

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, 1, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, MARCH 3, 1838.

[NO. XXXVIII.]

Poetry.

For the Church.

Rev. and dear Sir:—I beg to offer for insertion in your esteemed journal the following translation of a Vaudois Vintage Song, which they adapt to the air of our National Anthem. Although published a few years ago in a Quebec paper, in which the original appeared, it will probably be new to most of your readers.

Lower Canada, Feb., 1838.

I.
O God, to thee we bow,
From whom all blessings flow,
Author of peace!
Their voices thy children raise,
Uniting thy gifts to praise;
Grateful we chant these lays,—
Hear us, O God!

II.
Thou dost our cradles guard,
And from our hamlets ward
Ill while we sleep:
Thou dost our labours guide,
Food for our flocks provide,
And these rich fruits, the pride
Of our own hills.

III.
To crown thy blessings here,
O make us holier;
Keep, Lord, our hearts!
Thee we would serve in love,
Thee we would praise above;
To thee shall obedience prove
Our highest joy.

JEWEL AND HOOKER.

Methinks that I could trip o'er heaviest soil,
Light as a buoyant bark from wave to wave,
Were mine the trusty staff that Jewel gave
To youthful Hooker, in familiar style
The gift exalting, and with playful smile:
For thus equip'd, and bearing on his head
The donor's farewell blessing, can he dread
Tempest, or length of way, or weight of toil?
More sweet than odours caught by him who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers wherein they rest.

WORDSWORTH.

RICHARD HOOKER.

Richard Hooker was born in or near Exeter, in 1653, and seems to have been one of those highly favoured individuals who love God in their youth, and pass the whole of their lives in his fear. He was blessed with excellent parents, who, though they were not remarkable for rank or fortune, possessed the truer riches of virtue and religion. From them he received the first and perhaps the greatest of all outward advantages, a good and pious education. The accounts of his youthful manners are peculiarly pleasing, for though he was of a quick and spirited temper, such was his self command that even as a boy he is stated to have been remarkable for his "slow elocution and composure of manner." His mind soon shewed an eager desire after knowledge, and the school-boy was continually inquiring, "Why this was, and that was not to be remembered?" "Why this was granted and that was denied?" "And yet," as his excellent biographer, Izaak Walton, remarks, "all these questions were put with a remarkable modesty, and a sweet serene quietness of nature." Curiosity is the powerful principle implanted within us to urge us to the acquirement of knowledge. But it is often mixed, and especially in the young, with a giddy petulance which at once renders it disagreeable and less beneficial.

The progress which young Hooker made in whatsoever he was taught, was so great, that it induced his master to persuade his parents to change the intention which they had previously formed of putting him an apprentice to some trade, and to continue him at school; promising that, if they consented, he would double his diligence in instructing him, and receive no other reward than the pleasure which he took in the employment.—Walton bears a high testimony to the worth of this early and great friend of Hooker. He says, "His parents and master laid a foundation for his future happiness by instilling into his soul the seeds of piety—those conscientious principles of loving and fearing God; of an early belief that he knows the very secrets of our souls; that he punishes our vices, and rewards our holiness; that we should be free from hypocrisy, and appear to man what we are to God, because first or last the crafty man is taken in his own snare. These seeds of piety were so seasonably planted, and so continually watered with the daily dew of God's blessed Spirit, that his infant virtues grew into such holy habits as did make him grow daily into more and more favour both with God and man; which, with the great learning he attained unto, hath made Richard Hooker honoured in this, and will continue him to be so to succeeding generations."

The name of this good schoolmaster is lost, but his efforts in favour of his young pupil were strenuous and effectual: and he obtained for him, by his representation, the assistance of his uncle, and his promise of at least maintaining him for one year at the University; the master telling him he was confident that the lad's learning and manners were so remarkable that he would soon be taken notice of, and God would provide another patron who would free him from all further charge.

Mr. John Hooker, the uncle, was acquainted with Bishop Jewell, and he applied to him for help in the education of his nephew, on the plea of his talents being of so extraordinary a nature that it would be a great pity they should be buried in trade, which, from the scanty means his family possessed, must otherwise be the case. Walton states, with his admirable simplicity, that "though the bishop knew men do not usually look with an indifferent eye upon their own children and relations," yet he was so far interested in the account given him, that he appointed a time to see both the boy and his schoolmaster. The bishop was so content with this examination, that he rewarded the schoolmaster, and promised to provide for Richard. He was accordingly sent, in his fourteenth year, to Corpus Christi College, Oxford, where every thing necessary for instruction and maintenance was provided for him. He remained at Oxford four years, diligently improving his time, and still "increasing in learning and prudence, and in humility and piety."

