

The Church.

TORONTO, CANADA, FRIDAY, SEPTEMBER 11, 1846.

VOLUME X.—No. 9.]

THE DATE PALM.

PHOENIX DACTYLIFERA.
Linnean class and order—Diacia Hexandria. Natural
order—Palmae.

(From "A Scripture Herbal," by Maria Callicott.)

The date palm is one of the very few out of the large family of palms, that does not require a tropical climate to bring it to perfection. The date palm flourishes in Egypt, Nubia, and Morocco, Persia and Arabia, and even in India. It grows in some favoured spots in Spain and Italy: in Spain it bears fruit yearly; and there is a tradition that, three centuries ago, the dates of a palm-tree ripened in Rome. But the southern part of Judea and Edom appear to have been, if not the native land of the date palm, at least the most favourable climate for it.

Two considerable places in the southern part of Solomon's kingdom were named from the palm. The most celebrated of these, the ruins of which are among the noblest relics of antiquity, was Tadmor or Tamar, in the desert, from the Hebrew name Tamar, a palm, which the Greeks rightly translating, call the place Palmyra. But now few, if any, palms remain near the spot, to shelter or refresh the weary traveller; for the water-courses which fed the gardens of that magnificent city are broken up; the tanks which supplied the caravans of the merchants have been destroyed by war or by earthquakes; and, since the discovery of the passage by sea from Europe to India, the march of the caravans in that direction has ceased, there is no one to repair the stations of the desert, to dress the gardens, or to renew the palms. The other place of note Engaddi, of which little remains except cells in the neighbouring rocks, either natural or dug in the mountain side, where hermits and saints, both of ancient and modern date, have had their dwelling. Yet there, in the prosperous days of Israel, Solomon had his choice gardens and his vineyards of price; and the place was named Engaddi, or Aingaddi, the fountain of the palm."

We also find in the scripture Hazean Tamar, the castle of palms, among the places taken by Chedorlaomer from the Amorites, in the time of Abraham; and Baal Tamar and Baal Gad, among the fortresses of Judea. From the earliest times the palm branch has been looked upon as the emblem of victory. The palm is the herald of triumph, whether in sacred or profane history. Its long life, its perpetual verdure, the assurance it affords to the distant wayfarer in the desert, that springs of water will be found wherever it rears its graceful head, single it out from all the growth of the forest. High raised upon its pillar-like trunk, the head of the palm throws out its equal fronds, light as the feather of the ostrich, yet strong to resist the storms from heaven; and in their immediate shelter, close those marvellous sheaths which soon disengage the abundant fruit that nourishes the Arab and his camels, and leaves him ample superfluity to sell or barter for the goods of the east or of the west. If the bark is exfoliated, a fluid little less sweet than honey exudes from it, and the lymph flowing from the wounded leaf produces a wholesome wine. Pliny says, that the ancient orientals boasted of three hundred and sixty uses to which the palm tree and its products were applied. It would be too curious to examine into the whole of these, but not uninteresting to consider the principal purposes to which the date palm was applied.

The fruit of the date palm is the first and most important of its products. Each tree yields, according to Dr. Shaw, from three to four hundred pounds weight of dates every year, from the time it has reached the age of thirty years until it counts a century, after which period it fails off in fertility. Whether fresh or dry, there is no fruit more nutritious than the date, and certainly none on which so many depend for the greater part of their sustenance. The stones, hard and dry as they may appear, are ground into a kind of coarse meal, on which the goats and camels of the Arabs feed with greediness; and in the long march across the desert, neither man or beast require other food, if they have a little water or camel's milk to allay their thirst. The great midrib of the leaf of the palm serves not only the wandering Arabs to enclose their flocks when encamped, but the Fellah or Egyptian husbandman to prop the walls of his hut, to fence in his fields, and when decayed, to maintain his household fire. Sometimes the soft winged part of the leaves being left on the midrib, they are woven into a neat and comfortable lining to the hut; the same soft part is converted into mats, baskets, pouches, beds, nets, cages for poultry, and more domestic articles than I can name. The fibrous sheaths are twisted into excellent cordage, and are not infrequently woven into bags fit for packing goods: as in other nations, even in remote Britain and Gaul, the judgment seat was under some remarkable trees, such as the fir tree or the oak. Our version says, that Deborah dwelt under the palm tree of Deborah, though others only say that she sat to judge there. But there is no contradiction in this. The modest dwelling of the "mother in Israel" might be built under the shadow of the palm; and she would naturally, according to most ancient custom, receive the people whom she judged under the tree; even though she might never enter it, he saw "all the land, and the plain of the valley of Jericho, the city of palm trees." In the book of Judges we learn that Deborah, the only woman who appears to have excused the high office of judge in Israel, sat to judge the people under a palm tree; as in other nations, even in remote Britain and Gaul, the judgment seat was under some remarkable trees, such as the fir tree or the oak. Our version says, that Deborah dwelt under the palm tree of Deborah, though others only say that she sat to judge there. But there is no contradiction in this. The modest dwelling of the "mother in Israel" might be built under the shadow of the palm; and she would naturally, according to most ancient custom, receive the people whom she judged under the tree; even though she might never enter it, he saw "all the land, and the plain of the valley of Jericho, the city of palm trees."

In the book of Judges we learn that Deborah, the only woman who appears to have excused the high office of judge in Israel, sat to judge the people under a palm tree; as in other nations, even in remote Britain and Gaul, the judgment seat was under some remarkable trees, such as the fir tree or the oak. Our version says, that Deborah dwelt under the palm tree of Deborah, though others only say that she sat to judge there. But there is no contradiction in this. The modest dwelling of the "mother in Israel" might be built under the shadow of the palm; and she would naturally, according to most ancient custom, receive the people whom she judged under the tree; even though she might never enter it, he saw "all the land, and the plain of the valley of Jericho, the city of palm trees."

