

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, APRIL 7, 1838.

[NO. XLIII.]

Poetry.

HYMN FOR GOOD FRIDAY.

Prepare, the holy Prophet said,
Rise, Son of God, the hour is nigh!
In dust a groaning world is laid,
Hell rears his shameless front on high!
In mortal clay
Thy limbs array,
Uprise, thou mighty one to save,
Go forth, thou Conqueror o'er the grave!

The Son of God went forth, and lo!
Before his steps health's genial heat
Thrill'd the wide world of spirit through,
And flesh in vigorous pulses beat.
Hell's hateful door
Was clos'd once more,
Heaven's wells of bliss o'erflowing ran:
Such gifts the Saviour gave to man.

Prepare, the holy Prophet cried,
Thy Saviour comes, O man, prepare!
Be every duteous gift supplied,
Precious and perfect, rich and rare,
Thy guest to greet,
And at his feet
In penitent prostration fling
Thy will, thy passions, every thing.

And man prepar'd the gibe, the jeer,
The scorn, the mockery, hate, and spite,
Words, looks, to wring the bitter tear,
The perilous day, the unpillow'd night,
The heart's keen ache,
When friends forsake,
The scourge, the thorn, the cross, the grave;
Such gifts man to his Saviour gave.

RECTORY OF VALEHEAD.

For the Church.

ETERNITY.

Interminable sea of endless years,
Of woes unspeakable, and boundless bliss,—
Though on thy face the trace of time appears,
'Tis sinking fast into thy dread abyss.

Time conquers man, but thou can'st conquer time:
O'er its fair shores thy mighty flood shall sweep;
Nor storied Babel wilt thou leave, to climb,
Or Ark to shelter, from th' o'erwhelming deep.
Peterboro'. E.

THE DEATH OF DEATH.*

"Sin entered into the world, and death by sin." The irrevocable sentence was passed upon man, originally created after the Divine image, which doomed him to all the miseries mingled in that bitter cup, of which he is compelled at some period or other to drink; and lastly death itself was to terminate his earthly career. The death to which he was sentenced, when he had eaten of the tree of knowledge, of which he had been charged not to eat, extended further than the dissolution of the body. It comprehended the spiritual death of the soul, in which all the guilty race of Adam are involved, no less than the Ephesians, of whom the Apostle speaks as having been dead in trespasses and sins, and it included also everlasting death in the regions of misery. It is to the death of the body, however, that these few remarks are intended to refer; a subject in which we are all deeply and personally interested, and which must necessarily affect every heart which is not hardened by sin, or surfeited with the cares and follies of the world. That hour is rapidly approaching when the writer and the reader shall be numbered with the dead. It is vain, it would be presumptuous, to attempt to investigate the precise period of its arrival; that is among the deep things of God, which are wisely concealed.—"Behold now is the accepted time, behold now is the day of salvation."

How mighty are the triumphs of death! Well may it be described as man's "last enemy." How many, through fear of death, are all their life-time subject to bondage! How many tears hath it caused to flow! How many once joyous hearts hath it made sorrowful! How many a wanderer has it driven from the delights of a peaceful and happy home, to contest with the trials and turmoils of a cold and unfriendly world! The widow and the orphan can tell of the conquests of death; for at this moment thousands are deploring the departure of those to whom they were bound by the closest ties, bewailing the guide of their youth, the companion of their manhood, or the prop of their declining years. Around many a bed of sickness, are, at this moment, kneeling those who are bearing their testimony to the advances of the implacable enemy. The glazed eye, the parched lip, the faltering tongue, the ebbing pulse, proclaim, in language not to be mistaken, that the struggle is at hand, in which death will come off the victor. Even since the reader took up this paper, a fellow-mortal hath yielded to death. Man, in the pride of his unsanctified heart, is unwilling to think of death. Man, immersed in the pleasures, or occupied with the business of an all-absorbing world, seeks to drive all thoughts of the enemy from his mind. Man, stricken with a consciousness of guilt, even while he trembles, puts off all consideration of the subject to a more convenient season. Yet all attempts to arrest the progress of this mighty foe have proved ineffectual. No bribe has induced him to stay his darts: he has broken down every barrier; he has foiled every plan; he has eluded every weapon by which the attempt has been made to arrest his progress.

