

# 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, JANUARY 20, 1838.

[NO. XXXII.]

## Original Poetry.

### ACCESSION OF QUEEN VICTORIA. THE UPPER CANADA COLLEGE PRIZE POEM FOR 1837.

BY LARRATT WILLIAM SMITH.

And has another kingly spirit fled,  
To swell the mansions of the silent dead?  
Yes! to that bourne, whence no return is known,  
Suppliant to stand before a mightier throne;  
Earth's mightiest monarch wings his upward flight,  
And leaves a nation plunged in sorrow's night.  
Blest with a kindly heart, a gen'rous soul,  
How mild his sway! how gentle his control!  
E'en when the tide of life was ebbing fast,  
The call of mercy moved him to the last.  
E'en at that solemn hour, his falt'ring voice  
Bade the doomed felon's downcast heart rejoice.  
His latest accents breathed a Patriot's prayer,  
"God shield my people with thy heavenly care!"—  
And O! while throbs with grief a nation's heart,  
While Death delays, yet strikes his threaten'g dart;  
Thy presence, Adelaide, thy tearful smile,  
Thy voice with Christian solace fraught, beguile  
The soul's departing anguish of its sting,  
Till Faith victorious lends her angel wing.—  
With many a pearl, with many a costly gem,  
Resplendent gleams thy queenly diadem,  
But brighter far, thy virtue's lustre cheers  
A monarch's exit from this vale of tears—  
Nor, in that hour when Flattery's homage falls,  
And on the ear of death unheeded falls,  
Did England's Church forsake her Father King,  
Or fail religion's soothing rites to bring?  
See the meek Prelate points to realms above,  
And speaks of mercy through a Saviour's love;  
The peace divine his voice had often shed,  
With healing balm round many a lowlier bed;  
The prayers that oft had fervent ut'rance sought  
For dying peasant in his straw-built cot,  
Now float in tone's seraphic, and prepare  
A monarch's soul in endless bliss to share—  
Church of the king and peasant, Church of God,  
O lightly on thee fall affliction's rod—  
Still teach the king and peasant how to live,  
How win a crown, that worlds can never give!

But as we wistful gaze, admiring yet  
The mellow glories of the sun that's set,  
Hail! to the rising star, that cheers the scene—  
Shedding around new light and joy—our Queen!  
A virgin queen! the herald loud proclaims,  
Hark! to the burst of feeling, when he names  
Britannia's mistress. How the countless throng  
Instinct with loyalty the shout prolong—  
Auspicious day! While gladness lights each face,  
The rose of England droops with modest grace;  
No vain exultant pride of new born power,  
Awoke bold thoughts that like the eagle tower,  
No rising lust of empire filled her breast,  
By change so awful, and so vast oppress,  
But tears rolled down with humbler feelings fraught,  
And wrapt she stood, in sad, and silent thought;  
Say, pensive then did not her prayer ascend  
To God, the monarch's, and the peasant's friend,  
A prayer for heavenly dews to bless the land,  
Whose sceptre trembled in her youthful hand?  
And did not one 'neath whose maternal care  
The royal oak had gained a growth so fair?  
Did not she too in supplication's tone,  
Approach the footstool of th' eternal throne,  
And fervently implore the King of kings,  
To shield her child beneath his fost'ring wings?

Reflections sad may curb a nation's pride,  
But chast'ning, do not check, the loyal tide:  
For swifter yet as now it onward flows,  
A nobler front our Constitution shows,  
When rising proudly from its recent shock,  
It rides the crested wave, or shuns the threat'ning rock;  
Grim death may drive a pilot from the helm,  
Another quick succeeds to guide our realm;  
And onwards still the gallant vessel steers,  
Her course, undeviating, 'mid the wreck of years.  
Not so in countries less with Freedom blest,  
Beneath democracy's stern yoke oppress,  
When one short rule has spun its weary round  
Does noisy Faction raise her brazen sound.  
'Neath rival's names whole hosts arrayed in strife,  
Distract the land, with wrath and hatred rife,  
But, Albion, when thy Monarch sinks to rest,  
With peace, and social order, still thro'rt blest,  
When fades one star of Brunswick from the skies,  
The undying flame another quick supplies:  
As son to sire, as day succeeds to night,  
Unbroken, flows the stream of royal right—  
George sinks to rest—William the good succeeds,  
He wins a heavenly crown for earthly deeds;  
Victoria "plucks allegiance from men's hearts"  
And treason vainly bars his venom'd darts—  
While others boast the sovereign PEOPLE'S sway,  
Mine be the pride a Monarch to obey,  
Mine be the chivalry that Sidney fired,  
That Raleigh spurred, and Shakspeare's muse inspired;  
Mine be the banner from whose folds unfurled,  
Fair Freedom wafts her blessings o'er the world;  
Let that bright Ensign o'er me living wave,  
And when I die float peaceful o'er my grave.

Victoria reigns—the voice of discord's fled!  
Britannia lifts her sad and drooping head—  
They err who say that chivalry's no more,  
Save in the page of legendary lore;  
It dwells on castled Alnwick's lofty steep!  
From Edgcombe's groves, it sweeps across the deep!  
It looks from Belvoir on the vale below!  
It lives, and breathes, on Cheviot, capp'd with snow,  
From hill to dale it spreads—from Liffey's waves,  
To where old Ocean moans in Thule's caves;

It floats from spire—it peals from turret gray,  
It swims o'er distant seas, far, far away,  
To where Canadian woods exclude the day.

Deem not the sterner sex alone can guide  
A nation's weal, or curb a nation's pride,  
A woman's softness, and a woman's might,  
Have soothed in peace! have baffled in the fight!  
When Deborah "rose a mother in the land!"  
Proud Sisera "bowed and fell" 'neath Jael's hand;  
A prophet queen, the tribes in peace she sway'd,  
And Justice dwelt beneath her "palm tree" shade.  
Zenobia scorned thy yoke, Imperial Rome!  
And fought, though vainly for her marble home,  
And still Arabia's sandy deserts trace,  
Gigantic piles upon her swarthy face,  
A woman's boast—which time can ne'er efface.  
Had not a woman's mind to kindred height,  
Soared with Columbus in his lofty flight,  
The world's cold sneer, mistrust, and doubts that freeze,  
Had quenched the spirit of the Genoese—  
He told his tale—fair Isabella smiled,  
Columbus tracked the ocean's pathless wild,  
And Earth rejoicing hailed her new born child.  
'Mid realms laid waste, 'mid battle's disarray,  
When ruin yawn'd to clasp her destined prey,  
Fair Austria's daughter, smiling thro' her tears,  
Undaunted stood before the Hungarian peers,  
Woman, 'twas thine to rouse the sleeping fire  
Of knightly courage, and a nation's ire;  
Hark! how the bold Hungarian chieftains fling  
Defiance fierce, to proud Bavaria's king;  
'Pro rege nostro' shakes the startled walls,  
Rings thro' each baron's old ancestral halls,  
Then darts like fiery cross from fell to fell,  
From sheltered cot to bristling citadel:  
A woman leads embattled hosts to war,  
Resistless on she speeds, while triumph guides her ear.

