

# The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH. vi. 16.

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## Poetry.

### "THE DAWNING."

[By H. J. VAUGHAN, M.D.]

"Ah! what time will thou come? when shall that e're?  
The Bridegroom's coming! fill me with that.  
Shall it in the Evening sun,  
Or in the morn, or in the dusk?  
Or will thy all-surprising light,  
Break at midnight?  
When either sleep, or some dear pleasure  
Passes, will I wake without measure?  
Or shall these early, fragrant hours?  
Unlock thy bower?  
And with their blush of light descry  
Some secret, some mysterious life?  
Indeed, it is the only time  
That with thy glory best chime;  
All my heart's desire, to find  
Full hymns doth yield;  
The whole creation shakes off night,  
And by shadow looks the light."

### "THE WORLD."

"I saw Extasy the other night  
Like a great fire of pure and endless light,  
All calm as it was bright;  
And round beyond it, Thus in hours, days, years,  
Drew in by spheres.  
Like a vast shadow over which the world  
And all her train were hurl'd."

## A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

(By one of Three Hundred.)

### CHAPTER VIII. LITURGIES.

(Continued.)

The worship of the ancient temple was Liturgical, and was made so at the express command of God. The worship of the synagogue was Liturgical, and Jesus took part in the same. The greatest prophet that was born of woman, prepared a form for his disciples. Jesus himself gave a brief form to his followers, as John the Baptist had done before him. We find the apostles and brethren, when at prayer, "lifting up their voice to God with one accord." St. Paul alludes to the familiar "amen" at Corinth, the "exhorting one another with the Psalms;" and tells us of irregularities and confusion created at first, by the popular participation in religious worship. To this, and much more in the New Testament, I could only oppose the instructions of Paul to Timothy, that prayers should be made "for kings, and for all that are in authority;" "which does not look," says Dr. Miller, "as if the prayers of the Church at Ephesus, were cut and dried;" "which we might observe, that Timothy was now on his way to that church to "cut and dry them," with instructions to include, among the subjects of prayer, "kings and all in authority," how ever vile or violent—a suggestion, we may add carefully, regarding in Liturgical worship, and to often unattended to in extempore devotions. Even in heaven we hear the responsive worship—ten thousand times ten thousand voices, like the noise of many waters—the living creatures now upon their knees, and now standing before Him, the elders, the saints, and the angels, answering with voice and harp by turns, and proving, either that such, in St. John's day, was the Church's worship upon earth, which he transferred in a figure, to the heavenly choir; or that such is the gorgeous ceremonial of the heavenly sanctuary, which it is right and meet to imitate on earth. If the Princeton Review has found an argument for the adoption of instruments in the music of the Church, "from repeated intimations of their use in celestial worship," let the argument be pressed, until it shall unseal the lips of the worshippers, as they are unsealed in heaven. How strange to see in heaven the bright throngs all silently seated, and a single saint, standing and praying or praising for the rest! How strange to see a whole congregation upon earth all silently seated, and one man praying for the rest! We do not see why the preacher should not relieve the people of the singing, as he relieves them of their praying. As we demand therefore, of the Papist, to restore the cup to the laity, so we once more demand of the Presbyterian to restore the privilege of lay worship, which the preachers have usurped, and to give back to the people, with their ancient Baptism, their ancient responsive service.

Is priestcraft a stealthy assumption, increase, and monopoly of rights and privileges? Right-stealthily has Calvinism withdrawn Baptism from the infant; right-stealthily (for Knox and Calvin allowed a Liturgy at first) has it usurped the prayers, and devotions of the laity. Here are two privileges, Rome, in her haughtiest moods, never ventured to deny her laity. But, will say the Presbyterian, our laity do participate in the worship; they have a whole volume of psalms and hymns, and are permitted to sing. Very well; a printed form of psalms and hymns is, so far a Liturgy, all full of prayers and praises, and is an argument for the use of forms. But let us hear once more the Princeton Review:—"It would seem as though the minister considered the interval of singing to be devised merely to give him an opportunity to stand to assist his persons of personal convenience. He starts the congregation upon a hymn, like an instrument wound up to go for a given time, and then proceeds to remove an extra wrapper from his neck, or to find the next hymn, or to arrange his notes and his collar, or, if it is the last tune, to undo his overshoe." Then follows the extraordinary intelligence,—"The singing is as much a part of the service of the house of God, as the prayer, or the sermon."

