

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, JULY 7, 1838.

[NUMBER III.]

Original Poetry.

For the Church.

THE CORONATION.

A trumpet call hath wak'd the Isles,—a wild, a mighty voice
Bade the rich vales of England ring, her subject realms re-
joice,—

And far away in thunder roll'd an empire's festal mirth,
O'er the glad Ocean's sunny breast—the distant shores of earth.

Up sprung the dwellers of the land—the chivalrous—the free:
The noble spread his banner's folds; the hind cried "Jubilee!"
And sweeping on like sun-lit waves, there came a glittering
throng
Toward the proud "shrine of Heroes" borne in gorgeous pomp
along.

There was a glorious pageant held beneath that stately dome,
Meet for that atmosphere of Fame, the mighty Briton's home,
Flash'd back the light from starry eyes, proud brows, and
jewell'd plumes,
Where the chivalry of England stood beside their father's
tombs!

Silence was o'er that solemn hall; the hum of thousands ceas'd;
And a gentle form was kneeling low beside the white robb'd
Priest.

A light was on that downcast brow, the spotless, undefil'd,
While the aged man the blessing spoke—a father to his child.

And she hath come, that youthful one, like all her warrior line,
To speak the monarch's fearful vow, by Heaven's eternal
shrine;
To swear before the countless hosts her glorious realms that
trod,
To guard the charter of their rights, the altars of their God!

She stood beneath that storied hall—her warlike peers around—
While slowly on the silence rose her vow's low breathing sound;
And the soft glow that flitted o'er her young brow seem'd to
tell
That her pure heart to heaven was turn'd for strength to keep
it well.

The sacramental rite is done—the words of blessing said,—
And the stary crown the hierarch rais'd above her bending
head.

It's jewell'd radiance lit her brow, flash'd like a glory o'er her,
Type of the gorgeous realms she sway'd, the mighty course be-
fore her.

Shout! England, shout!—the voice of joy your waking valleys
fills;
Sweep the wild jubilee along, far o'er thine ancient hills!
Start! shadows of the mighty Dead, from out your marbled
piles,
The brightest of your kingly line sways o'er the Ocean Isles!

Away, away,—fast gathering swept the festal sound—along,
Waking fresh echoes on their path, fresh notes of choral song;
Loud boom'd the cannon's thundering voice from each embat-
tled wall,
Up rose the shout from peasant's hearth, from noble's castled
hall:—

O'er the glad hills of England rush'd the festal signal forth,
Borne o'er the border's rugged glens, the gray hills of the north;
On, on, from old Dunedin's height, from Stirling's war-worn
side,
Till by the Orkney's sullen waves the mirthful echoes died.

Loud rose the sound of revelry from Erin's grassy shore,
And the wild harp that minstrel lov'd, to music wak'd once
more,
And many a faithful heart beat high, proud flush'd each man-
ly mien,
For her who rul'd that glorious Isle—the woman and the
Queen!

And climes on earth's remotest strand, beneath that maiden's
sway,
Pour'd forth the tribute to her might in that high festal day:
O'er the glad ocean's startled waves, thro' realms and wilds
untold,
Her name was breath'd from subject lips,—flash'd out her ban-
ner's fold.

From stern Gibraltar's frowning height,—from Malta's lofty
crest—
From old Ionia's sunny isles,—from Africa's torrid breast—
From the rich Indian's eastern climes, the same wild music
rose—
From green Australia's farthest shore to the Himalaya's snows.

And thou, gray fortress of the north, from out thy fearless
height
Burst the loud cannon's tribute roar, the voice of Britain's
might;
And a thousand echoes flung it back, repeating o'er and o'er,
Till far away it sank to rest by Huron's forest shore.

Dread guardian of our happy hearths, our monarch's honor'd
line,—
Hear the pure vows, the pray'rs that rose beside thine ancient
shrine:—

Be gladness on that maiden heart, rich blessings o'er her cast,
Till the bright future's sunlight dim the glories of the past!
ZADIG.

Toronto, June, 1838.

For the Church.

ODE TO THE PARISH OF SUSSEX VALE, IN THE PROVINCE OF
NEW BRUNSWICK.

By an U. E. Loyalist.

Oh, sweet vale of Sussex! this western world round,
Thy equal in loveliness scarcely is found;
So hidden away from this age of dire strife;
So blest in the fruitful relations of life.

Thy mountains, their blue tops uplifting, do stand
Like sentinels girding and guarding the land;
Thy river, that winds by the homes of the brave,—
Thy green fields descending to drink of its wave.

Thy people,—the children of loyal sires who
In the land of revolt stood unshaken and true;
Who breasted the stroke of rebellion's proud rod,
And clave to their King, the anointed of God.

Oh, sweet vale of Sussex! my heart is with thee,
In the midst of thy children, the loyal and free,
To manhood upspur'd by old order and truth,—
Where age still maintains the precedence of youth.

Thy neat Parish Church, with its bell sounding clear;
The Parson that serves at its altar, so dear
To the flock of his feeding, the old and the young,
Who drink in the doctrine that flows from his tongue.

Thy people,—instructed all fondly to cling
To the sacred foundation—the Church and the King—
To look through his ordinances up to their God.—
They tread still the paths that our forefathers trod

Fanatic and hypocrite, disfigured in face,
Rant, cant, sect and radical here find no place,
The social relations to set all ajar,
And the sweets of a rational intercourse war.

The politeness of kindness—the confidence fair
Of integrity meek, unassuming;—the air,
The port, manner, habit, the action of truth
And true manliness wrought into childhood and youth.

The graces of goodness unshackled by art;
The large hospitality warm from the heart;
The walk circumscribed by the duties of life;—
These duties fulfilled without envy and strife.

Oh, sweet vale of Sussex! such things did I see
In thy children, the loyal, the happy and free:—
And I praised the good ways that our forefathers trod
For the building up man in the peace of his God.

Farewell, vale of Sussex! thy like I've not found
Amidst the vast wreck of this western world round.
Farewell! when all things are made new, may I see
The work of redemption wrought fully on thee!
ERILEUS.

U. C., 23d May, 1838.

PLURALITY OF WORLDS.

It is truly a most Christian exercise, to extract a senti-
ment of piety from the works and the appearances of na-
ture. It has the authority of the sacred writers on its side,
and even our Saviour himself gives it the weight and the so-
lemnity of his example. *Behold the lilies of the field; they
till not, neither do they spin, yet your heavenly Father ca-
reth for them.* He expatiates on the beauty of a single
flower, and draws from it the delightful argument of confi-
dence in God. He gives us to see that taste may be combi-
ned with piety, and that the same heart may be occupied
with all that is serious in the contemplations of religion,
and be at the same time alive to the charms and the loveliness
of nature.

The Psalmist takes a still loftier flight. He leaves the
world, and lifts his imagination to that mighty expanse
which spreads above it and around it. Creation rises in its
immensity before him, and the world, with all which it in-
herites, shrinks into littleness at a contemplation so vast and
so overpowering. *What is man that thou shouldst deign to visit him?*

It seems to have been at night that the piety of the
Psalmist was awakened by this contemplation; and there
is much in the scenery of a nocturnal sky to lift the soul to
pious contemplation. The mind abandons itself to reverie,
it sees nature in the simplicity of her great elements, and
it sees the God of nature invested with the high attributes
of wisdom and majesty.

But what can these lights be? We all know that every
visible object appears less in magnitude as it recedes from
the eye. The lofty vessel, as it retires from the coast,
shrinks into littleness, and at last appears in the form of a
small speck on the verge of the horizon. The eagle, with
its expanded wings, is a noble object; but when it takes its
flight into the upper regions of the air, it becomes less to
the eye, and is seen like a dark spot in the vault of heaven.
The same is true of all magnitude. The heavenly bodies
appear small to the eye of an inhabitant of this earth, only
from the immensity of their distance. When we talk of
hundreds of millions of miles, it is not to be listened to as
incredible. For remember that we are talking of those bod-
ies which are scattered over the immensity of space, and
that space knows no termination. The conception is great
and difficult, but the truth is unquestionable. By a process
of measurement, the distance has been first ascertained, and
then the magnitude of some of those bodies which roll in
the firmament; that the sun which presents itself to the
eye under so diminutive a form, is really a globe, exceeding,
by many thousands of times, the dimensions of the earth
which we inhabit; that the moon itself has the magnitude
of a world; and that even a few of those stars, which ap-
pear like so many lucid points to the unassisted eye of the
observer, expand into large circles upon the application of
the telescope, and are some of them much larger than the
ball which we tread upon, and to which we proudly apply
the denomination of the universe.

The planetary system has its boundary. There are only
five, or at most six, of the planetary orb visible to the na-
ked eye. What then is that multitude of other lights which
sparkle in our firmament, and fill the whole concave of hea-
ven with innumerable splendors? The planets are all at-
tached to the sun; and in circling round him, they do ho-
mage to that influence which binds them to perpetual at-
tendance on this great luminary. But the other stars do
not own his dominion. They do not circle around him.
To all common observation they remain immovable; and
each, like the independent sovereign of his own territory,
appears to occupy the same inflexible position in the regions
of immensity. What mean, then, these innumerable fires
lighted up in the distant parts of the universe? Are they
only made to shed a feeble glimmering over this little spot
in the kingdom of nature? or do they serve a purpose wor-
thier of themselves, to light up other worlds, and give ani-
mation to other systems?

The first thing which strikes a scientific observer of the
fixed stars, is their immeasurable distance. If the whole
planetary system were lighted up into a globe of fire, it
would exceed, by many millions of times, the magnitude of
this world, and yet only appear a small lucid spark from
the nearest of them. If a body were projected from the
sun with the velocity of a cannon-ball, it would take hun-
dreds of thousands of years before it described the mighty
interval which separates the nearest of the fixed stars from
our sun and from our system. If this earth, which moves
at more than the inconceivable velocity of a million and a
half miles a day, were to be hurried from its orbit, and to

take the same rapid flight over this immense tract, it would
not have arrived at the termination of its journey, after ta-
king all the time which has elapsed since the creation of the
world. These are great numbers, and great calcula-
tions, and the mind feels its own impotency in attempting
to grasp them. We can state them in words; we can ex-
hibit them in figures; we can demonstrate them by the
powers of a rigid and infallible geometry; but no human
fancy can summon up a lively or an adequate conception—
can take in this mighty space in all its grandeur and im-
mensity—or lift itself up to the majesty of that great and
invincible arm on which it is all suspended.