Such and no less than this, would be the happiness of a people acting fully up to the spirit of the commandments of the second table. Therefore we ought to feel most grateful to Almighty God, for having called us to the knowledge of laws so excellent, that if men would only keep them, they would live and be happy by them. Do not tell me of human frailty, nor argue that man in a natural state is unable to do all this. For this, though true, is nothing to the present purpose. We are not in a natural state: we have been admitted into covenant with Christ: we have the promise of the Spirit, if we will ask for it in prayer. Whatever may be the case with others, we at least can keep these laws, through Christ that strengthens us. The feelings therefore, which I would have you cherish, when you think of these commandments, are thankfulness to our heavenly Father, for having given us these laws for our good, and shame, because we, his disobedient sons, have profited so little by his goodness.

KNOWLEDGE WITHOUT OBEDIENCE.

(From a Sermon by Archdeacon Manning.)

with time and study, attain to the knowledge of this language, and understand the morals and the wisdom of these vegetable sages. The last of such favoured adepts was the learned Dr. Abraham Gaon, who died about the year 1540. The Mahometan traditions have handed down many marvels concerning the palm: among the rest is one which must have been borrowed from one of the apocryphal gospels of the infancy of Christ. The story is as follows:—"When the Virgin Mary was on her way towards Jerusalem to be registered, she fainted and grew sick at the foot of a palm, so aged that the crown was dead, and there remained nothing but the bare trunk. She had sat down at its root, however, than a clear spring of water welled out from beneath the withered palm; the branches shot fresh and vigorous from the blackened stem, the fruit budded, formed and ripened; and the whole graceful plant bowed down towards her, and celestial voices were heard, saying, 'Drink, eat, and refresh thyself.' Thus was the virgin mother comforted, and there did she bear her divine Son."

Whoever was the author of this fable must have been well acquainted with the Greek story of the flight of Latona to Delos, where she gave birth to Apollo and Diana under a palm, whence that tree was consecrated to Diana.

It is said that Theseus first carried the palm to Athens from Delos, when he returned in triumph from his victory over the Minotaur. But the mainland of Greece never was favourable to the palm, though several of the Greek islands were adorned with it. Even in the south of Italy they have always been rare, though they are not scarce in some parts of Sicily. Near Genoa there is a narrow, warm, sandy valley full of palms; but they are diminutive in growth, and unfruitful, being cultivated only for the sake of the leaves, which are annually sent to the pope's chapel at Rome, when they are blessed, and distributed to the cardinals and other dignitaries, in sign of the triumph of the church.

The first palm seen in Spain was planted by Abdurrahman—the Moorish king of Cordova, in the garden of a palace called the Russafa, which he built near his capital, about A.D. 750. There he had collected many beautiful trees and flowers from every land, and among them the palm of his native country. A beautiful elegy, addressed by him to this palm, became a popular song, and spread even into Christian Spain. It is too long for insertion here, but I cannot refrain from copying the last stanza:—

"To thee, of my fond native land,
No remembrance clings;
I cannot cease to think and still
The tempestuous springs."

Since the time of the Moorish king, palm trees have been planted in various parts of Spain, for the purposes of the church. Those at Malaga have thriven as if the place were native to them, and annually produce fruit; but neither the palms of Spain nor Mauritius, Lydia nor Egypt, Arabia nor Persia, could anciently vie with the palms of Palestine in fruitfulness or beauty. Celsius was so enamoured of the palm, that he imagines, wherever the promised land is spoken of as a land flowing with milk and honey, that the juice or sugar-juice of the palm is intended, and gravely assures us that it is equally good. I am sure that if the learned Scandinavian had ever tasted it, he would never have done such injustice to that delicious natural confection, honey which furnished his Gothic ancestors with their meal and metheglin; for the truth is, that jaggery very much resembles treacle. And then he seems to have forgotten the quantity of wax with which the palm tree and its products were applied. It would be too curious to examine into the whole of these, but not uninteresting to consider the principal purposes to which the date palm was applied.

The fruit of the date palm is the first and most important of its products. Each tree yields, according to Dr. Shaw, from three to four hundred pounds weight of dates every year, from the time it has reached the age of thirty years until it counts a century, after which period it fails off in fertility. Whether fresh or dry, there is no fruit more nutritious than the date, and certainly none on which so many depend for the greater part of their sustenance. The stones, hard and dry as they may appear, are ground into a kind of coarse meal, on which the goats and camels of the Arabs feed with greediness; and in the long march across the desert, neither man or beast require other food, if they have a little water or camel's milk to allay their thirst. The great midrib of the leaf of the palm serves not only the wandering Arabs to enclose their flocks when encamped, but the Fellah or Egyptian husbandman to prop the walls of his hut, to fence in his fields, and when decayed, to maintain his household fire. Sometimes the soft winged part of the leaves being left on the midrib, they are woven into a neat and comfortable lining to the hut; the same soft part is converted into mats, baskets, pouches, beds, nets, cages for poultry, and more domestic articles than I can name. The fibrous sheaths are twisted into excellent cordage, and are not infrequently woven into bags fit for packing goods: as in other nations, even in remote Britain and Gaul, the judgment seat was under some remarkable trees, such as the fir tree or the oak. Our version says, that Deborah dwelt under the palm tree of Deborah, though others only say that she sat to judge there. But there is no contradiction in this. The modest dwelling of the "mother in Israel" might be built under the shadow of the palm; and she would naturally, according to most ancient custom, receive the people whom she judged under the tree; even though she might never enter it, he saw "all the land, and the plain of the valley of Jericho, the city of palm trees."