It is quite true, as writers on this subject have said, that strictly speaking, there is no such thing as Congregational extempore prayers. A prayer may be extempore to its composer, as it issues from a pastor's lips; but the instant his petitions and words are adopted by the people, it becomes to them a dictated prayer or form. The Rev. Mr. Barnes himself makes weekly prayers for a thousand people; the people have no choice, any more than have the Episcopalian whom he commiserates; they must use Mr. Barnes' prayers, or else use none. The only question, then, for his parishioners to settle, is whether they will adore and pray in the off-hand words that Mr. Barnes teacheth, or will worship in a Liturgy that has gathered to itself, in one glorious focus, the wisdom and the piety of all ages, or, as the dissenting divines, already quoted have expressed it, which is, "next to the translation of the Bible into the English language, the greatest effort of the Reformation, holds the very first rank of uninspired compositions, and has no equal in any part of the universal Church of God."

I have not dwelt upon the Scriptural argument, because it is of the same nature with that by which we maintain the Baptism of infants, and the observance of the Lord's day. It is the argument of allusion—rightly understood, the most unanswerable of all others. The temple and the synagogues services were those in which both the Master and the disciples worshipped, and we know that those services were rigidly Liturgical. But we do not need the argument from Scripture. The New Testament nowhere commands us to build Churches; but, throwing ourselves on the authority of the Old, which did, we find it to edification to build them still. So the New Testament may not command us to use Liturgies; but, falling back on the authority of the Old, which did, we find it unto edification to use them still. The New Testament could not prescribe a form for the Church, in all the varieties of place and condition under which the Church must exist; it could only establish a principle; and the example of both the master and the household established the great principle of Liturgical worship. Accordingly, we travel through the earth, and wherever we find the Christian name, even among the Christians discovered by Buelan, in the remotest East, and circled, since apostolic times, by the night of heathenism, we find the Liturgy; the Liturgy, be it remarked, always purer than the Church itself, and ever presenting the basis of a healthy reformation. We go back into antiquity, and find the fathers alluding continually to this practice of divine worship, and telling us of nearly fifty different Liturgies in use, in the different Churches throughout the world; in fact, they have left no record of a single Church in which public extempore prayer was customary; yet, they even tell us of Liturgies ascribed to the apostles; and fathers that lived within a hundred years of the apostles, speak familiarly of the Liturgy, for example, of St. James at Jerusalem, and others, of that of St. Mark, at Alexandria. And, throughout the world, there was, and there is, so striking a resemblance of phraseology, and especially of the leading points and their arrangement and relative position in these Liturgies, that they lead us necessarily to suppose some common origin of high and primitive authority. And it is to this authority, that we trace the loftiest strains of the present Episcopal Liturgy. Our "Therefore, with angels and archangels, and with all the company of heaven," we find all the Churches of antiquity, however widely separated, both east and west; and it had become known even in Africa to Tertullian, within seventy years of the apostles. So the *Gloria in excelsis Deo*, we trace to the very infancy of Christianity, substantially as our Church hath used it in England, twelve hundred years. And, in like manner, the creeds in our Prayer-Book, we can find in

the writings of an Ireneus, who was taught by Polycarp, the friend of St. John, and of a Tertullian, in more distant Africa, who, within seventy years of the apostles, informs us, that they had been "the rule of faith in the Church from the beginning of the Gospel." No marvel that the Liturgy commands the admiration of the world. Wesley for the Methodists, and Baxter for the Nonconformists, both adopted it in part. A hundred years ago, the Lutherans of Denmark adopted it, although in a mutilated form. In 1712, Prussia and Hanover came very near adopting it, together with the Episcopacy, in the lifetime of Archbishop Sharp. Perhaps, if Satan had not hindered the labors of the saints, the Liturgy of the world might now blacken the face of Central Europe had not fallen upon Germany, whence its deadly shadows are reflected over the greater portion of the Protestant world.

Why should I say more? I went to the Jewish synagogue, or the synagogue on which the great, unreal argument for Presbytery is built; and there I found the Jews, amidst their loss of country, home and temple, still perpetrating the Liturgical and responsive worship, as it rang old through "the carved work of the sanctuary."

