

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBourg, UPPER CANADA, SATURDAY, DECEMBER 15, 1838.

[NUMBER XXVI.]

Original Poetry.

For the Church. DIRGE

ON THE BURIAL OF THE SOLDIERS KILLED AT PRESHOTT.

1.
On with the burial train!
With the mourners' long array!
We bear the dead to a laurel'd bed,
To the soldier's grave to-day!
Let the martial horns breathe low,
With a dark and wailing flow—
Let the muffled drum boom deeper
In its requiem for each sleeper—
Let the comrades' tear be shed
And the Church's blessing said,—
For the soldier's sword is broken,
And the last farewell is spoken,
To the Brave!

2.
On with the burial, on!
With music sad and deep—
In the earth's green breast is a glorious rest,
Where the soldier's dust may sleep!
Tread soft and light around
The broad grave's hallow'd bound—
Let no murmur fill the air
Save the upward voice of prayer,
For the "Words of Life" are telling
Of the Christian hero's dwelling,
When the soldier's course is run,
When the last bright victory's won
By the Brave!

3.
Lay their pure dust in earth!
In glory's arms they lie,
They have died in fame like each mighty name
Of their country's chivalry!
Long may our foemen tell
How the sons of Britain fell—
For the fight wax'd sterner, longer,
And the avenger's arm grew stronger,
When the fatal death-shots parted,
That laid low the valiant-hearted—
And the felon's dastard cry
Was the requiem wild and high
Of the Brave!

4.
Now be our farewell said—
The Burial rite is done,
We have laid the brave in their noble grave,
The soldier's course is run!
Be their tomb a sacred spot,
Be their fateys forgot—
Where our warriors' dust lies sleeping,
There be Freedom's vigil keeping—
There may valor's pulse beat high,
There the soldier learn to die,
And the land for which they fell
Guard the sacred memory well
Of the Brave!

ZADIG.

Toronto, December, 1838.

For the Church.

WHERE IS THE SUMMER?

Mrs. Hemans.

It has wafted away its fairest things,
Beyond the far blue sea,
It has skimmed the wave with its sunny wings,
For the clime where its home shall be,
And its voice has breathed forth its saddest tone,
For the land it has left with its dead alone.

It has wooed the breeze with its whispers low,
From the wood's deep trembling shade,
It has robbed the grove where the streamlets flow,
Of the song their murmurs made,
And has stolen away from field and flower,
The fragrance it shed in its brightest hour.

It has lured the birds of the joyous note,
From their rest on leaf and spray,
It has swept the meads where the bee-birds float
And the sunlight insects play,
And has borne with its joyous train along,
The forest's last breathings of feathered song.

It has gathered the clouds that softly hung
Like flakes in the air on high,
It has treasured the light that sunbeams flung
On those flakes as they shot them by,
And has fled away with their golden hue,
Where the sun's more bright, and the sky more blue.
J. C.

SYRIAN CHURCH ON THE COAST OF MALABAR.*

FROM A CHARGE DELIVERED AT BOMBAY, BY THE LORD BISHOP OF CALCUTTA.

Every thing relating to these ancient Christians—one of the few remaining branches of the Primitive Church which were never subject to the Roman See—so immediately bears on our duties in this country, and will, I am sure, be so interesting to all whom I now address, and is indeed so fresh on my mind, that I make no apology for adverting to it at some length, on this, to me unexpected, occasion of addressing you.

As I entered these early seats of our common Christianity, I said to myself, These are like the Church of Philadelphia commended by our Lord in the Apocalypse—they have but little strength: but they have kept Christ's word, and not denied His Name. May an open door be now set before them, by the friendly communications of our Protestant Church and the protection of the British Power, which no man shall shut! Rev. iii. 7, 8.

It is the glory of our Church to have sprung to the assistance of these oppressed Christians of St. Thomas, at the earliest moment that the victories of the Marquis of Wallisley had opened that part of India. Before the erection of

the See of Calcutta, a most devout Chaplain* of our Establishment, and personal friend of my own, now no more, hurried down to inquire after their welfare, and salute them in the Name of the Lord. He it was, who first awakened, by his striking narrative, the attention of the British Public to their situation; of which little had been known from the time of Dr. Michael Geddes and La Croze at the close of the seventeenth and early in the eighteenth century. After the lapse of ten years, in 1816, the first Protestant Bishop of India, the learned and pious Dr. T. F. Middleton, made them a friendly visit for the same end; which he repeated in 1821—the valuable memorials of which are preserved in the able work of Mr. Professor Le Bas. Bishop Heber, in like manner, was in the act of proceeding to them in 1826, when his sudden and melancholy death occurred. In the mean time, in 1818, the Church Missionary Society began to send them out holy Missionaries; five of whom are now labouring in that field of service. The Hon. Residents of Travancore, likewise, have been conducting themselves in a manner worthy of the British Nation, by throwing around them the Aegis of our power, and by building, with a donation chiefly supplied by the Ranees of Travancore, a College for the education of their youth.

Upon the contrast between the friendly succour thus rendered them by our Protestant Church, for thirty years, and the conduct pursued by another Christian Communion from the middle of the sixteenth century, I will not dwell. It must be a matter of thankfulness, to all who have looked into the case, to reflect on the disparity. Suffice it to say, that we have usurped no authority over a Sister Christian Body—aimed at no private ends—required no union with our own particular Church—enjoined no decrees of Western Councils—destroyed no books of learning and piety—made no forcible changes in Ancient Liturgies—introduced no images of the Virgin or other modes of superstition; nor did we summon a Second Synod of Diamper, in order to subject, by terror and chicane, an ancient, independent, and comparatively pure Christian Church to the assumed supremacy of the Bishop of Rome.

On the contrary, we treated them from the first, and are now treating them, as a primitive and independent branch of Christ's Holy Catholic Church. We began by testifying our Christian sympathy: we inquired, whether, and how far, and in what respects they desired our aid. We acted in every thing with the concurrence and authority of their own Bishops and Clergy. Let any one read the affecting interviews of Dr. Buchanan with the aged Syrian Metran; or those of Bishop Middleton, ten years afterward, with his successor; and he will be convinced of what I say. On discovering the particulars in which they first implored our help, to those particulars we have been directing our attention, and to none others. These were, 1. The multiplication of copies of the Syriac Scriptures: 2. The translation of those Scriptures into the vernacular Malayalam; 3. The establishment of Schools; 4. The furnishing means for the education of their Clergy; 5. The preaching, as occasion might offer, in their churches. By the munificence of the British and Foreign Bible Society, the first of these wants, that of copies of the Scriptures in Syriac, was supplied—Dr. Buchanan died with the sheets of the Syriac Testament in his hand. The second has been met by the persevering labours of the Church Missionary Society. Schools have, in the third place, been established by the funds of the same Institution. The fourth particular has been supplied by a College, built by the Hon. Resident, Col. Munro; where about forty Deacons are under education for the sacred office of the Priesthood. While the Church Missionaries, in the fifth place, have been constantly preaching, with the Metran's permission, in the churches, as they have acquired the language.

Of the happy effects of this gentle intercourse it is difficult to judge. They have been naturally slow. Many years elapsed before the Holy Scriptures were ready. General education is long in spreading; and is yet in its commencement only. Influence with the Metrans and Clergy varies with the personal piety of individuals. A schism between the Ecclesiastical Authorities, at the time of Bishop Heber, interrupted the progress of things, and occasioned the interference of the Hon. Resident. Other difficulties have arisen since—and fresh ones may and will arise. Still the advance made has not disappointed those who consider all the circumstances of the case: and so long as the five particulars which I have mentioned are in gradual, but unceasing operation, I fully trust that the Syrian Churches will ultimately recover, by the mercy of God, their pristine splendour.

The little which I ventured to do myself, during the ten days that I passed among them, was, I hope, in entire accordance with the evangelical proceedings of the Bishops and Presbyters who preceded me. I had been invited by the Metran to aid him, more than two years before. On my arrival I acted as a brother with a brother. I openly disclaimed all authority. I professed that I had no power, except with my own people. I interfered not in the least. I conferred only with him, both in private and in the presence of his Clergy. I mentioned such thoughts as occurred to me. I satisfied his curiosity concerning our own church. I preached, with his permission, three times in the Syrian Churches, through an interpreter; once being before himself, about forty of his Presbyters, and more than a thousand of the Laity. I allowed my Sermon to be translated into Malayalam, and circulated throughout the Syrian Diocese. The text was Rev. iii. 7, 8: and many of the thoughts are incorporated into the second and third divisions of this Charge. I wrote to the Hon. Resident of Travancore and the Bishop of Madras, to urge them to render further aid. I endeavoured to keep in view, in all my advice, the important distinction between the temporal power, vested in the sovereign authority of the country for the protection of

temporal rights—and the spiritual power, vested, according to the usages of the Syrian Churches, partly in the Metropolitan, partly in the Synods of the Clergy and Laity, and partly in the Patriarch of Antioch. Complaints of alienation of church property, of oppression, of malversation of funds, &c., I referred to the Hon. Resident.

Matters of spiritual improvement in divine doctrine and worship, I commended to the consideration of the Metran and Clergy. For I found many things, undoubtedly, among them, which a better education of the Clergy, and advances in Scriptural Knowledge and real primitive antiquity, will remove. On the subject of the Sacraments, and in their Liturgical Offices, many expressions and usages occur which Protestants account, and justly account, erroneous and superstitious. When I was present at the celebration of their Public Worship, I was much distressed; and was ready to conclude that they differed little, in fact, from the Church of Rome. But so far as I can judge, the case is not so. They are far, very far from symbolizing with the Church of Rome. They still reject, after three centuries of chicane and persecution, the supremacy of the Pope. They still acknowledge the supreme authority of the Holy Scriptures. They hold no traditions as of co-ordinate rank with the Scriptures and necessary to their just interpretation. They allow them to be translated without notes, and read freely by the people. They object not to prayers in a known tongue. They do not receive the Decrees of the Council of Trent. They do not hold, as a Church, Transubstantiation, or the Doctrine of the Real Presence, or Purgatory, in the sense of the Church of Rome, whatever individuals may do. They do not deny the cup to the Laity. They force not the celibacy of the Clergy. They allow not the use of images in Churches. They admit all orthodox Churches to be branches of Christ's Holy Catholic Church, and within the pale of salvation. The numerous errors and superstitions which have crept into their Liturgies and Services are not drawn up into Articles of Faith, and fixed immovably by General Councils. They still hold, as a church, the canons of the first Council of Nice only, which, at their ordination, their Presbyters engage to observe. I trust we may, therefore, say of them, that however large may be the admixture of superstitions, they have, as a Church, kept Christ's word, and not denied His Name.

