

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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VOLUME III.]

## Poetry.

M. A. N.

BY MISS JEWELRY.

"Creation's heir!" the first, the last,—  
That knew the world his own;  
Yet stood he 'mid his kingdom vast  
A fugitive o'erthrown!  
Faded and frail the glorious form,  
And changed the soul within,  
While pain, and grief, and strife, and storm,  
Told the dark secret—sin!

Unaided and alone on earth,  
He bade the heavens give ear;  
But every star that sang his birth  
Kept silent in its sphere:  
He saw round Eden's distant steep  
Angelic legions stray;  
Alas! they were but sent to keep  
His guilty foot away!

Then turned he reckless to his own,  
The world before him spread;  
But nature was an altered tone,  
And spoke rebuke and dread.  
Pierce thunder's peal, and racking gale,  
Answered the storm-swept sea,  
While crashing forests joined the wall,  
And all said, "Cursed for thee!"

This spoke the lion's prowling roar,  
And this the victim's cry;  
This, written in defenceless gore,  
Forever met his eye.  
And not alone each heaven's power  
Proclaimed his fierce decree,  
The faded leaf, the dying flower,  
Alike said, "Cursed for thee!"

Though mortal, doomed to many a length  
Of life's now narrow span,  
Sons rose around in pride and strength:  
They too proclaimed the ban.  
Twas heard amid their hostile spears,  
Forever met his eye.  
Seen in the widow's silent tears,  
Felt in the infant's tomb.

Ask not the wanderer's after fate,  
His being, birth, or name;  
Enough that all have shared his state,  
That man is still the same;  
Still brief and thorn his life o'ergrown,  
Still strives his soul within,  
And pain, and care, and sorrow show,  
The same dark secret—sin.

## REGINALD HEBER, D.D., LORD BISHOP OF CALCUTTA.\*

PART III. RESIDENCE IN INDIA.—DEATH.

On entering upon the duties of his immense diocese, Bishop Heber found a vast accumulation of business, which had arisen since the decease of his predecessor. The sudden death of Dr. Loring, archdeacon of Calcutta, about two months after that of Bishop Middleton, had tended also to impede the transaction of ecclesiastical matters. The Rev. Daniel Corrie was appointed to the vacant archdeaconry—an office for which he was in all respects eminently qualified; and the appointment gave great satisfaction to those who were well acquainted with his devotedness to the missionary cause.

The bishop was immediately called upon to interfere in a case of a very unpleasant nature, viz. a dispute which had arisen between the archdeacon of Bombay and the senior chaplain at that presidency.

There was a great want of chaplains on the Bengal establishment. "Many important stations," the bishop writes to Dr. Phillimore, "are as effectually cut off from preaching and the sacraments as if they were in the centre of China. Even in Calcutta, and the neighbouring stations, though some of the clergy officiate three times on a Sunday; and though I myself and the archdeacon work as hard and as regularly as any of 'the labouring clergy' (to use the modish phrase) in any part of the world, we could not get the ordinary Sunday-duty done without resorting to the aid of the missionaries. With these last I have good reason to be satisfied. They all cheerfully (such, of course, as are of the Church of England) have received licenses, and submitted themselves to my authority. They are, in fact, very respectable and pains-taking young men, who are doing far more in the way of converting and educating the natives than I expected; and are well pleased to find themselves recognised as regular clergymen, and treated accordingly." It may be right to observe, that Bishop Middleton had not recognised the labourers of the Church Missionary Society; and the determination of his successor was as judicious as it was equitable. It had a tendency to soften prejudice; to remove any thing approaching to unkind feeling; and was eminently calculated to strengthen the missionary cause, by shewing that those embarked in it were of one heart and one mind. The applications for resident chaplains from the inhabitants of many of the principal stations caused the bishop much painful uneasiness. They were but too generally such as he had it not in his power to flatter with the least hope of receiving a favourable answer from government.

The arduous duties of the episcopate now fell thick upon the bishop. But he had "left his native land with no selfish feeling, and no shrinking from the arduous and perilous duties which he well knew awaited him." The ship in which his MS. sermons were conveyed had not arrived, which tended much to increase his labour.—The public duties of the Sunday were frequently followed, after a few hours' rest, by attendance at some meeting or school. To the remonstrances of his friends, who dreaded the evil effects of so much labour in such a climate, his reply was, that he must set the example, otherwise he could not press upon others the necessity of activity in their ministerial calling. He gave himself unreservedly to the promotion of every good work which had the improvement of India for its object; and spared neither mental nor bodily fatigue in endeavouring to do so. His arrival at Calcutta imparted, as many can bear testimony, a fresh impulse not only throughout the presidency, but the country at large. New institutions were formed, and supported by those who, but a few years before, would have regarded them with suspicion, as not unlikely to be detrimental to the interests of Britain.

In June 1824 the bishop set out on the visitation of a part of his diocese, with Mr. Stowe, his chaplain, and native servants; the health of Mrs. Heber and the child not rendering it prudent for them to accompany him. He went up the Ganges to Dacca, where Mr. Stowe, whose health for some time had been far from good, was taken to his rest. It is difficult to conceive what the bishop's feelings must have been to lose a much-loved friend and fellow-labourer under such circumstances.—

He was comforted, however, with the assurance that, as far as human aid was concerned, every pains was taken, and the utmost skill employed for his recovery, by the surgeon who attended him; and still more comforted by the firm belief, that he had fallen asleep in Jesus. "I myself," says the bishop, "closed his eyes. He was buried in the evening of the next day, in the cemetery of the station, which that day week I had consecrated. A wild and dismal place it is, as ever Christian laid his bones in, at about a mile's distance from the inhabited part of Dacca; but surrounded by ruins and jungle, and containing several tall ruinous tombs of former residents, when the commerce of this province was the most important in India."

The bishop proceeded to Benares, and then by Oude and Lucknow to Delhi and Agra, and to Almorah at the base of the Himalaya mountains, and through the provinces of Malwah to Guzerat and Bombay, where he joined his family on the 21st of April, 1825, after a laborious journey by river and by land of more than three quarters of a year, during which he had seldom slept under any other cover than that of his cabin or his tent. He held a visitation on the 28th of April, when Archd. Barnes preached and took his leave of the clergy, preparatory to his resigning his office and returning home. The bishop here suffered much from intense heat.

On the 15th of August, the bishop, with his family, embarked for Ceylon, accompanied by the Rev. T. Robinson, of Poona (subsequently archdeacon of Madras), as his chaplain. In this island he was received with every mark of esteem and affection. The missionaries of the Church Missionary Society, whom he describes as patterns of what missionaries ought to be,—zealous, discreet, orderly, and most active,—were much encouraged and strengthened by this visit. It afforded them "an opportunity of obtaining his lordship's counsel on several points connected with their work. They presented an address to him, in which they detailed the circumstances of each station, with their various difficulties and encouragements. In reply to this address, the bishop entered at considerable length on the subjects which they had submitted to his notice; and manifested such a spirit of kindness towards them, as much heightened their esteem and increased their affection for their revered diocesan." He returned to Calcutta, where he arrived on the 21st of Oct.

Thus ended his first visitation; the effects of which cannot be better stated than in a report of the Calcutta Church Missionary Society. "The Bishop of Calcutta in his visitations inspected the schools, confirmed the native Christians, and administered the sacrament, manifesting in every place the liveliest interest in the missionary cause, and gladdening the Church by his presence. The native Christians have thus for the first time been brought into close and understood connexion with our episcopal head—for it was his practice at every station to administer the sacred elements to them, and pronounce the blessing in their own language; thus teaching them to regard him as their chief-pastor, and winning them in all other respects by the most affectionate, conciliating, and impressive address. A year thus distinguished can never be erased from their minds; they have learned to appreciate the privilege of being united in one body, according to the scriptural forms and discipline of the English Church."

Early in the year 1826, the bishop, with Mr. Robinson, set out on a visitation to Madras, where he arrived on Feb. 25th. It was found impossible to take his family with him. As might have been expected, he was cordially welcomed by Sir Thomas Munro, and all the members of the Madras government; and during his residence was indefatigable in his efforts to promote the cause of true religion. He left Madras March 13th; and at Trichinopoly, on the 3d of April, that event took place which cast a gloom over the Indian Church; and the news of which, when it reached England, carried an extraordinary sensation among all who had at heart the great cause of the success of Eastern missions. Having left Tanjore the previous day, the bishop had reached Trichinopoly on the morning of April 1st. The weather was then intensely hot; but he spent the greater part of the morning in receiving the report of the English congregation, schools, and hospitals. On the 2d he preached to a crowded audience, at St. John's, from 1 John, v. 6. In the evening service, he confirmed forty-two of the English congregation in the same church, and delivered his address to them from the pulpit. He exerted himself greatly in both services. "Our conversation this afternoon," says Archdeacon Robinson, "turned chiefly on the blessedness of heaven, and the best means of preparing for its enjoyment."

"At six o'clock on the following morning," says Dr. Doran, in a letter to Archd. Corrie, "I accompanied him to Fort Church, where he confirmed eleven native Christians. In going and returning, he was most affectionate in his manner; and talked freely on the glorious dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the faith throughout this vast country. On his return, he went to the bath, in which he had bathed the two preceding days: but his servant, thinking that he remained long, opened the door, and saw him at the bottom of the water, apparently lifeless! The alarm was given—I hastened to the spot—and, alas! mine was the awful task to drag, together with Mr. Robinson, his mortal remains from the water. All assistance was instantly procured—such as bleeding, friction, and inflating the lungs—but in vain! The immortal inhabitant had forsaken its tenement of clay, doubtless to realise before the throne of the Lamb those blessings of which he yesterday spoke so emphatically and powerfully. A cloud hangs over our horizon. The disinterested friend, the loving husband and parent, the beloved and honoured of God, is gone from among us. It is a season for prayer, for deep humiliation. May we kiss the rod! Cease ye from man, whose breath is in his nostrils. Trust ye in the Lord Jehovah, for in him only is everlasting strength."