As to the objection, that it may become tiresome, the objection comes always from those who have not tried it. The uses of Liturgies do not complain. It therefore falls to the ground. To hear the daily Liturgy, is to hear the voice of a friend that has supported us in sorrow, and has counselled us in danger, and has guided us in perplexity, and has raised us up from sickness, and has commanded our dying into the hands of the Redeemer, and has, with pious hand, dealt tenderly with the dead, as it committed "earth to earth, ashes to ashes; dust to dust." To repeat it, is like repeating those endearing household words, of which the ear and the heart of true affection can never grow weary. We can no more grow weary of it, than we can grow weary of the air we breathe, or of the light we see, or of the bread we eat. The eye is diseased that grows weary of the light; the appetite is morbid that causes the sameness of its breath, its water, and its bread. And the heart is not right, and the spiritual taste is depraved, that would loathe this spiritual manna: Give back, thou man of Rome, the cup to a thirsting flock; give back, thou man of Geneva, the Liturgy to a congregation of dumb worshippers! Let not the cup of blessing be drunk by proxy; let not the great duty of worship by proxy be performed!

Again, What is the great business of the sanctuary? Worship. "My house shall be called the house of prayer for all people." How readeth the sectarian gloss? "My house shall be called the house of preaching." In former years I often went to my Church under feelings indescribable of oppression and grief, that the pulpit—the pulpit—was the great central object around which my congregation were assembling, and that, could I have asked them, one by one, "Friend, why comest thou in hither?" probably without exception, the answer would have been, "To hear the sermon." O, I have longed a thousand times, to come down from the lofty pulpit, and lie low among my fellow-sinners at the throne of grace. But, the sermon—the sermon—the sermon—preach—preach—preach—was the everlasting cry. Even if our little ones could tell at night the text—the text—the text—it was enough. Is he a good preacher? Is his sermon eloquent—rousing—interesting—intellectual? Never was it asked on earth, in the selection of a pastor, are his prayers elevating? are they edifying? are they meet for the high purposes of worship? No! The preacher—the preacher—is the living-symbol, the *Grand Lame of Presbyterianism*, around which the people gather. In *antiquated* *feudalism*, in my humble sphere, to resist the overbearing idle, and to restore devotion and the Scriptures to their place in the worship of God, I encountered only the rebukes of my "most intelligent and pious" elders, not only for tempering my prayers with "the chaste fervour of the Episcopal Liturgy," but even for closing at least one prayer on Sunday, with the prayer "for using that prayer." But Mr. S. had come from a land that is said some years ago to have resembled heaven, chiefly in its color, and that in its palmer days, made it a suitable offence to entomine pies at Christmas—to salute one's wife upon the Sabbath—to pray at a Christian man's funeral—or to say the Lord's prayer in meeting.

I entered, now and then, an Episcopal Church; nothing shocked at the Low-Churchman's mite, which there I might have seen—the symbol of her apostolic order; nor at the High-Churchman's cross, which I sometimes saw—the symbol of her evangelical faith. I entered with my hat on my head, or the world on my lips, the altar, the glorious altar, looked me reproving in the face, and said, "The place where thou standest is holy ground." The priest came in, in the white linen which the Lord commanded among a people whose salvation he had at heart, and kneeling low among his flock, joined with them, and with them with in the great business of the sanctuary. He then went into the pulpit—not, as I had elsewhere seen, to gaze around complacently upon an audience—but, remembering that he was dust himself, to fall again, upon the ground beneath him, into the dust before God. A sermon, not elaborate nor ostentatious, but generally Scriptural and simple, ended with prayer; and the whole was followed by a reverential silence, and a pause for secret recollection and petition among the worshippers; contrasting much with the hurried exit I had seen from a Presbyterian meeting, at the Low-Churchman's mite, which there I might have seen—the symbol of her apostolic order; nor at the High-Churchman's cross, which I sometimes saw—the symbol of her evangelical faith. I entered with my hat on my head, or the world on my lips, the altar, the glorious altar, looked me reproving in the face, and said, "The place where thou standest is holy ground." The priest came in, in the white linen which the Lord commanded among a people whose salvation he had at heart, and kneeling low among his flock, joined with them, and with them with in the great business of the sanctuary. He then went into the pulpit—not, as I had elsewhere seen, to gaze around complacently upon an audience—but, remembering that he was dust himself, to fall again, upon the ground beneath him, into the dust before God. A sermon, not elaborate nor ostentatious, but generally Scriptural and simple, ended with prayer; and the whole was followed by a reverential silence, and a pause for secret recollection and petition among the worshippers; contrasting much with the hurried exit I had seen from a Presbyterian meeting, at the Low-Churchman's mite, which there I might have seen—the symbol of her apostolic order; nor at the High-Churchman's cross, which I sometimes saw—the symbol of her evangelical faith. I entered with my hat on my head, or the world on my lips, the altar, the glorious altar, looked me reproving in the face, and said, "The place where thou standest is holy ground."

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Friday, June 28th.