But what can these stars be which are seated so far be-
yond the limits of our planetary system? They must be
masses of immense magnitude, or they could not be seen at
the distance of places which they occupy. The light which
they give must proceed from themselves, for the feeble re-
flection of light from some other quarter could not pervade
through such mighty tracts to the eye of the observer. A
body may be visible in two ways. It may be visible from its
own light, as the flame of a candle, or the brightness of a
fire, or the brilliancy of yonder glorious sun, which lightens
all below, and is the lamp of the world. Or it may be visi-
ble from the light which falls upon it, as the body which
thus receives its light from the taper—or the whole assen-
blage of objects on the surface of the earth, which appear
only when the light of day rests upon them—or the moon,
which, in that part of it that is towards the sun, gives out
a silvery whiteness to the eye of the observer, while the
other part forms a black and invisible space in the firmament—
or as the planets, which shine only because the sun
shines upon them, and which, each of them, present the ap-
pearance of a dark spot on the side that is turned away from
it. Now apply this question to the fixed stars. Are they
luminous of themselves, or do they derive their light from
the sun, like the bodies of our planetary system? Think
of their immense distance, and the solution of this question
becomes evident. The sun, like any other body, must dwindle
into a less apparent magnitude as you retire from it. At
the prodigious distance of the fixed stars, it must have
shrunk into a small indivisible point. In short, it must
have become a star itself, and could shed no more light than
a single individual of those glimmering myriads, the whole
assembly of which cannot dissipate, and can scarcely al-
leviate, the midnight darkness of our world. These stars
are visible to us, not because the sun shines upon them, but
because they shine of themselves; because they are so many
luminous bodies scattered over the tracts of immensity
—in a word, because they are so many suns, each throned
in the centre of his own dominions, and pouring a flood of
light over his own portion of these unlimited regions.

Before bringing to a close this rapid sketch of modern
astronomy, it may be right to advert to some other points
of interesting speculation. The first is suggested by the
consideration, that if a body be struck in the direction of
its centre, it obtains from this course a progressive motion,
but without any movement of revolution being at the same
time impressed upon it. It simply goes forward, but does
not turn round upon itself. But again, should the stroke
not be in the direction of the centre—should the line which
joins the point of percussion to the centre make an angle
with that line in which the impulse was communicated,
then the body is both made to go forward in space, and al-
so to wheel upon its axis. In this way each of our planets
may have had their compound motion communicated to it
by one single impulse; and, on the other hand, if even the
rotatory motion be communicated by one blow, then the
progressive motion must go along with it. In order to have
the first motion without the second, there must be a two-
fold force applied to the body, in opposite directions. It
must be set a-going in the same way as a spinning-top, so
as to revolve about an axis, and to keep unchanged its situ-
ation in space. The planets have both motions, and there-
fore may have received them by one and the same impulse.
The sun, we are certain, has one of these motions. He has
a movement of revolution. If upon round his axis by two
opposite forces, one on each side of him, he may have this
movement, and retain an inflexible position in space. But
if this movement was given him by one stroke, he must have
a progressive motion, along with a whirling motion; or,
in other words, he is moving forwards; he is describing a
tract in space; and in so doing, carries all his planets and
all their secondaries (their moons) along with him.

Another interesting tract of speculation has been opened
to us by more recent observations of astronomy, in the dis-
covery of the *Nebulae*. And though it is but a dim and in-
distinct light which this discovery has thrown upon the
structure of the universe, yet still it has spread before the eye
of the mind a field of wide & lofty contemplation. Anterior
to the discovery the universe might appear to have been com-
posed of an indefinite number of suns, about equi-distant from
each other, uniformly scattered over space, and each en-
compassed by such a planetary attendance as takes place in
our own system. But we have now reason to think that,
instead of lying uniformly and in a state of equi-distance
from each other, they are arrayed in distinct clusters—that
in the same manner as the distance of the nearest fixed
star marks the separation of the solar systems; so the dis-
tance of two contiguous clusters may mark an equally dis-
tinct separation of the clusters, and constitute each of them
an individual member of some higher and more extended
system. This carries us upwards through another
ascending step in the scale of magnificence, and then leaves
in the awful uncertainty whether even here the wonder-
ful progression is ended.

The universe at large would suffer as little in its splendor
or variety, by the destruction of our planet, as the verdure
of a sublime magnificence of a forest would suffer by the fall
of a single leaf. The leaf quivers on the branch which
supports it. A breath of wind tears it from its stem, and it
flits on the stream of water which passeth underneath.
In a moment of time, the life which we know, by the mi-

croscopo, it seems with, is extinguished, and an occurrence
so insignificant in the eye of man, carries in it, to the inha-
bitants of this little loaf, an event as decisive as the destruc-
tion of a world. Now, on the grand scale of the universe,
we, the occupiers of this ball, may feel among the suns and
systems unfolded by astronomy, the same littleness and in-
security. We differ from the leaf only in this circumstance,
that it would require the operation of greater elements to
destroy us. But these elements exist. The fire which
rages within, may lift its devouring energy to the surface,
and change our planet into one wide and wasting volcano.
The sudden formation of elastic matter in the bowels of the
earth—and it lies within the agency of known substances to
accomplish this—may explode it into fragments. The ex-
halation of noxious air from below, may impart a virulence
to the air that surrounds us, and the whole of animated na-
ture may wither and die. A blazing comet may cross us
in its orbit, and realize all the terrors which superstition has
conceived of it. We cannot anticipate with precision the
effect of an event which every astronomer must know to lie
within the limits of possibility. It may hurry our globe to-
wards the sun—*sc drag*—to the outer regions of our plan-
etary system—or give it a new axis of revolution—and this
would change the place of the ocean, and bring another
mighty flood upon our islands and continents. These are
changes which may happen in an instant of time, and a-
gainst which nothing known in the present system of things
provides us with any security. They might not annihilate
the earth, but they would unpeopled it; and if the Almighty
let loose the devouring elements which are in his hands,
they would spread solitude, silence, and death, over the do-
minions of the world.

Now it is this littleness and insecurity which make the
protection of the Almighty so dear to us, and brings with
such power to every pious bosom the holy lessons of humil-
ity and gratitude. The God who sitteth above, and presides
in high authority over all worlds, is mindful of man; and,
though at this moment his energy is felt in the remotest
provinces of creation, we may feel the same security in his
Providence, as if we were the objects of his undivided care.
It is not for us to comprehend this mysterious agency. But
such is the fact, that the same Being, whose eye is over the
whole universe, gives vegetation to every blade of grass,
and motion to every particle of blood which circulates thro'
the veins of the minutest animal; that, though his mind
takes into its comprehensive grasp, immensity and all its
wonders, I am as much known to him as if I were the sin-
gle object of his attention; that he marks all my thoughts;
and that, with an exercise of power I can neither describe
nor comprehend, the same God who sits in the highest heav-
en, and reigns over the glories of the firmament, is at my
right hand, to give me every breath which I draw, and ev-
ery comfort I enjoy.

HOMER LITURGICAL.

No. II.

DIVINE AUTHORITY FOR A LITURGY.

My last Essay was designed to show that for the decency
and edification of public worship, Forms of Prayer were not
only expedient but necessary; and that no argument could
be advanced against the propriety and usefulness of such
forms which would not apply with equal force to prayers
that are delivered without premeditation. But we are not
without higher authority upon this point than the mere dicta-
tor of expediency: the Holy Scriptures evidently sanction
the use of set forms of prayer, and they even furnish exam-
ples of their adoption.

The song of Moses and of the children of Israel upon the
shores of the Red Sea, after they had been miraculously de-
livered from the pursuing armies of Pharaoh, must, from
many collateral circumstances, be regarded as a liturgical
form. It is not to be supposed that when this deliverance
became the theme of their united praises, that the thousands
of Israel, in miscellaneous assemblage, raised their spontane-
ous and unpremeditated exclamations of gratitude along
those shores; that the shout of "glory to the Lord!" rang
with unchastened fervor; and that each poured forth his
own sentiments of thankfulness, according to the prompt-
ings of his own grateful heart. Moses, no doubt by hea-
venly direction, prepared the words of praise in which his
delivered countrymen were to express the sensations of their
overflowing hearts, so that no confused or inappropriate
strains should mar the harmony of the universal song: And
unless thus prepared, how would it have been possible for
Miriam and the women who accompanied her with timbrels
and dances, to have joined simultaneously in these acknow-
ledgments of praise? Not only does this circumstance
prove it to have been a form, but Miriam's share in the so-
lemn exercises of that joyous day, affords a precedent, as
venerable from its antiquity as from its sanction from above,
to the responsive portions of our public prayers and praises.

In Deuteronomy, (xli. 7, 8) we find a deprecatory form
of prayer appointed to be used by the elders and judges of
Israel, in whose neighborhood a secret murder should have
been committed: "Our hands have not shed this blood, nei-
ther have our eyes seen it; be merciful, O Lord, unto thy
people whom thou hast redeemed; and lay not innocent
blood to thy people of Israel's charge."

In the same book, (xxvi. 3, 5, 13) a formulary is furnish-
ed to those who came forward with the offering of their
tithes and first fruits: "And thou shalt go unto the priest
that shall be in those days, and say unto him, I profess this
day, unto the Lord thy God, that I am come unto the coun-
try which the Lord sware unto our fathers for to give us.—
And thou shalt speak and say before the Lord thy God, a
Syrian ready to perish was my father, and he went down
into Egypt, and sojourned there with a few, and became
there a nation, great, mighty, and populous.—Then shalt
thou say before the Lord thy God, I have brought away the
hallowed things out of mine house, and have also given them
unto the Levites, and unto the stranger, to the fatherless—

and to the widow, according to all thy commandments which thou hast commanded me."

In this book also, (xxvii. ch.) where are recorded the curses of God against certain crimes, the Levites were commanded, in a set form of words, to pronounce those awful denunciations of the Almighty; and—thus rendering it a responsive service—the people, at the close of each denunciation, were required to answer, Amen.