Such and no less than this, would be the happiness of a people acting fully up to the spirit of the commandments of the second table. Therefore we ought to feel most grateful to Almighty God, for having called us to the knowledge of laws so excellent, that if men would only keep them, they would live and be happy by them. Do not tell me of human frailty, nor argue that man in a natural state is unable to do all this.

For this, though true, is nothing to the present purpose. We are not in a natural state: we have been admitted into covenant with Christ: we have the promise of the Spirit, if we will ask for it in prayer.

Whatever may be the case with others, we at least can keep these laws, through Christ that strengthens us.

The feelings therefore, which I would have you cherish, when you think of these commandments, are thankfulness to our heavenly Father, for having given us these laws for our good, and shame, because we,

his disobedient sons, have profited so little by his goodness.

KNOWLEDGE WITHOUT OBEDIENCE.

(From a Sermon by Archdeacon Manning.)

It must be considered that knowing without obeying is worse than vain. It inflicts a deep and lasting injury upon the powers of our spiritual nature.

Even in the hardest of men, a knowledge of Christianity produces an effect upon the conscience and heart.

It excites in a man certain convictions and emotions, and these are mysterious gifts of God; they are the first movements of the moral power that are within us, the first impulses to set us in motion towards God.

It is by these inward strivings that knowledge brings a man to repentance and to eternal life. But they are only movements and impulses—means to a further end, and good in so far as they attain that end.

In their own nature they are most transitory: they are to be prolonged only by issuing in obedience, and thereby settling into principle; or, if they issue in no-

thing.

One

would

imagine

that

said

as

the

well

known

medals

and

coins

struck

on

the

figure

of

Jesus

christ

the

cross

the

scripture

the

gospel

the

word

the

scripture

than one per cent. on the whole, or scarcely equal to the growth of the population. The Independents, at the meeting of the Congregational Union in October, 1845, a general view of the body was taken by Mr. James, of Birmingham, in which language of this kind was used:

"Taken as a whole, its condition was far from satisfactory." "He questioned if ever the British pulpit had less power." "Vigour was the exception; feebleness the rule." Another speaker said, "He did not consider the Churches to be materially advancing; and seeing the population advance, to be stationary is to retrograde."

Another "admitted the general truth of the melancholy statement." Another "confessed there was much ground to lament the want of Divine influence." Another "disposed to take rather a gloomy view of the state of religion in the present day. He believed that marked and striking conversions were rare, and that many events of but rare occurrence." In this manner the Baptists lament that "nearly all of a few of the Churches is stationary, and even retrograde." The New Connection Methodists "deplore a decrease in numbers." On the whole, the language adopted by a Dissenting editor is as follows:

"The conclusion, then, to which we are led is, that the present state of things is painful and alarming in the extreme. Whether we look at our own land or at heathen climes, the fact is equally distressing. Small increase of our ground is worse; but to be driven from it, absolutely to decrease in numbers, is worst of all! At this rate, when shall the world be converted to God? Or rather, how long will it require till the Churches should be entirely dead away, and the kingdom of Christ entirely given over to the dominion of Satan, the god of this world?" Under such circumstances, the extension of the Gospel, whether at home or abroad, ceases to be a question. The streams must ever share the fate of the fountain. When the trunk dies, woe to the branches! The ark of the Lord is in jeopardy! Something must be done. What shall it be? Where lies the spring of evil? Is it with the ministry? Or with the people? Or with both? Or with neither? It must be somewhere. Where is it?

THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 11, 1846.

CONTENTS OF THE OUTSIDE.

| First Page. | Fourth Page. |
|-----------------------------------|---|
| The Date Palm. | Original Poetry.—Fourteenth Sunday after Trinity. |
| Knowledge without Obedience. | Concordants of the Second Table. |
| Commandments of the Second Table. | First Fruits. |
| Rejection of the Truth. | Moral & Mental Capacities. |
| Natural and Moral Evil. | Roundheads—Origin of the name. |
| Ecclesiastical Intelligence. | |

THE LORD BISHOP OF TORONTO has authorized the publication of the following list of appointments for Confirmation, East of Toronto:

| CONFIRMATION APPOINTMENTS BELOW KINGSTON. | |
|---|-----------|
| Monday.... Sept. 14.... Landsdowne | 12, Noon. |
| Tuesday..... " 15.... Brockville | 11, A. M. |
| " " Lamb's Pond | 3 P. M. |
| Wednesday.... " 16.... Wilson's Corners | 12, Noon. |
| Thursday.... " 17.... Perth | 11, A. M. |
| Friday.... " 18.... Smith's Falls | 11, A. M. |
| " Franktown | 3 P. M. |
| Saturday.... " 19.... Clinton Place | 11, A. M. |
| Sunday.... " 20.... Pakenham | 11, A. M. |
| Monday.... " 21.... Hunterston | 11, A. M. |
| Tuesday.... " 22.... March, 1st Church | 3 P. M. |
| Wednesday.... " 23.... Bytown | 11, A. M. |
| Thursday.... " 24.... Richmond | 11, A. M. |
| Friday.... " 25.... Merrickville | 2 P. M. |
| Saturday.... " 26.... Kemptville | 11, A. M. |
| Sunday.... " 27.... Prescott | 11, A. M. |
| Monday.... " 28.... Edwardsburgh | 11, A. M. |
| Tuesday.... " 29.... Matilda | 3 P. M. |
| Wednesday.... " 30.... Williamsburgh | 11, A. M. |
| Thursday.... Oct. 2.... Osnabruck | 3 P. M. |
| Friday.... " 3.... Cornwall | 11, A. M. |
| Wednesday.... " 4.... Hawntbury | 11, A. M. |

We were so much struck by the force and correctness of certain remarks occurring in the Journal of Visitations by the Lord Bishop, upon the lamentable results, as a general rule, of the settlement of families of the gentry in the back-woods, that we feel constrained, even at the risk of some repetition, to refer again to the subject.