It is only wonderful, indeed, considering their long total exclusion from more enlightened Christian communities, the subjugation of the larger part of their brethren under Abp. Menézes to the Roman Yoke, from which they themselves escaped only by miracle, as it were, after a struggle of sixty years; the destruction of their libraries, and consequent want of an educated Clergy; and the short time they have been in communication with the British Power—it is only wonderful that they have retained so much of Scriptural Truth, and present so striking and favourable a contrast, as they confessedly do, not only to the Heathen, but to the Roman Catholic Syrians around them.

I confess I was greatly affected with all which I saw. I could not avoid comparing their doctrine, discipline, and usages with the first histories of the Christian church. The subject seemed to me full of instruction, consolation, warning in various ways; and it is for these ends that I have thought myself at liberty to give you this account of my visit; though it has compelled me to speak so much of my individual proceedings—for which I crave your forgiveness.

1. Here, Reverend Brethren, is an ancient Church from the days of the Apostles, preserved for sixteen or seventeen centuries amidst surrounding idolatry; knowing nothing of the pretended supremacy of Rome, nor of her peculiar dogmas; but standing a witness, in addition to the primitive churches in Haute Dauphine and the Valleys of Piedmont, to the pure Gospel of Christ; and thus demonstrating the comparative novelty of the superstitious doctrines and usages, and indeed of all the assumptions of the Church and Court of Rome—a testimony, in a day like the present, of no little value.

2. Nor is it a point of small moment, that these ancient churches confirm us in our belief of the apostolical origin of our Episcopal platform of Church Government; and display the wisdom of our reformers, in retaining, as no other Protestant communion has retained, that beautiful system of order and edification as it existed in the Apostolical Age. We may be assured that the policy of our National Church, after an example of such extraordinary success, is not ill adapted to the feeble, prostrate mind of India.

3. The value of Liturgies, in securing some knowledge of the great doctrines of the Fall, the Holy Trinity, Redemption, the Atonement of Christ, His Deity as very God of very God, the person and operations of the Holy Spirit, love to God and man, the obligation of the Ten Commandments, &c., in the darkest times, is again apparent.

4. Nor, on the other hand, is the danger less obvious of a church losing sight of the Holy Scriptures—of its allowing that Blessed Book, the only rule of faith, to become rare; to remain in a language gradually unfamiliar to the people, and no longer capable of being appealed to as the standard of all doctrine and worship. We see, in these ancient churches, that when their copies of Scripture and other books were once burnt, and an unlearned clergy followed, ignorance of the mighty truths of the Gospel came on; changes were made in Liturgies and customs, and much superstition and error crept in.

5. We further learn, however, from the few Syriac Manuscripts of the Holy Scriptures which have been collated, the capital fact, of the integrity of our Western Copies; agreeing, as they do, in all main particulars, with those in-

* There are many opinions and practices afloat, tending to superstition, both concerning the Eucharist, and Prayers for the Departed. Possibly further inquiries, and a better acquaintance with their language and their numerous Liturgies, may cast more light on the subject. It was in November, 1835, that I made my visit.

† On the conquest of Cochin by the Dutch, in 1663.

dependent and most ancient Eastern ones of the Syrian Version, made by apostolical men, and retaining the very dialect which our Blessed Lord spake when on earth.

6. To which points, when I add the assurance which these churches afford us of the possibility of forming permanent Christian communities, retaining their faith from age to age, from among the natives of India—of training and fixing them in a discipline resembling our own, and guiding them by a native Ministry, maintained in primitive simplicity, and yet surrounded with the respect and reverence of the people—I trust you will allow that the points of instruction to be gathered from their past and present circumstances are not unimportant.

7. Nor is it uninteresting to trace those vestiges of antiquity in many of their customs; some of which we might profitably perhaps follow, though others are less adapted to our modern habits: their respect for antiquity and the usages of their fathers—their Synods, consisting of Bishops, Clergy, and Laity—the consent of the parishioners obtained to the appointment of Pastors—Bishops sometimes chosen by the Clergy and Laity, when not sent out to them from Syria—candidates continued for a series of years in the preparatory office of Deacon, before they are admitted and ordained Presbyters—excommunication, admonition, &c., administered by a court held in the porch of each church, and consisting of the Priest and four Lay-elders—another species of punishment not less solemn, administered by the Priest omitting to bless the offender when the rest of the congregation pass to receive that blessing—the erection of churches in every parish, with contiguous rooms for the constant residence of the Clergy; separate houses being seldom built for them, but the Priest living in the Church itself.

But I hasten to remark, generally, on all which I have been now stating, *what charity and tender sympathy* we should cultivate toward these primitive Christians of St. Thomas, and similar relics of the Apostolic Churches! How readily should we acknowledge what is good in them; without requiring of them conformity to our Protestant models of Liturgical Worship or our Western notions!

TESTIMONIES OF DISSENTERS & WESLEYANS

IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.

No. VI.

CONCLUSION.

Are Dissenters justified in their hostility to the Established Church of England? Are their efforts for the subversion, and the terms in which they speak of the Church of England, such as becometh Christians, who are bound, by their religious profession, to seek the glory of God, and the best interests of their country? The following passages from two of the most eminent non-conforming ministers, whose names and writings are still deservedly held in great veneration by Dissenters, will show with what different feelings the Church of England was regarded by Dissenters of that day.

JOHN HOWE, Non-Conformist.—"Judging such a Church true as to essentials, he may think (occasion inviting) he hath greater reason, though it be defective in accidents, to communicate with it sometimes, than to shun its communion always; since those Christians that agree in all the essentials of Christianity, agree in far greater things than it is possible for them to disagree in. He must have mean and mis-shapen thoughts of the Christian religion, that thinks not the great doctrines of faith, ordinances of worship, and rules of daily practice, (common to us all,) unspeakably more valuable than this or that external mode, or form of religion, that is but accidentally, and mutably adherent thereto."

The same.—"Thirty-nine Articles are given us for the summary of our religion, and of what is thought to appertain to it. Thirty-six contain the substance of it, wherein we agree: three the additional appendices. With such a man (a bigoted Dissenter) the three weigh more than all the thirty-six. How remote are these men from the temper or spirit they were directed to be of, that had far greater differences among them than ours, to count themselves all one in Christ Jesus!"

The same.—"How notorious is it, that generally they (the Puritans) that continued in their native land, as far the greater number did, looked not upon the Church of England as no church? That they wished her more reformed, but in great part kept in her communion (their principal leaders and the people) taking other opportunities of spiritual improvement, as they could; for which they often ran great hazards. In 62 (1662) the same spirit and sentiment fresh appeared; when most of the considerable ejected ministers met and agreed to hold occasional communion with the (now) re-established Church."

JOHN OWEN, D.D., Non-Conformist.—"No pretences whatsoever, nor seeming colour, should countenance men dissenting from what is established, to revile, traduce, deride, or otherwise expose to vulgar contempt, by words or actions, the way owned by authority, (if not evidently fallen off from Jehovah to Baal,) or fasten bitter uncharitable appellations on those who act according to that way: that is, the public ministers and ministry, acknowledged, owned, and maintained by the supreme magistrate where they both are. I cannot but complain of want of ingenuity and candid charity in those men who, having a comfortable maintenance arising another way, do yet, 'ad faciendum populum,' continually in pulpits, and other public places, inveigh against that way of maintenance which is allowed by the magistrate, and set apart for them that labour in the Word and doctrine. Such men as these do show of what spirit they are, and what they would do if they were lions: seeing they bark so much, being but snarling dogs. And therefore truly, if some severe course were used for the restraint of

* Howe's Works, vol. iv. pp. 465, 474.

* From the Spirit of Missions.

* Dr. Claudius Buchanan, in 1806 and 1808.

† Under Abp. Menézes.

those, who in our days strive to get themselves a name, and to build up their reputation, by slighting, undervaluing, and by all uncharitable malicious ways, rendering odious those from whom they dissent, I should not much intercede for them; THESE ARE EVIL WORKS, FRUITS OF THE FLESH, EVILS TO ALL.*

DR. DODDRIDGE, Dissenting Minister.—“Of the Established Religion of his country, he (Dr. D.) always spoke with great respect; and he never made any petulant objections to its worship or discipline, or uttered against it any severe or unkind reflections.”†

ROBERT HALL, Dissenting Minister.—“The large portion of property it (the Church of England) holds gives it a great national weight and importance. The regular gradations of authority and rank cement its several parts closely together, and prepare it on all occasions to act with the utmost promptitude and unanimity. Its ministers, vested with legal authority and character, are the natural objects of a veneration, of which nothing but personal misbehaviour can deprive them.”—“If we contemplate, in connexion with the subject we are upon, the manners and institutions of the British nation, we shall perceive that the Established Church in these kingdoms possesses such pledges of its safety, as are not to be found in any Protestant community besides. A finished English education is, in all its stages, clerical: the public seminaries of instruction, together with the two Universities, being almost entirely under the conduct of ecclesiastics; by which means a reverence for the Church is imbued with the first elements of knowledge. Its splendid literary establishments, its magnificent libraries, the accumulation of ages; and, above all, the great and illustrious names it has produced in every department of genius and learning, the glory of the world, who have conferred dignity not so much on their profession as on their species; gives it, in a literary view, a decided superiority, and in popular opinion an exclusive esteem.”‡