In Numbers, (x. 35, 36) a composed form of words is given, in which the priests of Israel were required to bless the congregation: "The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up the light of his countenance upon thee and give thee peace."

On the occasion also of a public fast; the priests under the law were commanded to use this form of supplication, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." (Joel, ii. 17.)

In the Psalms of David, we have a whole book of forms of devotion, suited to every occasion either of lively praise, or of humble supplication; and it is easy to perceive that most of these beautiful pieces of devotion were composed expressly for the service of the temple.

In 2d Chronicles, (xxix. 30) we have a direct testimony to the use of forms, when we are told that "Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer."

In 1st Chron. (xxiii. 30) it is stated as forming part of the duty of the Levites to "stand every morning to thank and praise the Lord, and likewise at even;" and in reference to this appointment, we are informed in Nehemiah, (xii. 24) that it was the office of the Levites "to praise and to give thanks, according to the commandment of David, the man of God, ward over against ward." A testimony, moreover, is contained in the 46th verse of the same chapter to the ancient usage; "for in the days of David and Asaph of old, there were chief of the singers, and songs of praise and thanksgiving unto God."

In Ezra, (iii. 10, 11) it is expressly stated, that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel, &c. to praise the Lord after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord;"—affording proof, from the formality and regularity of the whole proceeding, that a form of thanksgiving was used.

In Hosea, (xiv. 2) the people of Israel are exhorted, in returning as penitents to God, to "take with them words, and turn to the Lord, and say unto him: Take away all iniquity, and receive us graciously; so will we render the calves of our lips."

We have the fullest evidence that the Jews used forms of prayer in their synagogue worship; and while it is reasonable to believe that these had originally received the sanction of some divine authority, the circumstance of our Saviour's joining regularly in the worship of the synagogue, where these forms were used, would plainly imply his approbation of that manner of praying.

Our Saviour, in answer to the request of his disciples, that he should teach them to pray, as John also taught his disciples, that is, that they should have a form of prayer,—which should be a sign that they were his disciples, and in communion one with another,—instructed them to use that form which we usually designate as the Lord's Prayer.—And of this prayer we are to remark, that it does not consist of sentiments or expressions at that time first formed by our Saviour, but, excepting the clause, "Forgive us our trespasses, as we forgive them that trespass against us," every part is taken from the Jewish formularies; so that, in the main, the prayer was formed of expressions previously in use, and then only combined and adopted for a Christian service.

Thrice did our blessed Lord,—and shall we presume to call it a "vain repetition?"—in his agony in the garden, exclaim, "Father, if it be possible, let this cup pass away from me;" and thrice he pronounced these words of resignation, "Not my will, but thine, O God, be done." In his anguish on the cross, he cried out in the prepared words of the Psalmist, "My God, my God, why hast thou forsaken me?"—and, in this form of words, he yielded his last breath, "Father, into thy hands I commend my spirit."

Jesus, too, after his resurrection, appointed this form of words for the performance of Christian baptism, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;"—a form which is still preserved and used in all Churches that observe the rite of the Christian initiation.

The apostle Paul concludes several of his epistles with the same benedictory words; and, indeed, the whole Scriptures present us with sentences of praise and of prayer, suited for our own adoption and use. Whoever the apostles are said to have prayed or sung with one accord, their prayers and divine songs must have been previously composed; and, as has been well observed, "this necessary consequence of the historical assertion proves every thing that we want respecting the evangelical authority of stated forms." Paul and Silas, in the prison, are represented as having prayed and sung praises to God; but how could they do so, so as to be heard by the other prisoners, without joining in the same prayers and the same songs?—otherwise, instead of really praising God, they would have confused and disturbed each other. The very words of one of the early precomposed forms are inserted in Acts iv. 24—30; for as it plainly expressed that the voices of the assembly were lifted up in conjunction, such a conjunction could not have occurred in an extemporary prayer. St. Paul prays, that the Romans might "with one mind and one mouth glorify God, (Romans xv. 6) which certainly, as a learned writer remarks, "refers to the doxologies and litanies accustomed to be publicly used in the Church, but can have no definite meaning if the interpretation by which the dissenters have perverted it be received." The practice of each having had a psalm, a doctrine, a tongue, (1 Cor. xiv. 26) in some of the Corinthian assemblies, by its condemnation, yields a strong evidence in support of our position; it affords a direct parallel to the question between the Church of England and those who dissent from her communion. Such passages, too, as (Col. iii. 16) "teaching and admonishing one another in psalms and hymns and spiritual songs," and (Eph. v. 19) "speaking to yourselves in psalms and hymns," &c. must, on this unavoidable principle, have related to fixed forms.

There are forms of prayer extant which have been ascri-

bod to St. Peter, St. James, and St. Mark; and although there is no decisive evidence that these were actually the composition of those Apostles, yet have we testimony sufficient to assure us that they are of very great antiquity. It is inferred, indeed, from the testimony of Cyril, bishop of Jerusalem, Cyprian, and others, that the Liturgy ascribed to St. James was in use in the Church not long after the apostolic age. In ancient ecclesiastical history, we frequently observe the names of the Roman, the Gallican, the Alexandrian Liturgies, &c.; and in many of the fathers we meet with forms of prayer adapted to occasions both of public and private worship. Many of them expressly speak of the Lord's Prayer as then commonly used in the Church; and within 150 years after the apostles, there were liturgies called "Common Prayers," and "Constituted Prayers."

And if from earthly assemblages we may raise our contemplations to the worship of the first-born, and of just spirits made perfect in heaven, we have even there, in the practice of the cherubim and seraphim of the skies, a testimony in favor of a form. Of those glorified spirits this is represented to be the continual song, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" the four and twenty elders respond the chant of praise in this unchanged form, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created;" and the countless multitudes who surround the throne of the eternal are never weary of repeating this same form of praise, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." (Rev. iv. 8—11; v. 13, 14.)

If, then, the holy men "of old time before us" prayed to God in a set form of words; if both Jews and Christians thus "lift up their voice with one accord to the God and Father of all;" if the Son of God himself used forms of prayer and breathed away his spirit on the cross in the pre-composed words of the Psalmist; if the worshippers in heaven have a form of words in which they acknowledge the glory of the overruling; it were strange that present Christians should reject the manner of praying so long established, and, in so solemn a manner, hallowed and sanctioned.

But even those who, in their general practice, departed from this ancient custom of prayer, afford to it, nevertheless, many positive as well as indirect testimonies of approbation. Calvin, an innovator in many important particulars upon the primitive usages of the Church, writes thus: "As for a form of prayers and ecclesiastical rites, I do highly approve that there should be a certain one from which it should not be lawful for the pastor in his office to depart." Several eminent dissenters—Matthew Henry and Dr. Watts amongst the number,—have given several forms of prayer, which they recommend as useful helps at the Throne of grace. Christians of all classes constantly sing by printed forms; and what is lawful and right in praise, must be equally so in prayer. These are considerations which shew that pious people of all parties directly or indirectly acknowledge the lawfulness and use of a liturgical form of public worship.

G. R.

THE SATURDAY PREACHER.

No X.

HERODIAS.

St. Mark, vi. 23, 24.—"And he swore unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth and said unto her mother, What shall I ask? And she said, the head of John the Baptist."

There is something extremely horrid in this passage of Scripture; and my intention in bringing it before you is to illustrate, by a frightful example, the progress of vice, and the restless and miserable state, even in this world, of those who are vicious. Herodias was a matron who had been seduced by Herod, Tetrarch of Galilee, and who had left her husband to live in a state of guilt with his more powerful brother. For her he had put away his own wife, and as a consequence of that unauthorized measure, had been drawn into a bloody and unsuccessful war with her irritated father. But, while they were living in this sinful state, John the Baptist commenced his mission as a preacher of repentance; and though received into a considerable share of favour by Herod, yet applied his preaching to him in particular; and, unwelcome as it was, both exhorted him to repent, and to bring forth fruits corresponding to a true repentance. The step he mainly insisted on was, that Herod should break off his criminal connection with Herodias. Though John came imperatively bound to a fearless and impartial preaching of repentance to all; though Herod's conscience informed him that he had acted unrightly, and must have inevitably disgraced him; and though he had suffered loss and danger in his civil and political relations, by this breach of morality and decency, yet so unwelcome is the exhortation to amend a depraved life, to mankind, that Herod in displeasure, or from policy, threw him into an easy confinement.

What further steps he might have taken against the Baptist, it is impossible to say, though there is reason to conjecture favourably of him. But it was the will of God to teach mankind by this flagrant example, the danger of a presumptuous course of guilt; for after Herod had, as it would appear, moderated his resentment against his wise, though stern friend, and was in all probability on the point of repairing the injury he had done him, his partner in guilt, or thus relenting, urged him with a fatal phrenzy on, and contrived to entrap him into the additional crime of murdering an innocent man, and to himself a benefactor and friend. "When a convenient day was come, that Herod, on his birthday, made a supper to his lords, high-captains and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the King said unto the damsel, Ask me whatsoever thou wilt, and I will give it thee, unto the half of my kingdom. And she went forth and said unto her mother, What shall I ask? And she said, the head of John the Baptist."

In treating of the history of Herodias, I do not suppose that, in any period of her life, she was remarkable for her virtue and piety. The state of society in the Gentile world at that time, was depraved in the extreme. Amongst the Jews,—delivered over from one heathen master to another now ruled by this faction, now by that, and the members all the great families at enmity only suspended by the sense of common interest one with another,—it was hardly better. Still it was a refined and polished age. Arts and arms, elegancies of life, and the various kinds of polite literature were never in a more advanced state. The whole civilized world almost was under the dominion of Rome; and a great enlightened public was thus sprinkled over the surface of the vast empire; so that what with travel, what with constant

intercourse with cultivated minds, and what with the good and bad fortune of large classes of men in those populous countries, constantly submitted to their observation, the rich and powerful of those days must have acquired, even the most careless of them, many maxims of prudence and morality. And Herodias, who, besides, had the advantage of knowing something about the dispensation of Moses, must of course have had her mind imbued with many sound and salutary principles. She was, before Herod saw her, an accomplished woman, and what was more, a respectable matron. She had not only affluence, and the consideration and esteem of others, but she must have been to a certain degree happy in the reflections of her own mind. Whatever Philip may have been, it is not likely that he was much inferior, either in external accomplishments, or the temper of his mind, to Herod; and, at all events, she had that source of consolation and joy, which in the kind order of Providence appears to balance, in the breast of mothers, every external disadvantage, namely, a rising family. If her mind, not remarkably wrought up to any pitch of virtue, did not promise her many pleasing things in anticipation; so probably, not much harrowed with any eminent act or course of guilt, it was free from restless suspicion and forebodings of woe. And had she then heard John the Baptist preaching repentance, perhaps the message would not have been very unwelcome to her ears; and in undertaking the task, after the immediate beginning, she would have found the pleasure exceed the pain.