* A meditation for Good-Friday, from the Church of England Magazine.

Reader! thou art a child of sin, and therefore a child of death. Thy beating heart must soon be still; thy beaming eye must soon be closed; thy warm blood must soon be cold. Hale and hearty as thou now art, disease is lurking in thy veins. The grave shall be thy chamber, the shroud thy apparel. The worm shall feed daintily upon thy now fair form. Thy name shall be speedily forgotten, when thou dwellest with the men that are long dead.

But for ever adored and blessed be that eternal Jehovah who hath not left his believing people without hope. The Gospel proclaims, in the most cheering language, that death has been deprived of its sting, and the grave shorn of its triumphs. The great event which the church calls us at this season to commemorate, is not only the death of the Lord Jesus, but the victory achieved by the Prince of life over man's last enemy; and the eye of faith is directed to the contemplation of that last record in the world's obituary—the Death of Death:

For pains and groans, and griefs and fears,
And death itself shall die.

Jesus went down to the dark chambers of the grave; "his crucified and pierced" body was laid in the rich man's tomb; but there in the regions of death's dreary dominion, he struggled with the adversary, the strong man armed; and he arose a conqueror from the grave, and he ascended on the wings of victory, and the eternal gates were lifted up, and the everlasting doors of heaven were opened, and he sat down at the right hand of the Majesty on high, invested with the keys of hell and of death.

As yet, indeed, we see not all things put under this exalted Jesus. Satan is still permitted to exercise sway; Death still hurries his victims from the busy, bustling scene of this world: but Jesus shall ultimately subdue all things to himself; and the last knell that shall be rung shall be the knell of death, sounded by the trump of the archangel, which shall call to judgment.

This is the triumph the church calls us at this season more especially to anticipate. This is the event to which the eye of faith is to look forward—the complete and eternal overthrow of him who hath the power of death.

Happy indeed are they who, amidst the bereavements of a perishing world—amidst the monuments of death which present themselves on every side—can exclaim, in the emphatic language of the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away." Happy are they who unreservedly look for pardon through that Saviour who hath made peace by the blood of his cross, and is become the author of eternal salvation to all that obey him.

Blessed, and forever blessed, are they who have fallen asleep in Jesus, are sheltered in his bosom from every blast, and dwell with him under his gracious keeping until the end shall come, whose warfare is accomplished, whose iniquity is pardoned, and who have reached the peaceful haven of unceasing rest. Unspeakably glorious shall they be. Reader! through the blood of Jesus, may their abiding portion be thine, who, raised by the power of death's destroyer, shall share in the inheritance which he purchased, and the triumphs which he achieved, in that paradise which shall never be blighted by the curse, for there is never-ending blessing; in that garden of unfading flowers, where there shall be no sepulchre, for there shall be no death; but where the tree of life shall flourish with unfading verdure, and the pure river of the water of life for ever flow, and where, through a bright and blessed eternity, shall be celebrated, in never-ending songs of praise, the mercy and the grace of the triumphant Emmanuel, who with his own right hand and holy arm, achieved the DEATH OF DEATH.

VILLAGE PREACHING.

(Concluded from our last.)

Surely it is a morbid taste, and one that requires correction, which would kick at images that satisfied a Barrow; and yet we could point out numbers in his sermons, which would be now rejected by the preacher, even the village preacher, as mean and pedestrian; and whilst such things are, it is not on the tithing-day alone that we have cause to lament that the farmer should be so coarse, and the clergy so fine. The familiar illustration, therefore, by which a subject is rendered clear to persons slow to apprehend, and interesting to persons hard to be excited, is a figure not lightly to be renounced in deference to the false refinement of the magnates of a congregation—though, doubtless, capable of abuse. We say false refinement; for there are parables both in the Prophets and in the Gospels, against which the same parties might find the same objection. Mr. Hare, therefore, adopts the use of such images with all boldness. The man who does not grow in grace is 'a dwarf in soul': a spectacle as hideous and misshapen to the spiritual eye, as a dwarf in body to the eye of flesh. Men think highly of those who rise rapidly in the world; whereas nothing rises quicker than 'dust, straw, and feathers.' Religion must be learned by practice, not by hearing or reading only; 'it is not by hearing or reading about shoes, that a man becomes a shoemaker.' You must not be content with spelling and reading a parable, but 'do as the bees do' with a flower, settle upon it and suck out the honey. 'Laws are like looking-glasses, they may show us our ugliness, but cannot give us new shapes.' Religious services are the means, not the end,—'the road to London is not London.' 'The tooth of a child is easier to draw than that of a man, because it has no fangs; so is it with his evil passions.' Easy illustrations of

