

# The Church.

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

VOL. I.]

COBOURG, U.C., SATURDAY, JULY 1, 1837.

[NO. III.]

## Poetry.

PSALM cxliii. 2.—Enter not into judgment with thy servant: for in thy sight shall no man living be justified.

JESUS. JUSTICE. SINNER.

Jes. Bring forth the prisoner, Justice. Just. Thy commands are done, just Judge: see here the prisoner stands.  
Jes. What has the prisoner done? Say, what's the cause of his commitment? Just. He hath broke the laws of his too gracious God, conspir'd the death of that great Majesty that gave him breath, and heaps transgression, Lord, upon transgression.  
Jes. How know'st thou this? Just. E'en by his own confession. His sins are crying, and they cried aloud; They cried to heaven—they cried to heaven for blood.  
Jes. What say'st thou, sinner? Hast thou ought to plead, that sentence should not pass? Hold up thy head, and shew thy brazen, thy rebellious face.  
Sin. Ah me! I dare not: I'm too vile and base to tread upon the earth; much more to lift mine eyes to heaven; I need no other thrift than mine own conscience. Lord, I must confess, I am no more than dust, and no whit less than my indictment styles me. Ah! if thou search too severe, with too severe a brow, what flesh can stand? I have transgress'd thy laws; Thy merits plead thy vengeance, not my cause.  
Just. Lord, shall I strike the blow? Jes. Hold, Justice, stay: Sinner, speak on; what hast thou more to say?  
Sin. Vile as I am, and of myself abhor'd, I am thy handy-work: thy creature, Lord; Stamp't with thy glorious image, and, at first, Most like to thee; though now a poor accurs'd, Convicted caitiff, and degenerate creature, Here trembling at thy bar. Just. Thy fault's the greater. Lord, shall I strike the blow? Jes. Hold, Justice, stay: Speak sinner, hast thou nothing else to say?  
Sin. Nothing but mercy, mercy, Lord; my state is miserably poor and desperate. I quite renounce myself, the world, and flee from Lord to Jesus; from myself to thee.  
Just. Cease thy vain hopes; my angry God has vow'd Abused mercy must have blood for blood. Shall I yet strike the blow? Jes. Stay, Justice, hold; My bowels yearn, my fainting blood grows cold, To view the trembling wretch; methinks I spy My Father's image in the prisoner's eye.  
Just. I cannot hold. Jes. Then turn thy thirsty blade into my sides; let there the wound be made. Cheer up, dear soul: redeem thy life with mine: My soul shall smart, my heart shall bleed for thine.  
Sin. O groundless depths! O love beyond degree! The offended dies to set the offender free!

From Quarles' Emblems.

## EARLY PIETY STRIKINGLY EXHIBITED

In the account given by the Revd. Mr. Merry, an English Clergyman, of his son John.

Our dear John was born April 23, 1813, and died April 2, 1819, aged nearly six years.  
He was always a delicate child, and we often feared that he would not arrive at manhood. He was, from an early age, much more attentive to what was said to him on divine subjects than our other children; though we had no particular reason to think, till within the last few months, that he was under the teaching of God's Spirit. We had noticed a great change in him, as to his temper, his regard for divine things, and his views of death. At one time he was of an irritable and fretful disposition: but he latterly manifested much meekness, and a sweet, obedient, affectionate spirit. He was remarkably submissive to our will. He formerly had a great dread of death, and often wished that he might go to heaven without dying. But this dread was at length taken away: and he sometimes expressed a wish to die. On being asked, "why?" he answered, "That I may go to be with Jesus!" He often spoke with much animation on the happiness of heaven. He was delighted with the thought that there was no sin there, nor any pain: and that all who are there, are forever with the Lord, and see his face.  
Near the close of his life he showed the most marked delight in prayer, in reading the Bible, in talking about Jesus and spiritual things, and the employments of the Sabbath. He manifested great hatred of sin, and an ardent desire to be made holy. He sometimes shed tears of grief for his sins, when we were speaking or reading to him, on the nature and evil of sin, or on what Jesus had done for sinners.  
His manner of praying was particularly striking. In very expressive, though often in broken language, he breathed out his little prayers before God. He evidently felt the petitions he offered up. He was so earnest and fervent in the exercise, that he often reminded us of Jacob wrestling in prayer. Whenever any of the family were ill, or when he went with us to visit a sick person in the neighbourhood, or when he noticed any thing particular in the case or character of any one with whom he conversed, he was sure to remember them in his prayers at night. Latterly he always prayed very earnestly on the Sabbath mornings, before he went to the house of God, that God would give him an understanding to understand his word; and that sinners might be converted that day. He was very attentive during the time of prayer; and while his father was preaching, his eyes were steadily fixed on him with devout attention, without the least intermission. On his way home from the house of God, he used to talk over the sermon to his mamma; and could give a tolerably good account of it. One Sunday, (which was the last he was ever at a place of worship) when the sermon was on the law, he asked his mamma, as they went home, "what was the use of the law?" She answered that it was to show us our sin. He said, "Oh then, mamma, the law shews us our sins, and then we go to Jesus for the pardon of

them." As soon as he reached home from the house of God, he always went up stairs to pray over what he had heard; and he turned the parts of the sermon he could remember into petitions. The sermon one Sunday being on the conversation between our Lord and the Samaritan woman (see John iv.) he prayed every day, during the following week, that Christ would give him the water of life. After dinner, on the Sunday, he used to take his Bible and go to his mother, and say, "Now, Mamma, I want to find all the passages in the Bible which Papa mentioned in his sermon." He then generally repeated several Scripture passages, quoted in the sermon. He one day incidentally mentioned to his mother a sentence in a sermon which he had heard several weeks before. He said, "Mamma, you know Papa spoke in his sermon about a person going on a wrong road; and when he saw that he was wrong, he would turn about and get into the right one. Now mamma, is it not thus with those who have been living in sin and turn to God? They first see that they have been in the wrong road to heaven, and they turn and get into the right road." He was much struck with that passage, Isaiah xl. 11.—"He shall feed his flock like a shepherd, and gather the lambs in his arms &c." and said to his mamma, that he wished very much that his papa would preach from that text. He felt peculiar delight and interest in the following chapters in the Bible:—Genesis i. ii. iii. Exodus xx. St. John's Gospel i. iii. x. xv. xvi. xvii. Romans viii.

On observing some people at the house of God, who he thought were too finely dressed, he said to his mother, when he returned home, "I wish papa would preach a sermon on pride in dress: do you think there is a text that would suit it?" On seeing a boy playing one Sunday, though naturally diffident, he went up to him and reproved him, telling him how naughty it was to play on the Sabbath. He often spoke on the necessity of repentance and prayer, to those with whom he could converse freely. After doing so one day, he went to his mother, and said, "I have been talking to — about prayer, but she gave me no answer; I am afraid she does not love prayer." He often reproved his little brothers for being naughty, and told them that they ought to pray for a new heart. One day when one of them struck at the other in a passion, John instantly fell down on his knees, and asked God to forgive his brother for being so naughty. When he saw them looking from the window at any boys playing in the streets on the Sabbath, he used to tell them that, in thus looking at the boys playing, they were as naughty as the boys themselves. When he was only three years old, he would never look out of the window at boys playing on the Sabbath.