The difficulties of privations in a temporal point of view which, under such circumstances, have to be endured, were very faithfully depicted; and after so clear a statement of the positive loss which is sustained by the adoption of the back-woods as a residence by families of that description, we should think that, upon the mere utilitarian grounds which have moved to such a course, others would be deterred from a similar infatuation and misfortune. It is very obvious that to persons unaccustomed to labour, and strangers during all their past life to the complication of difficulties which, under such circumstances, have to be encountered, loss of income and loss of health is, as a general rule, at least, sure to follow; and if there be no positive breaking up of the temporal comforts and prospects of such families, a moral degeneracy, it is almost certain, will follow, more lamentable far than the loss of all their worldly substance.

Now, on moral and religious grounds, we conceive this to be a step most solemnly to be deprecated. It is, in our humble judgment, no slight dereliction of duty to place ourselves in a condition, voluntarily or at least without necessity, where there are no means of maintaining communion with Christ through the channel of his Church,—where there is an exclusion from the ordinances of religion,—where the public worship of God cannot be joined in, and the Lord's day itself is deprived of that which, more than anything else, ensures its diligent and becoming observance.

We contend that it is no light violation of a moral and religious duty to expose ourselves, without the pressing constraint of necessity, to these deprivations, because the privileges thus abandoned constitute, it is evident, the great safeguard of a healthful religious principle. Where public worship is unknown, the Lord's day comes soon to be slighted, or only noticed by its appropriation to mirth and amusement; and this it would seem, cannot be satisfactorily effected unless by equalizing as much as possible to all the hearers and worshippers the distance from the officiating minister.

The plan of adopting a more central position for the pulpit and reading-desk, would appear to meet the difficulty; but this, it is manifest, would involve the necessity of dispensing with side-galleries—for in the latter, were they suffered to remain, all could not possibly see the officiating clergyman, in case the proposed arrangement of the pulpit and reading-desk should be entered upon. Not that we should object to the general and authoritative abolition of side-galleries; for they are an appendage to the house of God as architecturally disfiguring as they are ecclesiastically irregular. Dispense with them, and the arrangement of pulpit and reading-desk becomes a matter of easy and satisfactory accomplishment: retain them, and we shall have difficulties, in regard to seeing and hearing the clergyman, to the last.

Supposing that, from the pressing want of Church accommodation, side-galleries are to be retained, the transverse position of pews in them—that is, at right angles to the wall—might perhaps be adopted, so as to allow their occupants to see as well as hear the officiating clergyman. Leaving an open space in the centre on either side, for the position of the pulpit and reading-desk according to our correspondent's plan D, the galleries might rise by a gradual elevation from thence to the back and front of the Church respectively, and this we think might possibly be effected without materially impairing the architectural symmetry of the interior, supposing such galleries to be tolerated at all.

Still, assuming this to be a practicable arrangement, we should much prefer the abolition of side galleries, and the adoption of transepts for supplying the room which would thus be lost. In this case, the pulpit and reading-desk could be advanced to a point corresponding to the centre of the transepts; and if these last were pushed forward towards the front of the Church as far as architectural symmetry would allow, we should have the pulpit and reading-desk very nearly in the centre of the sacred edifice.

But all this is a question which admits of much discussion, and we should like to see it followed up. Suffice it to say, that where side-galleries already exist the moveable lectern, placed during the time of service at a convenient point in the middle aisle, appears to be the only device which would allow all the congregation to see the preacher, and afford the best means of permitting all to hear.

The Rev. Adam Townley requests that all letters, papers, &c., for him, may in future be addressed to Port Maitland.

It is well known that to ensure the thriving of a plant which has been shifted from its native earth, it must be transferred, as nearly as possible, to a kindred and congenial soil. Let, therefore, the man of education, and he who has been accustomed to the comforts and perhaps the refinements of society, adopt as far as possible a kindred atmosphere, in seeking that change of abode to which circumstances may perhaps constrain him. Above all, let him not transplant himself beyond the reach of religious privileges, nor keep, if it be practicable, out of the sound of the Church-going bell. A morsel, in the company of God's people, with the means of living and dying in the fear and the service of God, is better than a feast in the remote wilderness where the name and form of religion is almost unknown.

We cannot control our earthly destiny, it is true, and oftentimes this exchange from spiritual benefits to a barren land is unavoidable. Where it is clearly the direction of God's Providence, it must be borne with submission and cheerfulness; and He, to those who fear and serve him, can make even the wilderness to rejoice and blossom; but none has a right to tempt that Providence by expecting impossibilities, or rushing into dangers for which there is neither necessity nor justification. If, then, he transfer his family to a spot where nothing but privation meets them at every turn,—where there are no means of prosecuting their education,—no congenial minds with which to hold intercourse,—and, above all, no access to the appointed means of grace, it is too much to hope that they will be preserved in the purity of their religious principles, or that they will escape the shipwreck of a conscience which has been left to waste, ungarded and uncared for.