this kind are scattered in profusion throughout these sermons; certainly impart to them an air of great freshness and vivacity; must have had the effect of baiting the pulpit, and gathering a congregation; and no doubt at this moment live in the memory of many of the inhabitants of Alton Barnes, and will be long quoted as the apothegms of their beloved and departed pastor. If in a few instances they may be felt to border on the ludicrous, as where a child is compared to an unfledged angel fallen to earth, and to be restored to heaven, it should be borne in mind that when Mr. Hare wrote these sermons, and still more at the moment when he sanctioned the publication of them, he was occupied with far other thoughts than how to approve himself to those 'who are nothing, if not critical.' Still this is the danger to be guarded against in the use of familiar illustration; and we notice it the rather, lest the imitators of his style of preaching, of which we foresee many, should be led to tread in Mr. Hare's steps, not in the hundred cases where he has trod straight, but in the two or three where he may have trod awry.

There is another suggestion as to village preaching which the publication before us presents. It is a feature in these sermons, and one greatly to be commended, that they make much use of the *less trite* passages of scripture, whilst those which are in the mouths and memories of all, they take for granted are so, and rather touch than draw out at full length—*guarda e passa*. For instance, to show that the seeds of the heaviest crimes may be lurking in a man's heart, when he least suspects it, the case of Hazael is quoted. 'Is thy servant a dog,' says he to Elisha, 'that he should do this great and terrible thing?' Hazael thought at the time that it was impossible for him to commit such a crime as murder; yet the very day after his return to the King of Syria, 'he took a thick cloth and dipped it in water, and spread it on his face, so that he died.' Here we have a passage, not recondite certainly, but still not trite, to exemplify the doctrine. Again, in a sermon on Isaiah lxi. 3—"Trees of righteousness, the planting of the Lord"—occasion would naturally present itself, it might be imagined, for a reference to the parable of the barren fig tree; and so it does; but Mr. Hare quotes no more of it than the three words of warning with which he closes his sermon, 'cut it down,' satisfied that he thereby touched a spring, and that the memory of his hearers would supply the rest. For he probably considered that the members of a congregation of the Church of England hear certain passages in scripture, the most important passages, no doubt—always once, possibly several times every year of their lives—that those amongst them who have been at weekly or Sunday schools, have learned many such passages by rote—that it may, therefore, be safely presumed that such passages are tolerably familiar to them, and may for the most part be called to their minds by a hint, and that more is superfluous: again, that the Bible is the whole compass of a poor man's literature; and that on this account he is often much better versed in it than greater scholars who are spending themselves upon every work that comes out—that he is therefore frequently not an incompetent judge of the degree in which his minister is master of the scriptures; and that he will be much more likely to listen to him with reverence, when he perceives his range over them to be wide and commanding, than when he suspects his knowledge to be just commensurate with the chapters that occur in the Sunday services.