About this period he was taken dangerously ill, and afterwards, when speaking of this sickness, he would allude to his mother's incessant prayers for his recovery, and say, "I pray that I may never live to occasion any sorrow to so good a mother." As soon as he recovered he set off for Exeter to see her, with another companion, travelling on foot. They took Salisbury in their way, on purpose to pay their respects to the good bishop, who invited them both to dine at his own table; an honour they mentioned with great exultation at Exeter. At parting, the bishop gave Hooker much good advice and his blessing, but forgot to give him any money. Recollecting his omission, he sent for him back. When he returned, he said to him, "Richard, I have sent for you again, to lend you a horse which hath carried me many a mile, and, I thank God, with much ease;" and put into his hand the walking staff with which he had himself travelled through many parts of Germany, adding, "Richard, I do not give, but lend you my horse; be sure you be honest and bring my horse back to me on your return this way to Oxford. And I do now give you ten groats, to bear your charges to Exeter; and here are ten groats more, which I charge you to deliver to your mother, and tell her I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the college; and so God bless you, good Richard."

And this, you may believe, says Walton, was performed by both parties. But alas! the next news that followed Mr. Hooker to Oxford was, that his learned and charitable patron had changed this life for a better one. Which happy change may be believed, for that as he lived, so he died, in devout meditation and prayer; and in both so zealously, that it became a religious question, "Whether his last ejaculation, or his soul did first enter into heaven."

This heavy loss filled the mind of poor Hooker with sorrow and much anxiety as to how he should henceforth be supported at college. Dr. Cole, the President of Corpus Christi, removed the latter, by bidding him return cheerfully to his studies, assuring him that he should neither want food nor raiment; which was all that Hooker desired to obtain.

He did not long remain a burden on Dr. Cole; for the providence of God raised him up another friend and patron in Edwin Sandys, then Bishop of London. Bishop Jewell and Sandys had been fellow exiles and companions in Germany, during Queen Mary's violent persecution of the Protestants. They had there formed a friendship which knew no interruption till the death of Jewell. The Bishop of Salisbury had given such a character to his friend, of young Hooker, for learning and excellent conduct, that though the Bishop of London had been educated at Cambridge, he resolved to send his son to Oxford, in order that he might have Hooker for his tutor. He said, "I will have a tutor for my son that shall teach him learning by instruction, and virtue by example; and my greatest care shall be of the last; and, God willing, this Richard Hooker shall be the man into whose hands I will commit my Edwin."

A year after the death of his first patron, Bishop Jewell, young Edwin Sandys was committed to his care, and another pupil also, George Cranmer, a descendant from the brother of the famous Cranmer. At this time Hooker was only in his nineteenth year; yet both for learning and prudence was judged quite capable of such a charge. He had spent five years at the University, in the diligent study of every branch of learning acquired within its walls, and with a most eminent character for modesty, piety, and every christian grace. It is remarked of him, that for four years he was never, but twice, absent from chapel prayers, while his behaviour when there manifested a becoming reverence of the God he worshipped. And such was the extraordinary consistency of his behaviour, even at this inexperienced age, "that," as his biographer remarks, "he obtained an early reverence to his person even from those who, at other times and in other company, cast off that strictness of behaviour and discourse." What is added by Walton will very much account for this useful restraint which was felt in Hooker's society, for he says, that "when he was pleasant, his wit was never blemished with scoffing, or the utterance of any conceit that might beget a thought of undue levity in his hearers." A modest, humble propriety of behaviour, even in the youngest, is almost sure to act as a check upon more untamed spirits. Few perhaps of our companions would fail in respect to us, if we had not in some way or other first failed in respect to ourselves.

The ensuing nine or ten years of Hooker's life appear to have been spent very happily. He was tenderly attached to his two pupils, with whom he lived in the closest intimacy. He enjoyed

also the friendship of other excellent characters. He obtained academic honours, and was chosen a fellow of his own college. To the graver pursuits of learning he added the recreation arising from lighter and more general literature, and from poetry and music. But it is not the will of God that, in this world, we should pass our lives in any one uniform course. Change and trial are necessary for us; nor are his followers and children exempted from this general law. The alteration in Hooker's situation arose in all probability from the great openness of his character, and the too great confidence which he consequently placed in the integrity of others. After he had taken priest's orders, it became necessary for him, by the statute of his college, to preach either at St. Peter's, Oxford, or at St. Paul's Cross, London; and the last place was allotted to him. There was at that time, in London, a place called The Shunamite's House, because it was especially kept for the accommodation of the occasional preachers who were obliged to come to London. Hooker arrived at this place completely wet and weary with his journey. He had been dissuaded by a friend from his usual mode of travelling on foot, and he was so fatigued with riding, and the business of the weather, that he was afraid lest he should not be so far recovered by the appointed time as to be enabled to preach. Mrs. Churchman, however, the notable but artful mistress of the house, took such good care of her weary guest, and nursed him so well, that he was fully enabled to discharge his public duty at St. Paul's Cross: and we may well imagine, that such kind attention, with its successful result, would give Mrs. Churchman great influence over such an unsuspecting mind as that of Hooker. She seems, indeed, to have possessed it in an extraordinary degree, and to have used it for the interests of her own family. She first persuaded him, "That he had a tender constitution, and therefore required a wife to nurse and take care of him, and that this would prove the means not only of prolonging his life, but rendering it more comfortable; and that if he approved of her advice, she could recommend him a suitable companion." His biographer says, that "he not considering that the children of this world are in their generation wiser than the children of light, fell into her snare, and with guileless simplicity committed the whole affair to her direction." The wife which Mrs. Churchman selected was her own daughter, of the name of Joan, who brought him neither beauty nor fortune as a dowry, nor, what was far worse, any kindness of temper to ensure domestic happiness. He settled with his tergitant partner on a small living in Buckinghamshire, called Drayton-Beauchamp, thus exchanging all the tranquillity of a college life, with the peace, and plenty, and society which he there enjoyed, for many an uneasy care, amidst much poverty, and with a companion fitted to augment, but not to diminish, the pressure of any other evil. But he endured all with the most perfect patience, troubling no man with his disquietude or his wants.