What is mentioned above occurred previous to his last illness. The complaint of which he died, was water in the head. His illness was of short duration, only about ten days. At the commencement of it, he desired his mother to pray for him. She asked him what she should pray for? He answered, "That I may be made well." She said to him, "Do you then, my dear, rather wish to be well than to die?" He answered, "No; but I wish to be made a holy boy, and be a child of God: and then you know, Mamma, I shall go to heaven if I die; and if I was made a holy boy, I had rather die."

While his senses were retained, he was continually asking us to pray for him; and while he was delirious, he was constantly talking about prayer, and often asked God to make him holy. His sufferings were very great during his short illness; and he manifested a sweet patient spirit under them. During the three or four last days, he was unable to speak.

## To the Editor of the Church.

SIR.—Upon perusing lately a work entitled SATURDAY EVENING by the popular author of the Natural History of Enthusiasm, the thought occurred to me that a series of Essays designed to represent and recommend our duties as Christians and as Churchmen, after the manner and under some such designation as the above, would not be unsuited to the columns of the CHURCH. This author happily observes that "although he dedicates his pen to the service of Religion, he would not seem to trench, either upon the season, or the office of public instruction. But there remains open to him the SATURDAY EVENING, which devout persons, whose leisure permits them to do so, are accustomed to devote to preparatory meditation."

In adopting the idea which this able writer has suggested, I do not however, however, pledge myself to a regular prosecution of the vast variety of subjects which may be embraced under the plan proposed; but entertain a hope and confidence that many of the better qualified contributors by whom you will no doubt be favoured, will feel disposed to avail themselves of the opportunity thus offered of promulgating to the world, and diffusing for the benefit of their fellow Christians, some of the valuable fruits of their leisure hours.

The subject of the SABBATH is one which I have taken at random; but it is important in itself and the duties which pertain to it cannot be too often or too earnestly dwelt upon.

## THE SATURDAY PREACHER.

No. I.

### THE SABBATH.

EZEKIEL xx. 20.—"Hallow my Sabbaths."  
Amongst the offences and acts of guilty disobedience against which the prophet, in the present chapter, solemnly warns his countrymen, is their pollution of the sacred Sabbath-day,—a day consecrated from the very beginning of the world to a holy and religious observance,—and a day which the Jews were commanded to keep holy by the voice of the Almighty himself.

Of all the institutions enjoined upon this people, there was none better calculated to maintain amongst them the knowledge and worship of the true God and to keep them distinct from the impure customs of their heathen neighbors than this solemn appointment of the Sabbath-day. To this end, indeed, it would be highly conducive amongst all nations, in all ages, and under all circumstances; for it serves, above every other institution, as a memorial of the great truth that Almighty God is the framer and preserver of this magnificent universe. So wisely is it adapted to this end;—so strongly does it serve to keep up a sense of religious obligation;—so powerfully does it conduce to the temporal as well as spiritual benefit of mankind, that this law of God has, in most Christian countries, been annexed to the laws of man, and the religious observance of the Sabbath has been sanctioned by the wisest enactments of human jurisprudence.

In regarding it simply as a day of rest from the ordinary employments of life, there is much that is impressive and solemn,—much that is elevating and improving to the soul in the idea of one general respite, on that hallowed day, from all the usual occupations of life,—a cessation from the hum and bustle of worldly business;—all eyes, all minds, all hearts turned from earth to heaven,—leaving the world, pausing from its anxieties, forsaking its pursuits, and fixed with exclusive devotion upon Almighty God, the great Creator. Fallen as we are, we can appreciate the beauty of a picture like this,—the world and its inhabitants reposing from their stir and toil,—man leaving his more selfish occupations, and engaging himself in nearer communion with his God;—testifying thus his dependence upon, and seeking anew the protection of that heavenly parent:—the brute creation also sharers in the general repose, joining, as it were, in a mute homage and silent adoration of the Lord of all.

In such an institution we cannot fail to discern a Father and a Friend, whose "tender mercies are over all his works." The "man-servant and the maid-servant,"—the toil-worn laborer,—even the "cattle within our gates," have, by God's own appointment their stated day of rest,—a rest which the sanctity of religion itself empowers them to claim. It is one, alas! which man, undirected and unenlightened, would never have thought of;—one, no doubt, which in his native selfishness and hardness of heart, he would have denied to the supplications of the weary laborer in something of the same language as Pharaoh's taskmasters to the Hebrews; "Ye are idle, ye are idle; there shall not aught of your daily tasks be diminished."

How jealous Almighty God was of the strict observance of this hallowed rest,—and that too, as plainly appears, for our own sakes—is evident from the threatenings denounced by the prophet, in this very chapter, upon the Jews for their "pollution" of the Sabbath; and we can call to mind the unhappy person who was stoned to death in the wilderness because, in violation of the divine commandment, he had been found gathering a few sticks on the Sabbath-day.

From Christians the same literal strictness is certainly not required; to them the severity of the law has been tempered with mercy: yet they are by no means to suppose themselves excused from the most careful observance of the sanctity of a day which has a double claim upon their veneration, as well from being commemorative of the creation of the world as from being specially hallowed by our blessed Lord's resurrection from the dead. The performance, therefore, of the usual business of life on this holy day is by Christians now, no less than it was by Jews then, a positive and criminal infingement of a divine commandment: for men to proceed on this day, as on other days, with their "farm or their merchandize," is a violation of an ordinance of God which if it escape retribution on earth, will, unless repented of and corrected, be visited with his anger in eternity.

It is true that the cessation of all classes and conditions from the common business of life on the Sabbath day, is a thing so established by custom alone that it becomes indecent to violate it; yet, unhappily, we too frequently observe the divine commandment to be broken in an indirect, but in quite as culpable a manner as in those more open and notorious instances. How often for example is it the day fixed upon for excursions from home either upon business or pleasure! how often are its hours employed in those public or social recreations which the body may need, but which exclude the soul from its proper refreshment and sustenance! And how often alas! is that sacred season profaned by assemblages of the ungodly for intemperate riot and debauchery, by "drunkenness, revellings and such like!"

