dying man, and when I tell you that, after all other earthly cares are forgotten, my fears for this the Church of my affections will add a pang to my dying hour, I have good hope that my words will not pass unheeded, but that the Church of Man may even yet be spared, as a memorial of happier days that are past, and as an earnest of brighter days to come."—*Essex Standard*.

THE CHURCH IN BARBADOES.

(From Sir Andrew Halliday's work on the West Indies.)

Of the excellent and pious Bishop of Barbadoes and the Islands, I know not well how to write,—for whether we regard him as a man, a minister of the Gospel, or as the guide and guardian of a Christian Church, he is in all respects above praise. With patience, and much forbearance, but at the same time with firmness, he has overcome many difficulties. He has nearly succeeded in removing from the Churches every minister of the old leaven, and has filled up their places with men of sound learning and sound doctrine, men of whom it may truly be said, that they are well calculated to adorn the doctrine of Christ our Saviour, and well qualified to minister in holy things.

Churches and chapels are now arising in every Colony, and from the attention which the Bishop has given to the characters and qualifications of the candidates for livings, such only have been selected as are distinguished for zeal in the good cause, and whose learning and sound piety are certain of securing to them that respect and consideration which their sacred character so necessarily demands. Already the pastors of the Barbadoes bishopric will bear a comparison with those of England itself, and more able or pious labourers are not to be found in any corner of the Christian world.

The hurricane of 1831 destroyed and levelled almost every Church and Chapel in Barbadoes; but such have been the indefatigable exertions of the Bishop and his excellent clergy, that not only all that previously existed have been rebuilt, but several new churches have been established. The want of church accommodation has been long felt, and loudly complained of, in Great Britain and Ireland; but it was nothing in comparison with what the colonies suffered, when Dr. Coleridge was appointed to the See; in fact, it had never entered into the imagination of those who first planted the churches in our colonies, and divided these colonies into parishes, that the black population were of any account in such an arrangement. They were looked upon as altogether without the pale of the Church; consequently, provision was only made for the few planters and their families that resided in the district, together with their white overseers and servants.

No black or coloured persons were allowed to enter the consecrated temples of the Living God. The good Bishop, however, soon made it known, that he should consider every class, and all colours, of professing Christians (equal as they were in the sight of God,) equally entitled to share in the blessings and benefits of Christ's Holy Gospel;—that the house of God was open to all, and that every one was invited, nay, commanded, to come and hear that gospel preached. The Clergy throughout the diocese were peremptorily commanded to make these sentiments fully known to all classes of their communities, and to take care that no authority whatever might contravene them without its being reported. A few, and I believe but a very few, felt alarmed at what they considered worse than high treason itself, or even a hurricane; but after a very short time, when they found that the canes still continued to grow, and that sugar and rum might still be made from them, their terrors seemed to subside, and even some of these alarmists are not ashamed now to occupy a pew with their black servants.

More crowded or more devout congregations I never witnessed in any country than in Barbadoes and in others of the colonies; and it is gratifying to observe the progress which many grown-up people have made in the knowledge of the great truths of religion. As to the rising generation, they will be as well, if not better, educated than the children of the lower classes in England. The ministers of all denominations of Christians are not less improved in their manners and conduct, than are the members of the Establishment; and indiscreet zeal, and inflammatory mysticism, have given place to a pure devotion, and the steady inculcation and plain explanation of the great and practical truths of Christianity. There is a rivalry, no doubt, kept up, but it is a rivalry of love; and that mutual harmony, that peace and good-will, which now exist, amongst all the Christian Ministers of the West Indies, clearly indicate that the Spirit of all grace is with them, and that their labours are blessed.

FACTS ABOUT IRELAND.

I. *Increased demand for Church room.*—By returns lately made by ecclesiastical commissioners for Ireland, it appears 1st, that there are sixty places in which public worship is celebrated in unconsecrated buildings for want of Churches; 2dly, that there are 120 churches known to the commissioners as standing in urgent need of enlargement.