But why repair to foreign climes to show,  
That manly vigour, may with softness grow:  
Britannia, great Elizabeth was thine!  
(No nobler name have hymn'd th' immortal Nine)  
She awed proud Gallia's hosts, and humbled Spain,  
Bade British commerce tempt the daring main.  
Turn we to Anna's reign—on Churchill's brow  
Bright shines the laurel worn by Wellesley now.  
With heavenward spire full many a rising fane,  
Sheds Christian lustre o'er a woman's reign;  
While Steele and Addison, those twins of fame,  
Th' Augustan age on earth revived, proclaim!

Queen of the Isles, anointed from on high,  
Vice Sov'reign of a King beyond the sky,  
All hail to thee! nursed by thy tender youth,  
With holy, heavenly thoughts, and princely truth;  
May great Elizabeth's capacious mind,  
With Anna's zeal and Charlotte's worth combined,  
And every royal virtue of thy race,  
Victoria's name with fadeless lustre grace!  
Methinks, as down the vale of length'ning years  
I gaze, suspended 'twixt my hopes and fears,  
I trace th' historic page with trophies bright,  
Of nations snatch'd from superstition's night,  
And basking in the noon of gospel light:  
Hushed is the voice of war—the Church upheld—  
Law sacred—merit crowned—sedition quelled—  
These be thy glories—thus the holy fire  
Of loyalty and truth shall ne'er expire;  
Thus while thy presence gilds this earthly scene,  
EACH BRITON loud will shout—"GOD SAVE THE QUEEN!"  
December 1st, 1837.

## HOMER BIBLICAL.

NO. IX.

### THE FIGURATIVE STYLE OF SCRIPTURE.

The use of figurative language is often supposed to be a departure from the simplicity of nature. But this supposition is the result of a superficial view of the method in which thoughts are obtained and communicated. It appears very plausible to say, "A simple thought will naturally express itself in as few words as possible, and without any of the ornaments of language." And it may without difficulty be inferred from this, that all amplification and all adoption of figurative language is the result of second thoughts, and is in the mind of the writer, a labour independent of and posterior to the original view of the subject which presented itself to him. This, however, is by no means a satisfactory method of accounting for the use of ornamental language. A little closer inspection of the subject will convince us that speakers and writers were driven upon this method by mere necessity,—that it was the paucity of language which first made them use one word instead of some other more appropriate term with which their vocabulary was not yet enriched. In the infancy of arts the difficulty of finding words expressive of the various inventions which were gradually made, threw them upon an improper and accommodated application of such words as they already knew, to things with which they had been hitherto unacquainted. And afterwards when suitable terms were devised, they still found a force and beauty in the accommodated application of other language, which made them persevere in its use when it was no longer absolutely necessary, and they soon perceived that to be an excellence which at first appeared to be a defect.

The beauty of figurative language consists chiefly in this. It gives a kind of living representation to the thing described. The reader seems rather to see than to hear of it: and as a picture of a man gives a far more correct idea of his form and aspect than the most accurate verbal description of his features can do,—so a truth presented in a well chosen figure, impresses upon the mind a more lively conception of its just proportions and its true beauty than it would be able to produce by the most plain and clear demonstration made in the set terms of logical precision.

That the Scriptures should abound in figurative language will not appear surprising to any who are acquainted with the Asiatic style of thinking and writing. And it would have been an internal evidence against their truth, had this great characteristic of Eastern composition been wanting. This consideration would be of itself sufficient to account for and to justify the adoption of a style much more ornamented than that which prevails with us. There is, however, a reason for the use of figures in Scripture which does not apply with equal force to any other composition whatever. The great subject on which it treats is one which no human language can reach. It is a revelation from God and of God. He is at once the author and the subject of it; and therefore when he speaks to ignorant man he lowers the theme to their capacity by presenting heavenly things in earthly language, or, in other words, by employing the things which they see, and with which they are conversant, as the representatives of those things which they cannot see, and which they have not intellectual powers sufficient to comprehend.—Thus, when God speaks of himself as seeing, hearing, walking, or manifesting any of the human passions, he speaks after the manner of men, and tells us, not what actually takes place, but figuratively represents himself to us in such a language as most nearly conveys to us the right impression of his conduct. And how, we may ask, could he otherwise give us any knowledge of himself at all? our language has no words for this high subject, our minds have no capabilities of entering directly into it. We must therefore be contented with such a glimpse of it, as may be obtained through the veil of natural things.

It is true, after all, that our conceptions of God, thus obtained, must be imperfect,—but it is designed that they should be so. And it may serve to humble the intellectual pride of man, to know, that he can only acquire his knowledge of the things that are above, by the aid of things that are beneath. How scanty then are the materials of his knowledge!

Yet it is wonderful how great impression may be made upon the mind by a right use and disposition of these materials. Of this the sacred writers were well aware. Hence, do they wish to convey a deep impression of the majesty of God? they look around on all that is awful and sublime in nature, and press it into the service of their description of God. If he speaks, he speaks in pealing thunders, and the castle trembles at the sound of his voice. If he descends from heaven, he rides upon a cherub, and flies upon the wings of the wind; he touches the mountains and they smoke, the tempest roars, the devouring flame is his precursor, clouds and darkness are round about him, and every thing that is terrific to the human heart is accumulated around the throne of majesty to present some notion of impressive splendour.

Is divine love the subject they would explain? whatever is tender and affecting is brought from the storeroom of natural imagery, to give us some conception, however inadequate, of this great theme. As a shepherd, he gathers the lambs with his arms, and carries them in his bosom: as a father, he pities his children, knows their frame, and remembers that they are dust. How affecting is such an exclamation as this in reference to rebellious sinners. *I have nourished and brought up children, and they have rebelled against me.* Take the figurative language from it, and all its force is gone, all the affection that glows in it is lost. We are indebted to the figure for all that is tender in the expostulation, and for all that is affecting in the reproof that it conveys.

Again, Christ is called *the Lamb of God which taketh away the sin of the world.* The designation of lamb is used to convey to us the idea of atonement, by sacrifice—and how forcibly is it thus conveyed! what other term could be substituted which would mean so much, and which would so deeply impress the mind of the reader? It represents the character of Christ in unspeakable loveliness: the innocence, meekness and patience of Christ all rush upon the view: the value of his sacrifice is implied in his being called the Lamb of God—God's chosen and approved victim: the depth of his sufferings, the efficacy of his death, and our consequent obligations to him, are all placed before us in a single sentence, which owes its chief beauty and its greatest force to the figure employed in it.

It is not, however, to be concealed, that there are figures in Scripture which do not strike us as being so appropriate to the subjects which they are designed to represent, as those to which we have just alluded. Some reasons for this, as well as a few instances illustrative of our reasoning, will probably form the subject of a future paper.

J. K.

For the Church.

### ON THE USE OF RESPONSES IN PUBLIC WORSHIP.

In the Jewish Church, the Psalms of David were divided into certain portions for every Sabbath in the year, much after the same manner that we divide them in our Liturgy according to the days of the month. They were chanted in the most perfect manner that their knowledge of music would admit. Hence David in Psalm 33, says, "Rejoice in the Lord, O ye righteous, Praise the Lord with the harp: sing to him with the psaltery, and on instruments of ten strings. Sing unto him a new song: play skilfully with a loud noise."