Sensible of these objections, the writer for a time,

thought his Lordship may be blessed with every blessing from Heaven in his high and arduous vocation, and that Almighty God in his mercy long preserve you in health and strength, for the maintenance of the oversight which we deem to be invaluable to us in our relation to Christ and his Church, is our humble and earnest prayer.

Cobourg, 28th Aug. 1846.

J. VANCE BOSWELL, } Churchwardens.
BENJAMIN CLARK, }

H. Ruttan, Sheriff, N.D. George Walker.
Z. Burnham, Treas'r, N.D. W. Richardson.
R. Henry. Z. Stock.
James Calcutt. John McChesney.
G. S. Boulton, Wardens, D.C. John Lodge Wilcock.
G. M. Boswell, Judge D.C. J. H. McIlwicks.
Charles Green. Charles Brainerd.
J. F. Hurst. W. H. Kite.
George Nichols. Charles Buck.
Nathan Nichols. Asa B. Burham.
John Throop. Robt. Droke.
John C. Boswell. Edmund Bird.
G. S. Dainty. Sam'l. Platter.
Henry H. Jackson. Wm. Hall.
J. Cameron. David Droke.
R. D. Chatterton. John Dawkins.
George Goldstone. David Troop.
Henry P. Andrews. Ralph Burton.
D. Bethune, Junr. Wm. Grieve.
W. Boyer. Wm. Grieve, Jr.
Wm. Van Ingen. James Clarkson.
Wm. R. Beck. C. E. Clowdwood.
Wm. Clark. R. Hobson.
John Hunt. John Eyre.
Wm. Lunn. Wm. Clark.
Wm. Coates. John Johns.
A. Y. J. Powell. Wm. Coates.
Matthew Purser. Jacob Green.
Edward McCormick. Jno. Wm. Peters.
Henry Fitzpatrick. Wm. McEvoy.
James Evans. Daniel McEvoy.
Oliver Eggers. G. E. Jones.
Wm. Bowell, R.N. Joseph Nosepe.
John Hooley. G. E. Jones.
John Butler. Thomas Broghall.
J. Calcutt, Jr. Frederick Butler.
H. Corrigal. John McCarty.
Geo. W. Clark. Joseph Bertram.
R. S. Kelly. Wm. V. Clarke.
H. Jones. John Bell.
John Ruttan. Robert P. Jelett.
Thomas Dinsdale. Sidney Smith.
Benj. Hayter. John Tener.
John Hooley. John Russell.
John Butler. G. Ferguson.
John McCarty. John John.
Joseph Bertram. Henry Davies.
Wm. V. Clarke. Wm. Pearson.
John D. Clark. David Grieve.
R. A. Arkland. G. Morgan Jellett.
Arch. Macdonald. Lewis Styles.
John Henry Cochran. Geo. Birney.
Thomas Lee. James Teney.
A. C. Hammond. E. Stickle.
A. J. Van Ingen. H. Stickle.
Chas. Blundheim. Jer. Stickle.
J. C. Townsend, R.N. Wm. Brown, Jr.
R. S. Perry. R. Brown.
G. M. Goodeve. John Gee.
W. A. Garrett. Henry Fitzpatrick.
Thomas Tremayne. Thomas Tremayne.
Nicholas Wilson. M. J. Cowles.
George A. Nixon. M. F. McNeill.
George McCraff. Gideon Paul.
James Elliott. Francis L. Chambers.
Lewis Brughall. J. B. Matthews, M.D.
Simon Munro. James Lyons.
F. S. Clench.

[N.B. Many more signatures might have been procured had the time allowed.]

To which the Bishop was pleased to make the following reply:

GENTLEMEN,

It is with much satisfaction that I receive the Address which you have been so kind as to present to me, on this my third Episcopal visit to your interesting and flourishing Parish.

The signs of improvement which I everywhere

see, stand longitudinally at right angles to the side walls of

the Church, so that the people stand and kneel with

their faces towards the Altar, and that the Pulpit and Desk, or, if it is preferred, moveable Lecterns, are placed

on each side and a little in advance of the Communion

rails, in a considerable space, say three-thirds of the whole

length of the Church, to be reserved between the rails and the

foremost pews, and let this space be furnished with

moveable benches having backs, in order to accommodate

a considerable proportion of the poor in immediate proximity to the Clergyman (C); or

If, supposing that, instead of pews, seats or salls are

placed in rows rising above each other and parallel to the

side walls,—as is the case in the Cathedrals and College

Chapels in England,—(and we may remark that a somewhat similar arrangement exists in many English Grammar Schools and in most of the School-houses in this Province)—then the Pulpit may be placed near the side wall, half way up the Church, and a Reading-desk of the same altitude and dimensions may front it on the side, a single broad aisle intervening. Under this arrangement (D), there might be moveable pews placed in the aisle, in this lower room of the audience, so that a person might be seated between the Clergyman and the people, than half the length of the Church, instead of being distant nearly the whole length of the building, as may be frequently found to create matter of regret and complaint.

And now, Sir, I shall be glad to receive any further hints upon this subject which those who have directed their attention to it may feel prepared to give, and therefore I beg leave to conclude with the old and hackneyed Horatian saw, addressed to the Editor and to the Correspondents of "The Church" individually:

"Si quis noviti rectius istis,
Candidus impetrari; si non, ut sit mecum."

PHILODEMUS.