Now observe the progress of her fall from this state. Affluent and noble, she becomes discontented with her condition. She opens her heart to ambition; and though blessed by God with high advantages of birth and circumstance, she desires and determines to have more: she envies the daughter of Aretas her station, and being solicited, does not stop at supplanting her. The mind, unpractised in vice, has a thousand uneasinesses, as it commences its guilty career. A thousand hitherto observed restraints, must be broken through by it; and not one of these is burst through, but it lends a sting to the person who violates them. All this, in its infinite variety, Herodias must have suffered.

This, however, is yet confined to her own thoughts; and thoughts are such fugitive and imperceptible things, that this part you may be likely, my brethren, to pass over lightly in your reflections. But it deserves well to be mainly attended to; for this was the chief cause of that dreadful catastrophe related in my text. Every man living exists, as it were, in two characters: one is what he really is, the other what he seems to others to be. Before a course of action is adopted, the principle on which it proceeds has been long gathering force in the mind; and in a depraved person, the first step in his depravity is that wherein he loses his own respect, or, in other words, his reverence for God. When this reverence for God is once overcome in the mind, the consequence may not appear in action immediately, but it will surely; and you are to observe this, that the principle of disobedience to God being once tolerated in the mind, when our unholy disregard of the divine law becomes manifest to the world, it will generally appear first in a different kind of sin,—in some wicked means for accomplishing our wicked end.

Thus, while ambition appears to have been the ruling principle in the mind of Herodias, she proceeded, however, towards her ambitious object by profligacy. When her self respect,—that esteem which every person ought internally to have for himself,—call it conscience,—regard for the all-seeing God,—or what you will,—was done away in her mind, her next step in guilt is to do away with her sense of shame. But this you will observe is gradual. She allows at first only Herod, her paramour, to be privy to her disregard of the laws of God: she listens to his guilty addresses; she can endure that not the invisible eye of God only should know her disobedient spirit,—not herself only be conscious of it—but that a fellow-creature should be acquainted with her state also.

How could this terminate otherwise than in a positive commission of crime! Accordingly she falls; she becomes an adulteress; she incurs a guilt that can never be erased from her memory, never thought of but with pain, never known but with dishonour, never committed but with punishment, temporal and eternal in its train; leading to all wickedness, and rising in the terrors of its retribution as time rolls on.

Having broken through her own self-respect; having admitted a fellow-creature to the knowledge of the sin of her secret soul; having with him violated one of the most sacred commandments of heaven, by overt and indelible acts; the furies of an accused mind seem to haunt her; and as she has already braved the wrath of God, she now, as the next and natural consequence, proceeds still further to cast off the modesties of retreat, and the sense of shame. For shortly after, she leaves the roof of her injured husband to go to the court of Herod, where she proclaims to the world her shame by openly marrying him.

Here was a melancholy and an altered spectacle! But a short time before a matron, high in rank, admired for her beauty and accomplishments, an unstained wife and an unimpeached mother, we now behold Herodias, after a few months of guilt, in a splendid elevation indeed, but with the following disadvantages:—Without the esteem of man or woman—pitied by her best friends, yet by cruel necessity eternally separated from every individual of her own sex, whom she could respect—hated by the bad—railed at by the censorious—and unable to bear the look of even her own dependents—her conscience reproaching her with her ingratitude to her husband, with her irretrievable injury to her children, with her injustice to the first wife of Herod and her offspring, with the evil example she had set her acquaintance and the world. Then there was the mortification to know that even Herod himself was in danger of abandoning her to infamy, or a leathard retirement, the moment he returned from the infatuation of passion to a sound mind:—that neither her looks or her words possessed with him that command or entreaty which they of right did with her former lord—that busy rivals and enemies were at hand—and that there was no principle by which she held her interest with Herod, but a criminal one. Either then she must retrace her steps, so far as could be done; either she must renounce the wages of her iniquity, and spend in solitude and sadness her remainder of days; or if she wished to preserve the advantages for which she had sacrificed so much, she must preserve them by a continuance in crime. This was a sad case, my brethren. Every terrestrial advantage seems infinitely better in prospect, than it does in possession, and particularly those sinfully obtained.

To increase, then, the misery of the condition of Herodias, there were two circumstances for us to consider. She must have found, that every pleasure that Herod's court could afford, could not at best render her happier than she was in her former situation,—happiness depending, not on externals, but on the state of her mind; and while she thus

learned by trial that the object which she had coveted was viler than she had supposed it, she came to appreciate at the same time the cost she had paid for it—nothing less than innocence, fame, every thing dear to woman in this life, every thing that is to be hoped for in the next. But yet it is one thing to see the disadvantages of a situation, and another thing to assume courage enough to leave the intermixture of supposed advantages; and this wretched woman, however much she might have been disappointed, had yet too great a relish for the sin-purchased distinction she had attained. The constitution of the mind, however, is such, that any given state of it cannot remain; it must proceed from good to better or from bad to worse. The pious man must improve in holiness, or he falls at length into the class of sinners; and though the wicked person, after many perpetrations of crime, may win the object he set out with aiming at, yet often he cannot hold possession, or thinks he cannot, but by perpetrating more. Such was the misfortune of Herodias.

RUFUS.

(To be concluded in our next.)

THE CHURCH.

COBourg, SATURDAY, JULY 7, 1838.

We have just been favoured with a hasty perusal of a pamphlet entitled as follows:—

"A Letter to the Right Hon. the Earl of Durham, K. G. B. Lord High Commissioner and Governor in Chief of Her Majesty's North American Possessions, &c. &c. calling His Lordship's attention to the advantages to be derived by allowing a free transit of Merchandise through Canada to the State of Michigan and Wisconsin Territory; as a means of preserving our friendly relations with the United States. With observations as to the river St. Lawrence, for extending the commerce of the Empire and enriching the Canada. By JAMES BUCHANAN, Esq. Her Majesty's Consul for the State of New York, 1838."

This is a production which, from its title would seem to refer exclusively to subjects with which, from his official situation, Mr. Buchanan ought to be well acquainted; and to his plans for the commercial advancement of these Provinces it is no business of ours to offer a word in contradiction. For although the projects thus elaborately put forth may not be marked by superlative wisdom or sagacity, and may involve some practical difficulties of no unimportant character, we must, as respects them, leave the critic's office to more appropriate hands, and allow others to develop to the world the vagaries and the fallacies with which these commercial plans may be rife.

Mr. Buchanan, however, touches upon points affecting the vitality of our constitutional heritage, upon which, without being much out of place, we may venture to offer a remark. When he says, "I feel, as I trust every loyal subject will feel, a deep anxiety that, in all comparisons between subjection to the British Crown and any other form of government, the blessings to be found under the wings of the British Constitution will eventually afford that protection, stability and permanency; which no other form of government ever yet excelled it in producing;"—we must observe that to secure and perpetuate these blessings and advantages, the supporters and defenders of our unrivalled Constitution must be allowed to experience the full might of its protection, while its ungrateful opponents must be taught to understand the magnitude of the crime of rising in rebellion against it.

Unhappily, the practical construction which has lately been put upon the crime of treason,—much, in the abstract as this amiable forbearance is to be applauded,—has not had the effect of promoting a respect for the laws, or of allaying the disorders of the country. While it has afforded encouragement to the lawless and rapacious,—to "inbred traitors and to foreign locs;"—it has weakened the confidence and deadened the energies of the gallant supporters of the throne. It is, therefore, to be regretted that while our brave loyalists are writhing under the smart of unpunished injuries, Her Majesty's Consul at New York should reiterate the impolitic cry of "conciliation;"—a word (for the best words, by the cant of a party, may come into general distaste,) which has become as offensive to every loyal ear as the abused terms of "reform" and "sympathy." Assuredly, the mists of delusion which may have blinded the better perceptions of any of our own people, there have been warnings enough during the last seven months to dissipate; so that in them the crime of disaffection must partake rather of a sullen hardihood than of a discontent which the wiles of others have been chiefly instrumental in producing. To them the olive-branch has been so long tendered, that its rejection now affords startling proof of deep-rooted aversion to the constituted order of things. Conciliation, therefore, and continued indulgence, where the crime of rebellion may be renewed, would seem to imply a determination to sacrifice the virtuous and the loyal of the community for the empty merit of upholding an abstract and misplaced virtue! Harsh, then, as the sentiment may appear, we must declare our solemn conviction that the security of our lives, the protection of our properties, and the quiet of the land can only be maintained by a vigorous and uncompromising exercise, in future, of the penalties of the law against all who shall be found engaged in the attempt to subvert it. Let it afford its just "terror to evil-doers;" and then, but not till then, we may hope for the peace and quiet of "them that do well."

We may possibly labour under some misconception as to the extent of the services of Governor Marcy and General Scott, so freely lauded by Mr. Buchanan in his pamphlet, as efficiently put forth for the suppression of the border outrages during the last winter; but somehow we participate in the general opinion entertained on this side the Ontario that services so zealous as these are represented to be, ought to have been attended with more striking practical results. Of the friendly disposition of the former individual we should have felt a stronger assurance, had he yielded at once to the reasonable request of our government that that man of "a thousand crimes; Mackenzie, should be given up to the justice which those crimes deserved; and we could have joined more heartily in the commendations bestowed upon General Scott, had we seen those cannon which were allowed to be surreptitiously abstracted from the national arsenals, planted opposite Navy Island on the American shore, to prevent all intercourse from his country with that receptacle of rebels and pirates.