In different passages of the New Testament, we read much about "psalms and hymns and spiritual songs." But since there is no evidence that either our Lord or his apostles composed psalms or hymns for the service of the Christian Church, we are bound to believe that when they exhort us to offer unto God "the sacrifice of praise," and to "admonish one another in



psalms, and hymns, and spiritual songs," they refer to those hymns of praise that had been used in honor of God by his people under the former dispensations. If, then, there is reason to believe that the Psalms of David were thus adopted from the Jewish into the Christian Church it is, at least, probable that they would continue to be used in a measure as much resembling that of the Jewish service as circumstances would admit. And this supposition derives force from the consideration that the first disciples were for the most part Jewish converts, who would naturally in this, as they did in other things, restrain a strong predilection for the customs of their forefathers. What then let us inquire was the Jewish mode of reciting the Psalms? Those who are learned in these matters tell us that their custom was to recite them in most cases in the alternate or responsive manner. And the peculiar mode in which some of the Psalms are composed afford those, who have no opportunity for consulting other authorities, good cause for believing this account to be substantially correct.

It is plain therefore that there is a strong probability in favor of the supposition that the public worship of the primitive Christians, was in part, at least, of a responsive nature. But we do not rest on mere probability. We know from history that the Psalms of David were from the beginning used in the Primitive Church;—that they were sung or chaunted as the occasion required;—and that the people took their part with the ministers in the solemn exercise. Neither in the Jewish, nor yet in the Christian Church, was it the custom for the congregation to remain inactive and silent, and leave the whole service of God to be performed by the minister alone. The remnants of the ancient liturgies, (some of which have always been ascribed to the Apostles themselves,) which have come down to our times, are all in the responsive form, in many respects resembling that which we are accustomed to use.

But we go a step further. We have shewn that it is probable that the primitive Christians used responses in their public worship:—we have shewn that the history of the Church upholds the same view. We will now prove that the word of God exhorts us in plain terms to use them. In Eph. v. 18, St. Paul says, "Be not drunk with wine wherein is excess, but be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs." And in Col. iii. 16, the same Apostle again uses almost the same words. Now the question is, what did St. Paul mean by the expression "speaking to yourselves in psalms" &c. Some have understood him to mean that Christians ought to exhort, encourage, strengthen and admonish one another by detailing for each other's edification their religious experience, their trials, their doubts, their hopes, their fears.—But that this cannot be the Apostle's meaning seems to me plain from the following considerations.

1. In such a sense the requisition could never be generally complied with, as but few can speak in public to the edification of others.

2. The Apostle would be made to contradict himself. For if such be his meaning, women would be bound to comply as well as men;—a proceeding which he elsewhere forbids.

3. Even in those Churches where lay exhortation is allowed, the brethren are not expected or desired to exhort one another in "psalms" &c., but by detailing their religious experience.

These objections seem insuperable in the way of any such interpretation; and therefore unless some other can be discovered, the expression before us must forever remain unintelligible. But let the Apostle be understood as alluding to a responsive mode of worship to which his readers were accustomed, and all becomes plain. We have seen from history that the practice both in the Jewish and Christian Church, was for the congregation to respond;—that the minister, or other leader, and the people present recited the psalms and hymns or other spiritual songs of David by alternate portions. The exhortation we see is addressed generally to all. And in this sense it may be complied with by all who can read; and even if some cannot read, if they only pay proper attention, they will be able to do so from memory, as we see done by the uneducated among the Roman Catholics.

But furthermore, this view of the subject seems also to derive weight from what we read in Rev. xix. 5, where we learn that John heard "a voice come out of the throne saying, praise our God, all ye his servants, both small and great." The manner in which this command was charged is thus described in the next verse. "And I heard as it were the voice of a great multitude &c. saying" &c. Now this certainly is as much a specimen of responsive worship as that part of our service where the minister says to the people, "Praise ye the Lord," and when they are immediately with one voice, "as the voice of a great multitude," directed to answer, "The Lord's name be praised." But it may be said that what John saw was merely a vision of that worship which the saints offer up in heaven. We grant this. Nevertheless we must all admit that it cannot but have some reference to the practice of the Church on earth.

First, because the Church on earth and the Church in heaven are branches of one and the same body of which Christ is the head.

Secondly, The voice of a great multitude is said to have been heard and we know that Christians on earth are required to worship God with "one mouth" or voice, as well as "with one mind," Rom. xv. 6.

Thirdly, The things of heaven are uniformly in scripture illustrated by comparing them to something that bears a resemblance to them on earth.

Now the conclusion that we draw from these considerations is this, that the scripture not only authorizes, but even requires that Christians shall worship God after such a manner that the voices of the congregation, as well as that of the minister, may be heard in the solemn exercise.

To make this conclusion more evident we would further urge that St. Paul calls upon Christians to "offer unto God the sacrifice of praise"; and that he calls this sacrifice the "fruit of their lips," Heb. xiii. 15. In what sense, then, can a congregation be said to comply with this injunction if they remain silent in time of worship? What "sacrifice" do they offer? What "fruit of their lips" do they present? None. Of them the most

that can be said is that as the spectators in a theatre by their presence encourage the actors and countenance the play; so they by their presence in the house of prayer barely encourage the minister and testify that they have no serious objection to the matter of the worship or sacrifice that is thus offered, not by them but by another, even the minister.

Though the Priest stands before his flock, in the presence of that God whose ambassador he is, clothed in the sacred vestments of his holy calling, yet he cannot serve God for any but himself alone. He cannot be a substitute for any in the performance of what is their duty: he may assist, instruct, advise, reprove, comfort, guide, and lead his flock in their devotions; but he cannot pay in their behalf that reverence, praise, and thanksgiving which each one owes for himself. Under the law of Moses every individual was required to present his offering unto the Lord out of his own substance and from his own resources. In allusion to this St. Paul exhorts Christians to "offer unto God the sacrifice of praise," and calls it "the fruit of their lips." Our voices therefore must be heard in the public worship of God, in what are called responses, or else we are guilty of refusing to sacrifice to God. How deplorable then must be the spiritual state of those congregations where the responses are not generally made!

St. John, we have seen, compares the voice with which the responses were made in his day to that of a great multitude, and to the loud murmuring of many waters. But to what would he compare our responses if he were permitted to rise from the dead and enter one of our Churches? To what would he compare the few solitary voices, like wells of water in a thirsty land, that may be heard here and there over the Church? What would he, a stranger, say? Would he think that those present were Christian worshippers? Or rather would he not think them mere spectators of another's performance? Would he not be filled with amazement at the sight? Would he not have reason to lift up his hands with astonishment that any who called themselves Christians could wantonly remain silent when called upon by the minister of the Most High God to confess their sins,—to express their belief in the great truths of religion, and to ascribe praise and glory unto him whose mercies are rich towards all who call upon him? Oh! these things ought not to be so. Our voices ought to be more loud in our Maker's praise. We ought to humble ourselves in the dust that our people are so perverse and stiffnecked as to refuse, at the risk of their salvation, to "offer" unto God "the fruit of their lips."