When he had remained a year in this uncomfortable situation, he received a visit from his former beloved pupils, who were just returned from their travels. They found him reading the odes of Horace, in a field where he was tending a few sheep, the servant having gone home to his dinner, or to assist Mrs. Hooker in some household business. When the return of the lad released his master, he took his two friends back with him to his house. But the field was the most undisturbed place for conversation; for Hooker was soon called to rock the cradle, while his busy wife was employing herself in providing for her great visitors. Every thing, however, was so completely devoid of comfort, that they only remained till the following morning. When they took leave, Cranmer said, "Good tutor, I am sorry your lot is fallen in no better ground, as to your parsonage; and more sorry your wife proves not a suitable companion after you have wearied your thoughts in your restless studies." Hooker replied, "My dear George, if saints have usually a double share in the miseries of this life, I, that am none, ought not to repine at what my wise Creator hath appointed for me; but labour, as indeed I do daily, to submit to his will, and possess my soul in patience and peace."

(To be concluded in our next.)

SCRIPTURAL ILLUSTRATIONS.

NO. X.

MOCKING OF THE SAVIOUR BEFORE PILATE.

MATT. xxvii. 28, 29. "And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"

A rebel chief, named Mohammed Zemaem Khan, who had risen in arms against the King of Persia, was taken prisoner, and carried before the king. "When we had reached the camp," observes Mr. Morier, "the king ordered Mohammed Khan, chief of his camel-artillery, to put a mock crown upon the rebel's head, armlets on his arms, and a sword by his side: to mount him upon an ass, with his face towards the tail, and the tail in his hand: then to parade him through the camp, and to exclaim—'This is he who wanted to be king!' After this was over, and the people had mocked and insulted him, he was led before the king, who called for the looties, and ordered them to turn him into ridicule, by making him dance and make antics against his will. He then ordered that whosoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chief of the Cajar tribe; and some time after he had both his eyes put out." The strong coincidence between these details and the most awfully affecting part of our own Scripture History are too evident to need any

distinct observation. They are a striking illustration, however, of the permanence of Eastern manners.

VAIN REPETITIONS.

MATTHEW VI. 7.—"But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking."

"Next morning we started again at an early hour as soon as the reisser had got through their prayers. With one of them this was a very long and a very serious concern. He spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret, communing with his heart, but vociferated with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others: but this good man had made a vow to repeat certain words of the prayer a given number of times both night and morning. The word *Rabboni* for example, answering to our word *Lord*, he would bind himself to repeat a hundred or two hundred times, twice a day: and accordingly went on, in the hearing of all the party, and on his knees, sometimes with his face directed steadily towards heaven, at other times bowing down to the ground, and calling out, *Rabboni, Rabboni, Rabboni, &c.* as fast as he could articulate the words, like a school-boy going through his task, not like a man who, praying with the heart and the understanding also, continues longer on his knees in the rapture of devotion; and who, like Jacob pleading with the Lord, will not let him go unless he bless him.

"Having settled his account with the word *Rabboni*, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. *Al lah houakbar*, 'God most great,' perhaps came next, and this he would go on with as with the other, repeating the words as fast as he could frame his organs to pronounce them,—and so on with respect to others. The usual number for repeating certain words is thirty-three times each: and the Mussulman's beads are strung accordingly, three times thirty-three, with a large dividing bead between each division.

"To hear this man repeat his prayers, his variety of unconnected tones running through all the notes of the gamut, produced quite a ludicrous effect: you would say this man was caricaturing or making a farce of devotion: but to look at him while engaged in the performance, nothing could be more serious or devout, or more abstracted from the world than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at him for his oddities; on the contrary, they said that he was a rich man, and would be a great sheikh. So great is their respect for prayer, that raillery on that topic would not be tolerated among Mussulmans."—*Richardson's Travels.*

FOOD AND DRESS OF THE BAPTIST.