Five Petitions were brought up and laid on the table. M. Cameron, of Kent, Chairman of the Committee on Temperance, read their Report, and introduced a Bill for the better regulation of the granting licenses, and the punishment of parties who violate the law.

Mr. Price presented the address to Her Majesty on the subject of the Clergy Reserves, and which embraced the resolutions passed by the House on a former day, which, after it had been read a first and second time, he moved should be concurred in by the House.

After a few remarks the House divided, and the address was carried by a majority of 42 to 23; and another to the Government General, requiring him to transmit the same, was adopted, to be presented by the whole House.

Mr. Robinson moved the address reported by the Committee, to whom the subject was referred, and presented an address to the Queen, expressive of the continued attachment of the representatives of the people of Canada to Her Majesty's person and Government, which was read a first and second time.

The motion for concurring in the address was then put and carried by a majority of 49 to 11.

Hon. Mr. Lafontaine moved the second reading of the Bill to increase the representation of the Province.

The House divided on the motion—Years 51; nays 21.

The motion was consequently lost, because the majority in its favour did not compose two-thirds of the Members of the House.

The result was received with loud cheers on the part of the opposition.

The House then adjourned.

Monday, July 1.

Seventeen Petitions were brought up and laid on the table.

The usual routine business was disposed of.

A Message was received from the Legislative Council, with the two following Bills, and requesting the concurrence of this House thereto:

Bill to prolong the time for the completion of the Grimsby Breakwater, Pier and Harbour;

Bill to confirm a certain Survey of the Township of Ameliasburgh, in Upper Canada;

And the said Bills were severally read for the first time.

Mr. Christie moved that certain articles used by the fishermen of Gaspé, should be exempted from duty.

The House went into the Committee, and a debate ensued.

The resolution introduced by Mr. Christie, was then put and lost on a division of 26 to 23.

Mr. Hincks then moved that the articles of salt, when used for the Gaspe fishery, should be exempted from duty under such restrictions as might be found necessary to guard against fraud; which was carried.

Col. Guy moved for an address to the Governor General, for the purpose of ascertaining what alterations have been made by the Judges in the rules of practice in Lower Canada.

The question however of Mr. Lafontaine, the motion was withdrawn.

On motion of the Hon. Mr. Sherwood, an Address was voted to His Excellency, for a detailed Statement of the amount expended towards defraying the expenses of the Commission of Inquiry into the affairs of King's College, appointed under a statute of the University, and also, a Statement of the progress which has been made under such Commission, up to the present term.

A large number of Bills were then introduced, and addressed voted.

Hon. Mr. Hincks presented—Return to an address of the 29th May last, for expense of Stationery of the Public Departments, for the year 1849.

The remaining Orders of the Day were then postponed, and the House adjourned.

Tuesday, July 2.

Mr. Baldwin asked leave to introduce a bill to recall the sets in force for the trial of contested elections in the two sections of the Province, and to provide by one general act for the trial of all election petitions. Read a first time.

Mr. Hincks obtained leave to introduce a bill to make uniform provision respecting official and other oaths.

Mr. Hincks introduced a Bill similar to that which has been passed in the other colonies, for the protection of authors and publishers of English copy-right works.

Mr. Price replied in the negative.

Mr. Flint moved to introduce a Bill to extend the elective franchises in certain cases, but after some observations from honourable gentlemen, withdrew his motion.

Mr. Flint moved for leave to bring in a Bill to renew the charter of the Niagara and Detroit Rivers Railroad Company.

Mr. Price moved for the appointment of a Select Committee on the Private Business of the House.

Hon. Mr. Hincks moved for the reception of the report of the Committee of the whole on the bill to regulate Commercial Schools in Upper Canada.

The debate on the reception of the Report of the Committee on the School Bill occupied the whole evening—till the House adjourned, when the further consideration of the amendment was postponed till to-morrow.

The discussion on the 11th clause of the Bill turned upon the responsibility of Trustees. The clause was corporate capacities, only when they willfully neglect to execute the powers committed to them.

The House went through several other clauses of the Bill, and adjourned at 1 A. M., when the remaining clauses were postponed until to-morrow. (Wednesday, July 3.)

Mr. Speaker laid before the House, a Statement of the affairs of the Streetsville, Prick Road Company, for the year 1849.

Seven Petitions were brought up and laid on the table.

Cd. Prince moved, That the Petition of Donald Cameron, of Thorah, praying for the adoption of measures to enable him to obtain certain Deeds of Land, be referred to a select committee, composed of Messieurs McLean, Hall, Ferguson, Nelson, and the mover.