II. Since the Union in 1801, no less than 700 new churches have been built in Ireland.

III. *Increase of Protestantism.*—In the year 1792, the number of Protestants in Ireland was (according to Wakefield) 522,023; of Roman Catholics, 3,211,097. In 1835, the numbers are returned, Roman Catholics 6,427,712; Protestants, 1,516,238, the latter being known to be considerably below the truth. Thus while the Romanists have doubled since 1792, the Protestants have become, at least, three times as numerous.

IV. The following nine priests have lately renounced the errors of the Romish Church:—1. Mr. Nolan. 2. Mr. Croly. 3. and 4. Michael and William Croty. 5. Mr. Delany. 6. Mr. Godkin of Armagh. 7. Mr. Burke of Westport. 8. Mr. Tankard. 9. Mr. Malvanny.—*Cambridge Chronicle*. 1837.

CHARITABLE INSTITUTIONS IN LONDON.

Within the London Bills of mortality there are 502 places of public worship; 4050 seminaries of education, including 237 parish charity schools; eight societies for the express purpose of promoting the learned, the useful, and polite arts; 122 asylums and alms-houses for the helpless and indigent; 30 hospitals and dispensaries for sick and lame, and for the lying-in of poor women; 704 friendly or benefit societies, and institutions for charitable and humane purposes; which several institutions are supported at the almost incredible sum of £750,000 per annum.

CHURCH PASTORAL-AID SOCIETY.

From an occasional paper just published by this society, we have much pleasure in publishing the following extract, which shows that it is rapidly progressing in the good work, and wants only the active co-operation of members of the establishment throughout the kingdom to make it still more signally successful:—"The number of grants at the date of this paper, in aid of a hundred incumbents, is 110, viz., 92 for curates, and 18 for lay-assistants. The aggregate population under charge of these clergymen is 869,977, giving an average of 8,699 souls each.—The incomes of these incumbents only average £157 each, and 46 of them are unprovided with a Glebe House or Parsonage.—Let the wealthier members of the church think on these things, and may love to Christ and His people teach them what to do."

The Rev. Richard Scott, who most munificently enlarged five new churches at Shrewsbury in order to afford greater public accommodation to the inhabitants, has again laid the town under an obligation to him by fitting up, at his own expense, an altar-piece at St. Giles' and St. George's, and has presented to the parishes of St. Chad and the Holy Trinity magnificent silver communion services. The stained glass window in the venerable Abbey Church has just been restored at Mr. Scott's expense, who is about to crown his liberality by replacing the windows of the other churches with magnificent designs in stained glass, which is now preparing by Mr. D. Evans. The above-named Rev. Gentleman has annually expended thousands on the town of Shrewsbury.—*Salopian Journal*.

THE LORD'S DAY IN A FAR OFF LAND.

The following day happened to be Sunday, and we went to join a family party at morning prayers, in the Hotel Britannique. We assembled in a plainly furnished room; there was neither picture, nor statue, nor marble ornament of other days to excite the feelings; and the only music to be heard was the simple song of praise and thanksgiving, breathed forth from true hearts. But we looked around on countenances beaming with devotion; on fellow worshippers of the God, whose chosen temple is in the hearts of his children; on members of the same visible Church, who, scattered abroad, in a foreign land, far from the altars at which their kindred were kneeling, had met on this day, the universal Sabbath, as brethren, to join hand, and lip, and heart, in praise and prayer, and to exchange words and looks of kindness and good will with each other. We listened to the touching and simple language of our beautiful liturgy, and gave utterance to the same prayers which our forefathers uttered before us, and which our children will breathe forth when we are at rest. I have heard—can it be true?—that some people complain of the tediousness of repeating the same form of prayers Sunday after Sunday, and wish even to abolish the use of our liturgy. Is it nothing for the wanderer in far off lands to know, when the holy day arises, that his kindred and friends, wherever they may be, some tossing on the rough ocean—others quietly assembling in the haunts of his childhood,—shall on that morning breathe forth the same praises and thanksgivings as himself? Will it nothing tend to keep the heart of the exile free from the vanity, the frivolity, perchance from the idolatry, with which he is surrounded, to picture to himself, when the Sabbath sun streams in at the casement, the far-off nook in green England, wherein the grey-headed old father and the gentle mother who bore him, and the innocent fair-haired sisters have met together to pray for the well-being of the absent one? O, yes; he will take up his Prayer-book, his mother's birth day gift; wherein her own dear hand has traced his name; and though he be absent in body, yet he will be present in spirit, and while he breathes forth the same words that ascend from the village Church at home, he will be grateful that he too is a child of the Church of England.—*Evenings Abroad*.