But let these things pass. Long intercourse with Americans may have blunted in Mr. Buchanan that sensibility to insult and injury which, in this Province, has been so painfully awakened by recent events; while the contingency of peace or war upon which his official situation rests may have constrained him to an amicable view of our recent per-

* These have been translated by Dean Pridoux, and may be seen in his 'Connections,' vol. ii. pp. 539 et seq. and transcribed in Horne's Introduction, vol. iii. p. 249.

seculations which more disinterested subjects of our gracious Queen feel it impossible to entertain.

But the most unfortunate departure from prudence and good taste which this pamphlet of Mr. Buchanan evinces, is his interference with a question which, unhappily, too many of the thoughtless, the unskilful, and the unprincipled have interposed to render an exciting one. We find in page 8, the following absurd and unnecessary paragraph:

"My Lord, we must not deceive ourselves; the present generation are fresh from the United Kingdom, they have ties for which their children will not possess the same veneration, therefore British rule, British laws and institutions must not be allowed to lose in the scale of comparison; contrasted with the adjacent states, a dominant Church, whatever men may think or say, will not be endured on this side the Atlantic."

We should like to be informed by Mr. Buchanan what has been exhibited, during the last six months, in the practical workings of a republican form of government, which the adherents of monarchy and its appendages should so particularly envy;—what there is in the 'contrast' betwixt our institutions and theirs which should cause us to yearn for a closer assimilation. In nothing, need we say, does Great Britain possess a prouder pre-eminence over the rest of the world, than in the moral influences of her Established Church; and we can assure Mr. Buchanan that there are thousands in Upper Canada who are philosophical enough to discern, and honest enough to avow, that a similar connexion of religion with our civil polity, would be the most precious boon which our legislators could confer upon present and unborn generations.

A novel doctrine it undoubtedly is for a British subject to broach,—that the appreciation of our constitutional advantages is to wane and decay during every successive generation, and that the ties which bind Englishmen now to the throne and altars of their country will not gain from our children and from our children's children the same veneration which ourselves can so sincerely and fervently yield. On this principle, peculiar we should think to the ethics of Mr. Buchanan, those changes in the groundwork of our civil polity would be perfectly warranted in the next generation, which are so sternly repudiated in this, and our posterity will be justified in rejecting the principles of monarchy which we are hazarding our lives and fortunes to secure to them!

Leaving the application of this style of reasoning to the question of the Church, let us simply ask wherein would consist the grievance that the Church of England in Canada should be permitted to appropriate for the religious instruction of the people that property which nearly fifty years ago had been so solemnly assigned to her? that she should thereby be empowered to place a minister of her communion in all those parts where his services are not only needed but solicited? and that, without the possibility of her being burdensome to any creed or class of her Majesty's subjects, she should merely seek her own, and proceed unimpeded in inculcating the duty,—a duty which nothing can be better calculated than her own principles to advance,—to "fear God and honour the King?"

CHURCH STATISTICS AND INTELLIGENCE.

The Rev. George Hallon, who officiates as Missionary in the township of Medonte, Home District, writes as follows: I have service every Sunday at eleven o'clock in the forenoon alternately at my own house, Lot eleven, concession 11, and at another house in Lot five, concession 11. The congregation averages rather more than thirty.

In 1836 there were Baptisms 4; Marriages 4; Burials none. In 1837 " Baptisms 8; Marriages 3; Burial 1.

The number of Communicants on the Sunday after Michaelmas-day 1837 was—thirteen.

The number of Communicants on Christmas-day 1837 was—fifteen.

RECTORY OF MONTREAL, LOWER CANADA.

The Rev. John Bethune, D.D. Rector of Christ's Church; the Rev. D. Robertson, Assistant Minister. Service is performed in Christ's Church every Sunday at 11 A. M. at 1 1/2 P. M. and at 3 P. M.; in the National School House at 7 P. M.; and at Lachine at 10 1/2 A. M. Five hospitals and three schools are regularly visited.

The Sacrament of the Lord's Supper is administered on the first Sunday of every month, excepting when the festivals of Easter, Whitsunday or Christmas fall near the first Sunday.

During the year ending Dec. 31st, 1837, there were Baptisms 154; Marriages 37; Burials 230; Communicants 700.

We have just received from our indefatigable friend, the Rev. R. D. Cartwright, whose zealous and efficient services in the cause of our Colonial Church, in England and Ireland, demands our general gratitude, the following petition recently agreed upon by the University of Oxford to the House of Commons. The interest taken in the welfare of our Colonial Church by this learned and influential body, cannot fail to be attended with important effects; and when we add to this and other evidences of a lively concern for our spiritual condition in the mother country, the fact, that to every Church periodical recently issued in England and Ireland, there is appended an advertisement detailing the deplorable state of our spiritual destitution in these Provinces, and calling upon the more wealthy members of the establishment to contribute to its relief, we have every cause, as respects the prospects of our beloved Zion, to "thank God and take courage."

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble Petition of the Chancellor, Masters and Scholars of the University of Oxford, sheweth: That your petitioners most humbly and earnestly beg leave to call the attention of your hon. House to the depressed state of the church in the Provinces of Upper and Lower Canada. They would respectfully observe that the number of clergymen in those extensive Provinces was never, as they conceive, adequate to the effective performance of their spiritual duties towards a widely scattered population; whilst under the progressive operation of existing arrangements that establishment is undergoing a reduction which must eventually terminate in its extinction. At the same time they deeply lament that no provision has been made, or is proposed, for affording religious instruction, and the means of divine worship, to the multitudes of new settlers, whom the inducements wisely held out by the Legislature are annually encouraging to emigrate. Your petitioners apprehend that the spiritual wants created by this rapidly increasing population, had not been anticipated by Parliament when the grant for the support of the Church in Canada was reduced; and they see no reason to expect that

the reserved lands which had been originally designed for the maintenance of the clergy, can, for a long course of years, if ever, be made available for that purpose. Your petitioners contemplate with pain and sorrow, the prospect of even the partial extinction of the episcopal office, much more the total withdrawing of the parental superintendence of a resident Bishop from a country thus imperfectly supplied with those means of sound religious knowledge, which it is the obvious duty of a Christian State to afford to its members; especially when they recollect the vast spiritual benefits derived from the zealous and faithful discharge of the episcopal functions by that diligent and self-denying prelate, the late Bishop of Quebec.

Your Petitioners therefore earnestly entreat that your hon. House will be pleased to take into consideration the present state of the ecclesiastical establishment in the Canadas; confidently trusting that the wisdom and religious feeling of the Representatives of Great Britain and Ireland will lead them to adopt measures which may extend to the Church of those Provinces that protection and encouragement which the contracted resources of an infant and increasing Colony, craving for the blessings of the Christian ordinances, so imperatively demand; and your petitioners will ever pray.

Given at our House of Convocation, under our common Seal, this 31st day of May, in the year of our Lord 1838.

A. T. GILBERT, Vice Chancellor.

To the Editor of the Church.

KEMPVILLE, June 16th, 1838.

REV. AND DEAR SIR,—I have again to perform the pleasing duty of noticing another session of the Eastern Clerical Society. Very delightful are these interviews of brethren, who united in the same holy work and labor of love, should also be knit together in unity of spirit, and fraternal amity. Ministering at the same altar, having the same holy ends in view, animated by similar motives and encouraged by similar hopes, we show all others should illustrate the Psalmist's language, "Behold how good and how pleasant it is for brethren to dwell together in unity." And this is one great object sought to be attained by means of our Clerical Associations. Assembling together under the guidance of Him who "maketh men to be of one mind in a house," and whose aid we ever invoke on these occasions, we trust that his blessing will not be wanting to bring to our remembrance, that "One is our Master even Christ, and all we are brethren." While we bear this important truth in mind, and set upon it, we doubt not but that these meetings will be profitable unto us, and through us to the flocks committed to our charge. My such ever be the results of these assemblies of brethren, as we cherish the belief they have been of the late meeting of the Eastern Clerical Association.

This body held its eighth session at the Parsonage, Cornwall, on the 6th and 7th inst.

The members present were the Rev. Geo. Archbold, Rector of the parish, the Rev. Messrs. Boswell of Carlton Place, Lindsey of Williamsburgh, Patton of Kempville, Rogers of Richmond, Rolph of Onabruck, and Strong of Bytown; in all seven.

After the opening prayers on the morning of the 6th, the Secretary submitted the Letters he had received since the last session, among which was a long and very pleasing one from the Rev. R. D. Cartwright. The Society then proceeded to consider the questions proposed at the last meeting; the two first of which produced an interesting and animated discussion, which occupied their attention in an agreeable and profitable manner, until 4 o'clock, when the meeting adjourned. At 6 o'clock the members attended Divine Service in the Parish Church;—the prayers were read by the Rev. Henry Patton, and the Sermon, on Baptismal Regeneration, was preached by the Rev. E. Boswell from Titus iii. 5.

On the morning of the second day the meeting was opened with prayer as usual, and the business of the day commenced by the Secretary, reading an interesting statement of the proceedings of the Midland Clerical Association at its late session on the 23d and 24th ult. communicated by its Secretary. It afforded the members much pleasure to observe the fraternal spirit in which their former communications with their brethren of the Midland Association had been received, and the sentiments of esteem contained in the record of their proceedings, were heartily reciprocated. After an hour or two occupied in business, the discussions of the previous day were resumed, and continued until 4; they were again resumed at 8, and continued until 10 P. M., when the meeting closed with prayer. In the interval divine worship was again performed at 6 P. M. The prayers on this occasion were read by the Rev. S. S. Strong, and the sermon from Ephesians v. 32.—"I speak concerning Christ and the Church," preached by the Rev. R. V. Rogers. The next meeting is appointed to be held in Bytown on the first Wednesday in September, but should there be a visitation of the Clergy during the autumn, the Association will not meet until the second Wednesday in January next, at the same place.

HENRY PATTON, Secretary.

Summary of Civil Intelligence.