A Wesleyan Minister (anonymous).—“I, for my part, am too well versed in days of yore, ever to expect a Church more tolerant than the Establishment: and, while I can worship God in my way, ‘under my own vine, and under my own fig-tree, none daring to make me afraid,’ I think it not too much in return to abide by the majority; particularly as I know, both in parliament and in the world, this is the only practicable way to secure peace. I could mention some denominations under whom I should be afraid to venture my protection, if they were the dominant party. A lion there must be; and I think that country happy where the lamb can lay beside him. It is absurd to suppose that there should not be a ruling power,—one which embraces the opinion of the majority, whatever those be. But I fear from the tone of some Dissenters, that they have left the old school of their forefathers, and have become too political. I fear, if some of them were to get on the top of the tree, many of us would have to repent of it. I know also many Baptists, who disclaim connexion with those who urge exorbitant demands: and I repeat, for the sake of my brethren, that we are decidedly averse to that attack which some of the Dissenters are meditating against the Establishment.”||

D. WARR, Dissenting Minister.—“With any thing less than her utter destruction, I am persuaded that neither popery nor infidelity will be satisfied.”—“The people of God have but one common interest: many a holy devoted minister in the Establishment is labouring to promote the glory of God and the good of souls; and it is but solemn mockery to bless God for their success, and to pray for its increase, while our hands are stretched out to unroof the building that covers them.”¶

JOHN EAGLETON, Dissenting Minister.—“Whence but from the restless spirit of insubordination to the dominion of revealed truth, is the wide-spreading rage for the dissolution of the union which subsists between Church and State? Why contend so vehemently for the emancipation of British politics from the control of the principles of religion? Politics cannot be separated from religion without trampling under foot the oracles of God.”**

PRY SMITH, D.D.—“I will only beseech you, my dear hearers, and especially the ministers of the Gospel of peace, to pray that ‘the Lord of peace may give us peace always, and by all means;’ and on no account to lose your interest in his gracious declaration, ‘Blessed are the peacemakers, for they shall be called the children of God.’ We cannot help being involved in the agitations of our time,—a time probably big with events of solemn importance for all the interests of our country, and especially its religious interests. But, my honoured brethren, let us take heed to our own spirits, and strive, and pray,—that ‘we do no evil;’ that we discountenance to the utmost, hard speeches, rash assertions, exaggerated statements, sarcastic or in any way irritating expressions, and every thing, in word or deed, that is inconsistent with the meekness and gentleness of Christ.”***

The same.—“We are not building a new edifice upon unoccupied ground. Admitting the abstract argument to be in our favour, its practical application would require the greatest caution, and holy wisdom such as I dare not look for in man. The religious Establishment of our country has been for ages wrought into the connexions and habits of the nation. To break its manifold connexions with our civil institutions, in any way than by the gentle operation of conviction in the minds of its own members, would be venturing upon a dark and perhaps perilous course. My ardent wish and prayer is, that the Establishment may be improved, delivered from evils and defects of every kind, and meliorated, honoured, and blessed, to the highest perfection of conformity to the requirements of the Holy Scriptures.”††

The testimonies produced in the preceding pages, from Dissenting writers, supply answers to the more popular objections, which it is now so common for Dissenters to advance against the Church. It might have been hoped, that our non-conforming brethren, in their professed zeal for the glory of God, and the wider spread of real religion, would have rejoiced in the good which God is doing in and by the Church of England: and that, in a day when popery and infidelity are making such vigorous and united efforts against the truth, they would have united their efforts with those of the Church to defend and extend that truth for which our martyrs bled, and in the maintenance of which is involved all that is dear to us as Christians and as Britons. It may be demanded, in order to account for their hostility

against her, does the Church of England proscribe and persecute Dissenters? Nothing like this can in truth be alleged. Dissenters enjoy a full toleration: the mode of worship which they prefer has the fullest protection of the laws of the land: dissent does not exclude them from a single civil privilege. Why, then, should they misrepresent and oppose the Established Church, from which they profess to have conscientiously seceded? What have they as Dissenters to do with the Church? To such we say, in the spirit of Christian love,—refrain: if this Church be the mere device of man it will come to nought; but if it be of God, ye cannot overthrow it: refrain, lest haply ye be found to be fighting against God.” Far be from the members of our venerable Church, that spirit which would have called down fire from heaven to consume their adversaries: rather let them cherish and manifest towards their opponents the spirit of Christ,—“Father, forgive them, for they know not what they do!”

The evidences adduced in these pages in favour of the Church of England, supplies to the members of that Church additional reasons for steadfastness of attachment to her communion. Shall they forsake the Church of their pious forefathers, which has proved for so many ages the faithful depository and dispenser of the truth of God, to which so many martyrs sealed their attachment with their blood, and which God is so eminently blessing, and making most extensively a blessing at this time, not only to this nation, but to distant nations, which she is rescuing from pagan darkness? This would be, indeed, to forsake their own mercies, and to forsake a Church upon which the glory of the Lord hath arisen. It is not enough, however, to prove us good members of the Church of England, that we merely continue to worship in her assemblies: it behoves us to recommend her to others, by an exhibition in our tempers and conduct, of the holy effects of those life-giving doctrines which she so largely and frequently inculcates. To the holiness and consistency of our lives must be joined our fervent prayers. Let us beseech Almighty God to “send down upon our bishops and curates, and all congregations committed to their charge, the healthful Spirit of his grace,” and “the continual dew of his blessing.” Then may we hope to see better days for the Church of God among us, and that all counsels and projects devised against her, will be brought to nought; that many now separate from her will say, “we will go with you, for we see that God is with you.”

THE LENGTH OF THE CHURCH SERVICE.

(From the Rev. I. J. Blunt's ‘Sketch of the Reformation in England.’)

The length of our church service, of which we now hear so much, and the repetitions it contains, are evils, if evils they be, which have been practically existing almost from its first formation; which a Hammond, a Sanderson, and a Taylor could tolerate without a complaint, but too happy, (as were then their congregations also, for those were not fastidious days,) if they were permitted in their secret assemblies to give utterance to these burning words with which the great Reformers had furnished them; nor scrupulously counting how often they were taught to pour forth the Lord's Prayer; as they counted not how often they were taught to cry out in the selfsame phrase for the Lord to have mercy upon them; as David counted not how often he exclaimed “My son, my son?” or as these critics themselves it is presumed, would not count their own iterations when they were suing earnestly for their lives. Such are not vain repetitions; and it is to be hoped, that an age so little fitted for the task as this by any theological attainments, will pause before it attempts to improve upon the labours of a Cranmer, who, according to the testimony of one of the ripest scholars of his time, Peter Martyr, nor he by any means a creature of the archbishop, “had diligently noted with his own hand every one of the fathers: had digested into particular chapters, with a view to the controversies of his day, councils, canons, and popes' decrees pertaining thereto, with a toil, and diligence, and exactness, which would seem incredible to any but an eye-witness; who both publicly and privately, and by a marvellous strength of learning, quickness of wit, and dexterity of management, had asserted what he held to be true from the thorny and intricate cavils of sophisters;” and who pronounced concerning this very Book of Common Prayer, “that no man could mislike that godly book that had any godliness in him joined with knowledge.” Moreover it is to be hoped that an age, which for a long time, unchastened by any national calamity, has suffered much of that spirit of devotion to escape which animated the holy men of old, who were ever compelled to walk with their lives in their hand, and who were, in fact, called upon at length to lay them down, will not be allowed to communicate its narcotic influence to our Liturgy, and quench in any degree the ashes of the martyrs. In truth, it is impossible to contemplate the projects of our Liturgical Reformers without something of alarm, lest, whilst, with the best intentions in the world they “dandle the Rid,” they should clumsily kill him nevertheless.

If, however, changes there must be after all,—if old things must here, too, pass away, and all things become new,—be the conditions those proposed by the sagacious South, and all apprehensions will be hushed. “Let us but have our Liturgy continued to us, as it is, till the persons are born who shall be able to mend it, or make a better; and we desire no greater security against either the altering this, or introducing another.”

ENGLAND'S PRIVILEGES.

By the Rev. H. Melvill.

God hath done marvellously for England: in planting the standard of his truth among us, and in not removing our candlestick out of its place. He hath not allowed Christianity to become disguised and deformed, by the accursed heresies and inventions of designing men; for now, in the very evening of time, he seems to multiply the number of zealous pastors, and to rear up in every part of the land fresh and bold advocates of the truth, as it is in Jesus. But if much has been done for England, much shall be required of England. It is idle to say that, as a nation, we act up to our privileges. Woe unto thee, England! woe unto thee, Scotland! for if the mighty works which have been done in thee, had been done in Asia or Africa, they would have repented speedily in sackcloth and ashes. O! I do fear, that, crowded as the land is with the despisers of the Gospel, with the disciples of an ensnaring and destructive liberalism, the Almighty may be provoked to withdraw from us our advantages, and leave us as a state, to the havoc of revolution, and, as a church, to the ravages of impiety. We are not, and we would not

be blind to the fact, that thousands are thirsting for the overthrow of our Church establishment; and that parties, however separated in other things, bind themselves together for the object of hunting down its venerable institutions. Be it so. We are not bigoted enough to argue, that the Church of England is too pure and perfect to need any reform; but we are bigoted enough to believe, that the Church of England is the great bulwark and pillar of national religion; yea, that her existence is identified with the State: that when England shall cease to have an Established Church, she will cease to have an established kingdom. The State, wearied and lacerated by the importunities of designing men, may, if she please, throw the Church overboard; but the Church will not sink, she has too much of the cross of Christ in her; and that never goes down in the most troublous ocean. But the State having rid herself of what thousands call an incubus, will be no gainer by the separation; she will have lost, if I dare use the expression, her ballast; and rolling backwards, will at last sink beneath the mighty whirlpool of evil. We stand not here as prophets of evil; but we do stand here as preachers of truth. As a nation, and as individuals, we have been made partakers of privileges, which, if they issue not in our salvation, must awfully swell our condemnation.

THE CHURCH.

COBourg, SATURDAY, DECEMBER 15, 1838.

The subjects which we have lately been compelled to discuss in our editorial columns, have partaken of the character of passing events. It has not been permitted us to follow the native bent of our inclinations, and to devote ourselves exclusively to the pleasant and peaceful pursuits of religious literature, or even to know no other strife than that of polemical disputation. Identified with the common cause of our country, and sharing alike in her prosperous and adverse fortune, we could not remain unconcerned spectators of the recent American invasions. Bound by obligations of the most sacred to strive to the utmost for the maintenance of national peace, we have, as the most direct means of ensuring that peace, lifted up our voice against those godless foreigners who, if much longer unchecked by their own government, will plunge this continent, and perhaps the whole world into a war. We have felt ourselves stirred by a patriotic indignation; we have, as we trust, been angry and sinned not; and so long as our right hand is not forgetful of its cunning, so long will its energies, and those of the mind that directs it, be exerted in defence of our Jerusalem,—our native country.