LETTERS received to Friday 27th April:—

Rev. H. J. Grasett, rem: including rem. in full for vol. I from Rev. W. Johnson;—J. Kent Esq. with enclosures;—Rev. R. Blakey, (per A. Jones Esq.) rem. in full for vol. I;—Rev. E. Denroche, rem. in full for vol. I; Rev. R. D. Cartwright; Rev. E. J. Boswell, (the missing package was duly sent from this office);—Rev. G. Hallen, rem. in full for two copies of vol. II.

Youth's Department.

SCRIPTURE QUESTIONS.

XXV. BEELZEBUB.—CONTINUED.

218. Ahaziah king of Israel sent on one occasion to consult Baalzebub. What proof did Elijah give to him of God's displeasure on this account?—(2 Kings.)

219. What rank was Beelzebub supposed to hold among wicked spirits during the days of our Lord?—(Matthew.)

220. Where does the Saviour inculcate upon his disciples the duty of patience under persecution, from the circumstance of himself being supposed to be in league with this infernal spirit?—(Matthew.)

XXVI. BEERSHEBA.

221. Dan and Beersheba were the northern and southern extremities of the Holy Land or Palestine. Can you find, among many others which might be selected, three passages in the 2nd book of Samuel in which they stand thus connected?—(2 Sam.)

222. Which of the patriarchs dwelt in the city of this name?—(Genesis.)

223. From what incident did Beersheba derive its name?—(Genesis.)

224. Do you recollect who it was that, wandering through the wilderness of Beersheba, was on the point of perishing for thirst, when a well of water, which she had overlooked, was shewn to her by the Lord?—(Genesis.)

CHURCH CALENDAR.

April 29.—Second Sunday after Easter.
May 1.—St. Philip and St. James.
6.—Third Sunday after Easter.

SCENES IN OTHER LANDS.

No. XXI.

RETURN TO ENGLAND; DALKEITH; FLODDEN-FIELD; NEWCASTLE-UPON-TYNE.

My stay in Scotland having been protracted to the utmost limit which circumstances allowed, I left Edinburgh in the coach for Newcastle on the morning of the 6th June. The shower of the preceding day,—which came then like an angel visitor to the earth, parched and dusty from the unbroken sunshine of three previous weeks,—had imparted not merely a coolness, but a positive coldness to the air; so that for the first few hours of our drive I sat actually shivering upon the elevated coach top. But who would not bear with the inconveniences of a chilly air at least, in the month of June, for the sake of enjoying the varied prospects which can only be seen, by the passing traveller, with any satisfaction, from the top of the coach? Escorted within, you catch but partial glimpses of the surrounding scenery; while the warmer atmosphere, the soft cushioned seats, and the gentle rocking of the carriage over the smoothest roads in the world, almost as infallibly court drowsiness and slumber as did, in the days of Virgil, the buzzing of the bees from the willow hedge:—

Hyblæis apibus florem depasta salicti,
Scepæ levi somnum suadebit inire susurræ.

Winding beneath the bold rocks which overhang this beautiful city,—frowning the more gloomily through the grey mists of the morning,—we soon entered Dalkeith, a small town, about six miles from Edinburgh, which stands upon the estate of the Duke of Buccleuch. Not far from the town stands Dalkeith House, one of the seats of this wealthy nobleman; an edifice about two centuries old, but without any thing in its external appearance at least remarkably prepossessing. The present wearer of the hereditary honours, and inheritor of the vast estates of the house of Buccleuch, had but lately come of age; and although he had £200,000 per annum at his disposal, he was represented as a youth of amiable and unassuming manners. He is said to have been brought up a good deal under the personal superintendence of the Duke of Wellington; certain guarantee of those high, honourable, and conservative principles which ought to characterize the peerage of such a country, and which this kind-hearted young nobleman seems, on all occasions, to have manifested. It was but a few days, I believe, after my visit to Edinburgh, that a somewhat amusing interview took place between the young duke and the excellent Dr. Chalmers:—