There have been no later dates from England than those brought by the "Great Western" and "Sirius;" but we have received a private intimation, grounded upon intelligence received by those Steamers, that a coalition was certainly to be formed betwixt the leading Whigs and Conservatives, for the more efficient administration of the affairs of the empire. Our authority for this is so good, that we very reluctantly express any doubt about the consummation referred to; but perhaps the report has been derived from inference rather than facts,—the inference to which a coalition betwixt the Ministry and the Conservatives on the Irish questions has given rise. At the same time, we should not consider such a union of parties impracticable; and an administration thus formed, if materials could be procured from each that would coalesce, would undoubtedly be much stronger than any which the two great political parties could separately effect. The line of distinction betwixt the Conservatives and moderate Whigs is very faint; and many of the latter, in the event of such a coalition, would doubtless follow in the steps of those admirable and able men, Lord Stanley and Sir James Graham. A substitution of Lord Stanley for the present well meaning but utterly inefficient occupant of the Colonial office,—and the assumption by the Duke of Wellington of the seals of the Foreign office, in the room of Lord Palmerston, who has held it so long to the detriment of the honor and interests of his country, are likely to be among the results of such a coalition, and they are results at which every genuine Briton would unfeignedly rejoice. We repeat, however, that much as the interests of our beloved country require a more

efficient administration of her affairs, we are not sanguine as to the very speedy consummation of the changes which are now reported.

WEST INDIES.

From the New York Gazette.

FROM JAMAICA.—We have received by the John W. Carter, Captain Crane, one file of Kingston papers to the 6th June. The Legislature had been convened to take into consideration the state of the Island, under the laws of apprenticeship for the laboring population. The Governor, in his Address to the Assembly, recommends the early and equal abolition of apprentices of all classes, in the confidence that the apprentices will be found worthy of freedom, and that it will act as a double blessing, by securing also the future interests of the planters. He distinctly informed the Assembly that Her Majesty's Ministers would not entertain any question of further compensation; and pronounces it "physically impossible to maintain the apprenticeship with any hope of successful agriculture, and thus concludes:—

"Jamaica is in your hands—she requires repose by the removal of a law which has equally tormented the laborer and disappointed the planter.

"A law by which man still constrains man in unnatural servitude. This is her first exigency. For her future welfare she appeals to your wisdom to legislate in the spirit of the times, with liberality and benevolence towards all classes."

UNITED STATES.

From the National Intelligencer. IMPORTANT OFFICIAL PAPER.

The following Message from the President of the United States, was communicated to the House of Representatives, Wednesday last.

To the House of Representatives of the United States,—

I transmit, in compliance with a resolution of the House of Representatives of the 11th inst., reports from the Secretaries of State, Treasury and War, with the documents referred to by them respectively. It will be seen that the outrages committed on the steam boat Sir Robert Peel, under the British flag, within the waters of the United States, and on the steam boat Telegraph, under the American flag, at Brockville, in Upper Canada, have not been followed by any demand by either government on the other, for redress. These acts have been so far treated on either side as criminal offences committed within the jurisdiction of tribunals competent to inquire into the facts, and to punish the persons concerned in them. Investigations have been made, some of the individuals inculpated have been arrested, and prosecutions are in progress, the result of which cannot be doubtful. The excited state of public feeling on the borders of Canada, on both sides of the line, has occasioned the most fearful anxiety to this government. Every effort has been made and will be made to prevent the success of the design apparently formed and in the course of execution by Canadians who have found a refuge within our territory, aided by a few reckless persons of our own country, to involve the nation in a war with a neighboring and friendly power.

Such a design cannot succeed while the two governments appreciate and confidently rely upon the good faith of each other in the performance of their respective duties. With a fixed determination to use all the means in my power to put a speedy and satisfactory termination to these border troubles, I have the most confident assurance of the cordial co-operation of the British Authorities, at home and in the North American possessions in the accomplishment of a purpose so sincerely and earnestly desired by the Governments and people both of the United States and Great Britain.

M. VAN BUREN.

Washington, June 20, 1838.

ARMED STEAMBOAT ON THE LAKES.

FROM WASHINGTON.—We learn from a letter received in town to-day from Washington, that the War Department has determined upon the employment of an armed steamboat on Lake Erie. And also on Lake Ontario. This is a wise precautionary measure, and will restrain outrages on either side. An ounce of preventative is worth a pound of cure.—Buffalo Commercial Advertiser.

STRANGE SENTENCES.—John O'Brien, found guilty of an assault and battery on Major Webb, of the British Army, as heretofore noticed, was on Saturday sentenced to pay a fine of fifty dollars, and to an imprisonment of thirty days!—What was our court thinking about? Six months is the least space of time that the good of this city required this vagabond to be imprisoned, to say nothing of the offence of which he was guilty.

Elijah Kollag and Frederic W. Emmons, constables, also found guilty of the assault and battery, when neither aided or encouraged it, were fined each 75 dollars, this is as strange a sentence as the other. If these men were guilty of any thing, it was of not interfering to prevent the breaking of the peace. If they were, then, not guilty of the assault and battery, as no one pretends they were, the fine is excessive; and if they were guilty of the offence alledged, the sentence is a farce!—Detroit paper.

On Tuesday last, after a trial of four days, Anderson, who was first on the list, was unanimously acquitted in the face of the clearest evidence on the part of the witnesses and the most decisive charge on the part of the judge. First collectively and then individually twelve sworn jurors pronounced the ruffian "not guilty."—Montreal Herald.

It is now ascertained that ninety persons were saved from different portions of the wreck of the steamboat Pulaski.—\$160,000 in specie, bank notes, and jewellery, besides the baggage, were totally lost.—Transcript.

LOWER CANADA.

From the Quebec Official Gazette of Thursday.

SECRETARY'S OFFICE,

Quebec, 23d June, 1838.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to appoint—

Vice Admiral, the Honorable Sir CHARLES PASLET, G.C.H. Major General Sir JAMES MACDONELL, K.C.B. & K.C.H. Lieut. Colonel The Hon. CHARLES GRAY, The Hon. Colonel GEORGE COOPER, And the Hon. CHARLES BULLER, To be Members of the Special Council.

A Supplement to the Gazette, by Authority, of Thursday last, contains a list of the Members of the Special Council appointed by His Excellency the Governor General, two Ordinances passed by the Council,—the first "to provide for the safety of the Province," the second "for establishing an efficient Police in the Cities of Quebec and Montreal,"—and a

Proclamation granting an amnesty under the provisions of the Ordinance, first above mentioned, to persons confined, or who have fled the Province on account of political offences, with the exception of those who are accused of the murders of Lieut. Weir, 33d Regiment, and of Chartrand, and of certain other individuals whose cases are specially provided for in the Ordinance. These several documents will be found in this number.

The present fate of the prisoners incarcerated as being implicated in treasonable practices, of various shades, is settled by the first Ordinance.—W. Nelson, R. Bouchette, and six others, for whose names we refer the reader to the Ordinance, are transported to the Islands of Bermuda during her Majesty's pleasure.

Messrs. Papineau, Cote, O'Callaghan, R. Nelson, and 13 others who have fled to avoid the pursuit of justice, are outlawed, and if taken at large within the Province, are to suffer death, as guilty of high treason,—the same penalty attaches also to the return, without permission, of those transported to Bermuda.

Jalbert and the others confined for murder, are excepted from the operation of the Ordinance, (and will take their trials in due course,) as are also all those who aided in the escape of Louis Hussier from the prison at Montreal.

The Proclamation allows all political delinquents, with the exception of the persons whose cases are particularly provided for by the Ordinance, to return to their homes upon giving security for their future good and loyal behaviour.—Quebec Mercury.

Escape of L'Hussier.—The Sheriff of the Montreal District, conceiving this criminal to be at large, has offered One Hundred Pounds for his apprehension. The Officials at the jail have affected to believe he was in the sewer—but the man is safe at Burlington, in the United States. The public dissatisfaction is great—and not without reason.—Montreal Transcript.

The Ship Dumfries-shire, from Belfast, now at the Quarantine Station, Grosse Isle, has on board two hundred and ninety-six passengers, the largest number brought by one vessel this year.—Quebec Mercury.

UPPER CANADA.

POURCAIR.—Thursday morning, 6 o'clock.—The capture of Morreau and Fletcher is confirmed, that of Gibson is doubtful. General McLeod is a prisoner. Morreau is a Pennsylvanian; another notorious "sympathizer" named Miller, is in limbo.—Ningara Chronicle.

Capt. Sandom, R.N. Commander of the Naval Forces on the Lakes, arrived this morning from Quebec, and goes on to Lake Erie in the William. We are informed from a source entitled to credit, that a naval force will be immediately stationed on Lakes Ontario and Erie, for the protection of our commerce.—Kingston Chronicle.

A gang of men headed by a Lawyer went on board of the Commodore Harris at Oswego on Sunday evening last in search of Capt. Mosier and Capt. Drew, who they supposed were on board, they seized upon Assistant Commissary Trow, and insisted that his name was Drew, and that he should be detained as a prisoner. Capt. Patterson, seeing the predicament in which he was placed, cast off from the wharf, taking the Yankees with him, many of whom could only get ashore by jumping into the water.—Yreacott Sentinel.

All our hopes that peace and quiet were about to return are we fear, likely to prove vain, for some time at least. Again the armed volunteers of this town have, at a few hours' notice, been called into active service; and yesterday evening three companies—those of Capts. Congor and Calcutt, and the Rifle Company under Capt. Chatterton,—in all about 130, fully armed and equipped, proceeded to Whitby, where it is thought an intention exists of brooding a disturbance. Many of the inhabitants of Coloung felt not a little alarmed that the town should be thus left comparatively defenceless by the withdrawal of so many of the effective militia. We can assure them such fears are groundless, both because we do not believe anything like the dreaded visit from the pirates is in contemplation, and also as Mr. Sheriff Rutan, immediately on his learning that the militia were called out, ordered up an armed company from his Regiment to do duty in Coloung.—Coloung Star.

ANOTHER PIRATE EXPEDITION.—The Steamboat General Maccomb, was stolen from a wharf at Detroit within a day or two, by the pirates who have for a long time infested that place, and are supposed to have proceeded up the lake, with the intention it is thought of landing some where in the vicinity of Godorich.—Western Herald.

This is doubtless the boat which carried the vagabonds which have lately landed in the neighbourhood of Port Sarina, and have penetrated to within 30 miles of London.—They amount, it is believed, to some five or six hundred.—The whole of the 32d Regiment is in London and the vicinity, in addition to which the loyal Militia were pouring in with all expedition, by the last accounts. By this time the 34th Regiment will have joined them if their march be not stopped by news of the capture or dispersion of the pirates. Should any thing transpire before we go to press, we will not fail to announce it.—Toronto Patriot, July 3.