Having thus premised, we offer no apology for inditing a few remarks on the gallant defenders of Upper Canada.

A long peace has happily afforded to the British Army but few opportunities for showing, by practical manifestation, that the national courage retains the moral vigour and the physical irresistibility, which triumphed so gloriously at WATERLOO. There can, however, be no reason for apprehending any decline or degeneracy in the warlike spirit of the Empire, because it has slumbered in almost uninterrupted repose for a quarter of a century. If, in that long interval of inaction, our troops have not been injured to the conflicts, the stratagems, and the hardships, of war, they have not degenerated in discipline,—they have become elevated in moral character,—they have partaken of much of the benefit, with but little of the evil, which the increased diffusion of education has produced,—and, at this present moment, they constitute a force which, if wielded by the hand of a monarch minded statesman, would restore the tarnished honour of England to its pristine brightness, and establish, on an honourable and permanent foundation, the peace of the world, now jeopardized by the imbecility of a Palmerston, and his truckling co-adjutors in an office of which millions of high-born and free-born Britons pronounce them to be unworthy.

Late events in the two Canadas confirm the justice of these observations. The British soldier has signalized himself by his courage, his humanity, and his civil virtues: in the field, he has been intrepid; in the camp, submissive to discipline; in his intercourse with civilians, peaceful, unoffending, and obliging. Nor have we colonists, on our parts, failed to testify our gratitude to those who watched while we slumbered, and fell covered with wounds, while we sat in security round our fire-sides. When the brave men, who were sufferers in the sanguinary contest at Point au Pelee, exhibited their scarred and lacerated forms, the generous inhabitants of Toronto administered to their necessities with a liberal hand,—and that honourable beneficence was imitated in other quarters. When the mangled body of the butchered WEIR was consigned to the tomb, the Britons of Montreal were congregated in thousands to pay their tribute to departed valour. And when, very recently, Lieutenant JOHNSON and Private DOWNES, sharers alike in one common death and burial, were carried to the soldier's long last resting-place, the loyal town of Kingston was overclouded with an undimmed sorrow. Honour and peace to the lamented slain! May they have exchanged their earthly armour for the wedding-garment of eternal bliss—their shattered sword for a branch of palm—their low-laid helmet for a crown of glory! Our gifted and patriotic ZADOC has sung their requiem in a Christian strain; and our liberties will be dearer to us for having been watered by their blood—

“In glory will they sleep, and endless sanctify.”

Proud as we are of the gallant troops despatched to our succour from the parent isles, we are not less proud of the noble militia of the Canadas. Our farmers love their peaceful residences, and cherish the blessings of their ‘free, fair homes’ with a zest and affection that none but a Briton can feel; and they would much rather handle the plough than the bayonet, and mow down the yellow wheat-fields with their sickle, than “like reapers descend to the harvest of death.” Yet when their country calls for their aid, they are not tardy in obeying the summons. They—yes, and every other class and condition of society—sacrifice interest, comfort and affection to their sense of duty, and regardless of danger, are foremost, and even rashly daring, in repelling the violators of their soil. Ample and practical proof do they afford that they live under a beneficent and paternal Government; for who would bare his breast to the bowie-knife, or incur the risk of having his remains dishonoured with a fendish indecency, or mangled, like a log of wood, with the axe, unless for the preservation of that freedom which a Monarchy only can secure? Their manly bearing has provoked the admiration of their better disciplined competitors in arms; and strangers to every ancient jealousy, the militia-men and the soldiers of the line form “a band of brothers,”—a phalanx in which we may glory and rely. Our infant Navy,—if we may venture so to designate our

force upon the Lakes,—must not be forgotten, or repaid with silence for the services it has already rendered. Lieutenant FOWELL and his resolute crew, were the first to encounter the invading brigands: the success with which they opposed themselves to overwhelming numbers, and to a vessel of a bulk that might easily have overpowered them, inspires that confidence which is ever derived from an auspicious commencement of hostilities.

In the present atrocious and extraordinary contest in which we are engaged, and which we fear, has not yet reached its worst, our main dependence is on the outstretched arm of the King of kings; and we do not think that we lay ourselves open to the charge of extravagance, when we express our belief that some signal vengeance will alight upon the nation that acts as if there were no God nor a hereafter,—and that some special blessing will be vouchsafed to a people who, however much they may have provoked the Almighty by their murmurings and discontent, have so long borne accumulated wrongs with a magnanimous and unprecedented forbearance.

We may not ourselves shoulder the musket, unless in the hour of pressing need, or exchange the sacerdotal garb for military attire, but we may bring all our influence, humble though it be, to the animating and sustaining of the public spirit. May, did we say? It is not only permitted to us, but it is required of us. The clergy of our loved and loyal church have never been slack to blow the trumpet in Zion when its battlements have been beleaguered; and we, in this Colony, should be unworthy of our connexion with the Establishment of England, if we did not feel our responsibilities as subjects immeasurably increased by the influence with which our calling invests us. We should deem ourselves unfit to minister at our country's altars, if we shrunk from exhorting the people to go forth to the defensive battle in the name of the Lord,—if we refused our humble moed of honour to those who “jeopardied their lives unto the death in the high places of the field.”

When we are unable to say any good of a contemporary, or when, in replying to his animadversions, we should be obliged to use the language of severity, we feel it to be most consistent with christian duty to say nothing at all. This feeling, conjoined with an unwillingness to disturb by controversial disputations what we believe to be the peace-loving disposition of our readers in general,—more especially as we rarely discern in the articles designed for our special rebuke or edification, much that we have patience to read, far less to reply to,—has induced us to observe a good-natured silence in answer to the columns of argumentation and vituperation, directed specially at ourselves, with which the *Christian Guardian* abounds. When, however, we find any allusion to facts or circumstances which are unfairly stated, or from which improper inferences are drawn, we feel constrained to break the rigidity of our silence, and to represent things as they really are. In the *Guardian* of the 5th inst. is the following passage, purporting to be an extract from a letter from Peterboro' to the Editor, and giving an account of the progress of a certain petition, emanating from the Editor of the *Guardian* and a few of his friends, and circulated, we suppose, for the very meritorious purpose of keeping up the excitement of the public mind, fomenting and maintaining a spirit of discontent, disturbing the concord of the people, and calling off their attention from the paramount duty, at the present moment, of defending the country from brigands and assassins:—

“But it is said, in speaking in reply to the impropriety of giving certain powers to Rectors, ‘they will never use these powers to injure any person.’ Now I do not believe this doctrine, for I once knew a Wesleyan Minister residing in the town of Cobourg, (where the Methodists have no separate burying place,) one of whose family it pleased the Lord to take to himself. The intention of the father of the deceased was to inter him in the burial ground of the English Church, and for this purpose a friend went to request the Sexton to dig a grave; he also called at the residence of Mr Bethune to request him to perform the burial service. He knocked at the door, and the lady said the parson was from home. The messenger told his errand, and then remarked, ‘I suppose there will be no objection, as it is a minister's child, if one of the Wesleyan Ministers, three of whom will be at the funeral, will officiate?’ The reply was, ‘I do not know; you must ask the Church-warden, Mr. C.’ Mr. C. said the thing could not be allowed; the Clerk, in the absence of the Clergyman, was the only person who would be allowed to officiate within the enclosure. When this was conveyed to the father, he sent the messenger immediately back to the Sexton to tell him to fill up the grave again. The Wesleyan Minister then applied to the Trustees of the Presbyterian burying place, and had his son interred there. The Rev. Mr. H.—officiated on the occasion. This, Sir, leads me to believe that the Episcopal Clergy will use all their power, and more than belongs to them, or than becomes any one branch of the Church to use, to the injury of another.”

In the above, as far as our recollection serves, there is no very material deviation from the facts of the case, when we separate them from the accompanying comments and inferences. It is true that such an application had been made—that the clergyman alluded to was in Toronto at the time—that the reverend friend who acted as his substitute was at a distance on a missionary excursion—and that the fact was courteously communicated that no interment was usually permitted in a Church of England Burial-ground, unless the service of that Church was read at the grave, and that, in the necessary absence of a clergyman, any respectable layman was competent to perform that duty. We may add, in order that there may be no misapprehension upon this subject, that no church or chapel belonging to the same Establishment can be used by any other than a lawfully ordained clergyman of the Church of England. Now, we need not enter into any formal defence of the obvious propriety of this regulation: suffice it to say that it is a regulation, and that it is not in the power of any individual clergyman of the Church of England, consistently with his duty to his Ordinary, to depart from it. And we must add, that this is a regulation perfectly irrespective of any peculiar privileges which it may possess, or may claim as an Establishment. It is simply a rule of discipline, which has been uniformly exercised by the church, and which, if we mistake not, is just as strictly adhered to in the Protestant Episcopal Church of the United States. And that such is a disciplinary regulation not unknown to other denominations, is manifest from the fact that the very clergyman of the Church of England, alluded to in the above paragraph, after having been invited some years ago to make use of a Methodist chapel in a neighbouring village for the occasional performance of the services of the Church, was shortly afterwards informed that it was a resolution of the Quarterly Conference that he should do so no more! We do not adduce this circumstance in any spirit of complaint, but merely to show that the charge of exclusiveness—if such can be fairly made at all—is not applicable solely to the disciplinary arrangements of the Church of England. But the grand secret of the above little narrative, as

* Owen's Works, vol. xv. pp. 75, 76.

† Life prefixed to the Expositor, p. 107.

‡ Works, vol. iii. pp. 349—351.

§ Letter in the Times, Dec. 20, 1833.

¶ Letter in Record newspaper, last year.