It might be supposed that a feeling of thankfulness, even if unaccompanied by any strong religious impression, to the great Bestower of this grateful rest, would effectually deter from such manifest insults to the divine Majesty: it might be thought that a fear of God's ultimate vengeance for so flagrant a disregard of his laws would keep them from transgressions so serious as these; but it is a melancholy fact that these are not considerations which always work their legitimate influence with a degenerate world. Nor is it an evil likely to be effectually discountenanced or removed by faint murmurs of public disapprobation. Christian individuals, and Christians in authority especially, should go forth boldly to the work of rebuke; firmness of action should be joined to earnestness of remonstrance; and where conscience and principle fail to protect the honour of the laws of God, those means should be employed, in the spirit of meekness, which the laws of man allow for maintaining at least the sanctity of his holy day.

But above all, let those who are elevated in point of rank or intelligence in a community set themselves the example of a faithful observance of the Sabbath. Let every serious and con-



ascetic person be himself diligent and exact in keeping this sacred rest unbroken by worldly engagements of business or pleasure; let none of them be ever seen guilty of any direct or indirect transgression of this great commandment,—and the effect upon the public mind and public manners cannot fail to be salutary. The veneration for this sanctified day will grow and spread; and consistency be thus given to those honest remonstrances which an observance of casual violations may provoke.

But abstinence from labour, rest from the business of life, is not all that pertains to the sacred observance of the Sabbath-day: those are things to be left *undone*; there are duties also to be *done* on this holy day. Though it be a day of rest, it is by no means to be a day of indolence or inactivity. There is one very important employment marked out for it, the appropriateness and obligation of which all christians recognize,—THE PUBLIC WORSHIP OF ALMIGHTY GOD. Through the gracious rest and leisure afforded by this holy day, all have opportunity, of every class and condition, to meet together in the house of God,—to acknowledge their common brotherhood and common Father,—to offer up the united prayer and to present their mingled praises.

In this view we cannot but be struck with the peculiar solemnity of the sacred Sabbath-day. If it be attractive as presenting one wide respite from labour throughout God's vast creation,—repose and stillness and tranquillity in lieu of the hum and bustle and distractions of active life and occupation;—it is even more attractive when viewed as a season in which all the intelligent creatures of God are employed in the adoration of his awful majesty and the praise of his glorious name. For let us figure to ourselves the whole christian world resorting together to the house of prayer; let us conceive there the mingled voices of supplication, the deep tone of repentant sorrow, the earnest cry for heavenly mercy through the blood of a crucified Saviour. Let us fancy every eye turned with hope to the common heaven,—every ear open to the consoling words of heavenly truth. Let us reflect on such a scene,—a scene presented throughout all christian lands, repeated in ten thousand temples erected to the honour of God,—the rich and poor bowing down there to the universal Father,—the tremulous tongue of age speaking its thankfulness and hope,—the voice of childhood lisping its interceding prayers! Bring then the animating association nearer. Let us imagine millions of voices on the self same day, yes at the self-same hour, with instantaneous offering, responding the same prayers and praises and intercessions which ourselves are using,—speaking in the same words of "truth and soberness" their heart-felt addresses to God. While all this serves to array religion herself with fresher beauty, can it help quickening the feeling of devotion, drawing closer the bands of christian brotherhood, and strengthening the ties of national affection? can aught be more beautiful than the picture of this universal worship?—It is mortality casting aside its frailty and its dross, and employed in the business, and aiming at the purity of heaven. It is the scattered sound of those many voices on earth, which are preparing to swell in full and harmonious chorus before the throne of God in heaven.

And what, we may ask, could have suggested,—who could have directed this general devotion, except the gracious God who appointed the rest of the Sabbath? Without such an appropriation of it what, indeed, would be the picture of the moral world? how else would the knowledge, the sense, the practice of religion be maintained? What opportunity would there be for "declaring the counsel of God"—which needs to be so continually and solemnly declared;—what means for achieving the benefit which an apostle ascribes to "the foolishness of preaching?"

In short,—for we have the warning precedent of the Jews who possessed and yet polluted the Sabbaths of God,—if we would avoid both public and private misfortune; if we would escape the wrath of heaven; if we would be happy as individuals and prosperous as communities;—let us "hallow the Sabbaths" of God. Let us hallow them in the fullest sense, by maintaining inviolate the sacredness of their rest and by appropriating them, as is becoming and as is enjoined, to the services of religion. "They shall be a sign," says Almighty God, "between me and you, that ye may know that I am the Lord your God." And "if we seek him;" if we reverence and serve him, "he will be found of us; but if we forsake him, he will cast us off for ever."

E. R.

## HORÆ BIBLICÆ.

No. II.

## THE SUBLIME IN HUMAN CHARACTER.

It might have been expected that the most sublime views of Deity should be revealed to us in that book which comes to us immediately from himself, and the professed object of which is to display his glory. But it is my intention at present to shew, that though the sacred writers employ their noblest intellectual energies in describing the glorious character of their Eternal King, yet they do not expend all their strength on this subject; but afford us many instances of the *sublime in human character* as well as in the Divine.

The short history of Enoch appears to me one of the most elevated and dignified portraits of human excellence. *Enoch walked with God; and he was not; for God took him.* How sublime is the idea which is conveyed by the expression "walked with God!" To what society is the man introduced! How far above the common walks of mortals does he range! Jehovah is his companion! It is true he *lives* among men, but he *walks* with God. His body is on earth; but his heart is in heaven. He is in the midst of a degraded and unholy world; but he is not of the world. All around him are ripening for destruction; but he for everlasting glory. The hearts of others are filled with wickedness, and violence, and fraud: his is a *habitation of God thro' the spirit*. In vain a bewitching world smiles to entice him from his only source of pure and heavenly satisfaction. In vain an angry world frowns on his rigid preciseness, and would terrify him out of his allegiance to his Sovereign. He walks with

God, alike regardless of the good and evil opinion of a rebellious world.

"Among the faithless, faithful only he;  
Among innumerable false, unmoved,  
Unshaken, unseduced, unterrified,  
His loyalty he kept, his love, his zeal;  
Nor number nor example with him wrought,  
To swerve from truth or change his constant mind,  
Though single."—MILTON.

And he was not; for God took him. How striking is the distinction with which God honors his servant! No painful lingering death terminates his holy course. He is borne away from his labours to his reward without paying the common debt of nature. Perhaps nothing could have more strongly expressed the divine approbation, than this departure from the laws of nature; and nothing could have so strikingly impressed our minds with the exalted holiness of the man, as this mention of the peculiar mode of his removal from the world, in immediate connexion with his walking with God. It seems to say, that his soul had become so elevated and refined from all the pollution of sin; and that there was so complete a transformation of the whole man produced by this close and uninterrupted walking with God, as to render it needless that he should pass through those scenes of trial and conflict to which other men are exposed. His *place* was to be changed, rather than his *disposition* and *employment*. He had walked with God on earth, and now he was removed, to walk with God in heaven.