We hear the beautiful service of our Church on all sides called cold, dead and formal. But that it is ever called so, we have only ourselves to blame. For alas! through our lukewarmness we seldom afford others an opportunity of ever seeing it more than half performed. No, our mode of worship is not cold and dead. It is scriptural and calculated to arouse every devotional feeling in the soul. It gives to each one his active part to perform, and when it is performed from the heart, and with the voice of a great multitude, O how affecting,—how like to the worship of the saints in heaven it must appear! Let us therefore enter more heartily into the privileges that we possess. Let us believe that it is our duty to join solemnly, and audibly, with one mind and one voice, in the religious service of God, and so tread in the footsteps of the goodly fellowship of the prophets,—the glorious company of the Apostles,—and the noble army of martyrs, who thus in their day served and praised the Lord.

St. John's, L. C.

C. P. R.

## THE CHURCH.

COBOURG, SATURDAY, JANUARY 20, 1838.

"The weapons of our warfare are not carnal," is a declaration applicable chiefly to our spiritual contests,—to that combat which, from the hour that our heavenly Master's emblematic cross was marked upon the Christian brow to the last day of human strength and action, we are required to maintain against our depravity within and our enticing foes without. This certainly is the sense in which the words are primarily to be taken; but they are by no means inappropriate to those contests also which we may be called upon to endure for the defence of our creed and the maintenance of our worship. We may appeal to recorded decrees—we may advance the force of argument which cannot be gainsayed—we may adduce from the treasuries of learning "things new and old;"—yet there is one resource not to be lost sight of; one species of succour to which we must not neglect to appeal, even in the most vigorous prosecution of our own individual efforts to maintain the integrity of our cause.—We must not omit our hearty and earnest and unremitted appeals to the protection of our God; and we must prove the sincerity of our dependence upon His aiding arm by a life of unreserved obedience to His laws and will.

To express regret for absent privileges,—to sigh for the "amiable tabernacles" of our God—to declare in terms of sorrow the mournful state of our spiritual destitution,—how inconsistent does all this appear, while at the same moment there is no domestic altar raised to the honour of that holy Being!

Far and widely have too many of our members departed from this scriptural, this Christian custom of worshipping God in their households! With too many, family prayer forms no part of domestic arrangement! And while, in the poor man's cottage, you may see the opened Bible and hear the fervent supplication offered by a father surrounded by his household, this is an exercise and this a scene to which the abodes of the rich are too often strangers!

But boast as we may of the purity and the excellence of our articles and ritual,—of our possession within the sanctuary of our Zion of all that a Christian can need to lead him safely to his everlasting resting-place;—loudly and well as we may plead our cause, and tell of the beauty and strength of our bulwarks;—what will it all avail in the sight of a God who may witness these privileges despised, these advantages unemployed, no practical improvement, no increase of holiness flowing from a profession so exalted? Can it be hoped that heaven's blessings will

rest, where heaven's best gifts are slighted? that the glory of God will overshadow the tabernacle, built though it be according to the very pattern he hath authorized, if men will turn their backs upon the light which beams from the Cherubim, and follow in preference the strong delusions or the empty vanities of a world which is opposed to Him?

The seven Churches of Asia, planted by apostolic hands and watered with the dews of heaven's blessing, where are they now? Relapsing, even before the last of the Apostles had ceased to rebuke a thoughtless world,—relapsing into a coldness and carelessness which provoked an offended God to remove the "candlestick" from their altars, they speak, in their ruin, a voice of warning to the privileged but negligent Christian!

Who can doubt that, if our high and invaluable privileges as Churchmen are slighted,—if our churches and altars witness not the homage of grateful worshippers, crowding their portals and encompassing their rails,—if our homes and firesides exhibit no sign of the spirit of our religion,—if our little ones and domestics are not gathered daily together to hear the word of God and join in the petition for his blessing,—who can doubt that, if emptiness of form and mockery of profession be all that we manifest, an offended God will not in anger sweep our privileges away, and leave us to the desolation which our ingratitude has provoked?

To the righteousness of our cause and to our own vigorous pleading of it, let us take care to add the testimony of that holy and religious life which every line of our scriptural Liturgy presupposes in those who use it, and which every tenet of our doctrinal articles inculcates. Evincing such fruits of our profession, then may we look for the "praise of them that are without;"—then may we expect support within, and hope for protection from above.

We beg again to call attention to the PUBLIC FAST of which notice was given in our former number. If in the afflictions which befall us as well as in the blessings that we receive, we acknowledge the wise and gracious Providence of God, we cannot deny the interposition of his overruling arm in the tumults and troubles with which our land is at present tried. In sending judgments upon his people, Christians know and confess that He is not chastening them without cause: deeply then does it become them to "hear the rod and who hath appointed it," and by an humble and earnest deprecation of the divine anger, to avert the calamities which their sins have so justly provoked.

Divine service will be performed on Friday next in St. Peter's Church, Cobourg, St. John's Church, Port Hope, and in the Church of Peterboro', at 11 A. M. and at 7 P. M.—as also in the usual place of worship at Grafton at 3 P. M.

A general collection will be made in St. Peter's, Cobourg, during morning service, for the combined purpose of the relief of the poor and of defraying the expense of recent improvements, a considerable portion of which, from not being met in full by the subscription list that had been circulated, has fallen upon one or two individuals of the congregation.

UPPER CANADA COLLEGE.—Having always perused with much interest the account of the annual Examinations, and not least the annual Prize Poems, of this excellent Institution, it is with great satisfaction that we publish the poetical contribution which appears on our first page to-day. This poem, so creditable to the head and heart of its juvenile author, was to have been recited on the 22d December last; but the confusion incident upon the previous insurrectionary outbreak having caused an interruption of the business of the College, the annual examination as well as recitations were necessarily dispensed with.

Upper Canada College is attended to us with many pleasing associations. In its founder, religious and gentle as he is patriotic and brave—the excellent Sir John Colborne—we record a name which is deeply revered throughout British North America, and to ourselves associated with indelible recollections of many personal kindnesses. Amongst its Masters, past and present, we have the pleasure of numbering friends as distinguished for their virtues as for their talents. Amongst its scholars there are names of the departed endeared to us by many sympathies, and some living ones associated with bright and hopeful promise. And in its system of education we can, from the most ample opportunities of judging, unhesitatingly say that there is to be discerned that sterling and good old English method of thoroughly implanting the principles and rudiments of learning, which afford the only safe ground-work of sound knowledge and correct classic taste.

While on the subject of tuition, we cannot forbear remarking, with congratulation to our readers, the increasing facilities which seem to be offered in this Province for acquiring a liberal education. The advertisement in to-day's paper, as well as one to the same purport in a former number, affords to those who may, from circumstances, be induced to prefer private to public tuition a most favourable opportunity of gratifying that desire. In both the instances alluded to, we are happy to say, as well from personal knowledge as from the highest order of testimonials, in our possession, that any parent would possess the surest guarantee of strict attention to the religious and general education of those whom they might entrust to their care.