** Sermon published at Huddersfield, 1829.

*** Sermon on Necessity of Religion, &c. p. 21.

†† Ibid. p. 22.

extracted from the *Guardian*, is revealed in the comment which our readers will observe to be annexed to it. In the inference drawn from the circumstance described, the whole *animus* of the matter is to be discerned,—to bring odium, if possible, by this and every other contrivance, upon the Church of England, and feed the agitation and keep up the discontent which is grounded upon the natural assertion of her moderate and incontrovertible claims. It is a material part of the policy of that Editor to prove, if possible, the vast intolerance and unendurable bigotry of a so-called "dominant Church;" and if common-sense argument fails to effect that object, there can be no harm, it is perhaps supposed, in discolouring and distorting a few simple facts in order to accelerate its success. For our own part, we look upon these artifices with an unfeigned indifference,—believing that a steady and faithful promulgation of the truth will, in due time, produce that wholesome influence upon public opinion, which will enable an enlightened and discerning people to discriminate cunning from talent, self-interested agitation from patriotism, and hypocrisy from sound religion.

As there may be several of our subscribers so situated as not to be conveniently included in the calls of our respective collectors, who kindly and gratuitously bestow their valued services for that object, we publish on our last page to-day a list of the AGENTS of this Journal, that they may send their subscriptions to the one, whether lay or clerical, nearest to their residence; unless they should find it equally convenient to transmit the amount directly to ourselves.

We beg to state that the Cobourg Depository of the Books and Tracts of the Newcastle Branch of the Society for Promoting Christian Knowledge, is removed to the store of Messrs. Graveley & Jackson in this town.

ECCLESIASTICAL INTELLIGENCE.

ORDINATION.

At an ordination held by the Lord Bishop of Montreal, on Sunday, the 25th November last, Mr. John M'Master was admitted to the order of Deacons. Mr. M'Master succeeds to the charge of the Gore, near St. Andrews, in the District of Montreal. On Friday last, another ordination was held by the Lord Bishop, when the Rev. F. J. Lundy, S. C. L. was admitted to the order of Priests. Mr. Lundy will continue to hold his present charge.—*Quebec Mercury*.

BISHOP OF NOVA SCOTIA.

We had the pleasure to receive a letter from his Lordship by the last packet, dated from Paris, whither he had gone in search of health, and in the hope of shaking off some unpleasant remnants of gout. His Lordship speaks in encouraging terms of the efforts which have been made, and still are making, in England, in behalf of the Society for the Propagation of the Gospel. He had himself attended many large meetings, and preached many times in its behalf, and had many similar engagements to fulfil, which would take him back to England, although he had been advised to try the German waters, and to winter in Italy. Even at Paris, his Lordship was to preach for the same object, on the 7th October, at the special request of Bishop Luscombe; and he had been also desired to do the same at Boulogne. At Bristol, upwards of £400 were obtained, and many permanent subscribers; and among the speakers there, was the Rev. Sir George Prevost, Baronet, who also preached a sermon in behalf of the Society at Clifton, in that neighbourhood.—He is a most exemplary clergyman, and appears to retain a friendly interest for this province, where the memory of his excellent but ill-used father is so generally revered. The Bishop still holds to his original purpose of taking Newfoundland in his way to Nova Scotia, if, as we trust, the Lord shall strengthen him for the arduous duties of such a visitation. We should rejoice, however, to hear of his being relieved from the charge of that Island and the Bermudas, by their being set off as a separate Diocese.—*Colonial Churchman*.

(From English Papers.)

CONFIRMATION AT HONITON, BY THE LORD BISHOP OF EXETER.

The service was read in a very impressive manner by the Curate of Honiton; after which the Bishop administered the solemn rite of confirmation to 950 young persons, of both sexes, and nothing could exceed the quietness and attention which prevailed during this deeply interesting proceeding.

The Bishop then ascended the reading desk, and delivered a most affectionate and truly christian address to the young persons, which occupied full an hour, and evidently produced a deep impression, not only on the minds of those who had been confirmed, but upon the congregation, from the solemn stillness which prevailed throughout the church. The venerable prelate impressed upon the minds of the young persons the sacred nature of the Christian engagements they had now taken upon themselves, observing that this was the most important day of their lives. He entered into a clear and familiar explanation of the nature, object and Apostolic practice of Confirmation, as also of the leading rites and doctrines of our Church—Baptism, Regeneration, Faith and Works, the operation of the Holy Spirit, the Atonement, Salvation by Jesus Christ, the Sacrament of the Lord's Supper, &c. His Lordship dwelt forcibly on the duty and advantages of religion in early life, which was the only thing that could produce cheerfulness and true happiness; it was, he observed, a great mistake to suppose that real religion made men gloomy and unhappy, for it was religion alone which could give them that sunshine of the heart without which all was cloud and darkness. He entreated them to resist the temptations of Satan, and to attend continually to the means of grace which God had graciously appointed: these were especially prayer, humble, heartfelt and constant prayer for the assistance of the Holy Spirit, which God had promised should not be withheld from those who truly sought it. Another of the greatest means of grace was the anxious and attentive study of God's Holy Word, which was able to make them wise unto salvation: he would strongly recommend a habit of reading the Scriptures at particular times, or it was to be feared it would soon be neglected altogether; it should be read regularly and orderly, and with a prayerful spirit, for if that sacred book was read carelessly and thoughtlessly, they could not expect a blessing to attend it. His Lordship was several times deeply affected during the delivery of his address, which was beautiful for its simplicity and pure Christian eloquence; and whilst it was plain and to be understood by "babes in grace," it contained elucidations of Church doctrine of momentous importance to us all,

and which cannot be too often impressed upon the most experienced Christian. The silent tear fell from many a youthful eye, and we hope and charitably believe that many a bitter political Dissenter—many a rash and inconsiderate infidel—many of those who have recently been most active in this town and neighborhood in heaping unmerited abuse on the Bishop of Exeter, and in circulating an unfounded, violent and scandalous attack upon him as a prelate of the Church, left the sacred edifice, if not with a full determination to cease such evil and mischievous courses, at least conscience-struck and ashamed of their unchristian conduct. We do not think it is possible for the address of the Bishop on this occasion to be soon forgotten or disregarded by any who heard it. The children were then dismissed with a solemn benediction.—*Woolmer's Exeter Gazette*.

"THE CHURCH,"—a weekly paper, published at Cobourg, in Upper Canada, ought to be recommended to those interested in the church affairs of that country, as being under excellent direction and authority. The editor of the "British Magazine" would be truly obliged to any Clergyman in Canada, and in any other of our colonies, who has the means of knowing what it is important should be stated and circulated in this country, and who would briefly state it in the compass of a common letter to the editor, which would not cost the writer much time, and could always be given in the Magazine. It is impossible at a distance either always to know what is most important, or to give the time necessary for abridging paragraphs from newspapers arriving from different quarters, and full of local matters.—*British Magazine*.

DUKE OF SUSSEX.

The sentiment which the Duke of Sussex expressed to a deputation of Dissenters in London, ought to be known.—His Royal Highness said, "Gentlemen, I am now 65 years old, 35 of these I have spent in idleness. Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read for two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will in some measure become inspired by it." His Highness's biblical library contains 1500 Bibles in different tongues and editions, and estimated to be worth from £40,000 to £50,000.—*London Chronicle*.

The Rev. H. W. Wilberforce, author of the essay on the "Parochial System", to which the prize of 200 guineas was awarded by the Christian Influence Society, has most generously made over the premium to the Treasurer of the Diocesan Church Building Society, for the general purposes of that institution.—*Hants. Chron.*

From the Cork Constitution.

THE UNITED STATES—ROME.

Sunday, a Sermon was preached in the Great Chapel of this city by the Right Rev. Dr. Clancy, Vicar Apostolic of British Guiana, and a collection was made at several Masses on behalf of funds for the Education of Children, and building of Chapels, in the Colonies of Berbice, Demerara, and Essequibo.—*Waterford Mirror*.

From the sketch of this sermon in the *Mirror* we make the following extract:—

"He had been nearly two years in the great Northern Republic of America, and had travelled through eleven of its States. Its population was fifteen millions, of which one million only were Catholic—that is, there were fourteen persons of other religions for one Catholic. In that country Catholicity was in a state of great spiritual destitution. Vast numbers of Catholics seldom see a priest, and never meet an opportunity of receiving the sacraments. For several reasons, of a religious nature especially, he would advise any of his countrymen who contemplated emigration, to prefer going to the British Colonies in preference to the United States—whether the snows and mountains of the North, the forests of the West, or the swamps of the South. In the British Colonies they would find Bishops and Clergy who spoke their native language and would sympathise in their feelings. In the United States Catholics are ridiculed and discouraged, and would be persecuted, if their opponents dared. Preferring public opinion to the "still small voice within them," they too often leave the Church, preferring to stand well with men, to the law of God—or else, adopting a spurious liberalism, that is too prevalent there, they become lukewarm and indifferent. With reference to Catholicity in the United States he might mention that he had recently received a letter from Dr. England, which stated that within a short period fifty thousand persons had left the faith, and it is calculated that there are three millions of people living there who had lapsed from Catholicity."

Summary of Civil Intelligence.

We extract the following items of European Intelligence received by the late arrivals:—

Cork, Monday Evening, Nov. 5.—The London Journals are much occupied with discussions regarding the designs of Russia.

Our Constantinople letter of the 10th, confirms the important news that the Shah of Persia had consented to make peace with Herat, and retire his force. Guarantees of this had been given, solemn enough to induce Mr. McNeil to return to Herat. This would diminish still more the fears of a collision in the East.—*Morning Chronicle of Thursday*.

Spain.—Despatches from General Van Halen, commander of the Queen's troops, state that on the 18th October, he compelled Cabrera to raise the siege of Caspe, and to retire to Maella.

General Palafox had at last prevailed on the Government of Spain to establish a hospital for invalid soldiers, and to appropriate to that object the two convents of Alocha and San Gerónimo.

The accounts from Spain intimate a possible accommodation by compromise between the two competitors for the crown.—This is the wisest arrangement that can be made, and the only one from which the unhappy country can expect repose.

AFFAIRS OF THE EAST.