It is true that the practice for which we are pleading is not that adopted by our reformers in the homilies. The homilies make long and large extracts from the portions of scripture that present the most popular and best known; but when the homilies were composed, it must be recollected, no portion whatever was well known and popular. Latimer's sermons presume upon an utter ignorance of scripture even amongst the highest class of all. When he preached before the Duchess of Suffolk and her household, a family as likely to be intimate with scripture as any of the time, he relates circumstantially, and as though the passages would be strange to his hearers, the interview of Jesus with the Samaritan woman, and the death of Ananias and Sapphira. Even the early deliberate writings of the chief Reformers are not without blemishes which betray that scripture was as yet a novelty even with the best informed. 'The Institution of a Christian Man' talks of Jesus being brought before one Pontius Pilate; of his being bound fast to a pillar; and of Lot and his three daughters; all of them passages revised and corrected in the re-publication of the same work with additions, a few years later, and when the Bible had been more studied, under the title of 'The Doctrine and Erudition of a Christian Man.' When, however, the Reformation had established itself, it became quite characteristic of the English divines, of Jewell, for instance, eminently, of Hooker, of Sanderson, to have an opposite passage of Scripture for every thing; scripture being found in their hands a mine which might ever be worked, and never worked out; and so far from dwelling upon threadbare quotations, such as might occur to any man just as well as themselves, and thus giving token that it was by virtue of a commission that they occupied the teacher's chair, and not by right of superior knowledge, they were perpetually interesting, and very often surprising, their hearers or readers by the dexterous application of texts not commonly produced, but being produced, to the purpose and decisive; stamping the impression they were wishing to communicate more effectually by the smartness with which they struck it in; and creating at once a reverential curiosity about a book which was found to be so full of resources, and a wholesome respect for the character and office of men who could develop them so successfully. But these were divines who had drank deep in the writings of the Fathers, in several of whom this faculty is remarkable; and whilst we may smile at

their exercise of it, when they find an argument against the buskin of the player, in that it 'adds a cubit unto his stature,' &c.—we cannot but admire the same research as applied to a more worthy end, when it discovers a number of subordinate prophecies relating to the Saviour to come, in passages commonly overlooked; and we think the preacher would only have the more attentive audience, who whilst he did not keep back such prophecies, as are the most striking and prominent, as, for instance, that of the Miraculous Conception, contained in the seventh chapter of Isaiah; that of his character and office, in the ninth; or that of his person, reception, and end, in the fifty-third; should nevertheless reason his sermon with those more secondary predictions which Tertullian detects, or thinks he detects elsewhere, of his being sent by Pilate to Herod; of the darkness at noon-day; of the veil being rent; of the body being missing; of the resort of the women to the sepulchre; and of the charge they received on seeing the vision of angels.

The observance, therefore, of this rule in the construction of sermons, to presume upon the congregation having some acquaintance with the common places of scripture, though much to learn as to the remainder, would have the effect of relieving them from that tediousness which naturally attaches to compositions that enlarge upon what we know well, and keep silence upon what we know imperfectly; and though the remark applies to all sermons alike, yet the country parson is he who is likely to offend against it most, being under a temptation beyond others to reckon upon the simple people loving simplicity over much, and thus to dilute his divinity till it is really too small for babes. Baxter, who, as every body must be aware, is for the plainest of all plain-speaking in the minister, nevertheless cautions him with his characteristic good sense, 'lest in fearing to go beyond the present understanding of the people, he teach them nothing but what they know already; and thus entice them to think that he is as ignorant as they, and that they are as worthy to be preachers as he, because they can do as much and as well as he is used to do.' It is not indeed in the nature of things that a class of persons who delight in a pithy proverb beyond any other, and seldom open their lips without one, can take much pleasure in a thin and threadbare address; and the preacher who is to hold together even the most rural congregation for any long time, must be prepared, with Mr. Hare, to bring out of his treasures things new as well as old. It may not be here out of place to add, that the staple of these sermons is rendered still more substantial by their author's theological reading, independently of scripture. We can trace in them, for instance, Taylor, Baxter, and, we think, Hall, not always as works which Mr. Hare was directly quoting, though this sometimes, but which he had digested and made his own, and might draw from, without knowing it; and it will be found in theology, as in all other sciences, that however elementary may be the treatise required, it will be the best done by the best informed man; that the Church Catechism, simple as it seems, could only have been framed by deep divines, and that a village sermon will be most to the purpose, when written by one who, like Mr. Hare, combines with a knowledge of village ways, such reading as would qualify him for a far different audience.