THE LATE LORD BISHOP OF QUEBEC.—We have within a few days been favoured with two sermons, preached on occasion of the death of this excellent and lamented prelate, by two gentlemen most capable, from long and close acquaintance, of estimating the Christian qualities of the deceased. The one is by the Rev. James Reid, Rector of St. Armand, and the other by his son, the Rev. C. P. Reid, Assistant Minister of St. John's, L. C. In the sermon of the former gentleman,—the successor of the lamented Bishop in his first parochial charge in Canada, we have so complete a biographical sketch, well and simply told, of our departed Father, that we propose at an early period to transfer it to our columns. The sermon of the latter gentleman is also highly creditable to him; and we can, from participating with him in the privilege of spending with the lamented Bishop some of the last days of his residence in Canada, appreciate the spirit in which the following touching passage is written:—

Brethren, our Father has gone to his reward, and it only remains



that we imitate his virtues. When I call to mind his ardent zeal—his earnest endeavours to seek and to save that which was lost;—when especially I call to mind the many instances of unwonted friendship that he has ever shewn to my father's house and to me, I cannot but feel that his loss is greater than I have words to express. To him who now addresses you he has been almost as it were a second parent. His counsels directed him in the paths of the just; his admonitions strengthened him in the way he should go; his friendship has cheered him thus far in his pilgrimage through life; his example taught him early what he should strive and pray to be like;—and, blessed be God, he was the instrument that first implanted in his youthful mind a desire to preach the everlasting Gospel to a sinful and dying world.

ECCLESIASTICAL INTELLIGENCE.

We are indebted for the following items of intelligence to the *Gospel Messenger* :—

The Archdeacon of Bombay had sailed for England, with a view to his consecration as Bishop of that settlement.

The Rev. Mr. Spencer, of Buxton, it is expected will be appointed Bishop of Madras.

The receipts of the Parent Society for Promoting Christian Knowledge for the year ending in April, 1837, amount to upwards of £80,000 sterling. The expenditures for the same time exceeded £109,000.

On the 4th of October, the Archbishop of York confirmed in that city 2903 young persons, and on the day following at Pontefract, 1291.

DESTITUTION OF CHURCH ROOM—At a meeting of a church building association, the condition of Fishertonanger was stated to be a population of 1550 with room for public worship for no more than 300—and not a single free seat in the place! "Surely," said Mr. T. Phipps, a speaker on the occasion, "a parish with a population so neglected, might of itself be expected to fill the goal erected within it."

On Sunday, the 8th of October, the chapel situated at Dixon's Green, and lately purchased from the Wesleyan Methodists, was re-opened, and divine service performed according to the rites of the established church, under a license from the bishop of the diocese. The Rev. Mr. White preaches weekly to an overflowing congregation in a chapel at Netherton, which was also purchased from the Wesleyan body a short time ago.—*Kidderminster Messenger*.

On Sunday, the 8th of October, a chapel of ease was opened at Kater Hill, by the Rev. W. H. Cartwright, vicar of the parish. The building was lately in the occupation of the Methodists, but has been purchased by the church for the accommodation of that densely populated part of the parish.—*Ibid*.

The following is extracted from a Dorsetshire (English) paper and we have much satisfaction in recommending it to the careful perusal of our readers:—

ADDRESS TO THE QUEEN.

We copy the following pious and loyal Address to her Majesty from the *Ulster Times*, not only because it is a beautiful composition, but also as an act of justice to the admirable men from whom it proceeds. It is the testimony of witnesses, unimpeachable on any ground of worldly interest, and indeed, raised above all suspicion by the purity of their character—it is the testimony of such witnesses to the utility political as well as moral, of maintaining, in full efficiency, the Protestant Church in Ireland, to the present danger of the Church, and to the inestimable services of its Ministers.

"TO THE QUEEN'S MOST EXCELLENT MAJESTY, &c. &c.

"May it please your Majesty.

"We, the Preachers and Representatives of the Primitive Wesleyan Connection of Ireland, assembled in annual Conference, beg leave with most profound respect to approach your Majesty, and to tender our dutiful homage and attachment to your royal person and government.

"Since it has pleased ALMIGHTY GOD to remove, by the hand of death, our late revered Sovereign, King William the Fourth, of happy memory, we hail with peculiar delight and satisfaction in your Majesty's royal person, the accession of another member of the illustrious house of Brunswick, to the throne of these realms. Convinced as we are, that the affairs of men are under the guidance of HIM 'by whom kings reign and princes decree justice,' we cannot but recognise the hand of an All-wise and Gracious Providence in conducting your Majesty's royal ancestors to this country to protect the establishment of the Reformed Religion amongst us, and to reign over this great and influential empire. And the paternal care, evinced by every Sovereign of your Majesty's illustrious house, in fostering and promoting the interest of true religion in all their dominions; and in upholding and protecting the united Church of England and Ireland, affords an indication by no means obscure, that they were always sensible of the responsibility to the KING of kings, as it respected those duties which He had so obviously assigned them to discharge.

"Notwithstanding, as humble preachers of the Gospel of CHRIST, we are unaccustomed to mingle in political contests, or to take part in the collision of conflicting parties, we cannot conceal from ourselves that your Majesty has ascended the British throne at a time the most momentous to the interest of true religion that has occurred for a long period in the annals of our country. A spirit of change and innovation in some, and of hatred and avowed hostility to the Reformed Religion in others, seems to threaten, in the present day, not only to impair the efficiency of the Established Church, but wholly to subvert it in this part of your Majesty's dominions. Voluntarily, but firmly attached, like our venerable founder, the Rev. John Wesley, to the United Church of England and Ireland; and having extensive opportunities of observing the laudable and daily unceasing exertions of the clergy, especially in this country, to spread scriptural truth, we are sensible of the great importance of such an

Establishment, as the most effectual means of promoting the future happiness of your people as well as the firmest stay of your Majesty's throne and government; and, we rely with confidence and humble expectation, that the zeal and attachment to the Protestant religion, which have so long distinguished your royal predecessors, will suffer no diminution in your Majesty's person or government.

"With regard to ourselves, having learned the principles of loyalty and fidelity to our Sovereign from the Word of God, and being from a conscientious conviction attached to the national altar as well as to the throne, we shall not cease to propagate the same sentiments amongst that numerous portion of your Majesty's subjects that come within the range of our usual ministration.

"Meanwhile, it is our earnest prayer to ALMIGHTY GOD, that He may grant to your Majesty a long and prosperous reign, and so replenish you heart with the grace of his Holy Spirit, that, having faithfully discharged your duty upon earth, your Majesty may receive the approving sentence of the Judge of all—'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

"Signed in behalf of ourselves and the Conference.

"ADAM AVERELL, President."

"ALEXANDER STEWART, Secretary."

South George Street, Dublin, July 7, 1837.

The following articles of domestic intelligence and interest we feel great pleasure in subjoining:—

To the Editor of the Church.

Kemptville, January 9, 1838.

Rev. Sir:—It again becomes my pleasing duty to furnish you with some account of the proceedings of the Eastern Clerical Society at their late meeting, Jan. 3, and 4, 1838. The Members assembled at the residence of the Rector of Prescott on the morning of the 3d inst. to the number of ten.