The character of Abraham, which is detailed at much greater length, is one of the very highest order, and presents us with many traits of astonishing sublimity. *By faith Abraham, when he was called to go out into a land which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.* Here we see him under the sole influence of a divine command, and cheered only by a divine promise, setting out in life, without any earthly prospect except one of misery and ruin; leaving his father's house, his native land, the friends and associates of his youth; and by an unrivalled exercise of confidence in the truth of God, committing himself entirely for life to the Divine guidance. Here was a dependence which produced the most perfect independence of which the human character is capable—a dependence upon God so unreserved, that nothing earthly could become an object of anxious desire or tormenting fear to him. From such a beginning much might be expected, and that expectation will not be disappointed in the contemplation of the patriarch's history.

What disinterested magnanimity appears in his conduct towards Lot his nephew! when their herdsmen contended with each other about their right to pasturage, surely it was the duty of the younger and of the dependent to have yielded to the elder and superior. But instead of Lot's apologizing to Abraham, Abraham said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. I need not make one remark on the perfect contrast between the uncle who could make such an offer, and the nephew who could accept it.

The title with which Abraham was honoured as *the friend of God*, gives us a very exalted conception of his character; and the way in which he was permitted to draw near to God, and the intercourse he had with Him, heightens this conception. He who said to Abraham, *Fear not; I am thy shield and thy exceeding great reward—I am the Almighty God; walk before me, and be thou perfect*: at once declared how much He loved him, and how highly He thought of him.

The patriarch appears truly great in disinterested benevolence when with holy importunity he draws near to the throne of God to plead for guilty Sodom. And the condescension of Jehovah in saying, *shall I hide from Abraham the thing which I do?*—gives us at once the most sublime conception of the character of Abraham, and accounts for the sacred boldness with which he pressed his request on behalf of the cities devoted to destruction.

But the event in Abraham's history which raises him far above all praise, is his prompt obedience to the command which required him to offer up his only son. Every thing conspires to render this solemn, self-denying act, the most conspicuous instance of magnanimity that ever adorned the page of history or the fables of poetry. Abraham had many years lived upon the promise that he should have a child in whose posterity all nations of the earth should be blessed. At length, when every human probability of the event had ceased, the promise was fulfilled. Abraham received his child with gratitude, and watched over him with peculiar tenderness, as the centre of all his hopes and wishes. But in the midst of all his enjoyment of the present, and his anticipations of the future, respecting his child, he is suddenly and peremptorily commanded to offer him as a sacrifice. There was nothing to prepare the mind of the parent for the painful separation which was insisted upon—nothing to shew him that the hopes which were founded on the word of God should not be blasted. And still further to rend the feeling heart of the parent, he himself must be the executioner of this awful sentence. And yet not a murmuring word escaped his lips, not an unholy feeling rages in his heart, or disturbs the serene aspect of the great Father of the faithful. Not a lingering step betrays the least reluctance or hesitation about his duty. Even his son during the journey cannot discern one mark of feebleness or irresolution about him. And when with admirable simplicity the child enquires after the lamb for the sacrifice, the parent is not thrown off his guard, by a question which was surely enough to unman the most determined spirit.

I do not believe that any character has ever been drawn by the most inventive genius, which is as uniformly great, and which on many occasions is so truly sublime, as that of Abraham. Let those who doubt of this only read for themselves, and read with attention, and they will each say, "The half has not been told me."

J. K.

## THE CHURCH.

COBOURG, SATURDAY, JULY 1, 1837.

We are compelled this week to postpone several notices which we had prepared on various subjects of interest to our readers, in order to give place to the numerous and valuable communications with which our present number is filled.

We thank the author of THE SATURDAY PREACHER for his suggestion, and trust that the field which, under that designation, lies open for the numerous able correspondents by whom we hope to be favoured, will invite them to supply us with a variety of subjects which will form an useful and agreeable adjunct to those excellent articles which seem pledged to our columns under the title of SCRIPTURAL ILLUSTRATIONS, HORÆ BIBLICÆ, and VIEWS OF OUR ZION. We were apprized by the author of the latter that for the very striking and appropriate title under which he has ushered his useful Essays, he is indebted to a highly popular work recently published in the United States, called "Walks about Zion;" yet we are authorized to say that, probably in no other respect, will any particular coincidence be discovered between them;—that, at least, when any use is made of that valuable publication, the due acknowledgment shall be made.

We must also defer any comment upon the slender augmentation to the number of Subscription Lists returned, with which the successive mails of this week have furnished us, until opportunity is afforded for that reply to the appeal in our last number, which the zeal of our brethren and other agents gives us cause to anticipate with encouragement and hope.

## CHURCH STATISTICS.

## RECTORY OF ST. THOMAS.

Rev. Mark Burnham, Incumbent, who performs regular service on Sundays at St. Thomas' church and at the church at Dunwich; and alternately at two school-houses about three miles distant from St. Thomas on the evenings of the days on which he officiates at the latter place. In 1836 there were Baptisms 30; Marriages 30; Burials 10; Communicants 60.

## RECTORY OF BATH.

Rev. Abraham Fuller Atkinson, Incumbent. Divine Service is performed in St. John's Church, Bath, every Sunday; on the Isle of Tanti every alternate Sunday afternoon, when the season permits; and periodical ministrations are given at five other stations in the Townships of Ernest Town and Camden, which are regularly attended by Mr. Paul Shirley, a faithful and laborious catechist under the Society for the Propagation of the Gospel in Foreign parts. The Sunday school in St. John's church, Bath, is at present attended by about 50 children, and the prospects of increase are encouraging. During the year ending 18th June inst. there were, Baptisms 30; Marriages 5; Burials 14; Communicants, St. John's church 25, Camden 31, Isle of Tanti 21;—in all 77.

## TO CORRESPONDENTS.

The *Sabbath Morning Hymn* possesses much merit, and shall have a place in our next.

Letters received to Friday the 30th June:

Rev. A. F. Atkinson, add. subs.; Rev. J. Cochrane; Rev. D. Robertson; Rev. J. G. Geddes, add. subs.; J. Burwell, Esqr. remittance.

We have much pleasure in giving publication to the following Letter from the Lord Bishop of Montreal to the Archdeacons of this Province,—affording an interesting detail of his Lordship's exertions in England during the preceding year in behalf of the cause of Missions in Canada:—

Riviere De Loup, 4th March, 1837.