A vacancy having occurred in the parish church of Dalkeith, one of the Duke of Buccleuch's most valuable livings, his Grace resolved to exercise his right of patronage in such a way as would gratify the parishioners. To accomplish this highly laudable purpose, his Grace, determined to be guided by the recommendation of the most celebrated divine in the Church of Scotland, waited upon Dr. Chalmers, at his house in Edinburgh. About six in the afternoon the reverend doctor, being at dinner, was informed that a young gentleman waited for him in the adjoining room, and, upon entering his study, was informed by the noble stranger that he had taken the liberty to call upon him in regard to the Church. The room being dark, Dr. Chalmers, imagining that the stranger was a young minister in quest of a living, replied in a hasty and good natured tone, "I assure you my dear Sir, I am quite overwhelmed with similar applications, and it is really out of my power to give you any assistance." His Grace bowed politely, and observed, that his object was not to ask the Doctor's patronage, but to request his assistance in bestowing a church upon a deserving individual. The Doctor observed, "That is quite a different thing;" and requested his guest to take a seat. He soon learned the rank of his distinguished visitor, begged a thousand pardons, and recommended a minister who was likely to endear himself to his parishioners by his indefatigable exertions and evangelical sentiments.

It was my expectation, in entering the coach in Edinburgh, that we should adopt a route by which a view would be obtained of 'fair Melrose'; but, through some mistake, I took place in a coach which went by a different way, and passed through Lauderdale, Kelso, Coldstream, &c. At Kelso, the scenery is very fine; and he who stands upon the bridge which crosses the Tweed in that town, will enjoy as rich a view as 'poet's eye' can desire. There is in Kelso an old church, co-eval in antiquity with

Melrose Abbey, but not possessing those classical associations with which at least the genius of Walter Scott has invested the former ruin.

About noon-day, we came to the vicinity of Flodden-Field, which the genius of the same gifted bard, in his beautiful poem of 'Marmion,' as much as historical legend itself, has consecrated to memory; and we passed close to the remains of Ford Castle in which King James IV. had slept the night previous to the battle. This memorable plain is skirted on almost every side by the Cheviot hills, and the interjacent country is uncommonly fertile and beautiful. On these heights the Scottish forces had been encamped; but the military tactics of the gallant Earl of Surrey drew them from their strong position into the open field of Flodden. James' repose in Ford Castle on the eve of the battle, was his last night of repose in this world; for on the following day, he and the flower of his nobility—while by their side lay many, too, of England's chivalry—were amongst the slaughtered on that sanguinary field.

In proceeding onwards through the county of Northumberland, we caught occasional glimpses of the sea, at this time vexed and tossed by a strong east wind; and even at the distance of several miles we could discern the spray tossed high in air, as the long billows of the German ocean swept against the rocks of that rugged and iron-bound coast.—The county town of Northumberland is Morpeth; and one indication of this distinction is conveyed to the traveller in the massive pile of buildings appointed for the use of the courts of law, as also for a prison.—Morpeth is a town of considerable size, and possesses some handsome streets with fashionable houses and evidently much respectable society; but we made a very short stop there, and proceeded on towards Newcastle. Our approach to this town was indicated by constantly recurring collieries,—pointing out the staple article of trade for which the place has become proverbial. Far and near, shafts and pipes, the gently curling smoke, or that which is puffed violently forth by the steam engine, betoken the universal occupation. It is, in short, the main source of the supply of coal not merely to Great Britain and Ireland, but to most of their possessions beyond the sea.