A CANDID EXAMINATION OF THE EPISCOPAL CHURCH; IN TWO LETTERS TO A FRIEND. LETTER II.

My dear Friend,—

I now proceed, agreeably to my promise, to a vindication of the FORMS of the Church, and I trust that I shall make it appear to your satisfaction that these are good and proper in themselves, and agreeable to the practice of the Church in all ages. I had heard it frequently said, that in the reading of prayers there could be little or no devotion; and without much reflection upon the subject, it seemed as if there must be some truth in the assertion. The custom was so different from that to which I had been used, and my mind was so habituated to an entire dependence upon the invention of my minister, that I did not dare to suppose that there could be any such thing as prayer, where the language was premeditated. The supposition even carried with it the idea of profanity, and I was almost ready to condemn unequivocally and without examination.

But when I attended upon the worship of the Church, and noticed the appearance so different from that in congregational societies—every knee bent, and every heart and voice seemingly engaged, I could not but think that the spirit of supplication was there in a greater degree than I had ever before witnessed in any other place, and that if the blessing of God was ever granted to a human petition, it would not be withheld from those who manifested so much apparent fervency and sincerity.

This, with some other circumstances, soon effaced my previous impressions in regard to the reading of prayers, as the effect of early prejudice, and led me to consider the assertions which had been made as the ebullitions of ignorance and bigotry. I found that there were some congregational ministers who were always in the habit of using a form; that whole associations united in publishing and recommending volumes of written prayers for the use of their people; and that family devotions in many instances were carried on in this way; and upon reflection, I could not consider the singing of psalms, as usually practiced, and without any doubt of its propriety, to be any other than praying to God and praising him by forms. These are pre-composed in all congregations; and if a general union is intended in the part of worship which they compose, as they partake in a great measure of the nature of prayer, it seemed to me that what was right in the one case could not be wrong in respect of the other. Besides, I found that extemporaneous prayers on the part even of ministers generally fell at last into a form; and that indeed such they must always be considered in regard to those who join in the petitions they contain. Public prayer, whether pre-composed or extempore, is unavoidably a form to all by whom it is not originated, inasmuch as they receive words which are dictated to them; and if they are intent only upon their devotions, it is impossible for them to determine whether the minister invents at the moment, or repeats from memory. I knew also that as respected

myself, I had too generally been a hearer of prayer, rather than a devout worshipper, and the appearance of a great portion of the congregation intimated a similar condition on their part. I found that they were ready to criticise the language and style of prayer in the same manner as they did the sermon: to admire every beauty of expression, and to applaud all the minutiae of detail to which the occasion led.

With these views, which satisfied me at once that there could be no rational objection to forms, even on the part of those who rejected them, I proceeded to consider whether they were not from the nature of prayer, and in order to the suitable edification of the people, far preferable to the extemporaneous mode. It is the design of public worship that the united wants and feelings of a whole congregation should be expressed. And how is this to be done unless some method be adopted of which there may be a previous general knowledge, and in the form and order of which all may agree?

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

That forms of prayer are of ancient and divine institution, is to me evident from Scripture. The first piece of solemn worship recorded in the Bible is a form—the song of Moses and the children of Israel, after the destruction of Pharaoh and his host, which was first repeated by the men, and afterwards responded by Miriam and the women.—Forms also were given to Moses and Aaron in the wilderness; one in relation to the atonement to be made for the expiation of an uncertain murder; another to be used when the ark rested, and when it set forward, and a third for the blessing of the people by the priest. Besides, the whole book of Psalms are forms of prayer and praise, which were used in Jewish worship, and are still retained in the Church.

If we come to the New Testament times, we find Christ providing a form for the use of his disciples, even as John also had taught his followers the manner in which they were to pray. He always attended the worship of the Jewish synagogue, which was carried on altogether by forms, and had there been any impropriety in the mode, he certainly would not have withheld his reproof. From the time of Christ and his Apostles, forms in public worship were universal in the Church until the sixteenth century, and the same arguments are to be produced in their favour from ecclesiastical history as in regard to the Episcopacy.