On examination, a blood-vessel was found to have burst on the brain, which must have caused immediate death. "It were a useless and a deeply painful task," says his widow, "to enter into any detail of the apparent cause of his death: it is sufficient to say, that disease had, unsuspected, been existing for some time; and that it was the opinion of all the medical men in attendance, that under no circumstances could his invaluable life have been very long preserved, though the event was undoubtedly hastened by the effects of climate, by intense mental application to those duties which increased in interest with every step he took, and was finally caused by the effects of a cold on a frame exhausted by heat and fatigue."

On the following morning, the earthly remains of this beloved man were consigned to the grave, where they rest on the north side of the communion-table in St. John's Church. Mr. Robinson attended as chief-mourner; and by him and Messrs. Wright and Doran, the exquisite burial-service of the dead was read. "It required the strongest effort," says the archdeacon, "to enable me to fulfil this last service to my beloved master: frequently was I interrupted by the tears and sobs of those around me; and when I had closed the book, hundreds of the poor native Christians, whose hearts he won yesterday by his kindness and condescension, crowded around, entreating to be allowed to throw the earth upon his coffin. I can never forget the awful solemnity of that hour." The funeral was attended by the soldiers then quartered at Trichinopoly, who were mourning for a month afterwards. The road was crowded by heathen and Christian natives.

It is almost needless to say, that every mark of respect was paid to his memory when the news of the unexpected event reached the different presidencies.—Wherever he had journeyed, there he was universally beloved; even by those who felt little interest in the great work in which he was called to engage, and who, if not opposed to the dissemination of the Gospel in India, were yet inclined to regard it as a hopeless, however well-intended, attempt. The resolutions passed at the committees of the various religious societies both at home and abroad, and the monuments which have been erected (to some of which poor heathen natives of India contributed), all bear so many testimonies to the affection which was felt by men of different views and sentiments towards this devoted *Christian missionary*,—for such was his highest aim to be esteemed.

Thus, suddenly, in the midst of his Master's work, in the full prime of manhood, was summoned to his everlasting rest the second of our Indian bishops. His sun went down while it was yet day. How unsearchable are the dispensations of Providence! It is well to remember, that short as was his allotted career, it was measured by infinite Wisdom. He who sets bounds to life's flowing pulse that it cannot pass, can raise up instruments as effectual for the furtherance of his own gracious plans as the subject of this memoir. Far from the peaceful retirement of his parish church, far from the seat of learning of which he was one of the brightest ornaments, his mortal remains are interred; but long will his memory be cherished, not merely by the friends of his earlier years, and the inhabitants of his much-loved Hodnet, but by all who have at heart the extension of the kingdom of the Redeemer. Many will leave our shores, we doubt not, to proclaim among the heathen the unsearchable riches of Christ: few will leave them more devoted to their Master's cause, or followed by more fervent prayers than those which were offered at the throne of grace in behalf of REGINALD HEBER. M.

## AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

BY THE HON. AND REV. A. P. CERVAL, B. C. L., CHAPLAIN IN ORDINARY TO THE QUEEN.

### CHAPTER II.

#### PRESBYTERIANISM—SCRIPTURE.

Scriptural passages and precedents resembling the Presbyterian system examined, and shown to be either condemnatory of, or irrelevant to—Korah—2 Cor. x. xii, Acts xx.—Diotrephes—The followers of Korah—False Apostles—Indiscriminate application of titles in Scripture—On Lord called an Apostle, a Bishop, a Deacon—The Apostles called Presbyters and Deacons—their office a Bishopric—Consideration and refutation of the Presbyterian argument on Phil. i. 2—Acts xx.—The Epistles to Timothy—Especially 1 Tim. iv. 14.

The Presbyterian scheme is this: that in Churches where there are Bishops, Presbyters, and Deacons the Presbyters have authority by divine right to ordain, equally with, and independently of the Bishops; and may therefore lawfully and validly separate from the Bishops, and exercise the power of ordination when occasion requires. Let us see what ground there is in Scripture for such an opinion.

§ 1. In the Old Testament, I know of only one case corresponding to this, namely, that of Korah and his company; (Numb. xvi.) who, being Levites, and invested with a share in the ministry, conceived themselves equal to their superiors, and therefore undertook to perform their offices. But as all who were joined in that act were burned with fire from the Lord, as all who abetted them were swallowed up by an earthquake, and they who murmured at this judgment destroyed by the plague, it does not seem to be a precedent which men should be glad to follow. "Hear, I pray you, ye Presbyters, sons of Levi, seemeth it but a small thing unto you that the Son of God God of Israel hath separated you from the congregation of Israel to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto him?"—and seek ye the Priesthood also? (Numb. xvi. 8, 9, 10.)

§ 2. In the New Testament we have several instances of teachers, probably Presbyters, behaving themselves unruly towards their chief pastors, and setting themselves up as equal with them; for instance, those spoken of 2 Cor. xi. 12, who "transformed themselves into Apostles of Christ" against whom, therefore, the Apostle threatens "sharpness" according to the power which the Lord hath given him: (2 Cor. xiii. 10; ibid. x. 2.) those again, of whom St. Paul speaks in his address to the Presbyters at Ephesus, "Of your own selves shall men arise speaking perverse things, to draw away disciples after them;" against whom he therefore gives a caution.

§ 3. Diotrephes, mentioned by St. John, in his third epistle, is another instance: he not only, in his own person, set at naught his chief pastor's authority, "prating against him with malicious words," but proceeded to turn those out of the Church who acknowledged it. Just like the Scottish Presbyterians at this moment, among whom proceedings have been instituted against one of their ministers for showing so much respect to Episcopacy, as to let his children receive Episcopal baptism.\* But as St. John threatened to "remember" Diotrephes' deeds, it is plain he did not approve of such conduct.

§ 4. Nor does this appear to have been a solitary case, for St. Jude uses the plural number, when he mentions, with reprobation, those who "spoke evil of dignities" (Jude v. 8, 11.) and "perished in the gainsaying of Korah" yet even these had not gone so far as to set up separate worship, for he speaks of them as partaking of the feasts of charity. (Jude, v. 12.) The very last book of the Bible is occupied on this point of Ecclesiastical order, the Angel of Ephesus being commended, because he had tried some who said they were Apostles, and had "found them

liars." (Rev. ii. 2.) It must be admitted, I think, that these precedents, which, in appearance, very much resemble the course adopted by the Presbyterians, have little in them to sanction or encourage any to follow them.

The Presbyterians will perhaps deny that these are cases in point, for they will say, we admit that the Apostles themselves had a superiority by Divine appointment; but we deny that such superiority was ordained for a continuance, and contend that after their death, all superiority among pastors was of merely human origin, and might therefore safely be set aside by human authority alone.

§ 6. Let us then, inquire further into the grounds on which this allegation rests. I believe it will be found to depend very much upon a dexterous interchange of certain names, which at the first were used in common, but have since been, by common usage, appropriated to distinct offices, such as Bishops, Apostles, Presbyters, Deacons. Our Lord himself is sometimes designated as an Apostle, (Heb. iii. 1.) sometimes as a Bishop, (1 Pet. ii. 25.) sometimes as a Deacon, (Rom. xv. 8.) The Apostles are not only designated by that title, (Luke vi. 13.) but their office is called a deaconship, (Acts i. 18, 25.) and a bishopric, (ibid. v. 20.) and they themselves frequently styled Presbyters, (1 Pet. v. 1, 2 John 1. 3 John 1.) and Deacons. (1 Cor. iii. 5, 2 Cor. iii. 6. Ibid. vi. 4.) Again; the pastors at Ephesus whom St. Paul addresses, are called indiscriminately Bishops (Acts xx. 28.) and Presbyters, (Ibid. v. 17.) and the same indiscriminate use of the terms is observable in St. Paul's 1st Epistle to Timothy, (1 Tim. iii. 1, 2, and v. 17.) and in that to Titus. (Tit. i. 5, 7.) From this they sagely argue, that as the Apostles are called Presbyters, therefore the Presbyters, such as are now known by the name, are equal to the Apostles; but seeing that the Apostles are still more frequently called Deacons, this argument, if worth any thing, would make the Deacons equal to them also: nay, as Christ himself is called a Deacon more than once, and never a Presbyter, their argument would go to show that Deacons are equal to Jesus Christ, and superior to Presbyters.—Their argument, therefore, destroys itself, and sufficiently shows that it is not by the mere application of terms, thus indiscriminately used, that any thing can be determined as to the fact or kind of subordination in the ministry warranted by the Scriptures.

§ 7. But, say the Presbyterians, in St. Paul's Epistle to the Philippians he sends salutation to the Bishops and Deacons, (Phil. i. 2.) with no allusion to any other office, therefore there were only those two instituted by the Apostles, and any thing beyond this is of human origin.

Answer 1st. So did the prophets Isaiah, and Jeremiah, and Ezekiel, uniformly designate the Jewish ministry as Priests and Levites, with no allusion to any other office; and a man might as well argue, that therefore, at that time, there was no superior office, no high priesthood, among the Jews, as that there was no superior office, no chief episcopate, among the Christians when St. Paul wrote.