P.S.—Since the above remarks were committed to paper, an extract from a Charge of Archdeacon Sir Herbert Oxley,—*Church, Vol. vi., No. 15, Oct 20, 1843.*—has accidentally met my eye. Among other judicious remarks on the subject of pews, says "If, however, no distinction be made between rich and poor, as to the most advantageous position for hearing and joining in the service—the appropriated settings, for instance, occupying the whole of one side of the Church, and the unappropriated—the other—such an arrangement combines every thing that may be desired." Here is a third mode (E) suggested, f

disposing pews so as to obviate existing objections.

* The Pulpit and Desk might be used, if it is desirable, interchangeably.

PHILIP.

It is with much satisfaction that I receive the Address

which you have been so kind as to present to me, on this my third Episcopal visit to your interesting and flourishing Parish.

The signs of improvement which I everywhere

see, stand longitudinally at right angles to the side walls of

the Church, so that the people stand and kneel with

their faces towards the Altar, and that the Pulpit and Desk, or, if it is preferred, moveable Lecterns, are placed

on each side and a little in advance of the Communion

rails, in a considerable space, say three-thirds of the whole

length of the Church, to be reserved between the rails and the

foremost pews, and let this space be furnished with

moveable benches having backs, in order to accommodate

a considerable proportion of the poor in immediate proximity to the Clergyman (C); or

If, supposing that, instead of pews, seats or salls are

placed in rows rising above each other and parallel to the

side walls,—as is the case in the Cathedrals and College

Chapels in England,—(and we may remark that a somewhat similar arrangement exists in many English Grammar Schools and in most of the School-houses in this Province)—then the Pulpit may be placed near the side wall, half way up the Church, and a Reading-desk of the same altitude and dimensions may front it on the side, a single broad aisle intervening. Under this arrangement (D), there might be moveable pews placed in the aisle, in this lower room of the audience, so that a person might be seated between the Clergyman and the people, than half the length of the Church, instead of being distant nearly the whole length of the building, as may be frequently found to create matter of regret and complaint.

And now, Sir, I shall be glad to receive any further hints upon this subject which those who have directed their attention to it may feel prepared to give, and therefore I beg leave to conclude with the old and hackneyed Horatian saw, addressed to the Editor and to the Correspondents of "The Church" individually:

"Si quis noviti rectius istis,
Candidus impetrari; si non, ut sit mecum."

PHILODEMUS.

P.S.—Since the above remarks were committed to paper, an extract from a Charge of Archdeacon Sir Herbert Oxley,—<

Original Poetry.
Carmina Liturgica;
OR,
HYMNS FOR THE CHURCH.

N.B.—These Hymns are "fixed to the Tunes used in Churches," being of the same Metres with the received "Version of the Psalms of David."

LXVIII.—THE FOURTEENTH SUNDAY AFTER TRINITY.

C. M.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, charity, and love; that we may obtain that which Thou dost promise, and love that which thou dost command; through Jesus Christ our Lord. Amen.

L. A.

Since all, who seek "THE GIFT OF GOD," b
Should love to do His Will;—
With "Faith" and "Hope and Charity"
May God our bosom fill!

I. C.

The Law of Life and Law of Death
May war and strife within;
But we, by God the Spire led,
His victor crown shall win.

H. L.

Then strive, ye saints to live to God!
Bowing forth His fading grace;
And give forth the earnest mind,
With each affection base!

I. V.

Behold—God's miracle of Love,—
The heart renew'd restored!
Behold—Man's proof of Gratitude,—
His God henceforth adored!

V. E.

The Lord uphold our sad estate;
Cast out—foe—impure!
His cleansing Love was quick to heal,
And wrought a wondrous cure!

V. E.

Made free from Sia's defining power,
A grateful soul will raise;
And oft return to thank the Lord—
Return to give Him praise!

a The Collect.
b Ps. viii. 3, 4, 5.
c The Epistles (Gal. vi. 16, 17, 18.)
d The same (verses 22, 23, 24.)
e The Gospel (Luke xvi. 11 to 20.) The ten Leper cleansed.

THE LAST SPEECH, AND DYING WORDS
OF MOSES DUNBAR,

Who was executed at Hartford, on Wednesday the 19th day
of March, 1777, for high treason against the State of
Connecticut. (Printed at the request of his son.)

sincere thanks. I die in the profession and communion of the Church of England. Of my political sentiments I leave the reader of these lines to judge.—Perhaps it is neither reasonable or proper that I should declare them in my present situation.

I cannot take the last farewell of my countrymen without desiring them to shew kindness to my poor widow and children, and not reflect on them concerning the manner of my death.

Now I have given you a narrative of all things material concerning my life with that veracity which you are to expect from one who is going to leave the world and appear before the God of truth. My last advice to you is that, above all others, confess your sins, and prepare yourselves, with God's assistance, for your future and eternal state. You will all shortly be as near eternity as I now am, and will view both worlds in the light that I now view them. You will then view all worldly things to be shadows, but vapours and vanity of vanities, and the things of the spiritual world to be of importance beyond all description.—

You will all then be sensible that the pleasures of a good conscience and the happiness of a near prospect of heaven, will outweigh all the pleasures and horrors of this wicked world. *God the Father—God the Son, and God the Holy Ghost, have mercy on me and receive my spirit—AMEN and AMEN.*

MOSES DUNBAR.

Hartford, March 10, 1777.

[Copy of a Letter addressed to his Children, a few weeks previous to his death.]

February 55, 1777.

STUDY A CHILD'S CAPACITIES.