A letter from St. Petersburg, of the 15th Oct., published in the Paris Courier Français, says:—"two aids-du-camps of the Emperor, charged by his Majesty with missions from the cabinet, quitted this day for Odessa, from which place one of them will immediately proceed to Constantinople. [The English embassy has despatched three couriers within 48 hours.] The subject of the mission is the entirely new turn which the affairs of Turkey have taken, and the danger apprehended from the passage of the Dardanelles by a British Sultan, all of which was wholly unsuspected by his Majesty. Sultan Mahmud is called on to give a categorical explanation. Extraordinary measures are in preparation as to the armies of the north and of Bessarabia, also as to the corps of embarkation and the fleet of the Black Sea. If England should have the audacity to send her fleet into the Dardanelles, the Egyptian army would invade Anatolia, where the Turkish troops are unable to oppose effectual resistance. At all events, this conflict must

sooner or later ensue; and although Russia will not accelerate matters, it will not recoil from war rather than lose its position.

The news from Caucasus shews that affairs are still more complicated, not because the Russian troops have been defeated in several engagements, but because it is proved that success is regularly organized at Constantinople, at Sinope, and at Trebizond, by English Agents; whereby the resistance of the Caucasians may be interminably prolonged, and even Georgia may be compromised by the contagion of rebellion. The Teherkesses have among them a multitude of European Officers, who teach them to turn their local advantages to account; and the native princes, who might have been gradually won over to the cause of Russia, can no longer treat with the Cabinet without exposing themselves to certain death. The blockade, which does more injury to the commerce of Russian subjects than to that of the insurgent Caucasians, and which is very expensive, cannot be continued during the bad season, whereas the coasting vessels can at all times convey to the rebels the supplies of which I have just spoken. The army of the Kouban and of the Cossacks have been remodelled thrice, without giving consistency to the Russian forces in that quarter, and the Generals will again be changed, to as little purpose as heretofore. This war is a canker-worm to the empire."

UPPER CANADA.

We omit several items of intelligence in order to make room for the following,

From the Western Herald Extra.

ENGAGEMENT WITH AND DISPERSION OF THE PIRATES AND BRIGANDS.

Since our paper was prepared for press, and partly worked off, the village of Windsor has been the scene of FIRE and BLOODSHED. We will endeavour to give our readers a succinct and brief detail of the whole transaction from beginning to end, closing up our account with the despatch of Col. Prince to Col. Airey, commandant at Amherstburg.

During the whole of Sunday night, the 2d inst., all the Militia, and indeed the whole of the inhabitants of Sandwich and Windsor, were kept under arms, anticipating an attack from the congregated Brigands and Sympathizers infesting the city of Detroit and its environs; but the rascals came not.—On Monday report came fast upon us from the opposite side, giving us every assurance that nothing would be attempted that night, as Gen. Brady had seized 250 stand of arms, ammunition, &c., belonging to the pirates.—Our wearied and harassed volunteers, militia and inhabitants, worn out with the fatigues of the preceding night, confidently relying on the favorable information received, indulged in a little rest. But it had like to have proved a fatal slumber. At 6 o'clock on Tuesday morning, we were awakened by a friend, who overheard a person on the opposite side of the street say that the pirates had possession of Windsor, and had fired several buildings. By the time we had got fully dressed, an alarm gun was fired by Lieut. Morin, and the Church bell rung. Every man in town with the most surprising alacrity, were soon on their way to the scene of conflagration. Capt. Sparke's men took the lead, followed by three companies of Volunteer Militia, commanded by Captains Fox, Thebo and Elliott. Nothing could exceed the ardor and determination of ALL to defend to the last our lives, our homes and "sacred honors." On arriving midway between Sandwich and Windsor, our ears were assailed with vociferous shouts of encouragement to the pirates who had landed on our soil, by the "free and enlightened" citizens of Detroit, which thronged and blackened their cursed shore.—On arriving within a short distance of Windsor, Capt. Thebo's company, consisting of French Canadians, left the main body, and proceeded up a lane leading east of the village of Windsor, in order to intercept the pirates who might make towards the woods. On perceiving Capt. Sparke's red-coats, accompanied by about one hundred straggling volunteers approaching, about seventy or a hundred Brigands fled to the woods, who were greeted in the fields with a sharp volley of musketry from Capt. Thebo's followers; a general chase of our gallant fellows immediately followed, firing with good effect on the retreating scoundrels—every now and then some of their party falling prostrate on the soil they had polluted with their abominable presence. The straggling volunteers of Sandwich, of which we had the honour to constitute a part, came up in time to send a few leaden messengers after the fast-footed pirates, who fled with a velocity unexampled in the annals of locomotion. A Printer of Detroit, whose name we could not ascertain, bearing a tricolored flag, fell in the rear of his ascending companions, and was immediately shot dead by some of our party. The furling banner he bore was stained with his blood when taken from his stiffened grasp. The main body of our gallant militia continued the chase till the pirates reached the woods, where one of Capt. Elliott's men, then in advance of his companions, received a shot from the enemy, which deprived him of life. Previous to this, however, Col. Prince, who had been confined the light preceding by illness and excessive fatigue, arrived on the ground, and ordered a retreat to Sandwich, apprehensive that a party of brigands might be on their way to that town, which was left wholly unprotected, and which we reached about half past 8 o'clock, taking, in our course, two or three prisoners, who were shot down on their attempting to escape. It appears, after our arrival at Sandwich, that a party of brigands still occupied Johnson's house at Windsor, who, after the flight of their comrades, bethought them of securing their own safety by retreating up the river, which they accomplished without difficulty. We will now proceed to the first act in this *petite* tragedy.

It seems that the self-styled "Patriots," about two o'clock in the morning of Tuesday, stole the steamer Champlain, with which they effected a landing on this shore, at the two Windmills, a little below the foot of Hog Island, where they remained until about 5 o'clock, when a large body moved towards Windsor, setting fire in their course to the steam boat Thames, lying at Mr. Van Allan's Wharf; they were then challenged by a sentinel stationed at the guard-house of Capt. Lewis' Company, who was shot dead on the spot; the 20 men in the house returned the enemy's fire, killing their leader, a Capt. Lewis; the house was immediately set on fire and its inmates made prisoners; all of whom eventually effected their escape. By this time the alarm reached Sandwich, with exaggerated accounts of the number of insurgents, and the number who had fallen victims to their Bowie knives, &c. What ensued afterwards we have already stated above, which will be found more fully described in the following

DESPATCH.

HEAD QUARTERS, SANDWICH,

5th Dec. 1838.

Sir,—I have the honor to inform you that yesterday at 6 A.M. an alarm was brought here that Windsor (or "The Ferry," a small village about 2 miles above this) was in possession of brigands and pirates from Michigan. Being extremely ill and worn out by constant fatigue, both by day and night, I had for the first time retired to my house, half a mile distant from this post, at 2 o'clock, A.M., and on receiving the alarm I observed a fire in the direction of Windsor. My force was small, not exceeding 180 men. I immediately prevailed on a gentleman, who was sleeping at my house, to ride off to you at Malden, with all possible despatch, for a reinforcement and a field-piece. In the meantime Capt. Sparke, with Nos. 1 and 2 companies of the Provincial Volunteer Militia, and Capt. Adjutant Leslie, Captains Thebo and Elliott of the Essex Militia, with their respective companies, and joined by several gentlemen volunteers from Sandwich, marched off instantly towards Windsor. About the entrance into the village they were joined by Capt. Bell, of the Provincial volunteer company. On advancing, information was brought that Windsor was occupied by a large body of the brigands, and that another large party of them had left Windsor and were marching upon Sandwich. Our men discovered about 150 in an orchard in the rear of Windsor, at about 250 yards distant.—Capt. Sparke's company immediately wheeled up and opened a well directed fire on them, and at the same time our gallant Militia and Volunteers under Captains Leslie, Bell, Thebo and Elliott, moved rapidly towards their left flank, and opened a fire upon them also. On receiving these fires they hastily retreated towards the woods, our men following them up in gallant style, and keeping well in with their left flank. On approaching the forest I ordered the men to halt; and having received information that two large bodies of brigands were seen moving in two directions towards Sandwich (which place

had been left defenceless, and where all our provision stores and munitions, as well as our only cannon, were) we formed and marched back to Sandwich in double quick time. On arriving there I found that the Brigands had not attacked it, but that they had been seen in considerable numbers in the groves at the back of the town. I then received information that upwards of 300 of the scoundrels were still in Windsor—that they had burned the house occupied by Capt. Lewis' company of the Essex Militia as Barracks, and also the Steam Boat Thames—that they were being re-inforced by parties crossing from Detroit—and that they abstained from committing further outrages upon the persons or property of the inhabitants, their apparent object (collected from the conversation of their leaders) being to induce the inhabitants to rise and join them in what they called giving "Liberty to Canada."

With this information, and expecting every instant to be attacked, and having determined not to divide my little force, I resolved upon remaining at Sandwich until the reinforcement and gun arrived from you, and which I knew would very shortly be the case. In an hour Capt. Broderick with a detachment of Regulars and the field-piece came to our assistance. We immediately marched upon Windsor, but on arriving there we found much to our annoyance and disappointment, that the Brigands had evacuated the place. We all followed them towards Lake St. Clair, and Capt. Broderick has of course, reported to you all that occurred from the time they joined us.

The Brigands, I lament to say, murdered in cold blood Mr. Hume, Assistant Staff Surgeon, stationed at Sandwich, who unfortunately, mistook them for our people, and had walked up to Windsor, to assist professionally.

He neither molested them nor offered to them any resistance. Not content with firing several balls through him, the Savages stabbed him in many places with their Bowie-Knives and mangled his body with an axe. They also murdered a coloured man who refused to join them. They burned the premises of Mr. Morin which were occupied as Barracks, and also two houses adjoining and two of our men were burned to death within them. They also burned the Steam-Boat "Thames" belonging to Duncan McGregor Esquire, of Chatham, which happened to lie at anchor there. In the action behind Windsor, before I marched back to Sandwich, we lost but one man, (a brave French Canadian of Captain Elliott's Company) and two were slightly wounded.

Of the Brigands 21 were killed, besides 4 who were brought in just at the close and immediately after the engagement, all of whom I ordered to be shot upon the spot, and which was done accordingly.