Answer 2d. If they will stand by this text, and adhere to the letter, it will prove that Bishops and Deacons are of Divine institution; Presbyters not, and therefore not so highly to be accounted of; and prove ordination by a Deacon to be safer than by a Presbyter.

Answer 3d. The very fact of St. Paul addressing a pastoral letter of directions and instruction to these persons, proves that there was a class of ministers superior to these; nor was he alone in doing so, for the Epistle was not in his name only, but in that of Timothy also, thus clearly proving that the superiority or chief pastorage was not confined to the first Apostles only, but was exercised by them in common with those whom they had admitted to their own order; not to mention Epaphroditus, whom St. Paul, in that very Epistle, designates as the Apostle of the Philippians.

§ 8. Again, say the Presbyterians, when St. Paul addressed the Presbyters at Ephesus whom he also called Bishops, he made no mention of any superior, which, sure, he would have done, had they had one.

Answer 1st. Neither did he make mention of Deacons; if the argument therefore is worth any thing, it will show that there were no Deacons at Ephesus. So in Hosea, Joel, Micha, Zechariah, and Haggai, Priests only are mentioned, and neither High Priests nor Levites; so that if the Presbyterians' argument from Acts xx. will hold, we shall be bound to conclude that in the time of these prophets there was but one order of ministers among the Jews. The argument therefore destroys itself.

Answer 2d. The fact of St. Paul's strict and authoritative charge to their pastors, shows that he himself exercised superiority and authority over them. Nor was he alone in this, but it is plain from that chapter that he had with him at the time another, joined therefore probably with him in his address, to whom, by comparison of dates, it appears, that he had already, during his own absence, committed the particular superintendence of these very pastors, even Timothy; as he says in his first Epistle to him, "I besought thee to abide still at Ephesus, while I went into Macedonia, that thou mightest charge some that they teach no other doctrine;" (1 Tim. i. 3.) a clear superintendence over the pastors. Now it was on St. Paul's return from Macedonia, that having Timothy with him, he gave this pastoral charge to the pastors at Ephesus, rendered, probably, the more necessary on this account, namely, because their chief pastor Timothy was to accompany him on his journey.

§ 9. Again, say the Presbyterians, in the Epistles of St. Paul to Timothy, we have mention of two classes of ministers; 1. That to which the term Bishops and Presbyters are equally applied, as they are also in the Epistle to Titus; 2. The Deacons, with no instructions about any other.

Answer. It is very true; but equally so that Timothy is vested with authority over both these classes. And equally true, that while the commission to execute such superintendence runs in the sole name and person of St. Paul, so it is addressed to Timothy in the singular number. "I besought thee to abide still at Ephesus, that thou mightest charge some." "This charge I commit to thee, son Timothy;" and that not the slightest intimation is given of either the Deacons, or the Presbyter-Bishops, having any share whatever in the responsibility of the superintendents' duties. Timothy is not required to take any of them into consultation, neither in receiving accusations against any of their number, nor in administering rebuke to them, nor in judging of the qualifications of those who were candidates for either of these offices; nor in appointing or ordaining men to these of-

\* Such being the only argument by which, with any show of decency, the Presbyterians can avoid the force of the apostolic examples, charity has led me to use it in their behalf. But truth requires me to add, that they do not stick at denying that the Apostles themselves had any sole jurisdiction. According to them, the commission (Matt. xviii. 20.) was given to all ministers equally. "There is no very clear evidence that they had this sole power and authority." "I think we find no declared authority SOLELY belonging to them as Apostles, to call any ministers to account or to depose them." Such are the assertions of one of the latest writers on the Presbyterian side. One might have thought that the sentence concerning certain false teachers, "whom I have delivered unto Satan, that they may learn not to blaspheme," (1 Tim. 20.) had been proof sufficient of such authority, and of the exercise of it. But thus it is, that one evil step draws on another; they who begin by carping at the authority of Bishops, presently proceed further to carp at that of the Apostles, and will probably not be deterred from carping at that of our Lord himself.

ices. All the instructions to Timothy are given to him in the singular number, "receive Titus," "rebuke Titus," "lay Titus hands," and the like; and afford incontrovertible testimony that both the offices under consideration were quite subordinate to his.

§ 10. Lastly, say the Presbyterians, what do you make of the Presbytery, 1 Tim. iv. 14, who are said to have ordained Timothy? Surely, this must be understood of Presbyters such as we now have them, and must be considered conclusive warrant for their conferring orders.

Answer 1st. As it is undeniable from the Epistles of St. Peter and St. John, that the Apostles frequently designated themselves as Presbyters, we are at perfect liberty, provided there be nothing in the context to forbid it, to understand the College of the Apostles to be intended in this place. In this sense, accordingly, in the early ages, when there was not a single Presbyterian community existing in Christendom, all the commentators understood the passage. Thus Chrysostom observes, "He does not speak here of Presbyters, but of Bishops, for Presbyters did not ordain a Bishop." Theodoret observes, "In this place he calls those the Presbyters, who had received the grace of Apostleship." Theophylact, "That is, of Bishops, for Presbyters did not ordain a Bishop." Is there, then, any thing in the context, which shall oblige us to set aside this interpretation as unsound? So far from it, that in the Epistles to Timothy and Titus, the persons whom the Presbyterians would hold competent to ordain a chief pastor over themselves, are not spoken of as competent to ordain even a Deacon. Moreover, in the second Epistle, St. Paul ascribes Timothy's ordination to his own act. (2 Tim. i. 6.) The Presbyterians would represent this last passage to relate to miraculous gifts; but as there is nothing in the context to warrant such a supposition, but the contrary, it cannot be urged. The first passage runs thus, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." The other, "Stir up the gift of God which is in thee, by the putting on of my hands." I would only further observe, that if we are to resort to accurate criticism of the force of the texts themselves, there is a difference between the prepositions used, which deserves to be noted. The preposition in the latter signifies an instrumental cause, *via* through, "by means of laying on my hands;" in the former it has not that force, being *per*, together with or accompanying the laying on of the hands of the Presbytery." So that, even if it could be shown, which it cannot, that by the Presbytery were meant merely Presbyters, such as we now understand by the term, it would still remain that Timothy's ordination was ascribed to St. Paul as the instrumental cause; and not to the Presbytery except as assisting in the rite.

These, as far as I know, are the only Scriptural grounds which have been adduced in behalf of Presbyterianism.

## RAMAH—BEER OR BEEROTH—BETHEL.

All Jude, except the hills of Hebron and the vales immediately about Jerusalem, is desolate and barren, but the prospect brightens as soon as you quit it, and Samaria and Galilee still smile like the land of promise. The road from Jerusalem northward is, at first, extremely ugly, hilly, and stony. At some distance to the left, as you leave the city, rises the hill of Januel supposed to be the ancient Ramah; that name however was given by Ptolemy to some ruins on a hill to the right, at two hours from Jerusalem. I cannot express to you my delight and surprise when he uttered the word with the full intonation of his Arab lungs, it startled me like the firing of a pistol; but the Arabs have, in instances innumerable, retained the scriptural names of places, and no wonder, for both by blood and language they are Hebrews. At three hours and a half from Jerusalem, we encamped at Beer or Beeri, as the Arabs pronounced it, supposed to be Michmas, but is it not rather Beeroth? This is generally, and I think with probability, considered to be the place where the caravan halted, returning from Jerusalem, and Joseph and Mary missed our Saviour. Two hours beyond it, next morning, and near the village Anabrook, we entered on some of the loveliest scenery I ever beheld, olive and fig gardens, vineyards and cornfields, overspreading the valleys and treading on the hills, alternating with waste ground overgrown with the beautiful prickly oak, and lovely wild flowers. One rocky vale struck us as particularly beautiful; we were in the neighbourhood of Bethel. I anxiously inquired for it of the Arabs, but in vain. I did not then remember the prophecy; "Seek not Bethel, Bethel shall come to naught." In fact not a trace, not even a tradition, remains of its existence.—Lord Lindsay's Letters on the Holy Land.

## ON BEING IN DEBT.

To be out of debt is accounted a part of happiness. Debt haunts the mind; a conversation about justice troubles it; the sight of a creditor fills it with confusion; even the sanctuary is not a place of refuge. The borrower is servant to the lender. A life at another man's table is not to be accounted for a life. It is mean to flatter the rich. It is humiliating to be the object of pity. To be the slave of unattainable desires is to be despicable and wretched. Independence, so essential to the virtues and pleasures of a man—independence can only be maintained by setting bounds to your desires, and owing no man any thing. A habit of boundless expense undermines and destroys the virtues in a mind where they seemed to dwell. It becomes difficult, and at last impossible to pay punctually.

When a man of sensibility thinks of the low rate at which his word must henceforth pass, he is little in his own eyes; but difficulties prompt him to wrong his creditors without a blush. How desolate and woful does the mind appear, now that the fence of truth is broken down! Friendship is next dissolved.

He felt it once; he now insinuates himself by means of sentiments and professions which were once sincere. He seizes the moment of unsuspecting affection to ensnare the friends of his youth, borrowing money which they must hereafter answer for. At this rate he sells the virtuous pleasures of loving and being loved. He swallows up the provision of aged parents, and the portion of sisters and brethren. The loss of truth is followed by the loss of humanity. His calls are still importunate, he proceeds to fraud, and walks on precipices. Ingenuity, which, in a better cause, might have illustrated his name, is exerted to evade the law, to deceive the world, to cover poverty with the appearance of wealth—to sow unobscured the seeds of fraud.—Dr. Chalmers.