MY DEAR CHILDREN,

REMEMBER your CREATOR when in youth, and learn your Creed, Lord's Prayer, Ten Commandments and Catechism, and go to Church as often as you can, and prepare yourselves, as soon as you are of proper age to be worthy partakers of the Lord's Supper. I charge you all never to leave the Church. Your own mother grounded out this good advice for you when on her death-bed. I am now in Hartford you condemned to death for high treason against the state of Connecticut. I was thirty years old last June the fourteenth day. God bless you.

MOSES DUNBAR.

O! remember your father and mother, and be dutiful and kind to your present mother.—*The Calendar.*

FIRST FRUITS.
(From the Young Churchman's Miscellany.)

On the banks of a small lake in the Holy Land of Palestine, lived an aged man, with his only child—a daughter. The house in which they dwelt was small, but rendered comfortable by the exertions of Miriam.—They had seen better days, but now that the Romans had come, and were soon to take away the place and nation of the Jewish people, they had been deprived of their all, except the roof that sheltered them.—Their dwelling was solitary, with the exception of one other house that stood near, whose inhabitants were a poor widow and her son Samuel.

He felt a tender affection for the daughter of his neighbour, as was very natural from the close intimacy which existed between the two families. Miriam was very beautiful, and her mind confirmed the promise made by her countenance. She had been well educated by her father, who was a man of uncommon attainments, and deeply versed in the literature of his own nation. His heart was heavy from the desolation of his country, no longer the chosen of God, but trodden under foot of the Gentiles. Although Jerusalem had not yet been besieged by the Roman Emperor, yet it was under his yoke. Still there were some children of Abraham, who, like Eliada, desired the freedom of the nettle, if it touched one way, it stings like a wasp; if the other, it is softer than satin. We would do justice to the human mind, we must find its peculiar characteristics, and adapt ourselves to individual wants. In conversation on this point with a friend who is now the principal in one of our best grammar schools, and to whose instruction I look back with delight—"your remarks," said he, "are quite true; let me tell you a little incident, which bears upon this point. Last summer, I had a girl who was exceedingly behind in all her studies. She was at the foot of the division, and seemed to care but little about her books. It so happened that as a relaxation, I let them at times during school hours until singing. I noticed that this girl had a remarkably clear, sweet voice; and I said to her, 'Jane you have a good voice, and you may lead in the singing.' She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. 'Well, Jane,' said I, 'you are getting along very well, how happens it, you do much better now than at the beginning of the quarter?'

"I do not know why it is," she replied.
"I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why she said, she was encouraged."

Yes, here we have it—she was encouraged. She felt she was not dull in everything. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there was in Franklin school an exceedingly dull boy. One day the teacher wishing to look out a word took up the lad's dictionary, and on opening it found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes sir," said the boy, with a downcast look.

"I do not think it is well for boys to draw in their

books," said the teacher, "and I would rub these out if I were you; but they are well done. Did you ever take lessons?"

"No sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing; I should like you to draw me something when you are at leisure, at home, and bring it to me. In the meantime see how well you can recite your lessons."

The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies; while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left school. After this he became an engraver, laid up many hours enough to profitably elucidate, it is said, the whole system of navigation, where the comparative density of money increases its value in direct proportion, the profits and advantages arising from a Society of the same description, properly conducted, will prove its success beyond a doubt. In the confident expectation that such will be the case in the present instance, the subscribers are submitted to the public and to intending subscribers.

Toronto, 19th June, 1846.

470

JOHN C. BETTRIDGE,
YONGE STREET, TORONTO,

HAS just received from the English, French, and American Markets, an extensive Stock of
GENUINE, PATENT AND OTHER MEDICINES;

Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes;

GROCERIES, WINES AND LIQUORS;

AND EVERY OTHER ARTICLE USUALLY KEPT BY
CHEMISTS, DRUGGISTS, AND GROCERS.

All of which is prepared to sell.

WHOLESALE AND RETAIL.

On liberal Terms as can be obtained in Canada West.

An able ASSISTANT has been engaged to superintend the Drug Department.

PHYSICIANS' PRESCRIPTIONS CAREFULLY PREPARED

Toronto, July, 1845.

471-4f

RICHARD SCORE,
NO. 1, CHEWETT'S BUILDINGS, TORONTO.

FASHIONABLE TAILOR,

KEEPS constantly on hand a supply of WEST OF ENGLAND BROAD CLOTHS, CASSIMIERS, DOSEKINS, and RICH VESTINGS, and hopes, by strict attention to business, to merit a share of public patronage and support.

N.B.—UNIVERSITY work done in all its different orders; also, Judges', Queen's Counsel, and Barristers' robes, in the most approved style, and on moderate terms.

Toronto, July 1st, 1845.

471-6f

D. E. BOULTON,
BARRISTER, ATTORNEY AT LAW,
SOLICITOR IN CHANCERY AND BANKRUPTCY,
NOTARY PUBLIC,

AND

MASTER EXTRAORDINARY IN CHANCERY,
COBOURG, CANADA WEST.

COBOURG, Oct. 21, 1845.

472-1f

MESSRS. BETHUNE & BLACKSTONE,
BARRISTERS, ATTORNEYS, &c.
OFFICE OVER THE WATERLOO HOUSE,
No. 134, King Street, Toronto.

ONE DOOR EAST OF RIDOUT, BROTHERS & CO.

December 1, 1842.

472-2f

MR. BEAUMONT,
FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF
ENGLAND.

REMOVED TO BAY STREET,
NEAR TO FRONT STREET,
At home for consultation from 10 a.m. till 12 daily.

Toronto, April, 1844.