MATT. III. 4.—"And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey."

The ambassador and his suite lay encamped at Bushire for some days: during which they experienced much inconvenience from the hot currents of air, which blew from the south-east with such violence, as to level three of their tents with the ground. The effect of this wind in parching and withering vegetables of every kind, is supposed by Mr. Morier, and with great probability, to be pointed at in the image of "corn blasted before it be grown up" (2 Kings xix. 26.) and in that passage of the Psalms, (ciii. 15, 16)—"The wind passeth over it (the grass) and it is gone."

"This south east wind," Mr. Morier proceeds to remark, constantly brought with it innumerable flights of locusts: but these which fell on this occasion, were not of the predatory sort. They were three inches long, from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women and children, who came out to gather the locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazaars as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey which St. John ate in the wilderness are perhaps particularly mentioned to shew that he fared as the poorest of men, and not as a wild man, as some might interpret. Indeed the general appearance of St. John, clothed with camel's hair, (rather skin) with a leathern girdle around his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets, (Zech. xiii. 4.) and such was the dress of Elijah, the hairy man, with a girdle about his loins, described in 2 Kings i. 8. At the present moment, however, we see some resemblance of it in the dervishes who are so frequently met with in Persia: a set of men who hold forth their doctrine in open places, sometimes almost naked, with their hair and beard floating wildly about their head, and a piece of camel or deer-skin thrown over their shoulders."—*Morier.*

SALT LOSING ITS SAVOUR.

MATT. V. 13.—"Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Our Lord's supposition of the salt losing its savour is thus illustrated by Mr. Maundrel. He tells us that in the valley of salt near Gebul, and about four hour's journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. "In this," he says, "you may see how the veins lie. I broke a piece of it, of which the part that was exposed to the rain, sun and air, though it had the sparks and particles of salt, yet it had completely lost its savour. The innermost, which had been connected with the rock, retained its savour, as I found by proof."

This illustration will not fail to remind us, that the mere profession of religion; the possessing as it were, all the outward properties of salt, will avail us nothing if the saltiness, the grace, the spirituality be gone. It may teach us, likewise, that too much intercourse with the world, like the exposure of the salt to the rain, the sun, and the air, will soon deprive us of all our grace and heavenly-mindedness, and leave us spiritless and tasteless: no pungency, no gracious savour remaining.

For the Church.

Rev. Sir;—While lately reading Wheatley on the Common Prayer, I met with the following extract from Dr. Comber, containing a just and well merited encomium on the Liturgy. Being pleased with its perusal, I have taken the trouble to transcribe it, in hopes you may consider it worthy of a place in "The Church," where, by God's blessing, it may be rendered profitable to some of the many readers of your useful paper.

UNUS.

"Though all the churches in the world have and ever had forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours; which is so judiciously composed that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted which is fit to be asked in public; and so particular that it comprises most things which we would ask in private; and yet so short, as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the holy Scriptures, and the rest are expressions of the first and purest ages; so that whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence; and in the opinion of the most impartial and excellent Grotius (who was no member of, nor had any obligation to this Church), the English Liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it.

And if any thing *external* be needful to recommend that which is so glorious *within*, we may add that the compilers were (most of them) men of great piety and learning; and (several of them) either martyrs or confessors upon the restitution of Popery, which as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein a scholar may discern close logic, pleasing rhetoric, pure divinity, and the very marrow of the ancient doctrine and discipline, and yet all made so familiar, that the unlearned may safely say, Amen.

Lastly, all these excellencies have obtained that universal reputation which these prayers enjoy in all the world; so that they are most deservedly admired by the Eastern Churches, and had in great esteem by the most eminent Protestants beyond sea, who are the most impartial judges that can be desired. In short this Liturgy is honoured by all but the Romanist, whose interest it opposeth, and the Dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that, which the Papists hate because it is Protestant, superstitious and popish.—But when we consider that the best things in a bad world have the most enemies, as it doth not lessen its worth, so it must not abate our esteem because it hath malicious and misguided enemies.

How endless it is to dispute with these, the little success of the best argument, managed by the wisest men, do too sadly testify; wherefore we shall endeavour to convince the enemies, by assisting the friends of our Church devotions; and, by drawing the veil which the ignorance and indevotion of some, and the passion and prejudice of others have cast over them, represent the Liturgy in its true and native lustre; which is so lovely and ravishing that like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractions, and wins the affections of all but those who do not see it clearly. This will be sufficient to shew, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that uniting in our prayers here, we may all join in his praises hereafter for the sake of Jesus Christ our Lord. Amen."

THE LITURGY A BOND OF UNION.