The usual prayers for opening the Session were offered up by the chairman, after which the members proceeded to consider the business matters of the Society, consisting of correspondence, &c submitted to their notice by the Secretary. These disposed of, the attention of the Society was directed to the Burial Service of the Church, which, with various other questions that appeared to be naturally elicited by preceding remarks, occupied the time until the hour of adjournment arrived. Divine Service was held in the church at 7 P. M. The prayers were read by the Rev. M. Harris, and the sermon preached by the Rev. E. J. Boswell from Zech. xiv. 9. The discourse of the Rev. preacher was plain and forcible, and in some passages, where he alluded to the anxious yearnings of destitute children of the Church for the blessed privileges of the sanctuary, it was truly pathetic and affecting. After the sermon, a collection was made in aid of the funds for the support of a Travelling Missionary in the Johnstown and Bathurst Districts; which amounted to £7 11s. 7d., a very liberal sum considering the numbers present.

On the following morning, the Society resumed its deliberations, and in the evening, the members again attended divine service. The prayers were read by the Rev. A. Elliott, and an eloquent discourse was preached by the Rev. M. Harris. If no other good resulted from these Associations, than the benefit which our people must derive from such discourses as those delivered on this occasion, the time and attendance of the Clergy would not be bestowed in vain. Next to the mutual edification of the brethren, the instruction and benefit of the flock committed to the charge of the Clergyman in whose parish the session of the Society may be held, is the great object of the Association, and forms a prominent article of its constitution. It is, therefore, extremely desirable that, on such occasions, every member of the Church should endeavour to be present, to bear a part in the solemn services of the sanctuary and listen to those sound expositions of the principles and doctrines of the Church which he may then expect to hear. It was a subject of much regret, that, owing to the very unfavourable state of the weather, the congregations on both evenings were much smaller than they undoubtedly would have been under more favourable circumstances.

Having spent two days agreeably, and we trust profitably, the brethren separated, each for his peculiar sphere of labour, with increased sentiments of mutual esteem and affection.

The next meeting of the Association is appointed to be held at Carleton Place on the 7th of March next.

HENRY PATTON, Secretary.

EXTRACTS FROM THE MISSIONARY JOURNAL OF THE REV.

CHARLES TAYLOR WADE.

(Continued from Page 107.)

Nov. 25.—Accompanied by Mr. Armour I proceeded this day to the house of Mr. Hughes in the 4th concession of Cavan, where a small but attentive assembly awaited our arrival: several had returned home, as the bad roads had delayed us considerably beyond the hour appointed. Upon this and every subsequent occasion, I found Mr. Hughes and the several branches of his family with whom I came in contact in various parts of the District, most friendly and obliging.

On the following day, accompanied by Mr. H., I proceeded to the 2d concession of Emily, where, in a convenient school-house, I read prayers and preached to a tolerably good congregation. A "raising-bee" in the neighborhood prevented many from attending;—a species of friendly association which, whatever may be its value to the new settler, is generally accompanied by demoralizing effects.

Nov. 26.—Arrived this day in Williamstown, Emily, where I experienced a most kind welcome from Messrs. Cottingham and Josiah Hughes. In the evening read prayers and preached to a large and attentive audience.

In this township is a large Protestant population and many firm and attached adherents of our invaluable Church. A very anxious desire was expressed for the ministrations of a regular clergyman,—a desire embodied shortly after in a numerous signed memorial to the Lord Bishop of Montreal; and a considerable sum was subscribed towards the erection of a church.

Nov. 27.—This day, in company with Messrs. Hughes and

Cottingham, I proceeded to Ops; and found a large congregation awaiting my arrival in the second concession, at the house of Mr. Rae, a pious and excellent man. The state of the roads rendered it impossible to proceed to the fulfilment of an appointment made for me at Purdy's Mills, about 13 miles further; so that I returned in the hope of having a second service at Williamstown in Emily. The ground, however, having been pre-occupied by Mr. Armstrong, of the Methodist connexion—with whom I had subsequently much interesting conversation—I returned to Cavan; and after a visit to Peicthero, when I formed my first acquaintance with its valuable Rector, of whom I shall have occasion hereafter to speak much and often, I accompanied Mr. Armour on

Dec. 2—to the fourth concession of Cavan, where I officiated to a numerous congregation. On the following day, being Sunday, I attended at Williamstown in Emily in the forenoon; and in a commodious room fitted up for divine worship by Mr. Cottingham, I preached to upwards of 100 persons. In the afternoon I proceeded about five miles to another school house, where I found fully 150 persons assembled to join in the admirable prayers of our Church, and to hear the word of God. Of this township it may truly be said that "a great and effectual door is opened," and such circumstances may well animate our prayers to "the Lord of the harvest that he would send forth more labourers into his harvest." Having spent some days in visiting these parts, and endeavouring to "preach Jesus Christ from house to house,"—and finding that the impassable state of the roads rendered it expedient to direct my ministrations to the un-supplied townships in front—I returned on the 8th instant to Cobourg. During this week I was introduced by my reverend brother, the Rector of this parish, to another most interesting and useful sphere of his labours, termed "household, or cottage lectures,"—known better in England, I believe, by the latter term. On these occasions a portion of Scripture is familiarly expounded, and the exercise is concluded with prayer. From frequent participation in these devotional exercises, I can bear my most unqualified testimony to their admirable and important effect:—nothing, in short, can better second and establish the influence of those more public and solemn services which form the duties of the Sabbath day. The illustrations of Scripture or of Christian duty which are, on these occasions, given,—from the familiar and conversational manner in which they are conveyed—have the best possible tendency in impressing with a clearer knowledge of Scripture truth, and in enforcing those practical duties which the profession of Christian faith so necessarily involves. That these Christian exercises are so appreciated by those for whose benefit they are designed, is sufficiently manifest from the number and the deep attention of those who engage in them.

Dec. 11—This day I assisted at St. Peter's Church both morning and evening, and officiated at Port Hope at 3 P. M.—at which hour Mr. Bethune availed himself of my aid, to attend at Grafton. On Wednesday the 14th walked with Mr. B. about five miles, over frozen mud, to fulfil an engagement at a school-house in Hamilton,—where, notwithstanding the wretched roads and severe weather, we met a considerable congregation; and on the 16th I accompanied the same gentleman to a school-house in another direction, under circumstances of roads and weather nearly as unfavourable.

Dec. 18.—This day, Mr. Bethune having volunteered with me an exchange of duties, I officiated twice in St. Peter's, Cobourg, as also at Port Hope; while he brought back most favourable accounts of gratifying attendance on three occasions of public worship in Darlington and Clark on the same day. On the previous day, (Saturday) service was performed by me in the 4th concession of Haldimand.

Dec. 20.—Proceeded this day to Brighton, where—after a hospitable reception on the way by Mr. Goslee of Colborne—I officiated at a respectable farmer's of the name of Hubble, and was gratified by the attendance of a large congregation. On returning, preached at Grafton on the evening of the 22d;—attended a funeral at Port Hope on the 24th; and officiated and administered the Holy Sacrament in the latter place on Christmas Day. The weather on this day was particularly unfavourable, so that the numbers both of the congregation and communicants was comparatively small; I returned and, by request, preached at Cobourg at 7 P. M. (To be Continued.)