## SCURRILOUS PAMPHLETS IN THE REIGN OF ELIZABETH.

From Fuller's Church History of Britain.

The main drift and scope of these pamphlets (for, know one and all, these foul-mouthed papers, like Black-Moors, did all look alike) was to defame and disgrace the English Prelates, scoffing at them for their garb, gait, apparel, vanities of their youth, natural defects, and personal infirmities. It is strange how secretly they were printed, how speedily dispersed, how generally bought, how greedily read, yes, and how firmly believed, especially of the common sort, to whom no better music than to hear their betters upbraided.

Some precise men of that side thought these jeering pens well employed. For having formerly, as they say, tried all ferrous and sober means to reclaim the bishops, which hitherto proved uneffectual; they thought it not amiss to try this new way, that whom they could not in earnest make odious, in sport they might render

\* From the Church of England Magazine.

\* Twenty-sixth Church Missionary Report.

\* Case of Mr. Stevenson, Licentiate in the Presbytery of Chirnside.

ridiculous. Wits will be working; and such as have a satirical vein cannot better vent it than in lashing of sin.

But the more discreet and devout sort of men, even of such as were no great friends to the hierarchy, upon solemn debate then resolved, (I speak on certain knowledge from the mouths of such whom I must believe,) that, for many foul falsehoods therein suggested, such books were altogether unbecoming a pious spirit, to print, publish, or with pleasure peruse; which, supposed true both in matter and measure, charity would rather conceal than discover; the best of men being so conscious of their own badness, that they are more careful to wash their own faces, than busy to throw dirt on others.

But leaving private men to abound in their own sense: how highly the state (as it then stood) distasted these books, will plainly appear by the heavy censures inflicted on such as were but accessory thereto. To pass by John Penry, and John Udall, Ministers, accused for making some of them, (of whom in due place), together with the printers, and Humphry Newman, a cobbler, chief dispenser of them: the Star-Chamber deeply fined Sir Richard Knightly and Sir Wigston, for entertaining and receiving the press; gentlemen, whom their adversaries allow qualified with piety, gravity, and wisdom; which made more admire how their discretion could be deluded, and more bemoan that their goodness should be abused by others, who had designs upon them.

THE CHURCH.

COBOURG, SATURDAY, JANUARY 25, 1840.

During the present season of the religious year, when we are commemorating the EPIPHANY, or MANIFESTATION OF CHRIST TO THE GENTILES, our attention is naturally drawn to a subject which for some time has engaged the warmest interest of the Christian world,—viz. the condition of God's ancient people the JEWS.

The relative situation of these two great classes of the human family, the Jews and Gentiles, is very impressively illustrated in one of our Lord's beautiful parables,—in which, although the moral scope and tendency is more usually brought to view and commented on, there is nevertheless a very obvious reference to the future religious fortunes, if we may term them so, of the two great bodies into which at that time, spiritually speaking, mankind were divided; we mean the parable of the Prodigal Son.

According to this declaration of Scripture, "Israel is my son, my first-born," the "elder son" in the parable may be considered to represent the Jewish Church, while the "younger-son" will very correctly apply to the GENTILE WORLD.

The Jews, in covenant with God and with laws and ordinances specially given by him, may be regarded as the inheritors of the privileges of the "first-born"; whereas the deplorable condition of the Gentiles, especially at the time of our Saviour's appearance upon earth,—sunk in the deepest spiritual ignorance and abandoned to all the licentiousness and wickedness of idolatrous superstition,—answers with great correctness to the representation of the "younger" and prodigal "son" in the parable.

This wayward child, reduced at last to great distress and misery, comes to a just sense of his wickedness and folly; repents sincerely of his ruinous and sinful course of life; and returns, in deep contrition, to the home of his deserted and injured father.

Behold the benevolent character of our holy religion; an exemplification of one of its prominent tenets, that "God willeth not the death of a sinner, but that all should come to repentance." That star, long before seen by the prophet Balaam, was, in the fullness of time, discerned by the Gentile magi; who, divinely-directed, came to Judea to claim the promised boon; and having discovered at Bethlehem the infant hope of an expecting world, were amongst the first to acknowledge and to seek the blessings of which he was to be the author.

The long-lost "younger son," the representative of the Gentile world, had wandered indeed into a "far country;" where, far removed from a parent's protection and love, there were no comforts, no cheering prospects to soothe him; where, estranged from the kind guardianship and favour of his heavenly Father, he was soon compelled to "feed on husks,"—the wretched vanities and strong delusions with which the enemy had enticed him. But although his "foolish heart was darkened," there was access still to some ray of heavenly light: the distressed prodigal recognized the voice of mercy which called him to reflection and repentance; he awoke from his trance, and felt and acknowledged the sinfulness of his course; he bent his steps homeward again, and was received by his forgiving parent with transports of joy.

In this picture, we—the offspring not of the "elder" but of the "younger son"—have a peculiar interest; and our thankfulness and praise should be deeper and stronger, when we contrast the present respective conditions of these two great branches of the human family. The Jews, the "elder son," where are they now? Wanderers and exiles from their beloved home,—a proverb and a byword amongst the nations! And the "younger son," the wayward and rebellious Gentiles, what is his condition? Welcomed back to the happiness of his long forsaken home,—a sharer in the privileges of redemption,—a partaker of the covenant of Christ! At the manifestation of this indulgence, the "elder son was angry and would not come in." True picture of a majority of the Jewish race! Entreaties, the entreaties and expostulations of his own tender parent failed to persuade him; in jealous discontent he left the home which had long been his; he wandered away, and wanders still in expectation of the sole honour and the sole distinction which he claims to be his birthright and his due.

We know not the plans of God's Providence, nor can we fathom his mysterious counsels; but it may happen that the Jews and Gentiles will again change places in the favour and regard of their heavenly Father: the latter may provoke Him to "cast them away from his presence"; and the former, in turning again to their forsaken God and rejected Saviour, may resume that place in his favour and love which they once enjoyed. How earnestly, then, does it concern us—the progeny of the Gentiles—to beware of such a rejection; for most surely it awaits us if we be indifferent to our privileges and neglectful of the duties of our adoption!

Be this as it may, we ought to cherish the spirit which our peculiar privileges have taught us, and look forward with earnest hope and pray with fervent supplication for the return to our common Father's house of our "elder brother." Instead of treating with reproach, or viewing with indifference this branch of the human family, "the stock of Abraham," it becomes us to be cordial and constant in this amongst the ever-beautiful prayers of our Church,—that "God would have mercy upon all Jews, Turks, Infidels, and Heretics; take from them all ignorance, hardness of heart, and contempt of his word; and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord."

We have said, at the commencement of this article, that the condition of God's ancient people had become a subject of intense and growing interest amongst Christians: in this journal we have, at different times, adduced striking evidence of this fact; and documents are before us which testify, in the strongest and most gratifying manner, the exertions which are put forth for the recovery of the outcasts of Israel and to enrol them amongst the redeemed of the Lord Jesus. We shall be content, for the present, with laying before our readers the following brief account of the "London Society for Promoting Christianity among the Jews," which may serve as a general illustration of the interest now felt for that long-neglected people.

Besides ten schools which belong to the Society, two in London, at Bethnal Green, and eight in the Duchy of Devon, an Episcopal chapel has been built in the Duchy of Devon, in which the Liturgy of the Church of England, translated into Hebrew, is used by the worshippers. Although the attendance of Jewish converts is not great, the Hebrew service forms a strong point of union among the Christian Israelites of the immediate neighbourhood, as well as one of attraction to foreign Jews, and there can be no doubt that it excites attention generally among the sons of Abraham.

But the most important feature in the character of the London Society is its missionary enterprise. It employs forty-nine missionaries, and agents in Europe and the East, of whom twenty-nine are Jewish converts, and they labour in four fields, in each of which the circumstances and habits of the Jews are considerably different. First, the mission to the Jews in England is a very important one. Their numbers are certainly small in comparison of those in Germany and Poland, but their position shares largely in the prominence which the commercial transactions of London throughout the civilized world, and it is well known that many foreign Jews are constantly visiting England for the sake of profit and pleasure, and that they must return to the countries where they severally dwell with accounts of the condition of their brethren in Christian Britain. Besides it is the metropolis to which we are to look for revised editions of the Scriptures, and for the publication of tracts and other works that may be usefully circulated among the Jewish people. The second division of the missionary field is the mission to the German Jews. This sphere of labour comprises the whole of Germany, France, Holland, and the northern countries adjacent to them. The Jews are much scattered in this district, have thrown off their avowed adherence to the Talmud, and are, in many places, lapsing into infidelity. The third mission is that to the Polish Jews, and includes the countries constituting the entire kingdom of Poland, now under the dominion of Russia, Austria, and Prussia. In this division the Jews are far more numerous than in the last, occupying the country as well as the towns and villages, clinging scrupulously to the Talmud, and expressing abhorrence of the ways of their German brethren. The fourth and last mission is that to the Oriental and Spanish Jews. It embraces those residing on the shores of the Mediterranean, whether in Europe, Asia or Africa; they constitute a distinct and a most interesting class among the Jews, and speak the Jewish-Spanish, a dialect originally Spanish, but modified by the introduction of Hebrew idioms and phrases. In Palestine, Hebrew itself is often used as the medium of conversation. This very important sphere has been very little occupied by the London Society, but it is to be hoped that, besides their stations at Tunis and Constantinople, they have now found a resting-place for their mission in Judea itself, which may, under the blessing of the God of Abraham, Isaac, and Jacob, form a rallying point of interest and influence to the surrounding Jewish population. From the number of the Jewish Intelligence for November 1838, we learn a fact most deeply interesting. It was resolved by the London Society in 1837, that a Protestant Church should be built at Jerusalem, in which the Hebrew Liturgy of the Church of England might be read. A subscription was immediately entered into, and a large sum contributed. The Archbishop of Canterbury, Primate of all England, ordained a clergyman to the charge; and now we are informed, in a letter from that gentleman, that Episcopal services have been commenced at the mission-house in Jerusalem, that ground has been actually purchased by him as a site for a Christian church on Mount Zion itself, and that preparations are going on for its speedy erection. One good will manifestly result from this. The Jews in the East are wont to associate Christianity with Popery, and the picture-worship of the Greek Church; and they have been known, although they believed in the New Testament, to shudder at the profession of our holy faith, lest they should thereby become idolatrous, dishonour the first and second commandments of the law, and deny the unity of God. Now, they will not be able to help observing that the Christian religion is not idolatry, as they had supposed it to be. We rejoice at this, bidding the London Society God-speed, and only hope that the time may not be far distant, when the Gospel shall go forth from Mount Zion to the Jews, in more simple purity, so as to prevent the most distant suspicion from arising in the mind of a Jew, that aught of external ornament is connected

with the spiritual worship of Him who is to be worshipped in spirit and in truth.