"There is I think a great advantage in having a form of prayer for the whole Church, as it constitutes a *bond of union* which cannot be broken, and tends to the preservation of the faith in its purity. Not only the members of one society or congregation unite in their prayers and praises to one common Father, but the same petitions and thanksgivings are ascending to the throne of grace from the church universal. And if Christ has promised to hear the requests of two or three when gathered together in his name, how much more will he grant their petitions, when presented in the same way by the thousands and millions who kneel before his altar?"—*Walk about Zion.*

THE CHURCH.

COBOURG, SATURDAY, MARCH 3, 1836.

We have perused, and with much satisfaction, the Report of the House of Assembly on the State of the Province. Of course it is not our intention to comment upon this able document in its mere political bearings, nor to follow it through that course of clear and correct reasoning which develops the origin and progress of the arrogant and insurrectionary spirit by which these Provinces have lately been disturbed. In one statement,—a statement, indeed, from which no careful observer of recent events can possibly dissent,—we must record our most hearty acquiescence; namely, that to the system of *conciliation and concession* adopted of late years at the Colonial Office, is to be ascribed that boldness and violence of the factious and discontented which

has lately broken out into actual rebellion. It is there shewn, in a manner most clear and irrefutable, that this vacillating, timid, and it may be, indolent policy,—on which, despite the censure of some of our contemporaries, we have, from the purest sentiments of regard for our Sovereign's honour and our country's welfare, been bold enough, from time to time, to animadvert,—that this conceding and unsteady policy which, to quiet the demagogue of the hour, has been willing to yield up some of the essential prerogatives of the Crown and to mutilate the fair proportions of our admirable Constitution,—that this it is which has proved one of the most direct causes of all the confusions and all the calamities which these Provinces have of late unhappily exhibited.

Who that knows human nature, and who that looks into the Scriptures of God for a better acquaintance with its native workings, is not assured that the root of all discontent at the dispensations of an overruling Providence, lies in that selfish pride which cannot brook controul, and which, in envy of another's exaltation, would gladly bring it down to the level of its own humbler condition? But it is to restrain this spirit and to provide against its destructive effects, that laws and governments have been instituted; and for the controul and suppression of this spirit, laws and governments should present an attitude dignified, fearless and uncompromising. If the government we enjoy and the laws we live under, be confessedly good; if our matchless constitution, after the experimental test of centuries, has been found to work well; if it has placed its subjects in a position of physical strength and moral greatness envied by all the world;—surely it would be worse than madness to think of puning down and shaping this constitution to the whims and fancies of all who may choose to impugn its wisdom and desire its alteration.—Now this species of concession, this bending and condescension to the rebellious innovators upon our happy form of government, has of late years been too clearly manifested by those Ministers of the Crown entrusted with the charge of the Colonial Department. In the ratio of concession has of course increased the fierceness of demand, until a height of extravagance has been reached at which the ready condescensions even of the Colonial Minister must stop.

Precisely such has been the course of policy manifested in the same quarter in relation to that much contested question, the CLERGY RESERVES. By the Act of 1791, the whole spirit of the British Constitution was undeniably intended to be communicated to the Charter of this Province; and accordingly a provision was instituted for the support of religious worship according to the model and rules of the Established Church of the Empire.—Thirty years had passed, and not a doubt was ever expressed of the exclusive right of the Church of England to that appropriation: all denominations of Christians concurred in believing that it belonged to that Church alone. That this feeling was decided and universal, there are various enactments of our Provincial Legislature to prove; and when these were passed, there was not a syllable of remonstrance from any quarter to be heard.

For example, in the second Session of our first Provincial Parliament, it was enacted, That as soon as there shall be any church built for the performance of divine service, according to the use of the Church of England, with a parson or minister duly appointed thereto—then the inhabitant householders shall choose and nominate one person, and the said parson or minister shall nominate one other person; which persons shall jointly serve the office of Churchwardens, or Churchwardens, and their successors, duly appointed, shall be as a corporation to represent the whole inhabitants of the township or parish.—Here, therefore, is a distinct recognition of the Establishment of the Church of England;—a very unequivocal declaration of the construction which was put upon the Act for the appropriation of the Clergy Reserves.

Again, in the same Session, a law was passed, confirming and making valid irregular marriages. In the third clause of this Act it is stated, That until there be *five parsons or ministers of the Church of England* residing in their respective parishes in any one District, magistrates may perform the ceremony of marriage—provided the parties do not reside within eighteen miles of any parson or minister of the Church of England. The Act proceeds to enact that the magistrates shall, in such cases, solemnize the marriage according to the form prescribed by the Church of England.—Here then is another public testimony in favour of the Establishment of the Church of England, and of the exclusiveness of its claims to that position.

Not many years ago, an Act was passed by the Provincial Assembly relative to Tythes, and in the preamble to this Act it was stated, That whereas His Majesty has been graciously pleased to reserve for the support of the Protestant Clergy in this Province, one seventh of all lands granted therein, doubts have been suggested, that the tythe of the produce of land might still be legally demanded by the Incumbent duly instituted, or Rector of any parish, which doubt it is important to the well-doing of the Colony to remove.—No one can deny that the terms here employed have an exclusive reference to the Church of England, and that the provision which is here deemed a substitute for tythes, was considered to belong to that Church alone.