## MY REVEREND BRETHREN:

You are aware, I believe, that I was overtaken here at Philipsburgh, St. Armand West, by the Revd. Messrs. Bettridge and Cronyn, proceeding to England as delegates to plead the cause of the church in Canada; and that upon their presenting to me your recommendation of the object (conveyed in tones of kindness towards myself for which my best acknowledgements are due,) I furnished them with such credentials as the hurry of the opportunity would permit,—I being myself upon the point of going to the church for a Conformation, and they having no more at their disposal than that for which the driver of the Stage would consent to wait. I promised however to send to their address in England a fuller and more formal signification of my concurrence in your approbation of their undertaking, in order to provide for the case of their finding the Bishop of Quebec too ill to furnish such a document himself. It does not appear that any particular arrangement has been made respecting the mode in which the sums which these gentlemen may succeed in raising are in the first instance to be disposed of; nor whether it is understood that they are to act in concert with the Upper Canada Clergy Society formed recently in England. It would be natural and obvious that they should put themselves in communication with the Society for the propagation of the gospel, were it not repugnant to the system of that Society to recognize any distinct fund for the exclusive benefit of a particular colony. Some regulation upon this point appears to be required in the outset of their operations and ought to be announced, I should think, in their appeal to the public at home. I shall be glad to be favoured, at your early convenience, with your ideas upon the subject.

As it appears from your address that this measure, having been agitated some time ago, was suspended to wait the result of my own endeavours at home on behalf of the church, I feel it due both to you and myself, to state as briefly as I can, what those endeavours were. It was but little that I effected, and that little might no doubt have been better done; but I was in one way or other engaged very constantly in doing my best, and it pleased God that I was not, in all points, absolutely unsuccessful. Much of my time was occupied in negotiations with the different public authorities respecting the arrangements for the



relief of the Bishop of Quebec. My correspondence with Lord Glenelg, upon which subject as well as upon the general and permanent measures to which I laboured to call the attention of Government for the maintenance of the Church Establishment, you have long ago seen. But for the reasons which I have stated just above, I am desirous of informing you, although without any thing very highly important to communicate, how I was engaged, independently of any transactions with Government, in endeavouring to promote the interests of the church in Canada.

I was naturally much in communication with the Society for P. G. F. P. and attended a good many of their meetings in London. I carried home a petition to that body from the Missionaries in Lower Canada founded upon the hardship experienced in the reduction of their salaries; but the question had been repeatedly before the Board, and the only relief which they felt themselves able to afford was the grant of £500, respecting the distribution of which I have had occasion to consult you. They granted however for additional missions the sum of £500 annually—£100 of which was appropriated by the Bishop of Quebec before my return, and the appropriation of the remainder may I think be considered as decided. I do not mean to state this Grant as a consequence of my going home,—for it might probably have been obtained through the representations of the Bishop of Quebec, without my being on the spot; but the Secretary encouraged me to ask for an enlargement of it, and I have already sent home statements to which I have others to add, which I do hope will produce such an effect. I also preached for this Society in different parts of the country, and I went down to Bath to attend one of its annual meetings in that city; upon which occasion the Bishop of Australia was also present, and his Lordship having set forth the wants of his Diocese, while I, though far more feebly, advocated the cause of Canada, it was agreed at the meeting to divide the proceeds of the day between the Dioceses of Quebec and Australia. I attended another annual meeting in the same way at Portsmouth. Before leaving the country, I prepared for the Board a very long and detailed Report, in which I urged, according to my ability, the claims of our destitute people.

The Upper Canada Clergy Society was in process of formation when I arrived at home; but not in any active operation: the Bishop of Quebec having opened the way for me, I was most kindly received by the Provisional committee of this Society, of which his nephew the Earl of Galloway is at the head, and I was very constantly engaged in consultation or correspondence with them. They did me the honor to commit it to my hands to make the rough draft of their Constitution and regulations, and to make me the organ of their communication with the Bishop of London and some other persons to whom I happened to have access at the time, although it was little they could send or look for from me. It was very gratifying to see young men of high birth and fashionable connexions (for of such the Provisional Committee was composed) surrounded by the worldly attractions of the metropolis, and yet engaged, heart and hand, in the cause of the Gospel of Christ, and alive to the spiritual wants of settlers in the woods of Canada; I gave all the circulation which was in my power as an individual to the printed appeal which they had prepared.

The Rev. W. S. D. Waddilove of Hexham in Northumberland, a connexion of the Bishop of Quebec, having, as you are aware, used indefatigable exertions to raise funds for Canada missions and to provide Missionaries, I entered into correspondence with that gentleman with the view of inducing him to form a junction with the U. C. C. Society; but the reasons which he advanced for postponing such a measure at length satisfied me that it was wise to forbear urging it for a time.

I was engaged before leaving home in the preparation of a Pamphlet by which I had hoped to excite some interest for Canada, and which I have not abandoned the intention of publishing. I had enjoyed the advantage of conferring upon the subject with some eminent persons in the church, and I was pressing matters onward for the publication, when I was induced by the following circumstance to defer it.

The Report which I have already mentioned as prepared for the Society P. G. F. P. was considered by the Secretary and others as calculated for separate publication according to a plan adopted of late by the Board when the subject of communications made to them contains facts of special interest. In this case it would have been published *entire* and in anticipation of such an issue I avoided in the preparation of my pamphlet saying many things of which I might have otherwise made some advantage, in order that the matter of one publication might not constitute a repetition of the contents of the other. In the Committee of S. P. G. it was decided not to give the form of a separate publication to my report—it not being conceived that Canada, in the political aspect which it then wore in the eyes of many persons at home, was sufficiently interesting to the public to be brought so prominently forward. Being unable to form a judgment how far my communication might be curtailed when introduced into the General Report, I reserved my pamphlet for a while, in order to see whether any materials of that communication which the compilers of the general report might omit, would not form a desirable addition to the pamphlet.

There was another point also in which the committee of that venerable and respected Society disappointed my expectations. In concert with some clergymen and others, whom I was privileged to call my friends, I had planned the formation of a Sub-Committee of the Society expressly for Canadian affairs. His Grace the honored President of the Society, and the Secretary, who is a well-wisher to this country, both stated to me that they saw no objection to the plan. In the committee, however, objections were raised which I am not prepared to pronounce unfounded, chiefly upon the ground that the example would be followed on behalf of other Colonies, and that the Society would be split up into a number of Sub-Committees for special local objects.

Towards the close of my stay in England I snatched some opportunities of appealing from the pulpit to the bounty of our fellow christians at home in aid of the cause of Canada Missions. I paid over the first collection made in this way to the

S. P. G. and the second to the C. C. Society. Those which I obtained afterwards amounting in all to 189*l*. I reserved in my own hands to aid in meeting exigencies upon the spot—such as defraying the expenses of a visit by some of the Clergy to an unprovided tract of country or making up the deficiencies, under particular circumstances, of the local subscriptions for the support of travelling Missionaries, with other purposes of affinity with these. I placed my services at the disposal of the Bishop of Quebec for another year in England expressly for the purpose of continuing to plead this cause if he desired it. His Lordship preferred my immediate return. In the limited opportunity which I had for this kind of exertion I was sufficiently encouraged to augur well of any more matured and digested efforts made by persons expressly despatched for the work. It was a happy circumstance that by the will of Providence, the gentlemen who have now undertaken the Mission, overtook me as they did. Had they been less than an hour later, I should have left the line of Road which they were pursuing by stage to reach N. Y. for the packet of the 16th ult.