472-3f

DR. J. A. COWLES,
SURGEON DENTIST,

OPPOSITE THE OFFICE OF THE BANK OF MONTREAL,
KING STREET, COBOURG.

Cobourg, 1845.

472-4f

J. W. BRIGHT,
CHEMIST AND DRUGGIST,
KING STREET, KINGSTON.

PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.

July 14, 1842.

472-5f

ADVERTISEMENTS.

RATES.

Sixpence under 2s., 4d. first insertion, and 7d. each subsequent insertion. To have ten lines, 8s. 4d. per line for first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.

472-6f

Advertisements, without written directions to the contrary (post-paid) inserted till paid, and charged accordingly.

From the extensive circulation of *The Church*, in the Province of Canada, from Sandwich to Gaspe, in Nova Scotia and New Brunswick, in the United States, and in Great Britain & Ireland, as well as in various parts of the United States, it will be found a profitable medium for all descriptions of advertisements.

In the meantime Samuel had spread the handkerchief over her face. Soon her breathing became regular.

As I am fully persuaded that I depart in a state of healthiness, and having my own conscience, I have but little doubt of my future happiness, through the merits of Jesus Christ. I have sincerely repented of my sins, examined my heart, prayed earnestly to God for mercy, for the gracious pardon of my manifold and heinous sins, and resigning myself wholly to the disposal of my Heavenly Father, and submitting to his divine will, I, from the bottom of my heart, forgive all my enemies, and earnestly pray God to forgive them. Some part of J. S.'s evidence was false, but I heartily forgive him. I likewise earnestly beg forgiveness of all persons whom I have injured or offended. Since my sentence I have been visited by sundry worthy ministers of the Gospel, who have discoursed and prayed with me; among whom were the Rev. Mr. Strong, of Hartford, the Rev. Mr. Vets, of Sinsbury, my fellow prisoner, on account of preceding in favour of the British Government. He has been indefatigable in affording me every possible assistance to prepare me for my terrible exit. He administered the Sacrament of the Lord's Supper to me the Sunday before I was to die. To the gentlemen, as well as all others, who have shewed me kindness, I give most sincere thanks. I die in the profession and communion of the Church of England. Of my political sentiments I leave the reader of these lines to judge.—Perhaps it is neither reasonable or proper that I should declare them in my present situation.

I cannot take the last farewell of my countrymen without desiring them to shew kindness to my poor widow and children, and not reflect on them concerning the manner of my death.

At length Eliada asked the messenger of life what means he had used for her recovery. "This handkerchief," said he, putting it into his bosom, "was touched by the holy apostle St. Paul, to whom Jesus hath been pleased to grant the power to work special miracles, (see Acts, 19th chap. v. 11, 12,) and by this she was healed." "Father," asked Miriam, "do you not believe in the crucified Son of God?" "I do believe, my daughter, that none but God can do such miracles." "Then, father, you are a Christian." Eliada answered not, but left them to pray alone, and a poor heart was humbled by suffering, he was more easily moved by the Holy Spirit. He rose not from his knees till he had obtained mercy and pardon in the name and for the sake of Jesus Christ, and prepared to confess him before men.

At his return to the room where he had left his bed, he found there Rebecca, who was rejoicing in the happiness of her son; for as she rightly judged, Eliada would not refuse to bestow his daughter upon him whom God had made the means of preserving her life.

On his return to the room where he had left his bed, he found there Rebecca, who was rejoicing in the happiness of her son; for as she rightly judged, Eliada would not refuse to bestow his daughter upon him whom God had made the means of preserving her life.

she rose and stood upright. The bloom of health was restored to her cheek, and a deep blush overspread her countenance, when she beheld Samuel,—but filial love was greatest, and turning to Eliada, she threw herself into his arms saying, "Father, thank Jesus for my life." In a transport of joy, he knelt down and offered a fervent thanksgiving to God, "who poureth his benefits upon us," joined in his devotions by Samuel and Miriam.

At length Eliada asked the messenger of life what means he had used for her recovery. "This handkerchief," said he, putting it into his bosom, "was touched by the holy apostle St. Paul, to whom Jesus hath been pleased to grant the power to work special miracles, (see Acts, 19th chap. v. 11, 12,) and by this she was healed." "Father," asked Miriam, "do you not believe in the crucified Son of God?" "I do believe, my daughter, that none but God can do such miracles." "Then, father, you are a Christian." Eliada answered not, but left them to pray alone, and a poor heart was humbled by suffering, he was more easily moved by the Holy Spirit. He rose not from his knees till he had obtained mercy and pardon in the name and for the sake of Jesus Christ, and prepared to confess him before men.

At length Eliada asked the messenger of life what means he had used for her recovery. "This handkerchief," said he, putting it into his bosom, "was touched by the holy apostle St. Paul, to whom Jesus hath been pleased to grant the power to work special miracles, (see Acts, 19th chap. v. 11, 12,) and by this she was healed." "Father," asked Miriam, "do you not believe in the crucified Son of God?" "I do believe, my daughter, that none but God can do such miracles." "Then, father, you are a Christian." Eliada answered not, but left them to pray alone, and a poor heart was humbled by suffering, he was more easily moved by the Holy Spirit. He rose not from his knees till he had obtained mercy and pardon in the name and for the sake of Jesus Christ, and prepared to confess him before men.

At length Eliada asked the messenger of life what means he had used for her recovery. "This handkerchief," said he, putting it into his bosom, "was touched by the holy apostle St. Paul, to whom Jesus hath been pleased to grant the power to work special miracles, (see Acts, 19th chap. v. 11, 12,) and by this she