These, then, are public testimonies; and, during all that period, the voice of individuals was a response to this verdict of their representatives. It was not until 1822, that the whispers of dissent began to be heard,—low and cautious at first, but swelling at last into loud and importunate demands. These, it need hardly be said, were originally expressed by certain ministers of the Church of Scotland; but for a considerable time they gained no sympathy from other denominations in the Province, and received no favourable hearing from the Imperial Government. As a proof of the first, a minister of the Methodist Connection, in the year 1826, wrote a very powerful pamphlet in support of the exclusive claims of the Church of England; and as an evidence of the second, Earl Bathurst, in 1825, specifically announced that His Majesty's Government could not depart from the natural and constitutional construction of the Act of 1791.

It was in consequence of the disappointment produced by the result of this application that the Hon. William Morris himself, in the year 1826, proposed a series of Resolutions to the House

of Assembly, to alienate the Clergy Reserves from religious purposes altogether! Great efforts, at the same time, were made to create prejudices against the Church of England; and the feelings of the ignorant were worked upon by industriously circulating the belief that if the Clergy of the Church of England came into possession of the Reserves, they would assuredly establish tythes!

At first, as we have seen, the Imperial Government took the stand, in this question, which was natural and becoming: by and by, however, reiterated and fiercer appeals caused the Colonial Secretary to waver; the Committee on Canada affairs in 1828 shewed a spirit decidedly adverse to the rightful claims of the Church; and since the attainment of office by the Whigs in 1830, the spirit of concession has kept pretty even pace with the loudness and importunity of demand, as well in religious as in civil matters. So far, indeed, has it proceeded that, on the one hand, the integrity of our political constitution is assailed; and, on the other, the principle of an Established Church, so grafted into the polity of our great Empire, is, as far at least as regards this Colony, likely to be abandoned,—the interest of the Church of England sacrificed,—and the surest bond dissolved for the maintenance of the Unity of the Empire.

We sincerely rejoice that our loyal and constitutional Representatives have so manfully and admirably exposed the fatal workings of this system of concession, as relates to our civil constitution, as well for the security of our civil rights as because it furnishes to the members of the Church of England one of their best arguments for demonstrating the unreasonableness of yielding up to the clamorous and the importunate their natural, and until lately, their unquestionable rights. We have great doubts whether the healing measure of re-investing the Reserves in the Crown will, during the present Session at least, become a law; and perhaps we ought not to regret it. Time and reflection may bring about changes in the sentiments of those who are biased now by prejudice and passion rather than by justice and truth; for most certainly neither the question of an Established Church, nor the merits of the contest regarding the Clergy Reserves, are rightly understood by a large proportion of the people of this Province. Both have been proposed to them too generally under the delusions with which political agitators have been so careful to invest them; they are seen through the mist of carefully excited prejudice; and they are discussed upon no constitutional, philosophical or even religious principles. They are taken up as an acknowledged topic of grievance; and are dealt with as a calamity to be avoided, rather than as a boon to be welcomed. Calm discussion, unprejudiced reflection, appeal to law and usage, a closer inspection of the noble fabric of the British Constitution, and a steady contemplation of prospective influences as the result of its adoption, may so far gain the public approbation in favour of the principle we contend for, that the real grievance will be discovered to be on the side of those who are resisted in its maintenance—the real damage on the part of the people themselves, if that principle is to be sacrificed.

MIDLAND CLERICAL ASSOCIATION.

We had the gratification of attending the meeting of this Association held, according to notice, at Belleville on the 14th and 15th of the last month. Nine members were present; and letters were received from four others excusing their attendance: one, the Rev. R. D. Cartwright, is absent from the country. The business of the Association was opened by the appointed and highly appropriate prayers; after which the service for the ordination of Priests was read by the Secretary. The recapitulation of the solemn duties of the ambassadors of the Lord Jesus Christ, as detailed in that impressive and beautiful service, can never fail of the happiest effect upon occasion of such meetings of the Clergy; and so sensible are the members of this Association of the value of being thus "put in remembrance" of the obligations which attach to their sacred profession, that the reading of this service, with such remarks as it may naturally elicit, is appointed as a portion of the exercises of every meeting. Several matters of business were on both days discussed, tending to mutual edification, and designed for the furtherance of the spiritual interests of the flocks entrusted to their charge. The remarks upon the Epistle to the Romans were proceeded with as far as the end of the third chapter; and a resolution adopted that, in future, there should be annexed to the discussion of this portion of Scripture a consideration also of some parable or discourse of our blessed Lord, or of some of those incidents in Scripture history from which so much practical improvement is to be drawn. A short conversation upon the rubrics of the Church Service took place on the second day; one result of which we were requested to promulgate, namely, the opinion of this Association that, in the reading of the Psalms, the clergyman should, on all occasions, commence with the reading of a new Psalm. It was observed that the practice sometimes existed of the congregation taking up the first verse of a Psalm, when the minister chanced to conclude the doxology in the reading of the preceding one; but it was the unanimous opinion of the clergy present that the latter practice was not in strict consonance with the spirit of the rubric or with the more general custom of the church.