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasset, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

DIED,

On the 11th inst., aged 11 years, Sarah Ann Louisa, second daughter of Colonel Hawley, of Port Trent. She was a child endowed with a peculiarly sweet disposition, and a strength of understanding beyond her years.—*Communicated*.

LETTERS received to Friday 19th January:— Rev. H. J. Grasset (2) with enclosure; J. Kent Esq. (2) with do and rem.; Mr. J. McLaren, rem; Rev. H. Patton, rem.:—[we regret that the books he requires cannot be supplied from this Depository.] Rev. B. Lindsay, rem. in full for vol. 1.; Rev. S. Armour, per B. C. Esq. rem. in full for vol. 1.; [Rev. G. R. Grout's last rem. was also in full for vol. 1.] Rev. J. Grier, rem.; Rev. A. Palmer, rem.; Rev. C. T. Wade; Rev. H. Scadding.



Youth's Department.

ANSWERS TO  
SCRIPTURE QUESTIONS.

For six weeks in advance.

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|---|--|
| 162. Numbers xxv. 3.—Judges 181. Revelation xvi. 19.—xvii. ii. 10, 11.  | 182. Ezekiel xxvii.  |
| 163. Judges vi. 27—33.  | 183. Numbers xxii. 4—6.  |
| 164. 1 Kings xviii. 19—40.  | 184. Numbers xxii. 13.—By the terms "The Lord refuseth to give me leave to go," he intimated that he wished for leave, but that God refused to give it to him. |
| 165. 2 Kings x. 18—28.  | 185. Numbers xxii. 22—31.  |
| 166. 2 Kings xi. 17, 18.  | 186. Numbers xxxi. 8.  |
| 167. 2 Kings xxi. 3.  | 187. Micah vi. 5—8.  |
| 168. 2 Kings xxiii. 4, 5.   | 188. 2 Peter ii. 15, 16.   |
| 169. Genesis xi. 9.   | 189. Revelations ii. 14.   |
| 170. Some think they wished to be independent of a second flood—others, that they wished to establish universal dominion. | 190. Judges iv. 6.   |
| 171. Genesis x. 10.   | 191. Judges iv. 8, 9.  |
| 172. 2 Kings xx. 12—18.   | 192. Judges iv. 2.   |
| 173. 2 Chron. xxxvi. 6, 18, 20.   | 193. Judges iv. 21, 23.  |
| 174. Psalm cxxxvii. 1.  | 194. Hebrews xi. 32.   |
| 175. 2 Chron. xxxvi. 20, 21.  | 195. Acts iv. 36.  |
| 176. Daniel ii. 48, 49.   | 196. Acts iv. 36, 37.  |
| 177. Daniel iv. 30—33.  | 197. Acts xi. 22—24.   |
| 178. Daniel v. 30, 31.—Cyrus, however, was conjoined with Darius, and was the principal agent in the transaction.         | 198. Acts xi. 25.  |
| 179. Isaiah xliii. & xiv.—Jeremiah l. and li.   | 199. Acts xiii. 1, 2.  |
| 180. 1 Peter v. 13.   | 200. Acts xv. 36—39.   |
|   | 201. 2 Timothy iv. 11.   |
|   | 202. 2 Sam. xvii. 27—29.   |
|   | 203. 2 Sam. xix. 32.   |

CHURCH CALENDAR.

- Jan. 21.—Third Sunday after Epiphany.  
25.—Conversion of St. Paul.  
28.—Fourth Sunday after Epiphany.  
Feb. 2.—Purification of Virgin Mary.  
4.—Fifth Sunday after Epiphany.

SCENES IN OTHER LANES.

No. XVI.

EDINBURGH; GENERAL LOCALITIES; ST. ANDREW'S CHURCH; ST. JOHN'S CHAPEL; OLD & NEW TOWN & C.

The Star Hotel in Edinburgh, altho' certainly not to be classed amongst the very first in the city, is nevertheless one to which for pleasantness of situation and for every essential internal comfort, I cannot refuse a passing commendation. At the table d'hôte at 5 were six or eight highly respectable and intelligent gentlemen,—chiefly, I believe, members of the General Assembly, which was then in Session,—who received me cordially into their little circle, and with them a couple of hours was passed in interesting and edifying conversation.

Towards sunset,—an hour the most propitious for contemplating those beauties of nature which distinguish this "modern Athens," when day's garish splendours are not thrown upon the scene, but rock and castle and hill and spire receive the rich mellow rays of the sinking sun,—at this hour, I sauntered forth to enjoy a sort of panoramic view of this matchless city. In that grandeur and beauty which nature furnishes,—but let it not be thought that art does not second here the embellishments of nature with her choicest skill,—Edinburgh stands perhaps unrivalled in the world. On the east, Salisbury Crag, Arthur's Seat, and the Calton Hill,—in the centre of the town, to the west, the towering rock on whose summit the impregnable castle frowns,—and the steep ravines on either side in which motley edifices are clustered;—an amphitheatre of mountains in the distance,—and to the north-east the broad expanse of the Frith of Forth glowing beneath the setting sun, its surface whitened by the sails of innumerable barks of various size;—all these constitute a richness of scenery which one may travel far and wide to be hold again.

Content for the present with this general view,—to the attractions of which are to be added what cannot escape a first observation, the magnificence of the public buildings, and the symmetric and almost classic construction of the houses in general,—I proceeded to avail myself of the hospitality of which one of my letters of introduction immediately secured the cordial offer. The conversation of the present evening, and of all the other mornings and evenings which I was permitted to spend in that society, was much heightened in pleasing interest by certain transatlantic reminiscences, the delight of recurring to which on this occasion was mutual. One, especially, was there—an individual to whom the literary, perhaps the religious world is under some obligation—who added, in a peculiar degree, to my enjoyment of this evening by a noble and eloquent advocacy of those principles which refresh the heart in every clime and amongst every tongue; for in almost every company into which we may chance to fall, we are often doomed to experience some of the rubbings of opposition against the tenets as well of religious as of political faith, which it is our comfort and pride to cherish.

On the following morning I attended at St. Andrew's Church, belonging to the Scotch Establishment, in George Street. The congregation struck me as remarkably thin for so populous a portion of the town,—a circumstance which I had occasion to observe in others of the Established Churches of this city, and partly owing, I understood, to the number of inhabitants absent from town in the summer season;—the singing was conducted in the very extreme of bad taste; and although, in the sermon of the preacher there was much to edify and please, his manner seemed to be characterized by more fervency than judgment, by more zeal than taste. Not that warmth and earnestness are to be abandoned, because they comport not with scrupulous nicety to the rules of taste or to the regulated laws of intonation and

cadence; yet must I avow my persuasion that grotesque gesticulation can never add real effect to an impassioned delivery, or shouts and screams at the very top of the voice precisely supply that desideratum of energy which is doubtless needful to give efficacy to the word of exhortation or rebuke, and to aid the appeals which may be made to the sympathies of the heart.

Between services I was fortunate enough to meet with an old friend in whose company I had looked forward to much of the enjoyments expected from my stay in Edinburgh. This was a gratification to a great extent imparted; but this friend was unhappily then suffering under long-protracted and painful illness,—an illness which, at no distant period, brought him prematurely to the grave. But he lives in the affectionate recollection of many besides the individual who pays this passing homage to his sterling worth; and his remains rest in consecrated ground in that spot of transatlantic territory where his best days of usefulness were passed.