A discussion then ensued; the motion was lost, Yeas 10 Nays 3.

Mr. McDonald (Glengary) said, it was his intention, in consequence of suggestions that had been made, to move to refer the Bill to consolidate the laws regulating the practice of the Division Courts in Upper Canada, to a select committee.

The House then went into Committee on the School Act, beginning at the 37th clause, and continued the discussion until one o'clock in the morning, when the House adjourned; leaving the three concluding sections, and the thirteenth to be disposed of when the House again goes into Committee on the bill.

**LEGISLATIVE COUNCIL.**

Thursday, July 4.

Hon. James Morris moved the second reading of the Bill to enable a barrister or attorney of either section of the Province to practice in both, which was carried, and the Bill ordered to be taken into consideration in committee tomorrow.

On motion of Hon. James Morris, Hon. Messrs. Macaulay and DeBeaupre were added to the contingent committee.

**HOUSE OF ASSEMBLY.**

Thursday, July 4.

Fourteen Petitions were brought up, and laid on the table.

Mr. Latraverse moved that the House should go into committee on the report of a Select Committee, respecting the establishment of a school of navigation at Quebec.

The honorable gentleman, however, on suggestion of Mr. Hincks, withdrew his motion.

Mr. McFarland introduced a Bill relating to Foreign Insurance; read a first time.

Mr. Notman introduced a Bill to confirm certain By-laws of the Municipal Council of Mississauga;—read a first time.

Mr. Notman introduced a Bill to amend the U. C. Census Act;—read a second time.

In answer to Col. Prince's enquiry regarding Mr. Murdoch's papers, Mr. Price stated that a vestige of them was to be found in the archives of the Crown Land Department.

On motion of Mr. Bouton, (Norfolk,) an address to His Excellency, asking for particulars of the different losses contracted on account of the Province, was carried.

Mr. Laurin enquired of the Ministry whether it was their intention to propose a reduction of the tolls on the Champlain Canal.

Mr. Merritt said the scale of tolls had been fixed for the present season, and the government did not intend to make any alteration in any of the canals.

Mr. Laurin enquired of the Ministry why Emigrants labouring under attacks of Typhus and Ophthalmia are allowed to come to Quebec, and why they are not detained at Grossle Isle.

Mr. Hincks replied, that by the best returns received from Grossle Isle, there were but two cases of typhus this season. One of the cases proved fatal, and the other patient was at the present moment in hospital. With respect to Ophthalmia, there were several cases on board a vessel named the *Sophia Mackenzie*, but it appeared that it had only made its appearance after the vessel passed Grossle Isle.

Mr. Carter moved for exemption of the payment of the usual sum on introduction of the Montreal and Lachine, and St. Lawrence, and Ottawa Railways Bills.

Mr. Bouton (Norfolk) moved an Address to His Excellency, relating to the appointment of certain special Magistrates, and the appointment of a mounted police force.

Sir A. Macnab acquainted the House with the nature of the amendments made by the Legislative Council to the bill permitting Municipalities to take stock in railways. It is true that those who have become resident members of Colleges have had the advantage (thanks to God) of the daily prayer in the College chapel, and the pure form of worship which is yet offered up to God; but, unfortunately, in most Colleges religious instruction has not been so complete as we could have wished; and hence many of our laity even leave College perfectly uninformed on all matters connected with Church history and the distinctive doctrines of the Church. It is to this defect in our Collegiate education that the eyes of many earnest men have been directed, and it was to remedy this

serious evil in regard to the Medical Profession that Queen's College, in Birmingham, was founded; and that, even in Oxford, which in that respect took the lead as a University, it was felt that increased prominence ought to be given to religion, and greater care taken that a religious spirit should be apparent in the manner in which ordinary learning was communicated. How, then, can any man whose soul is alive to religious influence, favour the retrograde movement which has been going on in this country? How can we wish to go back even to a worse condition than that which the experience of Christian England has decided to be inadequate? When Englishmen are going forward, how can such a person as Mr. de Blaquier desire Canadians to be going still backward? This is the more inconsistent in Mr. de Blaquier himself as he actually purposed to introduce the laity into the Convocation of the Church. It is true that he does not desire that they should pronounce upon doctrine; but what probability is there that they would manage even the temporal affairs of the Church in a right spirit if they were not well instructed men, and had not an adequate impression of the importance of religious truth? But this is not the whole. Though we exclude them from doctrine, how could they rightly assist in administering discipline, if they were ignorant of the proper constitution of a Christian Church, or of the importance of right doctrine? And do we suppose that when once accustomed to feel their power, as a body, from the management of the temporalities, they would altogether and always refrain from matters of doctrine? The experience of the Church in America shews the contrary. Some of the worst changes which were made in the formularies of that Church were brought about by the influence of the laity.—

After some remarks from hon. members, Mr. Notman withdrew his motion, on the Hon. Speaker giving it as his opinion, that the motion could not be entertained by the House; as there was an implied application for money.