NOTE.—At present Protestant service is conducted in the mission-house every Sabbath, by Mr. Nicolayson, who preaches in the forenoon in English, in the afternoon in Arabic, and in the evening in German, besides reading the Liturgy in Hebrew. On the 5th of July last, he administered the sacrament of the Lord's Supper, for the first time it has been administered in Jerusalem, in the order of the English Church. There were in all four communicants. He writes that there are more proselytes and inquirers, (some of them Nicodemuses, who come by night, for fear of the Jews,) than he can find means of supplying with employment, and thus rescuing from a state of starvation.

Our readers are generally aware that the late Governor General of these Provinces, the excellent and esteemed Sir John Colborne, has received at the hands of his Sovereign that reward to which his long and faithful services in this Colony had so justly entitled him. The claims of this excellent and distinguished man to the honour he has received, seem by all political parties to be admitted; and while we remember with gratitude his civil and military services and rejoice in the honour with which they have been crowned, we must ever advert with a peculiar satisfaction to those amiable and Christian qualities by which his private character is adorned.—While the world accords to him the distinction of an enlightened statesman and a brave and skilful warrior, his own heart will appeal with a better satisfaction to that soundness of Christian principle which, by the grace of God, has been implanted there, and which will impart solace and joy in those hours when the applause of the world can have no charms, and its honours and pleasures shall cease to yield enjoyment. And opposed as the profession of arms is thought to be to "religious sentiments and habits, and contrary to the peaceful, humane, and gentle spirit of the Gospel, and exposed as it really is to the fascination of gaudy, pleasure, thoughtlessness and dissipation," we are happy to bear our humble testimony to the number of the pious and devout servants of the cross who are to be found in all ranks of the British army. Many of these we are proud to reckon amongst the readers of our journal, and in the list of our private friends. And that we have added, to borrow the language of the late Bishop Porteus, "is an unanswerable proof, that whenever men abandon themselves to impiety, infidelity, and profligacy, the fault is not in the situation, but in the heart; and that there is no mode of life, no employment, or profession, which may not, if we please, be made consistent with a sincere belief in the Gospel, and with the practice of every duty we owe to our Maker, our Redeemer, our fellow-creatures, and ourselves."

In the honours recently conferred upon Sir John Colborne, now Lord Seaton, we have been reminded of the extremely happy turn of thought—almost conceived in a spirit of prophecy—which pervaded an article from the pen of our able and admired correspondent "Alan Fairford," published in this journal on the 6th of January 1838, and headed "Sir John Colborne." These are the striking words of our correspondent,—

"If her Majesty Queen Victoria wishes to gratify every loyal man within her Canadian dominions (and who can doubt her princely disposition)—if she wishes to fill their bosoms with gratitude, and to light up each face with the flush of exultation, she will bestow a high distinction, and a substantial reward, on the second conqueror of Lower Canada. With what intense delight would every loyalist glow, were he to hear that Sir John Colborne had been summoned to take his seat in that noblest assemblage of the world, the House of Lords,—to join his old companions in arms, Wellington, Hill, and Combermere,—and by his venerable and heroic aspect, and the glorious recollections which his numerous insignia would awaken, to impart an additional splendour to that august and illustrious body? Such a merited mark of royal approbation, accompanied by the national gift of a liberal and hard-earned pension, not only due to the distinguished individual himself, but would be hailed by the two Canadas, as an acknowledgment of the sense entertained by the sovereign and people of England of their devoted attachment to the British Empire, so recently and so enthusiastically exhibited!—Let the coronet of an English peer encircle his brow, and the bounty of the nation enable him to repose in dignified retirement in some Devonshire valley or some beautiful village of his own native Hampshire."

These wishes and expectations which, to the joy of every loyal heart, have been literally fulfilled; and we know that their author will be amongst the heartiest to respond to the general satisfaction. Nor can we mention his name, without again renewing the expression of our regret, that we are deprived of his valuable services in the conduct of this journal. Yet it will be gratifying to the numerous friends and admirers of "Alan Fairford," to know that he is in the enjoyment of health and happiness in his native land, and that probably at no distant period his powerful talents will be exerted in the production of work on Canada, which cannot fail to benefit the loyal cause, and direct the attention of many of the better classes in England to this highly favoured but much abused Province.

The Church Spoliation Bill,—like the suicidal measure of the Union of the Provinces,—we were quite prepared to learn, experienced scarcely a show of opposition in the Legislative Council. The Lord Bishop of Toronto, as all his friends and the advocates of consistency and British constitutional right anticipated, was firm in his opposition to that iniquitous and sacrilegious Bill; and we are happy to perceive that he was ably supported by the Hon. Mr. De Blaquiere. The eloquence and arguments of these gentlemen, and the few other many and uncompromising adherents in that House of the sacred and just cause of the Church, were, however, unavailing; and the despoiling Bill was passed by a majority of 13 to 5. We have not space for comment this week; but in our next we shall make a few, perhaps final, remarks on the subject, and be enabled also, we hope, to present to our readers the excellent and lucid speech of Mr. De Blaquiere.

We gave in our last the substance of the proceedings upon this question in the House of Assembly; and it may suffice to say, for the present, that the debate upon it in that House was not characterized by much either of earnestness or eloquence. We give to-day the speech of Col. Burwell, as one of the most sensible which was delivered on the occasion; at the same time that we entertain the most grateful sense of the exertions of our honourable members who resisted the Bill, and gave their votes in honest and unwavering consistency with their settled and conscientious convictions upon the whole question.

We are requested to announce that a large supply of the publications of that excellent Institution, the BRISTOL CHURCH OF ENGLAND TRACT SOCIETY, have lately been received at Toronto, and are, for the present, in charge of the Rev. H. J. Grasett. We intend soon to publish a catalogue of the Tracts which have been received.

We have great pleasure in calling attention to the advertisement of Mrs. Crombie, on our last page, and in expressing our belief that in the institution conducted under her auspices, young ladies will experience a maternal care in conjunction with the most devoted attention to the various branches of education in which they may be engaged.

COMMUNICATIONS.

EDUCATION.

To the Editor of the Hamilton Gazette.

Sir,—Having done me the honour of inserting in the Church my second letter on Education, originally addressed to the Editor of the Hamilton Gazette, I am induced to take the liberty of re-

questing a similar favour for my first letter on the same subject, and which I herewith send to you with a few verbal corrections, and the addition of a short note. I should feel happy indeed if my very humble exertions had any effect in opening the eyes of my loyal fellow-Colonists, to the ruinous course of legislation which, I regret to say, our Provincial Parliament seem bent on pursuing, in reference not only to King's College, but to the education of the Colony at large.

I have the honour to be, with sincere respect,  
Your most obedient servant,  
SCOTUS.

To the Editor of the Hamilton Gazette.

Sir,—Having on former occasions addressed you on various matters connected with the interests of the Colony, I am induced to trouble you with a few remarks on a subject which I cannot help thinking is of vital importance to the great cause of Education in this portion of the British Empire. The subject to which I allude is the stop recently put to the erection of our Colonial University at Toronto; a measure which I have no hesitation in characterizing as, in my judgment, the most ruinous to the best interests of the Province that could possibly have been devised. The arguments urged by the Hon. Mr. Morris, in the Legislative Council, in support of this proceeding are, I conceive, of the most unstatesmanlike and shallow description. He argued, at least I am so informed, that it was preposterous to proceed in the erection of our much wanted Colonial University, until the Common and District Schools were first placed on a footing of efficiency.

Now, Sir, I must dissent in toto from this reasoning. I maintain, on the contrary, that in order to raise up a national system of education in any country, instead of beginning at the bottom and ascending upwards, you must reverse the order, and begin at the top and descend downwards, or, in other words, you must first erect a noble University, filling its chairs with men illustrious in science and literature, and thereby create in the public mind a taste for learning in its higher departments; and, afterwards, the inferior schools will follow as a matter of course. Or, to make use of a simile, the supplying of a country with Education, may be likened to the supplying of a great city with water,—the first step in the business is to erect a great reservoir, or fountain-head, from which the lesser streams may be diffused in all quarters. The foundation on which I rest my argument is, I humbly conceive, sound and obvious.