Amongst the group of individuals who, on this afternoon, were proceeding towards St. John's Chapel, was a young and lovely daughter of one well remembered in this country, Sir Roger Hale Sheaffe,—whose interesting child I should not now name, were it not that in the prime of a life marked by all that gentle sweetness which, in this instance, was the genuine product of piety, she has since been cut off,—transplanted to the land where bloom the "plants of Paradise,"—gone from many of the survivors of that day of earthly worship to pay, we trust, an acknowledgment of praise of which the lapse of everlasting ages shall not diminish the 'joyful sound.'

St. John's Chapel is a beautiful structure, standing at the head of Prince's Street, and built in what is termed the florid Gothic style. In front is a very imposing square tower, surmounted by numerous minarets, and the same ornaments are placed at short distances upon the top of the side walls. The light and finished style of the architecture within is peculiarly striking; there being no side galleries, but the roof is supported by two rows of graceful Gothic columns. A very handsome, though not highly ornamented, marble slab in honor of Bishop Sandford is placed on the right of the communion recess. The chanting and singing were conducted in a very pleasing manner, and the performance of the whole service was such as to make one most impressively feel at home. It conveyed the soothing effect of the "songs of our own Zion in a strange land."

On the following morning I had an opportunity of seeing a good deal of the old Town, and to observe the sudden contrast which its narrow and filthy streets and antique houses present to the airy walks and elegant mansions of the newer portion of the city. At one moment you grope your way through narrow alleys, called closes or wynds,—the way almost impassable from an accumulation of filth, the constant accessions to which precipitated from doors and windows on either side threaten not a little disarrangement to the apparel of the passenger;—and in a few minutes ascending a gradual slope, or flight of steps, or it may be winding up the stairs of some ten storied shop, you are, as if by the magic of Aladdin's lamp, in a square of palaces!—In my rambles through the 'auld town,' I had occasion to ask direction to some spot which I was very anxious to reach; but the answers—either misunderstood, from being conveyed in a dialect almost as unintelligible to me as the Flemish of Louvain, or improperly given—uniformly caused me to make my travels in a circle, and to bring me back nearly to the same spot from which I had set out!

From these solitary rambles, in which I saw as much of contrasted poverty and wealth in a short time as perhaps it would be possible to discover in any other portion of the world, I rejoined the friend at whose house I had spent my first evening in Edinburgh, and whose unremitting attentions I shall ever have cause gratefully to remember. We sauntered leisurely towards Calton Hill and on our way entered into, and made an inspection of the prominent curiosities of the ancient palace of Holyrood House.

(To be Continued.)

UTILITY OF THE BIBLE.

Dr. Olinthus Gregory relates the following visit which he paid to a poor man greatly afflicted. "On entering the cottage, I found him alone; his wife having gone to procure him milk from a kind neighbour. I was startled at the sight of a pale-faced man, a living image of death, fastened up in his chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having for more than four years been totally deprived of the use of his limbs; yet at the same time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiful an object, I asked, 'Are you left alone, my friend, in this deplorable situation?' 'No, Sir,' replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and eyes moving while he spoke,) 'I am not left alone, for God is with me.' On advancing, I soon found the secret of this striking declaration: for his wife had left on his knees, propped with a cushion formed for the purpose, a BIBLE, lying open at a favourite portion of the Psalms of David. I sat down by him, and conversed with him. On ascertaining that he had a small weekly allowance certain, I inquired how the remainder of his wants were supplied. 'Why,' said he, 'tis true, as you say, seven shillings a week would never support us; but, when it is gone, I rely upon the promise I find in this book, *Bread shall be given him, and his water shall be sure?* I asked him, if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity? 'Not for the last three years,' said he, 'blessed be God for it,' the eye of faith sparkling and giving life to his pallid countenance while he made the declaration;—'for I have learned in this book in whom to believe: and though I am aware of my weakness and unworthiness, I am persuaded he will never leave me nor forsake me. And so it is, that often when my lips are closed with locked jaws, and I cannot speak to the glory of God, he enables me to sing his praises in my heart!'"

A man who prays much in private, is generally glad also to join with his fellow Christians in worshipping God in public.

ELI TREMBLING FOR THE ARK OF GOD.

We have just been looking at the Christian as a man of a benevolent heart; we must regard him now as a man of a tender conscience. Some of you never fear for the Gospel. You never dream of its being taken away from you, or of any spiritual privilege being withdrawn. And we can tell at once who you are: You are men who do not know yourselves. You do not feel how unworthy you are of your spiritual mercies, how thankless you have long been for them, and how unprofitable and rebellious under them. You see no reason in yourselves why they should be withdrawn, and therefore you never fear that they will be withdrawn. But the real Christian is a man who carries about with him a heart that God has wounded. He feels, every day he lives, that he is a guilty sinner. When, therefore, he sees threatening appearances in the Church, he is ready to apprehend danger in the Church. 'Here is God,' he says, 'coming out of his place to take vengeance;' or rather, 'There is God departing from us; he is leaving us to ourselves.' And instead of blaming others, his heart smites him, and he blames himself. 'Is not this my work?' he says. 'Talk not to me of other men's sins; I have no heart to hear of them. They are heavy, perhaps, but not so heavy as mine; and besides, others around me would have honoured the Gospel more, had I not so dishonoured it. If the ark goes from us, it has been driven away from us by my unprofitable and unholy life.' Oh, that we could at this hour hear such language as this from every man in our Church! Oh! that whenever danger seems to threaten our Zion, we would all think of the part we have had in bringing on that danger! We blame others, and they may be worthy of blame; but it would become us better to blame ourselves. We are all guilty in this thing. May the Lord, therefore, give us self-accusing, as well as anxious and trembling hearts!"—Rev. C. Bradley.

THE HORRORS OF WAR.

I have no time, and assuredly as little taste, for expatiating on a topic so melancholy, nor can I afford at present, to set before you a vivid picture of the other miseries which war carries in its train—how it desolates every country through which it rolls, and spreads violation and alarm among its villages—how, at its approach, every home pours forth its trembling fugitives—how all the rights of property, and all the provisions of justice must give way before its devouring exactions—how, when the Sabbath comes, no Sabbath charm comes along with it—and for the sound of the Church bell, which was wont to spread its music over some fine landscape of nature, and summon rustic worshippers to the house of prayer—nothing is heard but the deathful volleys of the battle, and the maddening outcry of infuriated men—how, as the fruit of victory, an unprincipled licentiousness, which no discipline can restrain, is suffered to walk at large among the people—and all that is pure, and reverend, and holy, in the virtue of families, is cruelly trampled on, and held in the bitterest derision.—Dr. Chalmers.

THE LITURGY.

I have often thought, when I have perused the Liturgy, that it appeared to be made for a time of suffering and sorrow; and, as an individual I can say, that, when in sorrow, I have most prized and valued that Liturgy. It appeared as if a spirit of martyrdom pervaded all its pages; and it will be more highly valued by us if we are called to testify our zeal for the truth by our individual sufferings and sorrows.—J. Poynder, Esq.

The Church

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