Mr. Merritt moved for the second reading of the Bill for establishing freedom of Banking; which he briefly explained to the House.

After some discussion the second reading of the bill was then postponed to Friday next.

Mr. Hincks moved the second reading of the bill to provide for the management of the Post Office Department. It was referred to a Committee of the whole on Tuesday next.

The House went into an adjourned session in the Bill to regular Common Schools in Upper Canada.

A protracted debate ensued—after which the 17th and 19th clauses which had been postponed, were passed, together with the remaining sections of the Bill.

The House then adjourned on the Bill to extend the powers of the Board of Commissioners for constructing Roads and other works to Companies formed for the purpose of acquiring Public Works of a like nature, and made several amendments thereto, which are to be reported on Monday next.

The house adjourned.

Monday, July 8.

Five petitions were brought up and laid on the table.

Hon. Mr. Merritt introduced a bill to establish certain road allowances in the Township of Grimsby—second reading.

Mr. Ferguson enquired of the Ministry, whether any steps have or will be taken, with a view to reducing the valuation of the Clergy Reserve Lands in the Townships of Peel, Wesley and Maryborough, in the County of Waterloo.

Mr. Price replied in the negative.

Mr. Flint moved to introduce a Bill to extend the elective franchises in certain cases, but after some observations from honourable gentlemen, withdrew his motion.

Mr. Merritt moved for leave to bring in a Bill to renew the charter of the Niagara and Detroit Rivers Railroad Company.

Mr. Price moved for the appointment of a Select Committee on the Private Business of the House.

Hon. Mr. Hincks moved for the reception of the report of the Committee of the whole on the bill to regulate Commercial Schools in Upper Canada.

The debate on the reception of the Report of the Committee on the School Bill occupied the whole evening—till the House adjourned, when the further consideration of the amendment was postponed till to-morrow.

The discussion then ensued; the motion was lost, Yeas 10 Nays 3.

Mr. McDonald (Glengary) said, it was his intention, in consequence of suggestions that had been made, to move to refer the Bill to consolidate the laws regulating the practice of the Division Courts in Upper Canada, to a select committee.

The House then went into Committee on the School Act, beginning at the 37th clause, and continued the discussion until one o'clock in the morning, when the House adjourned; leaving the three concluding sections, and the thirteenth to be disposed of when the House again goes into Committee on the bill.

**THE CHURCH.**

TORONTO, JULY 11, 1850.

**CHURCH EDUCATION.**

The advocacy of the Government plan of education by any one, who, like the Hon. Mr. de Blaquier, means well by the Church, is so serious a business that we purpose to-day to offer some additional remarks on the subject, which we wish to commend to the especial consideration of the hon. gentleman.

We had believed it to be an encouraging sign of the times, amidst much that is discouraging, that we are engaged in the work of education for the acquirement of religious knowledge. We hear intelligent laymen daily complaining of want of information on the principles of the Church, and lamenting that their education left untaught the most vital and essential truths; this serious fault has in part arisen from the brevity of the periods devoted to religious instruction in most of the Colleges, even in our old Universities; and from the circumstance that most of the young men pursuing the profession of Law and Medicine cease altogether to receive any religious instruction from the time of their entering on their professional duties.

It is true that those who have become resident members of Colleges have had the advantage (thanks to God) of the daily prayer in the College chapel, and the pure form of worship which is yet offered up to God; but, unfortunately, in most Colleges religious instruction has not been so complete as we could have wished; and hence many of our laity even leave College perfectly uninformed on all matters connected with Church history and the distinctive doctrines of the Church. It is to this defect in our Collegiate education that the eyes of many earnest men have been directed, and it was to remedy this

that an efficient course of general instruction is carried out by the said Professors, as from the printed course of study hereto appended and commended to the favourable notice of your Honourable House.