Literature and science are things for which there is naturally no demand, GENERALLY, in the public mind, in any country. A taste for these refinements of civilization must, therefore, be first created by, as it were, a forcing process, and until that taste is so created, you may set about the erection of Common or District Schools till the end of time, but will find that all your labours have been vain and fruitless.

I do not, however, rest my argument merely on theory; I appeal to what is matter of fact. How, I would ask, has the noble system of education existing in Great Britain been raised,—by commencing first with the erection of Common and District Schools? No, most assuredly not. Our pious ancestors first laid the foundation of all our Education by the erection of great Universities—the Universities of Oxford, of Cambridge, of St. Andrews, of Aberdeen, of Dublin. They sought out from all quarters distinguished men to fill the various Chairs of learning in these noble Colleges, and thereby created that taste for education in the public mind, for which I have been contending, as the first step necessary to be taken in the diffusion of knowledge in any country. I am aware that it is quite common to hear persons state, in reference to Scotland, that she owes all her education to her Parish Schools;—a more ignorant assertion was never made. Scotland, and I flatter myself I know her well, owes all her education, PRIMARILY, to her Universities, and it may with safety be affirmed, that had not these venerable fountain-heads of learning been first erected by the piety and munificence of her Kings and Churchmen, such an establishment as a parish school in Scotland would never have had an existence.

To conclude, I cannot refrain from expressing my surprise that at the very time Mr. Morris was decanting on the absurdity of immediately commencing the erection of King's College University, Toronto, a Bill was actually being brought into Parliament for the immediate erection of a Presbyterian University, in connection with, and under the exclusive control of the Presbyterian Kirk in this Colony. I have not the slightest wish, certainly, to impose improper motives to any person, or to any body of individuals, but I feel quite justified in putting this question,—Are the Presbyterians of Upper Canada, with whom Mr. Morris is so closely connected, animated in their exertions to impede the erection of the National University at Toronto, by the desire to get their own Presbyterian Institution substituted in the room of King's College, and thereby to endeavour to get the education of the youth of Canada into their own hands, and under their own control? I should be glad to see this question answered with honest plainness and sincerity.

I remain, Sir,  
Yours, &c.  
SCOTUS.

NOTE.—Since the above was written, a Bill, I believe, has actually been passed for the erection of the projected Presbyterian College in this Province. We have thus presented to our view the spectacle of our Provincial Legislature sanctioning and encouraging the erection of Universities, exclusively Roman Catholic, exclusively Methodist, and exclusively Presbyterian, and at the same time affirming that the erection of the noble University of King's College, is unnecessary and inexpedient.

For the Church.

THE CLERGY RESERVES.

So much has been written and said upon this subject, that it would perhaps be an unavailing labour to endeavour to drag some new feature of the case to light. But there is one view to be taken of it, which late events have invested with a tenfold importance, and which should strengthen the minds of those among us, who—wearied with the continued agitation which has hitherto attended its discussion in the Provincial Legislature—have consigned themselves to a fearful apathy, and declare that they will support its disposal in any way! The great bearing of the question has been lost in the consideration of minor interests. It has become—like the elm in our Canadian forests, round which some noxious vine weaves an impenetrable mass of foliage,—hidden from the eye of the searcher by the inflated importance of the hundred thousand claims which have been put in for a portion of the property exclusively the appanage of the Established Church.

The great question for a British statesman in this, is not—whether the Wesleyan Methodists, the Kirk of Scotland, or any other dissenting body, being a large and influential portion of the community, their application ought to be granted for the sake of conciliation. No! the question takes a range so wide, that a sceptical man, or one of limited political knowledge, would almost doubt its probability when pointed out to him. It involves the future destinies of England. If these Reserves are diverted from their original purpose,—if a hundred sects are patronized in the Colony of an Empire in which one Church is established by law,—if the religious as well as the political faith of a Colony is to vary from that of the Mother Country,—then there must be dissensions which will end in an untimely independence. It needs no spirit of prophecy to say, that when from any cause England loses her Colonial Empire, her downfall is an inevitable consequence.

When we look upon this subject in connection with the projected Union, the reasons become more startling which should deter any Protestant British subject from aiding to divide these lands among various sects of Protestants. While Protestantism throughout the Colony would be every where weak and inefficient,—unable to present a decided front to its ancient adversary, from petty sectarian jealousy,—Popery, encouraged by State aid, would, even if at first without a majority, become virtually the established religion of the Colony, even while the Imperial State Religion would be Protestant. This would be an anomaly which no

enlightened politician or humane man would wish to see long existing. While England would inevitably fall, with the loss of her Colonial possessions, her fall would be the greater, because, rising from her ashes, like the Phoenix from its pyre, her ancient and indomitable foe would rule the world once more.

Rome has been beautifully apostrophized as the "The Noble of Nations"—England may not inappropriately be termed the Laocoon. The former, further to borrow the words of the Poet,

"stands,  
Childless and crownless in her voiceless woe;"  
the latter, like the famous piece of statuary to which I have compared her, bears on her front the embodiment of agony,—the last stentorian gasp of Protestantism,—the dying throes of that pure and holy religion, which for ages has maintained her in her enviable position. The serpents which twine around her extended arms (her Colonies) are two opposite spirits working for the same end;—the spirit of Popery, subtly winding to enclose in her folds the last strength of her adversary—and of Dissent, combining with her inveterate foe to overcome the Church which ought to be her "defence in time of trouble!"

But I will not pursue the melancholy subject further. Suffice it to say that there must be no wavering in the ranks of Churchmen. *Teneo Sacros!* must be the motto with which they engage their opponents. The Clergy Reserves must not be diverted from their original purpose.

CLAUD HALCRO.

ECCLIASTICAL INTELLIGENCE.

GREAT COUNCIL OF THE PROTESTANT CHURCHES.—At a meeting of the Presbytery of Edinburgh, in the spring of the present year, the late moderator of the General Assembly of the Church of Scotland, Dr. Muir, expressed it as his opinion, that such were the aspects of the times and the avowed ends of Popery, that the time was approaching, if it had not arrived, when it would be the duty of the Protestant churches to meet for mutual counsel, and to devise measures with reference to the circumstances of the day and the duty of the Catholic Church towards the Popish encroachers. The idea has been warmly taken up and seconded on the Continent. The Rev. Mr. Lorimer, of Glasgow visited Holland lately, from the Scottish Kirk, to take the opinion of the ministers of the Dutch church on this important subject. He was received with open arms, that body having so recently and bitterly experienced the perfidy of the Papal Church in maturing and effecting the Belgic revolution; in which last mentioned country we have the melancholy spectacle of an amiable prince, the lineal descendant of Luther's protector, ruling over a bigoted Popish people, and calmly giving up the issue of his loins into the bosom of the apostasy. Another question is proposed as a point of union for Protestant Christendom,—namely, the duty of the churches at this day to God's ancient heritage, the Jews. The conversion of the Jews and defensive measures against Popery would be the subjects considered in the great intended council.

THE SABBATH.—We understand that a resolution was passed this week, in the committee of the North Staffordshire Auxiliary Lord's-day Society, recommending all the clergy of North Staffordshire to use their utmost influence to prevail upon as many as possible of their parishioners to sign requests to the postmasters of their several parishes, not to deliver their letters on the Lord's-day. This request has been signed by all the clergy, and most of the other ministers, of the town of Derby, and several hundreds of its inhabitants. A similar request has been signed by 200 persons in Bath, including all the bankers; and the same movement is proceeding in various parts of the United Kingdom.—Staffordshire Advertiser.

The clergy of Sheffield are bestirring themselves to prevent the desecration of the Sabbath by the delivery of letters.—Sheffield Patriot.

The inhabitants of Belper—in imitation of those at Derby—have generally, nay hitherto almost without a single exception, signed the memorial respecting recurring letters on the Lord's-day.—Correspondent of the Derby Mercury.

CANTERBURY CATHEDRAL.—The north-west tower of this venerable pile has recently been rebuilt, in a style corresponding to the south-west tower, by the Dean and Chapter, at the expense of £30,000. Thus it is that the clergy of the Established Church are continually devoting large sums to the beautifying as well as enlarging the different churches of which they are the appointed ministers. It is singular that the whole of the stone required has been procured from Caen, in Normandy, from the very quarry from which it was originally procured to build the cathedral, and for some time past 300 tons have been regularly imported into Whitstable every week, from whence it is conveyed by railway to Canterbury. The interior of the cathedral has been completely cleared, and is now just as fresh as if it had been recently built. The vaulted roof, with the shields of arms in their proper heraldic colours, and with many of the bosses gilt, has a most splendid appearance. The tombs are also being thoroughly cleaned; and the sumptuous monument to Archbishop Chichele, which combines the powers and arts of architecture, sculpture, and painting has been recently re-decorated and restored by the Master and Fellows of All Soul's College, Oxford, in a style worthy of the memory of their princely and pious founder.

SHREWSBURY ABBEY CHURCH.—The Rev. Richard Scott, B.D., has presented to the Abbey Church at Shrewsbury a valuable service of communion plate. On Tuesday last the vicar and churchwardens waited upon Mr. Scott, with a memorial addressed upon parchment, and signed by upwards of 200 respectable residents of the Abbey Parish, expressive of their acknowledgments for the munificent gift.—Worcester Guardian.

His Grace the Duke of Devonshire has subscribed the liberal sum of £50 towards the erection of the new church at Darley Dale, near Matlock. What enhances the value of the contribution is, his Grace does not possess a yard of land in that extensive parish.—Nottingham Journal.