The publication of this number was deferred to the last moment, in order to give the latest news from the west.—It is not certain how many of the rebels or marauders have landed at or near Port Sarina;—but it seems they crossed over in force to Bear Creek, and proceeded up that stream towards London. An engagement of out-posts has taken place, in which sixteen of the enemy were killed, and six taken prisoners; and the engagement terminated in the utter rout of the rebels. Our loss is said to be two killed.—Palladium.

TO CORRESPONDENTS.

The poems from Loughboro' shall have an insertion. The lines of E. V. N. are marked by considerable talent, but their clever author will excuse us for saying that the measure adopted is not likely to please the tastes of a majority of our readers.

LETTERS received during the week, ending Friday, July 6th:—

Rev. W. M. Harchmer, add. sub.; Rev. W. Macaulay, with enclosure; J. Kent Esq. (4) with enclosure; George Gurnet Esq. rem. in full for vol. 2; Rev. H. J. Grassot, (2) add. sub.; Rev. H. H. O'Neill, rem. for vol. 1; P. M. Toronto; Rev. Dr. Bethune; Rev. H. Scadding, (back nos. sent as requested); A. Davidson Esq. (2) with rem. and add. subs.; Dr. G. R. Grant, rem. and add. sub.; Rev. H. Patton, rem. and add. sub.; Rev. G. R. F. Groat, rem. & add. sub.; Rev. A. F. Atkinson, add. sub.; Rev. C. T. Wado.

Fourth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For six weeks in advance.

- 250. 1 Kings xiii. 1-4. 251. 1 Kings xiii. 24. 252. 2 Kings xxiii. 15-18. 253. 1 Samuel xvi. 1, 4. 254. 2 Sam. xxiii. 14-17. 255. 1 Sam. xx. 28, 29. Ruth ii. 4. 256. 1 Samuel xx. 6. 257. Matthew ii. 1. 258. Matthew ii 5, 6. 259. Matthew ii. 16. 270. John i. 41. 271. Matthew xi. 20, 21. 272. Luke ix. 10-17. 273. Mark viii. 28-29. 274. Luke xxiii. 19.—John xviii. 40. 275. Acts xiii. 6-10. 276. Acts xiii. 6, 8. 277. Acts i. 23.—xv. 22. 278. Matthew x. 2, 3. 279. Isaiah xlv. 1, 280. Acts xvii. 11. 281. John i. 19-28. 282. Deut. xxxiv. 6. 283. Exodus xxxi. 1-5. 284. Judges i. 3-7. 285. 2 Sam. xx. 1, 2. 286. 2 Sam. xx. 15-22. 287. 2 Kings ix. 25. 288. Job ii. 11. 289. Acts xii. 20-22. 290. Mark iii. 17. 291. Ruth iv. 21, 22. 292. Judges ii. 1-5. 293. Isaiah lxiii. 1. 294. Genesis iv. 2, 3. 295. Genesis iv. 6, 8. 296. 1 John iii. 12. 297. Numbers xiii. 2, 6. 298. Numbers xiii. 30. 299. Numbers xiv. 24. 300. Numbers xvi. 61, 65. 301. Joshua xiv. 11-14.

CHURCH CALENDAR.

- July 8.—Fourth Sunday after Trinity. 15.—Fifth do do 22.—Sixth do do 25.—St. James the Apostle. 29.—Seventh Sunday after Trinity.

THE BAPTIZED FAMILY.

(Concluded from our last.)

It has already been intimated that these brothers went on different voyages. J—, to whom the foregoing letter was addressed, went on board an East Indiaman, bound to Batavia and Manilla. A year or eighteen months were expected to elapse before its return.

Mr. and Mrs. R— never before felt so happy in the absence of their children. They believed that their eldest son had truly given his heart to God, and that the other brothers were seriously impressed. They now experienced great consolation in the thought, that they had given up their offspring in covenant to God. They could not but believe that God would remember his covenant, and make them the subjects of his saving and transforming grace.

There were several occurrences in the circle of their own home to cheer and gladden their hearts. Their two youngest daughters, the one twelve, the other ten years of age, had given striking evidence of a renewal of heart. More than a year had elapsed since this change had taken place, and tho' they were so young, yet their altered and consistent lives gave pleasing testimony that God had truly renewed them by his Holy Spirit. Perhaps these parents never felt that they had such abundant cause for gratitude, as at this moment. They could look upon two of their children as garnered up in glory, and five of those that were left them; had enrolled their names among the followers of the Lamb. Though three of their sons were now absent, they felt that they were under the guardian care of Him who ruleth the raging of the sea, and maketh its waves to praise him. They had frequent and pleasing intelligence from G— and N—. And J—, who had gone to the East Indies, was expected in a few weeks. At length, through the public papers, they saw announced the arrival of the ship in which he sailed, at the port of New York. They were waiting with eager and anxious solicitude to welcome him to the paternal roof. In the course of two or three days a letter arrived. It bore the post-mark of New York. It must be from J—, announcing his arrival, and stating the time when they might expect that he would once more be with his beloved parents. With intense interest Mr. R— broke the seal, and rapidly glanced his eye over the lines. But no—it was not the hand—it bore not the signature of J—! Mr. R— read on; the letter dropt from his hands, the tears rolled down his cheeks, and he exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" Oh! what a moment of anxiety was this to the family who were yet unacquainted with the real intelligence the letter contained.

"What is it—what is it?" was the eager inquiry. "This letter," said Mr. R—, "is from the owner of the vessel in which J— sailed. The vessel has returned; but J— is not on board."

"Why?—where is he?" was asked by many voices. "In the bottom of the sea!" said the father, his heart swelling with emotions too big for utterance. The scene that followed can be better conceived than described. Yet God was in the midst of them, and his comforts refreshed their souls.

The following facts were communicated in the letter which announced J—'s death. The crew had a prosperous voyage to India, arrived in a good state at Batavia, where they discharged their cargo, and were on their way to Manilla, in the China Sea, when there suddenly blew up a heavy gale, and the vessel for a while was in some danger. J— was on deck giving the men some orders in relation to putting the ship in proper trim to weather the gale; when a tremendous sea suddenly broke over the deck, and swept him off in a moment. Every effort was made to save him, but in vain. He never rose to the surface. No trace of his form could be found; and the ship was obliged to go on her way, and leave young R— to slumber in the depths of the ocean, till the resurrection morn.

When the first gush of grief had passed away, the solemn and startling inquiry came up in the minds of these parents—"In what state has J— gone to his last account? He was swept into eternity without a moment's warning! Was he prepared to go? Had his heart been renewed? These were fearful questions. The clouds of darkness and uncertainty seemed to gather thick around his fate. One single ray of hope to lead them to believe that he had gone to the bosom of the Saviour, would reconcile them to this dispensation. Mr. R— seemed at once to gather that ray of hope from God's covenanted promises. "This child," said he, "has long since been given up in covenant to God; and I have faith to believe that God did change his heart—did make him truly regenerate before he took him out of the world."

Resting upon this hope, and fully believing that the Most High does all things well, he stayed his soul upon God, and was at peace. The stroke, however, to the wounded mother, was more than she could well bear. Her health declined, and she seemed fast hastening to the grave. That which

pressed upon her heart from day to day like a load of ice, was not the recollection that her son was in the bottom of the deep, with the sea-weed wrapt around his head; it was not that he had been swept into eternity so suddenly; but that he had gone without having left any evidence behind, that his peace was made with God.

In a few weeks, the family had the mournful satisfaction of receiving the trunk, and various effects of J—. Every scrap of paper written in his own hand was carefully examined and sacredly preserved. At length they came across an unfinished letter, carelessly thrown into his trunk, which appeared to have been addressed to his parents, and was evidently written only a short time before his death.

Although I have not been able to obtain the letter above alluded to, the following communication from one of his parents will give the reader an idea of its contents. The writer remarks in reference to J—:

"He had been trained up in the Sunday School, and was very intelligent on religious subjects. He fully realized that he was a sinner against God, and that the blood of Christ alone could restore him to the divine favour. His views on this subject were not of a general character; he believed that he could not be saved without a personal interest in the atonement.

"When he arrived from a previous voyage, his mind was deeply affected by the change he witnessed in his elder brother, who had become an heir of life during his absence. He remained at home a few weeks, which afforded frequent opportunities for conversation on the all-important subject, and these opportunities, I trust, were not lost. It was then satisfactorily ascertained that he was in the habit of praying daily; and that he was determined to make religion the great concern of his life.

"When he left the paternal home for the last time, it was expected that he would sail with his two brothers. The pious parent may imagine, but I shall not attempt to describe, the emotions with which we looked forward to this event.—We could not be unconscious that the lives of three beloved sons would be involved in the fate of one frail bark, exposed to all the dangers of the tempestuous ocean. But we had, on the other hand, a covenant-keeping God to look to. To that God we were enabled to commit the keeping of the souls and the bodies of our beloved children. But an unexpected interposition of Divine Providence, gave a different direction to this enterprise; and our deceased son sailed without his brothers. At first it seemed as though God might design the conversion of the two younger brothers, by the instrumentality of the elder. But it now appeared that he was to have no mortal hand to help him, that he might seek help directly from an almighty arm. Let us adore the mercy of God, who, foreseeing the end from the beginning, thus provided most effectually to bring our dear Son to look directly to himself for salvation.

"It is difficult, if not impossible, to convey to the mind of another, the force of that evidence, that has satisfied our minds that our beloved son was truly in Christ Jesus before his death. The letter which we regret it is not in our power to send you, was of a deeply interesting character, which, however, none but his parents could duly appreciate, as it related to several things known only to them. The whole letter led us to believe—yea, left no doubt on our minds, that he had become supremely interested in the concerns of his soul, and that his heart was renewed by divine grace."

The discovery brought to the sorrowing mother greater joy than if there had been conferred upon her and her family a title to all the Indies. It was as though her child had been raised from the dead. The sunshine of hope again rested upon her brightening countenance. The change in the appearance of the whole family was strikingly observable: It was as though a dark cloud had suddenly been rolled away, and the sun had poured in all his effulgence upon the scene.