At the close of each day, divine service was held in St. Thomas' Church, and the congregations, although considerably affected in number by the severity of the weather, were by no means discouraging. Prayers on Wednesday evening were read by the Rev. J. Deacon and the Lessons by the Rev. S. Givins; and a sermon preached by the Rev. S. Armour, from Titus iii. 8, on the twelfth of the truly scriptural articles of our church. The zealous preacher very clearly pointed out the scriptural and natural consistency between the faith that justifies, and those fruits of a holy and religious life which constitute the only genuine evidence of a real and saving belief in the Saviour's all sufficient merits. While the doctrines of the Church of England, as set forth in her Articles and Liturgy, most evidently lead the sinner to Christ as the only refuge, and point to faith in his atonement as the only ground of justification in the sight of God, it was clearly and impressively shewn by the preacher on this occasion, that this essential and leading tenet of our religion, so

far from begetting looseness or indifference in practice, is the origin and source, under direction of the Spirit of God, of all the holiness of conduct which the Christian life can manifest.

On the evening of the second day, Prayers were read by the Rev. A. N. Bethune, and the Lessons by the Rev. J. Grier; after which a sermon was preached by the Rev. J. Shortt on the Sacrament of the Lord's Supper, from these memorable words of our blessed Saviour, "This do in remembrance of me." The practical elucidations comprised in this discourse, designed to point out the efficacy and necessity of the employment of means of grace, were very happy, and the whole was concluded with a brief but satisfactory consideration of the scruples and objections so often advanced against a participation in this Holy Sacrament.

Amongst the most pleasing incidents which took place in the course of this interesting meeting, was the presentation of an address to Mrs. Campbell, widow of the late Rev. Thomas Campbell, the first minister of the Established Church in Belleville; whose memory is justly revered as well by his brethren in the ministry, as by that portion of Christ's flock over which he had been appointed to preside. This address with the answer of Mrs. Campbell is given below.

The next meeting of the Association was appointed to be held at Bath on Wednesday the 24th of May.

ADDRESS TO MRS. CAMPBELL.

Madam:—On this the first opportunity which our meeting in Belleville affords us, we, the members of the "Midland Clerical Association" desire respectfully to express to you the high estimation in which we hold the memory of the late Pastor of this congregation, the Rev. Thomas Campbell.

Founded under his ministry, this church has attained a name among the churches of this Province, which must ever remain a testimonial of its late minister's assiduity and faithfulness. The high respect in which his memory is held by all who knew him, testifies the value which was placed on his ministrations. The rising generation will add their tribute of praise to the memory of one who "though dead yet speaketh."

With the most sincere wishes for the happiness of yourself and the youthful charge which, by Almighty Providence, has been entrusted to your sole care; and with fervent prayers that you and they may live as your and their late spiritual instructor taught, and as our holy church so faithfully, by all its servants, points out and enforces,

We remain,
Madam,
Your faithful servants,
On behalf of the Association,
(Signed) W. MACAULAY,
Chairman.

St. Thomas' Church,
Belleville, 15th February, 1838.

REPLY OF MRS. CAMPBELL.

Reverend Gentlemen,—Allow me to express to you my heartfelt thanks for this very flattering testimony of respect to the memory of my beloved husband, the late Reverend Thomas Campbell.

I rejoice with you on the rapid increase of the church in this place, of which Mr. Campbell was, through the divine blessing the humble founder; and I sincerely pray, that the Almighty will still continue to bless and prosper it, under the ministry of our present pastor.

Your prayers for the welfare of myself and family, I most gratefully acknowledge and appreciate; and that the blessing of God may attend my instructions, and enable me to bring up my children as heirs of immortality, is the fervent prayer of,

Reverend Gentlemen,
Yours very respectfully,
EMILY ROSA CAMPBELL.

Belleville, Feb. 15th, 1838.

The following are the replies to the Addresses to the Queen and Queen Dowager, which were agreed upon by the Clergy of the Archdeacons of Kingston and York in September last:—
GOVERNMENT HOUSE,
31st January, 1838.

SIR,
I have the honor to transmit to you, by command of His Excellency the Lieutenant Governor, the accompanying Copy of a Despatch which he has received from the Secretary of State for the Colonies, conveying Her Majesty's answer to the two Addresses to Her Majesty from the Archdeacons and Clergy of this Province, which were transmitted by His Excellency on the 28th of September last, to be laid at the foot of the Throne.