NEWARK.—Mr. Serjeant Wild, M. P. for Newark, has given the sum of £100 towards liquidating the debt incurred by the erection of Christ Church, in that borough; and although the building and endowment cost the sum of £5300, the whole of that amount has been raised (with the exception of £68, the debt now due) by voluntary subscriptions.—Id.

The Lord Bishop of Salisbury presided at a very numerous meeting at Devizes, on Wednesday week, held in behalf of the venerable Society for the Propagation of the Gospel in Foreign Parts. The principal personages in attendance were the High Sheriff of the county, Mr. Sotheron, M. P., Mr. L. Briggs, M. P., Mr. Henegar, M. P., Mr. Serjeant Merewether, Major Olivier, Archdeacon Macdonald, Canon Fisher, the Hon. and Rev. S. Best, the clergy of the neighbourhood, &c. Previous to the meeting, an excellent sermon was preached at St. John's Church, by the Lord Bishop of Nova Scotia. The collection amounted to £25 14s. 1d., including a donation of £5 from G. C. Holford, Esq., and a similar donation from the Rev. G. Doughty, of Seend.—Dorset Chronicle.

DEATH OF THE HON. CHARLES LE POER TRENCH, THE VENERABLE ARCHDEACON OF ARDAGH.—It is with pain and deep regret I have to announce to you the demise of this amiable, high minded, and excellent Christian, which took place at his seat, Macknagh, at half-past 12 o'clock last night. Typhus fever was the disease which removed him from the scene of his usefulness, and carried him off in a very few days. He caught the infection during his spiritual vocation, whilst attending at the sick bed of one of his poor parishioners. As a minister he was unceasing in his endeavours for the spiritual welfare of those to whom he was sent to minister, and his own life and conversation exhibited practically what the Christian should be in word and deed. His loss will be irreparable in this neighbourhood, considered alike in all the relations of a private gentleman, a magistrate, and a clergyman. He was very charitable, and as a friend, neither trouble, time, nor expense were spared, when his exertions could be employed for the deserving.—Correspondent of the Leinster Express.



Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART III. OF THE GENERAL FRAME AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Q. 83. What do you mean by the Church of England? A. That society of Christian people, which in this nation is established under the same profession of faith, the same laws of government, and rules of divine worship.

Q. 84. What is the great principle on which the Church of England is founded? A. Subordination, while equality is more the principle of the Dissenters.

'He shewed the power of king's, the mitre's sway, Which earth can neither give nor take away. That duty from divine command is known, Fix'd on th' Almighty's will and not our own: While forty years his heavenly doctrine charms, No single son forsakes the church's arms: No Romish — around his fences prowled, Nor — Dissenter e'erth' within his fold.'

The Parish Priest, by Samuel Wesley, Jun.

Q. 85. Is subordination a Christian principle? A. Undoubtedly it is. We are required in Scripture to be subject to the powers that be; and we find our Saviour bidding his disciples observe and do the commandments of their established teachers, because they sat in the seat of Moses. And if we consider also the example of the great apostle of the Gentiles, we behold him on a memorable occasion, asserting it was wrong in himself to have spoken ill of the ruler of his people. It was the High Priest, an ecclesiastical ruler, to whom he gave that title.

'Christians as men, ought to be subject to magistrates as men, although they were heathens: that so in things honest, they might merit their civil protection; how much more, as Christians, ought they to be subject to Christian magistrates, that are patrons and professors of true religion, whose civil protection and government, so far from being a blemish to it, that it is the greatest temporal blessing that God hath promised, and the Church can enjoy in this world; as it was in Constantine's time, and some others after him.'

Q. 86. Is our Established Church, as a system of means, efficient for the attainment of the great end which ought always to be sought by such instrumentality, viz. the happiness here and hereafter of our fellow citizens, and the glory of God? A. We do not claim for our Established Church, as a system of means, perfection in itself, intrinsically and absolutely; still we believe it to be immeasurably the best, not only in this country, but the best in the whole world, for the attainment of such an object.

'Should the Spirit of God withdraw the showers of his grace from our nation, we have no such thing as a blessing in the virtue of frame works, as to look for a sanctifying influence from the mechanism of pulpits and parishes. Nevertheless it is good to uphold the altars, and reservoirs, and aqueducts of Egypt; for when the Nile shall again rise above its banks, that is the apparatus by which its waters shall be most beneficially dispersed over the fields of the territory. And nevertheless, it is good to uphold the churches and the parsonages, and the livings of the establishment; for when the celestial influence shall again come down upon us, that is the terrestrial apparatus for the most beneficial dispersion of it among the families of our population.'

Q. 87. What are the standards of the faith and doctrines of the Church of England? A. The acknowledged standards are, after the Scriptures, the thirty-nine Articles and the Book of Homilies. Her Liturgy also is doctrinal as well as devotional.

'The Christian religion may be described as, That gracious method which God, in infinite wisdom, has devised and published to the world, relative to the redemption and salvation of the human race by Jesus Christ. It informs us that although the Divine Being is essentially holy, and greatly distinguished from sin, and of being by the law, yet he is pleased to suspend the dreadful sentence of the law, and treat with us on new terms, on account of the mediation and death of his own Son; that he invites them to repent of their sins, accept of the Saviour by faith, and offers them the assistance of his Holy Spirit, to render all the means of grace effectual to their present and final salvation.'

Q. 88. Does not the Church of England disclaim the errors of Popery? Why then is it called the Catholic Church? A. The word 'catholic' denotes what is general or universal. The rise of heresies induced the primitive Christian church to assume to itself the appellation of catholic, as being a characteristic to distinguish itself from them. The Romish church now pretends to distinguish itself from them, in opposition to all not of her communion, and whom she considers as heretics and schismatics, while she herself remains the only true and Christian Church!

'Pope Leo XII. in the first year of his Pontificate, addressed a circular letter to the Patriarchs, Archbishops, and Bishops of the Romish Church, the avowed object of which was to suppress the word of God. The places occupied by the Bible, he calls 'deadly and destructive pastures,' and from which the faithful pastors of the Romish Church are to drive their sheep. And unhesitatingly, he says, 'We openly profess that out of the Church (the Romish Church, of course), is no salvation! This was Popery in the year 1824! The Bible, however, is the religion of Protestants.'

Q. 89. What do churchmen think to be the scriptural idea of a Church? A. By a particular Church they understand an assembly of Christians united together and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine Articles: 'A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same.'

The word is also used to denote any particular denomination of Christians, distinguished by particular doctrines, ceremonies, &c. as the Church of England, the Church of Rome, the Greek Church, &c.

'Euth. i. 3. King Ahasuerus made a feast for all his princes and servants. Doubtless the king did equally respect them all, as a body, but by reason of the great multitude of them it was impossible they should all be feasted in one room, and therefore it was necessary to divide them into particular companies. So it is in the Church. A clear example of this kind we have yet in Scripture, which is Mark vi. 29. in our Saviour's feeding the multitude with five loaves and two fishes; where we see our Saviour's primary intention was to feed the whole multitude; but for their more convenient partaking of this food, our Saviour commands them to sit down by companies.'

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Alas, nothing remains for me but the last dread judgment!

I declare that in quitting this world, I possess nothing whatever of my own. I have nothing, therefore, my brethren, to offer to you in dying but my counsels. The first, which I cannot sufficiently endeavour to impress upon your minds, is, that you all live together in perfect union, Love one another with cordial affection, and always bear in mind that charity is the foundation of all virtues—the spirit of dissension, envy, and slander, belongs to the Prince of Darkness.

Some may perhaps blame in me the warmth with which I have repulsed the wolves of heresy, who sought, under sheep's clothing, to devour our flock. It is true that too much mildness cannot be shewn at first, in leading back into the way of truth those who, by a natural restlessness, a love of novelty, or the pride of self-love, may have been seduced into heretical opinions. But when we have exhausted all the remedies which charity prescribes to us respecting them, and find that they still persist in error, is it not then incumbent upon us to arm ourselves with the zeal of which Jesus Christ himself gave us an example, when the glory of his Father was any way brought into question?

As to you, my dear brethren, who are bound to me by the ties of a pure faith and a sincere charity, I call upon you now to be the witnesses and depositories of my faith, as I also would be of yours. I protest, before the Lord God Almighty, that Jesus Christ crucified has been the first object of my affections, and that I have constantly adored him as the author of my salvation, and the source of all the blessings which God bestows upon men. I have submitted my reason to an implicit belief in all the points of our holy faith, and I would have shed every drop of my blood, sooner than deny one of the truths received by the Church of Christ.

If we ought to distrust our mind, and have no feelings for it but those of contempt for its weakness, how much more ought we to despise the body, yet more weak and miserable! hence, I conjure you, my dear brethren, to render no honours to mine. It is not that I should not wish it to be interred among those of the faithful, but I entreat you to let it be as the least among you.

If it be right that you should treat my body thus, you cannot annex more importance to my raiment, and to what may have belonged to me. The testimonies of affection we lavish on such objects are the weaknesses of nature, not the fruits of reason,—we seek, in the relics of the person we have lost, that consolation which we ought only to seek in God.

I recommend it to you not to make any funeral pomp for me. Such luxury belongs neither to the penitence of a sinner, the modesty of a Christian, nor the humility of a deacon. I forbid you, therefore, to light torches round my corpse to do it honour. Wrap me in the cloth and tunic I now wear: there will be no great loss incurred in so doing.

Nevertheless, if custom and your affection should decidedly incline you to incur some expense at my interment, in token of your regard for me, let it be, I pray you, in this form:—let the money be employed in assisting the widow, instructing the orphan, and consoling the afflicted; in nourishing, lodging, and clothing the poor. It is in such works that profusion is the best economy, for those who have eternity in view. I have seen Christians give abundant alms, but I never saw any one who was ruined in consequence of doing so; lay up for yourselves then, my brethren, lay up treasure in heaven.