I have the honor to be,  
My Rev. brethren, Your very faithful  
and obedient servant,  
G. J. MONTREAL.

THE VENBLE. THE ARCHDEACONS  
OF KINGSTON AND YORK.

For the Church.  
OUR CHURCH RESPONSES.

It is matter of frequent complaint that our congregations take so small a share in the service of our Church. The Clerk, whose office it is merely to lead the responses of the people, is sometimes almost the only person whose respondings are audible. Some few indeed will repeat the alternate verses in the Psalms—and an indistinct murmuring is heard from different parts of the church during the other portions of the service; but as to the responses in general, they are left to him who is officially appointed to conduct them; and scarcely any voice is perceived besides.

While, however, this defect in our public worship is so generally felt and so deeply regretted, few of our Clergymen seem to be adopting any measure for the correction of the evil they deplore. They make perhaps an allusion to the subject when speaking occasionally on the duties of public worship; but their exhortations are seldom productive of permanent benefit; and at length they hopelessly surrender the point, and suffer matters to proceed in their ordinary course.

But possibly some correction might present itself were we more diligently and perseveringly to seek it. During the early months of my residence at Cambridge, I was much struck with the almost total indifference to the service discovered by the students in their attendance on our College Chapel: the responses were repeated by only a few among them, and that with timidity and careful suppression of voice. But in a few months a most striking alteration took place; and from that time to the period in which I left college, the practice of responding in a clear distinct and audible voice, was not only general, but nearly universal. And this change originated in a quarter we should have little anticipated. It did not arise from the more serious, steady and conscientious of the students; but from the gay and non-reading among them. A few of these (from what precise motive I am unable to determine) began the practice; and others soon adopted it; till at length, as I mentioned, it became nearly universal. And might not a similar change be experienced by ourselves? Supposing we were to fix on 6 or 8 suitable persons from among our congregations, sitting in different parts of the Church; and to request them privately to repeat the responses throughout the whole service, for a quarter of a year or so, by way of trial; gradually adding to their number, should such addition be found requisite. And if these individuals could be prevailed on to stop for a few Sundays for a short time after the service, sitting in their respective seats, and endeavouring to respond together, and at the same time properly to follow the clerk, greater uniformity would thus be obtained, and the too common evil would be avoided, of some two or three finishing the verse long before the others. In addition to this, the congregation, might be affectionately solicited to join, and prayer books of different descriptions might at a cheap rate be procured and offered for sale; so that no one should have any excuse for not joining.

The benefits resulting from this practice are too obvious to need any enlargement. Our admirable service, deprived as it now is of much of its life and energy, would then be seen to resume its attractive comeliness and vigour, and become more deeply seated in our affections. The listless eye also and the wandering imagination would then be arrested, and fixed in closer attention to the service in which they were engaged.—The mere mechanism too of audibly responding would cease them, by the simple chiming and jingling of words, to remember many an edifying passage of the Psalms, and other parts of the service, which would otherwise have been completely lost to them. And though every sentence which is responded cannot be supposed to affect them, yet may we not reasonably conclude, that while they are thus engaged in actually repeating, many a profitable thought will be elicited, and many a divine influence from God's teaching spirit, mercifully communicated?  
M. T.

THISTLEWOOD'S LAST HOURS.

When the desperate and atrocious traitor, Thistlewood, was on the scaffold, his demeanor was that of a man who was resolved boldly to meet the fate he had deserved. In the few words which were exchanged between him and his fellow criminal, he observed, that the grand question (whether or not the soul was immortal) would soon be solved for them. No expression of hope escaped him, no breathing of repentance, no spark of grace appeared. Yet it is a fact, (which, whether more consolatory or awful, ought to be known) that on the night after the sentence, and preceding his execution, while he supposed that the person appointed to watch him in his cell was asleep, this miserable

man was seen by that person repeatedly to rise upon his knees, and heard repeatedly calling upon Christ his Saviour to have mercy upon him, and to forgive him his sins.

How many have reason to be thankful for being disappointed in designs which they earnestly pursued, but which, if successfully accomplished, they have afterwards seen would have occasioned their ruin!

The wise man's time is to-day; the fool's time is to-morrow.

SALES OF CROWN LANDS AND CLERGY RESERVES.

Crown Lands Office,  
Toronto, 7th June, 1837.

THE PUBLIC are hereby informed, that vacant Crown Lands and Clergy Reserves can only be sold by public Auction.

The terms of Sale, until further notice, will be—For Crown Lands, one quarter of the Purchase-money down, and the remainder in three equal Annual Instalments, with interest upon each Instalment, as it becomes due—For Clergy Reserves, one tenth of the Purchase money down, and the remainder in nine equal annual Instalments, with interest upon each Instalment as it becomes due. The first Instalment, in all cases, to be paid into this Office within fourteen days from the day of Sale, otherwise the Sale will be forfeited. The remaining instalments will be required to be punctually paid as they become due.

Schedules of the particular Lots to be sold in each Township, specifying also the place of sale, have been printed, and will be put up at the Court-house, at the Offices of the Clerk of the Peace and Sheriff, and in other conspicuous places in each District: they will be forwarded to the different Post-masters and may also be had upon application to the Commissioner for Crown Lands, or to any of the undermentioned Agents.

The times and places for the sale of Crown Lands and Clergy Reserves, during the present year, will be as follows:

WESTERN DISTRICT.

In the County of Kent—At *Chatham*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.  
In the County of Essex—At *Sandwich*, on the 31st July, 31st August, 30th September, 31st October, and 30th November.  
Reference may be made to Henry J. Jones, Esq., residing at Chatham, for further information.

LONDON DISTRICT.

In the County of Norfolk—At *Simcoe*, on the 1st July, 1st August, 1st September, 2d October, and 1st November.  
In the County of Oxford—At *Blandford*, on the 5th July, 5th August, 5th September, 5th October, and 6th November.  
In the County of Middlesex—At *London*, on the 10th July, 10th August, 11th September, 10th October, and 10th November.

GORE AND NIAGARA DISTRICTS.

At *Hamilton*, on the 1st July, 1st August, 1st September, 2d October, and 1st November.

HOME DISTRICT.

In the County of York—At *the City of Toronto*, on the 10th July, 10th August, 11th September, 10th October, and 10th November,  
In the County of Simcoe—At *the Town of Barrie*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

NEWCASTLE DISTRICT.

At *Peterborough*, on the 11th July, 8th August, 12th September, 10th October, and 7th November.  
Reference may be made to Alex. M'Donnell Esq., residing at Peterborough, for further information.

MIDLAND DISTRICT.