Our people have since taken 26 prisoners, a list of whom, with their country, I have the honor to enclose; and among whom you will see the notorious Joshua G. Doan, for whom I believe a reward was offered. You will also perceive that the majority are citizens of the United States. Some of them are wounded, but not severely. The brigands were armed with abundance of muskets and bayonets, pistols and tremendous bowie knives. A more murderous crew was never seen. From the best information I can collect they were about 450 in number, and they crossed from Detroit in the steamer "Champlain," before daylight, and landed about 2 miles above Windsor. This boat belongs to a merchant in Detroit named Julius Eldred, as I am informed. During the burnings and the proceedings, the wharves at Detroit were crowded with persons, who rent the air with cheers in support of the brigands and pirates. Their standard-bearer was shot by Mr. Pierre Marantette, an ensign in Capt. Thebo's company, and the colour itself was captured by Lieut. Ronkin, of Capt. Sparke's company. It is a tri-color flag, with a crescent and two Stars in the lower corner near the staff.

I have much gratification in stating that the whole of the volunteers and militia behaved with the greatest gallantry. I am about to order the prisoners to be removed either to London or Amherstburg (if you approve of it) because the goal here is not sufficiently large to hold them and the many more that I have no doubt our Indians and scouring parties will soon bring in.

I learn from unquestionable authority that the brigands and pirates swarm in the city of Detroit, that they set the civil and military authorities at defiance, and that we may expect another attack hourly. We are quite prepared for them, and shall not doubt give a good account of the inhuman miscreants, come when they will. A man named William Putnam, from the London District, is their second in command. Their "General" is a Yankee.

I also have the honor to enclose for your perusal and information, a number of papers taken from the brigands, which you will perceive disclose their plans and machinations, and among which are the names of several apparently respectable persons of Detroit, parties to their unholy cause. These papers you will be pleased to take the greatest care of.

I have the honour to remain, Sir,
Your most obedient servant,
JOHN PRINCE,
Col. Comm'g at Sandwich, W. F.
To Col. AIREY, &c., &c., &c.,
Commandant at Amherstburg & W. F.
P. S.—Since writing the above, I have learned that the Putnam mentioned above has been killed. J. P.

From the Kingston Chronicle.

EXECUTION OF NILS VON SCHULTZ, THE LEADER OF THE AMERICAN BRIGANDS.—The Warrant for the execution of this person arrived in town on Wednesday evening last, from the seat of Government, addressed to the Sheriff of the Midland District. On Thursday the prisoner was removed from Fort Henry to the common jail, and from thence at 8 o'clock this morning he was taken to the glacis of Fort Henry, and there hanged.

From the Belleville Intelligencer Extra.

Von Schultiz died as he lived—a brave Man. He made his will, and left about £4000. One quarter he bequeathed to the girl he was to have married, £100 to the Catholic College at Kingston, and £400 to the Widows and Orphans of the British Militia, who fell at Johnstown. This last is an act of contrition, which exhibits an uncommon mind, and causes one to regret that such a man should have engaged in such a cause.

Warrants for the execution of Dorephus Abbey, Colonel, and Daniel George, Paymaster, have been received by the Sheriff, to be executed to-morrow morning, (Wednesday.)—*J. C. Herald*.

BIRTHS.

At Kingston, on the 25th Nov., Mrs. W. M. Herchmer, of a daughter.
At Toronto, on Thursday, the 6th instant, Mrs. H. J. Grasett, of a son.

MARRIED.

At the residence of her father, Peterborough, on Wednesday the 12th inst. by the Rev. S. Armour, Rector of Cavan, JAMES GARDNER ARMOUR, Esquire Barrister at Law, to MARIAN LEMPIERRE, second daughter of Captain Gabriel MATHIAS, R. A.

At Kingston, On the 4th instant, by the Venerable Arch-deacon of Kingston, John McPherson Esq. of Montreal, to Jane Catherine, youngest daughter of the late Lawrence Herchmer Esq.

DIED.

At Philadelphia, on Thursday, the 1st November, after a short illness, at the residence of her uncle Col. Miller, in the 23d year of her age, Anna Julia, eldest daughter of William H. Woodforde Esq. of this town.

Painful and afflictive indeed is this sudden bereavement to her fond and devoted parents, who have to mourn the loss of one of the most dutiful and affectionate of daughters,—kind, amiable and accomplished, Miss W. was universally endeared to all who knew her.—*Fredericton Gazette*.

List of Letters received to Friday, 14th December.
Mr. John Road, rem. in full vol. 2; E. Ermatinger Esq. do. and 5s. on acc. of vol. 3; Rev. G. R. Grant, rem. in full for vol. 2, and add. sub.; J. Kent, Esq.; Rev. J. G. Geddes, rem.; J. H. Cameron, Esq.
B. V. R. shall have an insertion.

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For four weeks in advance.

- 244. 1 Samuel xxi. 10-15. 359. 2 Sam. ii. 3, 4.
245. 1 Sam. xxii. 1, 2. 360. 2 Sam. v. 4, 5.
246. 1 Sam. xxii. 3, 4. 361. 2 Sam. vi. 6, 7.
247. 1 Sam. xxiii. 1-12. 362. 2 Sam. vi. 11.
248. 1 Sam. xxiii. 16-18. 363. 2 Sam. vi. 12-19.
249. 1 Sam. xxiv. 3-22. 364. 2 Sam. vii. 5-17.
250. 1 Sam. xxvi. 5-25. 365. 2 Sam. xii. 1-6.
251. 1 Sam. xxvii. 6, 7. 366. 2 Sam. xii. 13.
252. 1 Sam. xxviii. 8-12. 367. 2 Sam. xii. 10-14.
253. 1 Sam. xxx. 1, 2. 368. 2 Sam. xii. 23.
254. 1 Sam. xxx. 6. 369. 2 Sam. xiii. 23-29.
255. 1 Sam. xxx. 18, 19. xviii. 14-17. 1 Kings ii.
256. 2 Sam. i. 11, 12. 22-25.
257. 2 Sam. i. 17-27. 370. Psalm li.
258. 2 Sam. ii. 5-7. 371. Psalm li. 11, 14.

CHURCH CALENDAR.

Dec. 16.—Third Sunday in Advent.
21.—St. Thomas' Day.
23.—Fourth Sunday in Advent.
25.—Christmas Day.

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. I.

SANCTIFICATION OF THE SABBATH.

GENESIS II. 3.—"And God blessed the seventh day, and sanctified it."

"It is a little remarkable," says Captain Scoresby, in his voyage to Greenland, "that during the whole of the voyage, no circumstances ever occurred to prevent us engaging in public worship on the Sabbath-day. In a few instances, the hour of worship could not be easily kept, but opportunity was always found of having each of the services in succession on a plan adopted at the commencement of the voyage. And it is worthy of observation, that in no instance when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed, eventually, to have been a loss to us, for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath-day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage in the succeeding week. Independently, indeed, of the divine blessing on honouring the Sabbath-day, I found that the restraint put upon the natural inclinations of the men for pursuing the fishery at all opportunities, acted, with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Were it not out of place here, I could relate several instances in which, after our refraining to fish upon the Sabbath, while others were thus successfully employed, our subsequent labours succeeded under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the divine blessing."

CLERICAL INTREPIDITY.

DEUTERONOMY, XXXI. 6.—"Be strong and of a good courage, fear not, nor be afraid of them."

Dr. Haekett is recorded as the last man in England who persisted to read the Liturgy after it had been proscribed by the Parliament; and the following anecdote is given by his biographer, illustrative both of his attachment to the church, and his holy courage. One Sunday, while he was reading the Common Prayer in his church, a soldier of the Earl of Essex came and clapped a pistol to his breast, and commanded him to read no further. The Doctor, not at all terrified, replied, "I will do what becomes a divine, and you may do what becomes a soldier." The tumult was quieted for a time, and the Doctor permitted to proceed.

HEROISM AND PIETY.

JOSHUA, XI. 6.—"The Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, I will deliver them up all slain before Israel."

During the awful moments of preparation for the battle of Camperdown, Admiral Duncan called all his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection—his family to his care—his soul and body to the disposal of his Providence. Rising then from his knees, he gave command to make an attack, and achieved one of the most splendid victories in the annals of England.

EQUIVOCATION REBUKED.

JUDGES, IV. 20.—"Sisera said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No."

Bishop Atterbury was once addressed by some of his right reverend co-adjutors to the following effect:—"My Lord, why will you not suffer your servants to deny you, when you do not care to see company? It is not a lie for them to say, your Lordship is not at home, for it deceives no one; every body knowing it means only your Lordship is busy." He replied, "My Lords, if it is, which I doubt, consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop."

FATE OF PERSECUTORS.

1 SAMUEL, XV. 33.—"As thy sword hath made women childless, so shall thy mother be childless among women."

Persecutors, and others who have unjustly shed the blood of their fellow-creatures, have often, in the righteous Providence of God, met with a violent death, or been visited by signal judgments.—Nero was driven from his throne, and perceiving his life in danger, became his own executioner; Domitian was killed by his own servants; Hadrian died of a distressing disease, which was accompanied with great mental agony; Severus never prospered in his affairs after he persecuted the Church, and was killed by the treachery of his son; Maximianus reigned but three years, and died a violent death; Decius was drowned in a march, and his body never found; Valerian was taken prisoner by the Persians, and after enduring the horrors of captivity for several

years, was flayed alive; Diocletian was compelled to resign his empire, and became insane; Maximianus Herculeus was deprived of his government, and strangled; Maximianus Galerius was suddenly and awfully removed by death; and Severus committed suicide.

JUSTIFICATION.

JOB, XXV. 4.—"How then can a man be justified with God?"

About the year 1100, amidst the almost universal darkness of popery, there was a form of consolation to the dying said to be written by Anselm, Archbishop of Canterbury; and in the year 1475, printed in Germany. It was in the following words:—"Go to, then, as long as thou art in life, put all thy confidence in the death of Christ alone,—confide in nothing else,—commit thyself wholly to it,—mix thyself wholly with it,—roll thyself wholly on it; and if the Lord God will judge thee, say, 'Lord, I put the death of our Lord Jesus Christ between me and thy judgment, otherwise I contend not with thee;' and if he say, 'Thou art a sinner,' reply, 'Put the death of our Lord Jesus Christ between me and my sine;'—and if he say, 'Thou hast deserved damnation,' let thine answer be, 'Lord, I spread the death of our Lord Jesus Christ between me and my demerits; I offer his merits for the merits I should have had and have not.' If he still insist that he is angry at thee, reply again, 'Lord, I put the death of the Lord Jesus Christ between me and thine anger.'"