When you assemble yourselves together, to offer up your prayers before God, be careful to acquit yourselves of holy things in a holy manner. To pray without attention is not to pray,—nay, it is to offend the majesty of the Most High; let me, then, earnestly recommend this attention in the funeral orations you may celebrate on my account; why should your attention be distracted during the performance of these ceremonies, when you recollect that it is possible they may be repeated the day after for yourselves?

Love me as I have loved you: if my memory be indeed dear to you, remember how earnestly I now repeat my entreaty that you will live united among yourselves.—Persevere in the faith that Jesus Christ and his Apostles have taught us: this instruction is all that I have to leave you.

ANECDOTES OF REV. JAMES HERVEY.

While once travelling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being in her opinion superior to all other pleasures.—She remarked that there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterwards.—Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure more which she had forgotten. "What can that be," she eagerly asked, for she thought she must have included them all. With a grave look, and a striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death-bed." The remark took her by surprise, but went to the heart. She had no reply to make. The rest of the journey was occupied in deep thought. She abandoned the theatre, and heartily pursued those pleasures which can afford satisfaction on a death-bed.

Mr. Hervey, writing to his friend shortly before his death, says, "were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I should be much more frequent at the throne of grace. We sustain a mighty loss by reading so much and praying so little.—Were I to renew my studies, I would take my leave of those accomplished triflers, the historians, the orators, and the poets of antiquity, and devote my attention to the scriptures of truth, I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ and him crucified. This wisdom, whose fruits are everlasting salvation after death, this I would explore, through the spacious and delightful fields of the Old and New Testaments."

There is no spot (you will not wonder at me saying so) at or near Jerusalem, half so interesting as the Mount of Olives, and, on the other hand, from no other point is Jerusalem seen to so much advantage. Oh! what a relief it was to quit its narrow, filthy, ill-paved streets for that lovely hill, climbing it by the same rocky path our Saviour and his faithful few so often trod, and resting on its brow as they did, when their Divine Instructor, looking down on Jerusalem in her glory, uttered those memorable prophecies of her fall, of the second Advent, and of the final Judgment, which we should ever brood over in our hearts as a warning voice, bidding us watch and be ready for his coming! Viewed from the Mount of Olives, like Cairo from the hills on the edge of the Eastern desert, Jerusalem is still a lovely, a majestic object, but her beauty is external only, and, like the bitter apples of Sodom, she is found full of rotteness within.

"In earth's dark circuit, once the precious gem Of Living Light—oh fall'n Jerusalem!"

But her King, in his own good time, will raise her from the dust.—Lord Lindsay's Letters on the Holy Land.

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LUTHER.

He had an uncommon genius, a lively imagination, a good share of learning, a pious and devout disposition, a tincture of melancholy and enthusiasm, and a great warmth and impetuosity, which impelled him in his controversial works, to insult and ridicule his adversaries. He was fond of music, and both a composer and a performer; which was very good for his mind and body.—It expelled melancholy, as he said, and put the devil to flight, who mortally hated music. He entertained a mean opinion of the capacity and disposition of those who had no taste for this excellent art. He also sacrificed to the graces, and composed some poems both Latin and German.—Jortin's Life of Erasmus.

The Garner.

NECESSITY OF TRUSTING IN GOD.

The chickens are weak and helpless in themselves; and, as if they knew it too, stay not to combat the kite, nor stand the dreadful shock when the hawk hovers over, and is ready to stoop upon them, but run nimbly under the dam's wing for shelter. The very instincts of nature have taught all weak things to seek their support out of themselves, in some retreat, where they may be safe. Thus the fir-trees are a refuge for the stork; the high hills for the wild goats; and the rocks for the conies. The hare hath her covert too, and the foxes their holes or dens. Even the weaker and grovelling plants (as vines, and the like) have their tendrils, certain pliant strings, wherewith they naturally clasp and twine themselves about the supporters they are to climb by. In fine, all nature is wholly adjective, and, as if it were conscious to itself of its inability to stand alone, is ever in busy quest of its proper substantive that may uphold it. Man, as the only bad grammarian, makes still false syntax, and false construction; apt to seek his refuge where it is not to be had: as if he were under that curse upon Daniel's enemies, not only in case he beg his bread, which he finds not at home, but to seek it also out of desolate places.

Thus Jonah sits under his gourd with overmuch delight, till the worms smite it at the roots, and it withers. Rebellious Israel turns in the shadow of Egypt, (the land shadowing with wings, as the Prophet speaks,) and it proves their confusion: and we have heard of cedars of Lebanon, that degraded themselves into the protection of a bramble, till fire came out of that bramble and devoured them. We laugh at the Babel-builders, who designed a tower up to heaven, above the reach of Divine vengeance, or any deluge of wrath that could come on them. But he had reason that said, Totus mundus est plenus turrium Babilonicarum: not only the plains of Shinar, the whole world is full of such towers. We are all apt to build castles in the air; some city of cockens in the clouds, like that in the Greek comedian. We have all of us our gourds and our brambles to trust in; apt to canonize our own sanctity, and integrity; to idolize our own strength and activity; to deify our own wit and policy.—Archbishop Sanchoff.

RELIGIOUS CHEERFULNESS.

The rabbies of the Jews hold themselves very close to this doctrine, and would have it observed that 'the merrier the heart is in the Lord, the more capable it is of the Spirit of God.' partly because Miriam, when she prophesied of the mighty acts of Jehovah, took a timbrel in her hand and danced; partly, because that Samuel, after he had anointed Saul to be king over Israel, told Saul, "Thou shalt meet a company of prophets coming down from the high place, with a psalter, a tabret, a pipe, and a harp; and they shall prophesy, and the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." More emphatically, when Jehoshaphat called for Elisha, "Bring me a minstrel: and it came to pass when the minstrel played, that the hand of the Lord came upon him," that by the ravishing strains of music, his mind might be exalted into heavenly contemplations. Which is a great check to that drowsy dulness in devotion, which our late reformers have brought in, and have excluded the solemn melody of the Organ, and the raptures of warbling and sweet voices out of cathedral choirs. They that miss that harmony can best tell how it was wont to raise up their spirit, and as it were to carry it out of them to the choir in heaven. And beside, cheerfulness is not only an adjunct, or companion with all the works of grace in that time they are bringing forth; but being done and finished, that which is "post-nate," theafter-birth, as I may call it, comes with such a gleam, gliding over all the soul, with such serenity and peace of mind as cannot be expressed; our conscience bearing us witness that we have been conversant in doing the pleasure of the Lord, as it is, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation."—Bishop Jeremy Taylor.

THE MEANS OF GRACE.

If these three, Prayer, the Word, the Sacraments, be every one of them as an artery to convey the spirit into us; well may we hope, if we use them all three, we shall be in a good way to speed of our desires. For, many times we miss, when we use this one, or that one, alone; where it may well be, God hath appointed to give it to us by neither, but by the third. It is not for us to limit or appoint him, or by what way He shall come unto us, and visit us; but to offer up our obedience, in using them all; and, using them all, He will not fail to come unto us, either as a wind, to allay in us some unnatural heat of some disordered desire in us to evil; or as a fire to kindle in us some lukewarm or some key-cold affection in us to good. Come unto us, either as the Spirit of truth, lightening us with some new knowledge; or as the Spirit of holiness, reviving in us some virtue or grace; or as the Comforter, ministering to us some inward contentment, or joy in the Holy Ghost; or, in one or other certainly He will come. For, a complete obedience on our part, in the use of all his prescribed means, never did go away empty from Him, or without a blessing: never did, nor never shall.—Bishop Andrewes.

THE SWORD OF THE SPIRIT.

"The sword of the Spirit," says St. Paul to the Ephesians, "is the word of God." And in the Epistle to the Hebrews, the full signification of the figure is opened, and the propriety of the application shown; "For the word of God," says the inspired author, "is quick and powerful (rather, lively, and energetic), and sharper than any two-edged sword, and piercing to the parting of soul and spirit, and to the joints and marrow;"—that is, as the soldier's sword of steel cuts through all the exterior integuments of skin and muscle, to the bone, and even through the hard substance of the bone itself, to the very marrow, and divides the ligaments which keep the joints of the body together; so this spiritual sword of God's awful word penetrates the inmost recesses of the human mind—pierces to the very line of separation, as it were, of the sensitive and intelligent principle—lops off the animal part—divides the joints where reason and passion are united—sets the intellect free to exert its powers—kills sin in our members—opens passages for grace to enter and enrich the marrow of the soul, and thus delivers the man from his body of death.

Such are the effects for which the powerful word of terror is compared to a two-edged sword.—Bishop Horsley.

SELF-PRaising.

He whose own worth doth speak, need not speak his own worth. The conquerors in the Olympian games did not put the laurels on their own heads, but waited till some other did it.

He that falls into sin is a man; that grieves at it is a saint; that boasts of it, is a devil. Yet some glory in their shame, counting the stains of sin the best complexion of their souls. These men make me believe may be true what Mandeville writes of the Isle of Sodom, in the East Indies, that all the nobility thereof brand their faces with a hot iron, in token of honour. He that boasts of sins never committed is a double devil. Many who would sooner creep into a scabbard than draw a sword, boast of their robberies, to usurp the

esteem of valour. Whereas, first let them be well whipped for their lying; and, as they like that, let them come afterward, and entitle themselves to the gallows.—Fuller.

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