In the County of Hastings—At *the Town of Belleville*, on the 10th July, 10th August, 11th September, 10th October, and 10th November.  
In the County of Lennox and Addington—At *Napanee*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.  
In the County of Frontenac—At *Kingston*, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

PRINCE EDWARD DISTRICT.

At *Pictou*, on the 12th July, 12th August, 12th September, 12th October, 13th November.

JOHNSTOWN DISTRICT.

In the County of Leeds—At *Beverly*, on the 10th July, 10th August, 11th September, 10th October, and 10th November.  
In the County of Grenville—At *Kemptville*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

BATHURST DISTRICT.

In the County of Carlton—At *Richmond*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.  
In the County of Lanark—At *Perth*, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

OTTAWA DISTRICT.

In the County of Russell—At *Bytown*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.  
In the County of Prescott—At *Cornwall*, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

EASTERN DISTRICT.

In the County of Dundas—At *Matilda*, on the 15th July, 15th August, 15th September, 16th October, and 15th November.  
In the Counties of Stormont and Glengarry—At *Cornwall*, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

Editors of Newspapers required to insert the above, will be furnished with written instructions for so doing, as well as for the insertion of any future Advertisements required to be published by this Department.

R. B. SULLIVAN.



## Poetry.

## HOLY COMMUNION.

O God of Mercy, God of Might,  
How should pale sinners bear the sight,  
If, as thy power is surely here,  
Thine open glory should appear?

For now thy people are allow'd  
To scale the mount and pierce the cloud,  
And Faith may feed her eager view  
With wonders Sinai never knew.

Fresh from th' atoning sacrifice  
The world's Creator bleeding lies,  
That man, his foe, by whom He blest,  
May take him for his daily bread.

O agony of wavering thought  
When sinners first so near are brought!  
"It is my Maker—dare I stay?  
"My Saviour—dare I turn away?"

Thus while the storm is high within  
Twixt love of Christ and fear of sin,  
Who can express the soothing charm,  
To feel thy kind upholding arm,

My mother Church? and hear thee tell  
Of a world lost, yet lov'd so well,  
That He, by whom the angels live,  
His only Son for her would give.\*

And doubt we yet? thou call'st again;  
A lower still, a sweeter strain;  
A voice from Mercy's inmost shrine,  
The very breath of Love divine.

Whispering it says to each apart,  
"Come unto me, thou trembling heart,"  
And we must hope, so sweet the tone,  
The precious words are all our own.

Hear them, kind Saviour,—hear thy spouse  
Low as thy feet renew her vows;  
Thine own dear promise she would plead  
For us her true though fallen seed.

She pleads by all thy mercies, told  
Thy chosen witnesses of old,  
Love's heralds sent to man forgiven,  
One from the cross, and one from heaven.†

This, of true penitents the chief,  
To the lost spirit brings relief,  
Lifting on high th' adored name:—  
"Sinners to save, Christ Jesus came."‡

That, dearest of thy bosom friends,  
Into the wavering heart descends—  
"What! fall'n again? yet cheerful rise,||  
"Thine Intercessor never dies."

The eye of faith, that waxes bright  
Each moment by thine altar's light,  
Sees them e'en now: they still abide  
In mystery kneeling at our side;

And with them every spirit blest,  
From realms of triumph or of rest,  
From Him who saw creation's morn,  
Of all thine angels eldest born,

To the poor babe, who died to-day,  
Take part in our thanksgiving lay,  
Watching the tearful joy and calm,  
While sinners taste thine heavenly balm.

Sweet awful hour! the only sound  
One gentle footstep gliding round,  
Offering by turns on Jesus' part  
The Cross to every hand and heart.

Refresh us, Lord, to hold it fast;  
And when thy veil is drawn at last,  
Let us depart where shadows cease,  
With words of blessing and of peace.

KEELE'S CHRISTIAN YEAR.

\* "God so loved the world, that He gave His only-begotten Son." See the Sentences in the Communion Service, after the Confession.

† Come unto me all ye that travail, and are heavy laden, and I will refresh you.

‡ St. Paul and St. John.

§ This is a faithful saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

|| If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

## Youth's Department.

## SCRIPTURE QUESTIONS.

## I. AARON. (Continued.)

8. Why was the Lord angry with Aaron, when he thought of destroying him? and why was his life spared to him?—(DEUT.)

9. What share had Aaron in the transgression connected with the golden calves which the Israelites made during the absence of Moses while on the mount with God?—(EXOD.)

10. Who murmured against Aaron because of his priestly office? and from which of the Psalms does it appear that the opposition originated in envy?—(NUMB. and PSALMS.)

11. On what occasion did Aaron, together with Hur, sustain the hands of Moses?—(EXOD.)

12. What were the ceremonies by which Aaron was set apart to the office of High Priest? and which of the Psalms compares the anointing which then took place to the blessedness of brotherly union?—(LEVIT. and PSALMS.)

## II. ABEDNEGO.

13. Who was Abednego? what was his rank in life? and what his former name?—(DAN.)

14. Why was Abednego set over the officers of the province of Babylon?—(DAN.)

## SCENES IN OTHER LANDS.

## No. III.

LONDON; THE POST OFFICE; HOTELS; HYDE PARK, &c.

Our Holyhead mail coach drew up at the Post Office, a most splendid edifice, and of immense extent: 400 feet long and 80 in depth; built upon a foundation of granite, with a brick superstructure, faced however entirely with what is termed Portland stone. In the centre of the front is a magnificent portico, 70 feet wide and 20 deep: consisting of six cut stone columns, resting on pedestals of granite:—and at the extremity of each wing is a portico of four columns of similar construction. I cannot enter into any detail of the internal arrangements, which are on a scale of grandeur and convenience not easily to be conceived, and concerning which it has justly been said, "that the post-office system may well be deemed the proudest of all the peculiarities and improvements of this vast commercial city."

At the Post Office we took a hackney coach, and made for the Tavistock Hotel; but to reach this place through the throng of Covent Garden Market was no light task, and reminded me of the difficulties encountered by Belcour, as described in the play of the West Indian, in his journey from the water side to the residence of Stockwell! We were at times not a little jaded by the crowd, when obstacles to our further progress appeared to be insuperable; but as the alterations were conducted solely, as far as we were concerned, by the hackney coachman, we remained silent spectators of a scene which, though ludicrous enough,—for what more ludicrous than to be literally hedged in by drays and basket heaps of cabbages, carrots and every other garden edible,—was nevertheless a source of some anxiety and no little impatience. We, however, reached the Tavistock at last, and were there amply repaid, by every comfort and civility, for the little roughnesses and inconveniences previously endured. This Hotel, properly speaking, is a sleeping and breakfasting house,—and to these departments the chief care seems, of consequence, to be directed, and in these no care or attention appears to be spared. In the spacious breakfasting room—generally crowded with highly respectable visitors—innumerable tables are spread in every direction, with a cloth of snowy whiteness upon each; the service—on a small scale, suitable for two or four at most—of silver: and the table furnished with every desirable viand, but without that repulsive profusion which a total absence of taste, yes & of economy, sometimes overloads the boards in other countries. Amongst the appendages to comfort on these occasions is not forgotten The Morning Paper,—wet from the press, and often containing a debate in the Lords or Commons which had only been concluded two hours before! At the present moment the all absorbing theme of the daily journals was the Reform Bill and the prospects of its success which the result of the Elections was indicating;—but the shouts of triumph as noted in the great majority of the London press seemed to touch no responsive chord in the assemblage with which The Tavistock Coffee Room was crowded. The morning comforts of this excellent Hotel—now about to be forsaken—were purchased at the moderate cost of half a crown, the fee to the waiter included; for in this, perhaps the only Inn in London, the servants are not permitted to accept a distinct donative.