That notwithstanding the disabilities and disadvantages under which the institution has been placed, it will bear comparison with the number of admissions of Students to corresponding Institutions in their infancy, within the Colonies of the British Empire; the number of Students whose names have been enrolled upon the College books since it was opened in the autumn of 1845, having been

thirty-nine; the average number in residence being fourteen; and the average number of yearly admissions six;

That besides, in direct connection with the College, an efficient Grammar School has been established upon a permanent footing, at Lennoxville, and has been in operation for the same space of between four and five years, during which the number of pupils received into the said school has exceeded a hundred;

That your Petitioners have felt compelled to avail themselves of the services of the Wesleyan Methodist Church, which is similar to ours, having, as it is believed to be capable of easy proof, in no single point of view more claims, have enjoyed and are enjoying in the Province—the power of granting degrees as well in the Arts and Faculties generally, as in Divinity, Learning, and Philosophy, and the Royal Charter, or funds in any way adequate to found an Institution such as he desires; and can the declaration of the Royal Charter, or funds in any way less than the grants made in other cases of the same kind?

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## Poetry.

## HYMN FOR CHILDREN.

Loan of heaven; and earth, and sea,  
Fit our souls to worship Thee;  
All our hearts are dark at night,  
Till Thou fill them with Thy light.

Then we think in heaven above—  
We upon Thee depend more;

We are poor, and weak, and blind—

Thou art very good and kind.

We were born in wrath and sin;  
Thou didst make us pure within,  
When on our heads we lay the curse,  
Thou didst take our guilt away.

Thee we children were made:

But we from Thee have strayed,

Many sinful things have done,

And have grieved The blessed Son.

Angry words and passions wild—

We, too, have often felt too tight to call,

Have been guilty of them all;

From our hearts these ill remove:

Make us as Thee lov'st, to love;

That as children, when we die;

We may meet Thee in the sky.

WILLIE'S GRAVE.  
(From "Tales of Kirkbeck.")  
CONCLUDED.

It was growing late; and Ellen, whose heart was too full to sleep, looked gratefully at Mr. Mordaunt, and returned home. New thoughts were aroused within her new duties, and new hopes; and she felt less inclined to look with envy on the mourners in a foreign land, who had appeared to her to have so much more help and comfort than (as she erroneously believed) her religion afforded. The informal compliance with certain forms which she felt was nearly all she had hitherto given seemed now a mockery: one great object must henceforward be hers:—to fulfil Wilfred's last wish, and learn how to die.

It was with some difficulty that Ellen persuaded her parents to see Mr. Mordaunt, and hear from him the account of their son's last illness; they professed themselves unequal to seeing any strangers, and scarcely listened to Ellen's whispered remark, that their parish priest, and one who had shewn such kindness to Wilfred, could hardly be called a stranger. The truth was, that both Sir John and Lady Elter disliked the idea of Mr. Mordaunt's interference, as they considered it; and feared that he would obtrude religious conversation which would be disagreeable. The informal compliance with certain forms which she felt was nearly all she had hitherto given seemed now a mockery: one great object must henceforward be hers:—to fulfil Wilfred's last wish, and learn how to die.

God has, in His wisdom, given to the heart of the young greater facilities for receiving the impressions of His Holy Truth than are often found in such as have advanced in years, without likewise advancing in love and knowledge of Him. To Ellen, there was nothing but peace and comfort in seeking to fulfil her brother's dying wish, and from the beginning she tasted the blessing promised to such as seek the Lord. The daily service, to which at first she went rather from a feeling that it was right, than from any strong delight therein, soon became the point of rest and comfort to which she looked through the day; and seldom did she leave the church, without feeling calmer and happier than before. Ellen rarely omitted her visit to the two graves, (so intimately connected in her mind) and sitting between them, she meditated on the solemn hour of death, which must come to her, as certainly as it had come to those, whose graves rose in the green turf all around her. Little Alice frequently joined her, and her simple, childlike talk of Willie, Heaven, and the Angels, (for in her mind they were inseparably connected) would frequently turn Ellen's thoughts from more anxious topics to trusting, love, peace, and faith. In Mr. Mordaunt, Ellen found an always ready and kind guide; from asking questions innumerable about Wilfred, she ventured to seek for herself help and counsel, and direction for her too often perplexed, confused thoughts; nor were they ever refused her; and when Ellen gazed on his mild, thoughtful countenance, which told of heavy afflictions borne in trusting, humble resignation, she felt that there is a consolation,

"Which only souls in suffering tried,  
Bear to their suffering brethren's side."

When I joined my brother at Kirkbeck, Ellen was almost as regular an attendant at all the Church Services as my brother's household; but excepting on Sunday, her parents never appeared. I knew that Ellen had expressed to Mr. Mordaunt her earnest wish that they could find the same comfort in the service that she found; and he, who knew more of the ways of the heart than she did, was satisfied that though slowly, and scarcely perceptibly to sight, the fruits of affliction were coming forth in them likewise. "While we sleep the seed springeth up."