YOUTHFUL LOYALTY.

PROVERBS, XXIV. 21.—"My son, fear thou the Lord and the King."

"Not unworthy of mention" says a writer in the Penny Sunday Reader, "is the case of the Westminster scholars, who are stated by Dr. South, he being one of them and present at the time, to have offered up public prayers in the school for King Charles I. within an hour or two before the time of his being beheaded. Of this disinterested, and in those times dangerous, demonstrations of loyalty and charity, the Doctor, in his quaint manner remarks—that they were not only called, but really were King's Scholars."

THE CATHEDRALS OF ENGLAND.

By means of Cathedrals Christianity was first planted in our land—by them it has since been watered. In whatever light we view them, whether in the direct services which they have rendered to the places where they are established, or indirectly in the benefits conferred upon the clergy generally; or, again, as places in which eminent men might prepare for the higher and more responsible duties of the Church; or, as giving opportunity and leisure for the equally laborious, though less active duties of divines and defenders of our faith; or, as furnishing maintenance for other offices in themselves inadequately provided for; or, lastly, as holding forth an incentive to higher theological attainments;—in every way, they have rendered great and important services.

These institutions were the nurseries of most of our chief divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to our Church; to them, and to our Universities, are our Church and Nation indebted for the mightiest works which have established her faith, or edified her piety.

Almost all our defences, either of our blessed faith itself, or of the essentials of that faith, have been the produce of our Cathedral Institutions; almost every mighty work which has enriched our English theology has issued from them.

Whether, then, we take a list of our great divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result, that to our endowments, and principally to those of our Cathedrals, we are indebted for all the theology of our Church. It is a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church!

Few probably there have been, upon whom, at some period, and under some circumstances, the pure and holy harmony of the choral service has not produced an impression for which they have felt grateful. It is then not difficult to imagine what must be its refreshing, healing, strengthening, purifying influence to those who return to it after periods of labour and exhaustion, or how salutary it has been in awakening the first feelings of devotion in many who had been but too seldom attracted to religious services of any kind, or how edifying it may be to many to whom it has always been the natural expression of devotion.—Rev. Dr. Pusey.

GOLDSMITH AND CRABBE.

It is a singular coincidence that "The Village," by Crabbe, which appeared in 1783, should like the Deserted Village of Goldsmith, have received the corrections of Johnson. Scott of Anwell,—himself not wholly unknown to fame,—regarded it as offering a contrast to the Deserted Village, which expatiates on the felicities of life; while Crabbe took the dark side of the question, and depicted every thing with a sombre pencil. It may be remarked that the scenes he drew actually existed in Aldborough, which was a miserable collection of hovels on the coast of Suffolk, about fifty years ago. None of the objects upon which the eye of Goldsmith delighted to linger, were present to cheer and illuminate the harsh realities of Crabbe's vigorous Flemish painting. The points of resemblance between those eminent writers were few, and not very strongly defined. Goldsmith always loving to descend into the bosom of verdant scenery and the domestic happiness of the cottage hearth; Crabbe, with a severe and painful veracity, delineating the wrinkles upon the cheek of poverty; the trembling of the peasant's knees beneath a harvest sun; the afflictions of sickness; the gripping of want. One presents to us the sanded floor, the white-washed wall, "the varnished clock that click'd behind the door;" the other startles us with an interior full of misery and squalidness. Goldsmith delights us with the village green, and the hawthorn shade; Crabbe awakens our sympathies by the scorching road, or the bean-field blackening in the sun. Goldsmith is particular without being minute, and even the most desolate prospect brightens with the warmth of his imagination, and the amiability of his heart; Crabbe, on the other hand, has all the wonderful accuracy of the Dutch school; if he describes a herring or an apple, he does it with the elaborate reality with which they are painted, in the pictures of Teniers, in the Fitzwilliam Mu-

seum at Cambridge. The charge preferred against the artist Demetrius is often applicable to Crabbe; he esteemed identity more than beauty,—and, like the Grecian sculptor of whom we read, would probably have altered the shoe of a statue at the suggestion of a cobbler. Hazlitt remarked, that he described the interior of a house like a broker distaining for rent; not one utensil, however insignificant, escapes his scrutiny; in this respect also we trace his resemblance to the Dutch School of Art; in Bassan's picture of the Deluge a brass pan formed a prominent object.—Church of England Quarterly Review.

The Garner.

THE SINNER CALLED.

Does any one whose thoughtless heart has hitherto been set upon the lust of the eye, the pomp of the world, or the pride of life, begin now to perceive the importance of futurity? Does any one whom the violence of passion hath carried into atrocious crimes, which repetition hath rendered habitual and familiar, begin to perceive his danger?—would he wish to escape it, if an escape were possible? Let him then not be discouraged by any enormities of his preceding life. To become Christ's disciple, every one who wishes is permitted: every one's past sins are forgiven from the moment that he resolves to conform to the precepts and example of his Saviour. He who made an open discovery of himself—an early proffer of salvation to a people who, though not idolaters, had but imperfectly known the father,—he who, in a conference, the occasion of which was evidently his own seeking, revealed himself to a woman living in impure concubinage with the sixth man she had called her husband,—he who forgave the sinner that perfumed his feet and bathed them with the tears of her repentance,—he who absolved the adulteress taken in the fact,—he who called Saul the persecutor to be a pillar and an apostle of the faith he had so cruelly oppressed,—he who from the cross bore the penitent companion of his last agonies to paradise,—He hath said—and you have seen how his actions accorded with his words—he hath said—"Him that cometh to me, I will in nowise cast out." "Him that cometh to me, in humility and penitence, I will in nowise cast out. In nowise,—in no resentment of any crimes, not even of blasphemy and infidelity previous to his coming, will I exclude him from the light of my doctrine—from the benefits of my atonement—from the glories of my kingdom."—Bishop Horsley.

THE HEART OF MAN.

Let us look into the heart of man; that part of his nature, which is the seat of his kindly and social affections. There scarcely lives a human being so brutalised as not to have tasted the joys which spring from that sacred source. Where is the man who has not often felt a pure, disinterested gladness at the welfare of his fellow man? Where is the savage who knows not something of the thousand nameless charities, which shed cheerfulness and sunshine over the daily intercourse of life? Who is there among us insensible to the delights of friendship, or wholly dead to the luxury of beneficence? And, above all, who would endure to be thought a stranger to those pure and hallowed emotions, which consecrate our hearths and make the very name of home a name of power and of magic, able to stir and kindle the purest fires of the soul? Can we think of these blameless and genuine pleasures without feeling that the Divinity hath been at work in our bosoms? Can we doubt that the Deity, who is love itself, hath chosen the heart of man for his own sanctuary? And, if this be so, with what eyes must He look upon the dark and odious passions which often burst in upon that holy place! How will He endure that malignity and revenge should riot in the habitation he hath set apart for Himself? And, if we have ever once tasted of those fruits of peace and joy which He hath planted there, how can we endure that "the wild beasts should be in our palaces, and the dragons in our pleasant places?"—How can we bear that this temple of God within us should be converted into a hold for foul and evil spirits? How can we bear that vultures should seek their prey in the heart, where none but the heavenly dove should take up his abode?—Rev. C. W. Le Bas.

GUARDIAN ANGELS.

Of some one or more celestial spirits (if our hearts be right with God) we are assured that we shall obtain the protection. And do not those hearts burn within us when we read of these mighty beings mingling in the converse, assuming the forms and partaking of the hospitality of mortals; when we learn that not a sinner repents on earth but the angels rejoice in Heaven; that the celestial warriors encamp not only round the houses of the prophets, but around the person and property of every servant of the Almighty; that even the weakest and humblest believer is an object of interest to those who are themselves privileged to behold the face of the Heavenly Father; and that the death-bed struggle ended (and who knows how greatly their unseen presence may support us under it?) it is they who carry the soul of the humblest saint to Paradise.—Bishop Heber.

The whole world, in comparison with the cross of Christ, is one grand impertinence.—Archbishop Leighton.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—Arrowsmith.

Advertisements.

EDUCATION.

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

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

Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—tf

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

OTTAWA DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Plantagenet, Alfred, etc.

JOHNSTOWN DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Elmley, Edwardsburg, etc.

MIDLAND DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Portland, Pittsburg, etc.

NEWCASTLE DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Cramahe, Hamilton, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Cartwright, etc.

NIAGARA DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Gainsboro, etc.

LONDON DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Walsingham, Dorchester, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Southwold, Aldborough, etc.

Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto. JAMES M. STRACHAN. Toronto, 8th October, 1838. 18 3m

TO LET

AND immediate possession given, A NEAT COTTAGE within the limits of Cobourg, containing a kitchen, two sitting-rooms, four bed-rooms, &c.—with an acre of ground and stable attached. Application may be made at the Star Office. Cobourg, November 19th. 1838. 23-4w

CHAMPION, BROTHERS & CO. TORONTO.

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

The Church

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

TERMS.

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

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

AGENTS.

- The Clergy of the Church of England in both Provinces
J. Somerville Esq., King Street, Toronto.
C. Scadding Esq., New Market.
Dr. Low, Whitby.
Charles Hughes Esq., Druggist, Port Hope.
W. Warren Esq., Darlington.
J. Beavis Esq., Clarke.
J. Hore, Esq., Colborne.
A. Menzies, Esq., Seymour.
M. C. Crombie Esq., Picton.
A. K. Boomer, Esq., St. Catharines.
J. B. Ewart Esq., Dundas.
Brooke Young, Esq., Guelph.
John Burwell, Esq., P. M. Port Burwell.
J. Hawkins, Esq., London.
J. White, Esq., P. M. Camden West.
A. Davidson, Esq., P. M. Niagara.
J. Ruthven, Esq., Hamilton.
T. S. Shortt, Esq., Woodstock.
Hon. James Kerby, Fort Erie.
Arthur Hopper, Esq., P. M., Huntley.
G. W. Baker, Esq., Bytown.
Mr. Jas. McLaren, Quebec.
Messrs. Swords, Stanford, & Co. New York.
Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.