The fees to servants, coachmen, guards &c. as established by custom in England, have been the subject of much animadversion, and I shall perhaps excite surprise in taking up the side of defence. In the first place, were those fees abolished, you would pay correspondingly higher both for coach fare and for tavern accommodation; since, by the present arrangement servants are procured at very low wages, sometimes without wages at all, and not seldom they pay a large premium for their places; in consequence of all which, the articles for which you pay can be afforded for a proportionably less sum. And when we look at the taxes and various imposts in England—absolutely necessary for the becoming maintenance of the government—the expense of provisions of every description, the high value of property, and the extravagant rate of house rent, it is only surprising that even more is not often paid for travelling, lodging and boarding. In reply, too, to the observation that a settled price—paid in one account—would be preferable to these distinct and never-ending disbursements to servants, I answer that the handing them a fee, great or small according to their attention and services, ensures their greater civility and alacrity in attending to your various wants. The same argument applies, in full force, to coachmen and guards; and although in these donations we are liable certainly to some imposition, custom has so completely established the amount of the fee to be bestowed, that in very few instances need we go astray. I shall only add that whosoever has had an opportunity of contrasting the civilities experienced in hotels and coaches in England with the inattention and rudeness often encountered in other lands, will admit that there are many practical reasons in favour of my side of the argument.

Leaving the Tavistock we proceeded past Charing Cross—designated by a bronze statue of King Charles I. on horseback; and having engaged permanent lodgings in the vicinity, we had occasion to proceed to Whitehall, where, in the Treasury Chambers, it was my lot to have a very short interview with Lord Althorp, now Earl Spencer. He is a very stout and rather tall man, with a countenance betokening great good nature, and an eye not deficient in intellectual vivacity. Subsequently I saw his Lordship often in the House of Commons; but there although his character for imperturbable good nature was fully borne out, his promise of any high intellectual endowment was by no means realized.

These visits over, I walked the whole length of the Strand and continuous streets, nearly to the Tower; and certainly the blaze of splendour, the gorgeous evidences of wealth which, on either hand, meet your eye even on so cursory an inspection, is what no fancy could conceive, and what doubtless no other city in the world can parallel. A more minute or extended inspection of London's wonders was necessarily postponed: evening came on; I settled myself down quietly in my comfortable apartments; thoughts rose and fancy was busy; and I felt,—nay, is there a traveller that has not felt,—what that sensation is of overpowering solitariness and gloom, of feeling that in a vast

metropolis,—millions of busy beings all around you,—you are ALONE.

The next morning, a sweet bright day, was Sunday; and at the proper hour I attended church at St. Martin's-in-the-fields. What a delight there is in the thought that at this very hour, 11 A. M. so many churches are open in all parts of the British empire—that empire upon which the sun never sets, and that at the same moment of time prayers are breathing for all sorts and conditions of men in every clime, yes, and for all those who "travel by land or by water," for all those who are far away, whose persons are invisible, but who are borne upon and cherished in the heart! I was much delighted both with the external and internal appearance of St. Martin's; and not least with the impressive and unaffected manner, and the truly excellent sermon, of the respected Dr. Richards the vicar. In the evening I proceeded to dine, according to engagement, with the Hon. Mr. S—, an excellent and pious person, who, by numerous subsequent attentions, greatly augmented my debt of obligation. In order to have a tolerable view of the West end of London, I walked leisurely towards his residence, through Piccadilly, and turned up at Hyde Park corner. In the Park, this being Sunday, I observed the novel sight of thousands of carriages slowly making the circuit of that fashionable place of resort: I stopped perhaps half an hour to watch its living objects of attraction, comprising doubtless in their number, multitudes of the titled, the happy and the gay; and felt the charitable belief that by many of them at least the previous part of the day had been spent in the worship of that God who "giveth richly all things to enjoy." I spent a pleasant evening; and the feeling of loneliness had passed almost entirely away; with the crowding thoughts of home many soothing ingredients were mingled: and I looked forward with hope and satisfaction to the morrow.

(To be continued.)

## THE STOLEN NAILS, OR LITTLE SINS.

"When a small boy," observes Mr. Tinker, a Missionary in the Sandwich Islands, "my parents sent me to the store to obtain articles of merchandize. I saw there a cask of shingle-nails, some of them having very sharp points, such as I had been wanting to put into the end of a dart. I had no cent with me to buy with, and I was ashamed to beg; so after some hesitation, I put three or four of them unobserved into my pocket.

On returning home, I informed my brother what I had done; and he said directly, "Mother, R. has been stealing;" she was grieved to hear it. I made the best excuse I could, but she was not satisfied. The consequences which might flow from such a small affair filled her mind. She said, 'How great a matter a little fire kindleth: taking a little at first, and then a little more afterwards is the way to destruction.' She then related the well known story of the youth, who when he stood on the gallows with a rope around his neck, wishing to speak once more with his mother, bit off a piece of her ear, saying, 'If you had reproved me when I first stole little things, I should not have come to this untimely end.' My mother then added, 'I do not wish my child to dishonour God, nor come to such an untimely end, nor to be guilty myself of bringing him there. She conversed with me a long time on the importance of being honest in the smallest matter. She then took the nails and wrapped them in a paper, and laid them in a drawer: and when I went again to the store a few days or weeks after, they were returned and left in the place from which they had been taken.

This transaction has never been forgotten. It occurred about thirty years ago, and many thousand miles from the spot in which this is written; yet I could shew you precisely where my mother stood at the table making bread, and also the part of the room in which I listened to her kind admonitions. She warned me because she loved me. This I knew very well—Had nothing been said to me, I might have been in the State's prison now, or in the prison of despair.

The children who read this will not, I hope, take so much as a pin without the owner's leave. Let them remember that one of the commandments is, "Thou shalt not steal."

"Sandwich Islands, Novr. 27th 1836."—Episcopal Recorder.

## The Church

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

## TERMS.

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

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