We entered Newcastle about sunset, and almost at the outskirts of the town, I was struck with the following inscription upon what is termed the New Jerusalem Church: "To the honour of the only true God Jesus Christ." Whatever may have been the peculiarities of the sect that worshipped within those walls, I came to the conclusion that they were at least not tainted with the Socinian blasphemy; yet I could not learn what constituted their particular doctrine or discipline. It is true that in large towns in England, and especially in those where extensive manufactures are carried on, and where there is of course a motley gathering of people, there is necessarily a good deal of variety of religious opinion and worship, although even in them the Established Church maintains her due preponderance in the wealth, intelligence, and influence of the members of her communion. But in the small towns, and in the rural districts especially, we are presented with a more cheering picture of that religious concord so refreshing to every Christian spirit, in the almost universal prevalence of the principles of the National Church. The inhabitants of the village or the hamlet—unsophisticated even by the arts of the wandering delegates of sectarian institutions—cling to the faith of their 'rude forefathers,' purified, as it is, from the stains of popish corruption; and in the steady maintenance of that faith, there are thousands of witnesses ready at hand to prove, that they are invariably more steady in their department, more exemplary in every domestic and social relation, more respectful to those in authority, more honest, more content, and more happy than such as imbibe the republican sentiments of those designing religionists, who, with the secret rapacity of the 'wolf,' traverse the land in the clothing of the 'sheep,'—not to promote the spread of unadulterated Christianity, but to wean away the population from that allegiance to Church and State for the security of which the blood of so many Protestant martyrs has been shed. I can excuse enthusiasm, even if it be somewhat wild and eccentric in its workings:—we have for the abettors of such extravagance the kindly sensation of pity, coupled with the hope that time will allay that consuming heat;—but for the cold and selfish hypocrisy of those political Pharisees, we feel a stronger sensation even than contempt. In a cursory contemplation, present and prospective, of the influence of their unhallowed knavery, we cannot suppress the feeling of deep and shuddering abhorrence.

In the vicinity of Newcastle is to be seen a fragment of the memorable wall of Severus, thrown across the island from hence to the Solway Frith at Carlisle, in order to repel the incursions of the Scots and Picts; and a commanding object in the environs of this town is a very ancient castle, which resisted, it is said, the foes of England as early as the days of William the Conqueror. But the most stirring spectacle is the Tyne itself, which winds its way through the town, and which, up to its very bridge, is crowded with steam vessels and craft of every size, as far as the eye can carry you below. Newcastle is also celebrated as the birth-place of the poet Akenside; and if not a native, De Foe, the author of Robinson Crusoe, was at least a resident of this town. Neither ought it to be forgotten that one of the most noble of our Protestant army of martyrs, Ridley, was educated in the Grammar School of Newcastle; the same in which another champion of the Church, the late venerable Earl of Eldon, received the rudiments of that learning for which he was afterwards so signally distinguished.

(To be continued.)

BOOKS.

Would you know whether the tendency of a Book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may after all be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government, without which both the laws of God and man tell us there can be no virtue—and consequently no happiness? Has

it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country, and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you are conscious of all or any of these effects—or if having escaped from all, you have felt that such were the effects it was intended to produce, throw the book in the fire, whatever name it may bear in the title page! Throw it in the fire, young man, though it should have been the gift of a friend!—Young lady, away with the whole set, though it should be the prominent furniture of a rosewood book case!—*The Doctor.*

SAYING OF BISHOP HALL.

Dr. Hall, sometime Bishop of Norwich, was as humble and courteous as he was learned and devout; and had all the qualifications of a good bishop in great perfection. The following sentiments, which he was in the habit of practically illustrating, deserve to be written in letters of gold. He was accustomed to say, that "he would suffer a thousand wrongs rather than be guilty of doing one; he would rather suffer a hundred than return one: and endure many rather than complain of one, or endeavour to right himself by contending; for he had always observed that to contend with one's superiors is foolish, with one's equals is dubious, and with one's inferiors is mean-spirited and sordid. Suits at law may be sometimes necessary, but he had need be more than a man who can manage them with justice and innocence."

OMNIA VANITAS.

"Your mentioning *omnia vanitas*, reminded me of a smart saying of Queen Elizabeth, to a nobleman who had built a magnificent house, and by other extravagancies had ruined himself. Over one of the doors he had finely carved these words, '*Omnia Vanitas*.' He had abbreviated the word *omnia*, as the scroll over the door would not admit the word at length. 'My Lord,' said the queen, 'I am sorry to see your *omnia* so curtailed, and your *vanitas* at full length.'—*Stonehouse's Letters.*

Prayer, like Jonathan's bow, returns not empty. Some prayers indeed have a longer voyage than others; but they return with a richer lading at last.—*Gurnal.*

PRIVATE TUITION.

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

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AGENTS.

The Clergy of the Church of England in both Provinces.

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