The language of every individual of the family was, surely "in the midst of judgment God remembereth mercy." Mr. R— now felt that he had received new and fresh proof that where parents give up their children in covenant to God, in accordance to the divine will, those children will not be lost. In relation to his own children, he thought he had every reason to hope that the three whom God had taken from him were in felicity. And of the seven that were left to him, all but two, in the judgment of charity, had been renewed in the spirit of their minds. The various afflictions which this family were called to suffer, tended to deepen their piety, and lead them to strive to live, as it were, every moment beneath the eye of the Saviour. This holy living, together with the pious counsel he received, exerted a most salutary influence upon the mind of their youngest son, a lad only nine years old. Seldom have I seen more decided and unequivocal marks of genuine conversion, sustained by a corresponding and continued change of deportment, than were manifest in this instance.

There was only one of his family now that had not been brought in, and in relation to that one, Mr. R— remarked in a communication recently received:—

"I believe that my confidence in the covenant promises of God, has never been greater with respect to any one of our children than it now is respecting the one who has not yet, I fear, fully embraced the Saviour."

Here I wish the reader to pause, and ponder these facts: for they are well authenticated facts. If parents did give up their children, when they brought them to baptism, in faith; if they held on to the promises of God in relation to their children in after life with firm faith; if they reared up their offspring, not as though they were theirs, but God's children; if they continued to believe and pray, and let the light of their example shine around the path of their offspring, would not those offspring realize all that is promised in the covenant? Would they not become regenerate and spiritual children of the Lord? Can a solitary instance be shown, where this—all this has been done on the part of the parents, and the promise of God has failed? Does not the baptismal service of the Episcopal Church, then, speak a solemn note of warning to parents—laying the sin of their children's living and dying unregenerate, at their door? Parents, think of these things!

A DIALOGUE

BETWEEN A CLERGYMAN AND HIS PARISHIONER RESPECTING SOME COMMON MISTAKES IN RELIGION.

From the Cottager's Visitor.

Clergyman. Good morning, James, have you seen your neighbour Grasby, this day?

Parishioner. Poor man! he died last night, after suffering great agony; but now he is at rest.

C. I hope it may be so; but you know, James, he led a very careless life, was very seldom at church, and brought up his family in the same sad neglect of God and religion.

P. It is too true, Sir, but he was very penitent at the last, and I hope he has had his sufferings in this life.

C. I do not mean to pass any judgment on his final state; God alone knows what took place in his mind; but will you allow me to correct some mistaken notions which, from your mode of speaking, you seem to me to hold?

P. Pray do, Sir, I shall feel much obliged to you.

C. Well, then, you said, in the first place, you hoped he was at rest; what do you mean by his being at rest?

P. Why, Sir, you know he endured great pain for many days, but now that he is dead he feels it no more.

C. If that be all, I fear we can scarcely call it rest; it is true, that the body is now at rest, but you must remember that the soul is the principal part of the man. Suppose your body, James, was in perfect health and ease, but your mind overwhelmed with care, vexation, remorse and despair, should you be at rest?

P. O no, Sir, quite otherwise; and now I remember a text from which you once explained this: "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" (Prov. xviii. 14)

C. Then, if a wicked man dies, his body is at rest, it is true; but it is the soul which feels joy or grief, happiness or misery; and therefore the man is not at rest, but indeed in great and hopeless misery. You remember, in the 16th chap. of St. Luke, the rich man died, and was buried, but it is said, he was in torments. And the beggar died, and was also buried, but he went into Abraham's bosom.

P. I perceive it, Sir; I see we are wrong in supposing that a person must be at rest when he is dead. He may be in greater misery than ever; and it is a very awful thought.

C. It is, indeed, James, and I wish all people would reflect, that as the soul does not die, it must hereafter feel happy or wretched. If persons who are tempted to destroy themselves would think of this, they would not, for the sake of avoiding present trouble, rush into eternity, where they are sure to undergo infinitely greater and endless misery. And if parents would reflect, that the children whom they have brought into life, and whom they love, must live for ever, they would be more anxious to bring them up "in the nurture and admonition of the Lord," that they may be eternally happy, than merely to teach them how to provide for the present life, which is so short and uncertain. But you also said, you hoped your neighbour had had "his sufferings in this world." What is the cause of all the sufferings, sickness, and misery in the world?

P. The will of Almighty God, I suppose, Sir.

C. But God made man innocent and happy, and pronounced every thing he had made very good. God is a God of love, and he can therefore take no pleasure in the sufferings of his creatures.

P. Explain the cause, then, of man's sufferings, if you please, Sir.

C. Sin brought death into the world, with all our woe.—The wages of sin is death, and sorrow, and pain. Now, if you saw a person suffering greatly in consequence of drinking or gluttony, or indulging any base appetites, would you say that his sufferings atoned for the sins which produced them? Or, if you saw a criminal enduring anguish and pain on the gallows, could you properly say that these atoned before God for his sins.

P. No, Sir, I should say they were the consequences of them.

C. Very true; and instead of being an atonement, they are awful intimations, that the full weight of Almighty wrath will fall upon the sinner, unless he truly repent and believe in Christ Jesus, and receive him as the only atonement, in the same way as the thief on the cross did. Sufferings may lead to repentance, and an earnest application to the Saviour, but they can make no atonement to Almighty God.

P. I understand you, Sir; but I hope, in the case of our neighbour, they did produce repentance, for he was very much alarmed,—owned how wicked he had been,—shed many tears, and promised a great reformation if he should recover.

C. As I have already observed, I do not mean to judge your deceased neighbour; but as to all the marks of repentance you have mentioned, they may be, and often have been, produced by the terrors of an awakened conscience, and the fears of death and judgment, without any sincere repentance, or real sorrow for having offended God. I have met with many such cases. I once visited two persons, whose lives were in considerable danger. They both expressed great remorse at their past conduct; one of them trembled exceedingly; and they both made solemn promises of amendment if their lives should be spared. I intimated, that their lamentations arose from fear, and their vows were made in dependence upon their own strength; and I much feared, in case of recovery, they would return to their sins. The result proved that my fears were well-grounded;—they both did recover, and returned "like a dog to his vomit, and like the sow that was washed to his wallowing in the mire." Let, then, these truths be impressed on your mind:—First, that the sinner who dies unpardoned and unchanged, instead of finding rest, enters upon a state of eternal misery. Secondly, That our sufferings here are the fruits of sin; and so far from preventing future punishment, are only the fore-runners of more awful judgments, unless they lead to true repentance. And Lastly, that true repentance beginning with a deep conviction of the crime of sinning against God, produces godly sorrow and abhorrence of sin, and leads a man to Jesus Christ, as the only hope and Saviour of sinners, that through him he may find pardon, and may receive the gift of the Holy Spirit to sanctify his heart, and prepare him for eternal happiness, if he should depart hence, and should lead him to a love of God, and a constant desire to serve him, if he should be continued longer upon earth.

The Garner.

GOD SO LOVED THE WORLD.

Enlightened by God's Spirit, the eye of faith penetrates where reason could never enter; it discovers, in the mystery of the incarnation, and that of the redemption, those good things which flesh and blood unaided would vainly seek to know. For the justification of the sinner, a day's man was required to mediate between God and man. This Mediator must be God, invested with all his native dignity, to obtain an access for us to the Father; man, partaking of our nature, in order to be a proper substitute for us;—God, whose merits must be omnipotent; man, in order that divine justice may punish; and thus maintain its lawful right. Thus the mysteries of the Gospel are implicitly received by the Christian. He is able to believe that God, a Being of infinite love, has deigned to take upon himself the form of man, in order to temper, as it were, and mitigate the majestic effulgence of his glory, and in order to teach us to love that God who is supremely lovely. Ask no more, then, what has availed to unite in the person of Jesus Christ, heaven and earth, the hu-

mility of the manger and the cross, with the awful grandeur of the divine Majesty? This is our only answer, drawn from the mouth of divinity itself, "GOD SO LOVED THE WORLD."—St. Chrysostom.

EXTENSIVE SPIRIT OF THE GOSPEL.

Little indeed must he have partaken of the Spirit of the Gospel, who, having once tasted of the tree of knowledge, would withhold its precious fruits from less favoured communities. Little can he have felt of his own need of renewal by the Spirit of righteousness, who is not zealous to impart the offer of grace to those who have never so much as heard whether there be any Holy Ghost. Little can he have entered into the exceeding love of that Saviour who gave his life in our stead, and by his own voluntary sacrifice made a propitiation for the sins of the whole world, if he would not seek to increase the numbers of Christ's visible Church on earth, and teach the wanderers from his flock that there is "one fold and one Shepherd," and that to him must the whole household of the redeemed throughout all the earth be gathered.—Bishop C. R. Sumner.

HUMAN LIFE.

Look, then, upon this world as one wide ocean, where many are shipwrecked and irrecoverably lost—more are tossed and fluctuating; but none can secure to themselves, for any inconsiderable time, a future undisturbed calm. The ship however, is still under sail; and whether the weather be fair or foul, we are every minute making nearer approaches to, and must shortly reach the shore; and may it be the haven where we would be! Then will it signify little or nothing whether we have gone down to the chambers of death by an easy, gradual descent, or have been violently pushed off the precipice of life; whether we have been tossed by storms and tempests, or had a smooth and easy voyage to the shores of everlasting rest—Let us, then, look forward to that life which is to come. Let us consider all the splendid amusements of the world as so many gay follies, and all the more important transactions of it as so many sober follies, if they interfere with our preparations for the next. Let us repose an unreserved trust in the Being, whose Almighty Power will protect us, whose unerring wisdom will direct our goings, and whose infinite goodness will overpay our slight sufferings with an unfading crown of glory.—Seed.

SCRIPTURE.

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties; and present us with higher attractions. When you experience on your soul the happy energy of the Scriptures, every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather.—Rev. James Hervey.

FAITH.

Faith in the object of adoration must precede the act of adoration. It is as the root supporting the whole tree; or as the reasoning soul informing and dignifying the whole body.—Bishop C. R. Sumner.

PRAYER.

Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—Bp. Jeremy Taylor.

Begin the day by calling upon God. The morning prayer is like a trusty servant at thy gate: it guardeth the dwelling from danger.

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