I have the honor to be,
Sir,
Your most obedient humble servt.
J. JOSEPH.

The Hon'ble and Venerable,
The Archdeacon of York.

Downing Street,
29th November, 1837.

SIR,
I have received your despatch of the 28th September No. 110, enclosing two addresses to the Queen, from the Archdeacons and Clergy of the Church of England in Canada.

I have had the honor to lay these addresses at the foot of the throne; and Her Majesty commands me to convey through you to the Archdeacons and Clergy of Upper Canada the assurance that the Queen has received with high satisfaction these loyal and dutiful addresses of that venerable and reverend body, and that it will afford Her Majesty the most sincere gratification to co-operate with the Legislature of the Province of Upper Canada in whatever measures may be most conducive to the diffusion and maintenance of the blessings of Religion amongst Her Ma-

esty's faithful subjects inhabiting that valuable and important part of her dominions.

I have the honor to be,
Sir,
Your most obedient humble servt.
(Signed,) GLENELG.
Sir Francis Head, Bart.,
&c. &c. &c.

Downing Street,
30th November, 1837.

SIR,
Having transmitted to the Lord Chamberlain of Her Majesty the Queen Dowager, the address to Her Majesty from the Archdeacons and Clergy of Upper Canada, which accompanied your despatch of the 28th Sept. last, I have now the honor to enclose to you the answer which Her Majesty has been graciously pleased to return to this address.

I have the honor to be,
Sir,
Your most obedient humble servt.
(Signed,) GLENELG.

Lieutenant Governor,
Sir Francis B. Head, Bart.,
&c. &c. &c.

St. Leonard's, Nov. 10 h, 1837.

SIR,
I have not failed to submit the address of kind condolence from the Archdeacons and Clergy of the Church of England in Upper Canada to Queen Adelaide, and am honored by Her Majesty's commands to express how consolatory has been to the Queen Dowager's feelings this proof of attachment to herself and of respect for the memory of the late King.

I have the honor to be,
Sir,
Your most obedient humble servant,
The Venerable HOWE,
The Archdeacons of the Church
of England, Upper Canada.

UPPER CANADA COLLEGE.

On Monday last the Prizes for 1837, were distributed in the presence of the Lieutenant Governor, the Archdeacon, and several friends of the College. The Christmas examinations, and the Prizes dependent on their result, together with the annual Recitations had been omitted in consequence of the late disturbances; and on this occasion the only recitation was that of the Prize-Poem, which has already appeared in this Journal, by Larratt Smith.

The following is a list of the Prizes for 1837.

CLASSICS.	
7th Form	Edward Hord.
6h do.	Larratt Smith.
5th do.	John Ewart.
4th do.	Gershom Joseph.
3rd do.	Darly Bergin.
2nd do.	John Connolly.
1st do.	William Andrews.
Preparatory School, Hugh Sibbald.	
MATHEMATICS.	1st E. Hurd,
	2nd. Walter Stennett,
	Extra do. J. G. D. McKenzie.
FRENCH.	1st. G. Joseph.
	2nd. Rutherford.
GEOGRAPHY.	3rd Form. Grover.
	2nd Form. J. Connolly.
BOOK-KEEPING.	Helliwell.
ARITHMETIC.	1st J. G. D. McKenzie,
	2nd J. Connolly.
WRITING.	1st L. Smith,
	2nd Richard Ruttan.
READING.	1st L. Smith,
	2nd Binley.
PRIZE POEM.	L. Smith.
GEOMETRICAL DRAWING.	W. Stennett.
LANDSCAPE Do.	George Smith.
The Principal's Prizes for uniform	1st div'n, W. Stennett,
good conduct during the past year.	2nd div'n, Rutherford.

The Bishop of Ripon has just completed his confirmations in the manufacturing districts of the West Riding, where, from residing two or three weeks in the neighborhood of Leeds, Halifax, Bradford, Wakefield, and Huddersfield, he has become personally acquainted with the clergy of his diocese. His lordship has confirmed between three and four thousand young people, in his circuit through the Diocese of Ripon.—Leeds Intelligencer.

BIRTH.

At the Rectory, Three Rivers, on the 14th ult., the lady of the Rev. S. S. Wood, of a daughter.

DIED.

On the 13th ult., at Toronto, whither he had gone as one of a deputation with an address to Sir F. B. Head, Capt. Ronaldson Dickson, of St. Martin's, near Paris U. C.

TO CORRESPONDENTS.

Our poetical correspondents must excuse us if some little delay occur in the publication of the pieces with which they obligingly furnish us, as we have a large supply of poetical articles, both original and selected, on hand.

LETTERS received to Friday 2nd March:—

F. H. Heward, Esq.; J. Kent, Esq., (2); Ven. The Archdeacon of York, (2); Rev. C. T. Wade; Postmaster of Toronto; Rev. A. Elliott; J. S. Smith, Esq.; R. Traveller, Esq.