One day Ellen and Alice were together in the churchyard; Willie and Wilfred still the subject of their thoughts and talk. Winter was passing away, and the cold, northern spring beginning. Alice had brought a few early snow drops to lay upon the two graves. It was bleak and chilly; and Ellen said,

"We must not be Alice, or you will look as white as these poor little flowers." Before leaving, they knelt together for their usual prayer; and on rising, Ellen saw her father near. He was leaning against tombstone, his eyes were full of tears, and he held his hand in his hand, as though he had been joining in their prayer. He took Ellen's arm within his, and they walked some time together, in earnest conversation. That day Sir John knelt by his daughter's side in church; and as he left, the villagers (who all loved him, for he was a kind landlord) remarked that though there were tears in his eyes, he looked less miserable and heartbroken than had been his wont. From that time Sir John often accompanied Ellen; and not unfrequently, Lady Elter was persuaded to come to the church, and as though he had been joining in their prayer. The took Ellen's arm within his, and they walked some time together, in earnest conversation. That day Sir John knelt by his daughter's side in church; and as he left, the villagers (who all loved him, for he was a kind landlord) remarked that though there were tears in his eyes, he looked less miserable and heartbroken than had been his wont.

The Rev. H. N. PHILLIPS informs his Friends, that he has removed his Establishment from TORONTO to PULTON, with the view of returning to his Family a few Boarders, of not more than sixteen years of age, to be educated with his own sons.

In order to render his system of Education as complete and perfect as possible, he will devote his time solely to the Care and Instruction of his Pupils.

A prominent feature in his plan is, that those placed under his roof, are not allowed, even during the winter months, without permission, to go to school, or to receive any other education, than that which is given him by his teacher.

The above property will be found an advantageous investment, and will be sold very low for cash.

Toronto, May 7, 1850.

41-ff MEDICAL PROFESSION.

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The locality being in the centre of a populous neighbourhood, renders it a desirable residence, and is a fair opportunity for a Medical Practitioner of reasonable expectations. Apply at this Office.

Toronto, February 20th, 1850.

30-ff

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from his former stand to the premises, No. 59, Wellington Building, recently occupied by Messrs. Evans & Hamilton, where he is now opening a very extensive Stock of Books, &c., and particularly a large and valuable Library.

Please apply to him for arrangements with the Publisher, he is enabled to supply all Books and Periodicals Wholesale and Retail, at New York prices.

Toronto, June 3rd, 1850.

45-ff

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**BY AUCTION,**

**AT THE**

**BOSTON BOOK STORE.**

The Subscriber having received on consignment

from the principal publishing houses of New York, Boston and Philadelphia, will offer for sale at Auction, on SATURDAY, the 5th, and MONDAY, the 10th June, and following evenings, at the new premises, No. 59, Wellington Building, which will comprise over five thousand volumes and volumes in the various departments of Literature, including many of the best and best editions, of New and Valuable Works.

The Stock may be examined previous to the sale, and Catalogues of the Books now ready for distribution. That of the Engravings, preparing.

Toronto, June 4th, 1850.

45-ff

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Toronto, August 24th, 1845.

44-ff

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**FOR 1850.**

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Toronto, Feb. 11, 1845.

44-ff

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Solicitor in Chancery and Bankruptcy,

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Cobourg, Oct. 21, 1845.

MR. ROBERT COOPER,

BARRISTER AND SOLICITOR,

Wellington Street, opposite the Commercial Bank,

TORONTO.

Toronto, Jan. 24, 1845.

J. P. CLARKE, Mus. Bac. K. C.

PROFESSOR OF THE PIANO FORTE,

SINGING AND GUITAR,

Residence, Church Street.

Toronto, January 19th, 1845.

5-ff

T. BILTON,

MERCHANT TAILOR,

No. 2, Wellington Buildings, King Street,

TORONTO.

Toronto, June 21, 1845.

OWEN AND MILLS,

COACH BUILDERS

FROM LONDON,

KING STREET, TORONTO.

Toronto, June 21, 1845.

JOHN SOMERVILLE,

Attorney of Law, Solicitor in Chancery, Conveyancer, Notary Public, &c. &c.

Toronto, November 14th, 1849.

FRANCIS H. HEDWARD,

COMMISSION MERCHANT.

CASH ADVANCES MADE ON PRODUCE.

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TORONTO.

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