When I had satisfied myself of the superior excellence of forms over extemporaneous prayers, and become convinced that they had prevailed in all ages of the Church, and been sanctioned by the example and precept of its great Head and his Apostles, as well as by Moses and the prophets, I proceeded to the consideration of the Episcopal Liturgy, which I found so rational, so comprehensive, and so well adapted to the expressions of public wants and feelings, that I could not for a moment withhold my approbation. The language is scriptural and solemn, the arrangement excellent and instructive, and it may well be said that in the Prayer Book, the Bible's discovered in a devotional form.

(To be concluded in our next)

THE CHURCH.

COBOURG, SATURDAY, APRIL 7, 1838.

Upon the spirit, if not upon the literal tenour of the Constitutional Act, as cited in our last, Churchmen, as we have often said, might be content to rest their cause; and they are not without a hope that even the dictates of expediency, apart from the possible return to a respect for equity and law by those who should be its legitimate guardians, may yet second them the justice which has been denied them so long. Whosoever prunes the several clauses of this Act, without the prejudice of sectarian jealousy or of interested opposition, cannot fail to come to the conclusion that in allowing it to be the subject of a day's litigation, is an injustice to the Church of England only to be explained by the degenerate and fickle character of the times.

And this, as we shewed in a former number, was a construction of the Act from which, until within a few years, there was neither at home nor in the Colonies one dissenting voice. What had been the universal impression here, is sufficiently evident from the various provincial enactments, already cited, which are expressly predicated upon this interpretation of the Act; and that such was the persuasion also of the Imperial Government, is manifest from the establishment of the Bishopric of Quebec, from the subsequent division of the Provinces into Archdeaconries, from the tenor of the Instructions to the Governors of the Colony, from the unequivocal reply of Earl Bathurst to the first memorial of the Scottish Clergy, and above all from the establishment of the Corporations—composed exclusively of clergymen of the Church of England—for the management of the Reserves themselves.

The only ground upon which the shadow of a pretension from any other quarter can be made to rest, is the apparent vagueness of the term 'Protestant Clergy,' for the maintenance of which these lands are specifically appropriated; but as this was intended to embrace one body, in contradistinction to another body for whom provision had antecedently been made, it was the simplest and most natural term which, under the circumstances, could have been adopted;—PROTESTANT, as distinguished from Roman Catholics,—and CLERGY, as distinct from the ministers of all other Protestant sects and denominations. For the word 'Clergy,' it ought to be recollected, is a term purely legal; and, in the English Statute Book, it never has a reference to any

other than the ministers of the Established Church. None but a 'clerk in orders,'—in other words a 'clergyman'—can, according to Blackstone, hold a benefice; but to whom can a reference to the holding of a benefice in England apply, unless to the ministers of the Established Church alone? Various statutes can, in short, be adduced where this distinctive application of the term 'Clergy' is most decidedly maintained; and in the 41 Geo. III. c. 63, the difference is upheld, in marked terms, for example between "a clergyman of the Church of England and a minister of the Church of Scotland."

How strange, too,—if any other religious body than the Church of England were meant,—that, when in the 38th and 39th clauses so specific a provision is made for the endowment of Rectories and the presentation of Incumbents ordained according to the rules of that Church, not a word of allusion should be made to any other Protestant denomination! Laws are usually superabundant rather than sparing in the number of terms employed; and it is from a multiplicity rather than a paucity of words that legal ambiguity most commonly arises. But here there is no room for ambiguity: all is perfectly comprehensible and clear; and the consecutive clauses of the Act preserve their due and natural connexion. In the 36th clause, provision is made for a Protestant Clergy in contradistinction to a Romish, provided for in a previous Statute:—the 37th clause, allots the 'rents and profits' of this reservation exclusively to the said Protestant Clergy;—and the 38th clause, in providing for specific landed endowments, defines who this Protestant Clergy are.—When endowments are alluded to, then, according to the obvious spirit of the Act, Rectories are introduced, and of consequence the Church of England is mentioned by name. This clause, therefore, and that which follows it shews, with sufficient clearness, who were meant by the term 'Protestant Clergy.'

And to shew that this was the meaning of the framers of the Act, let us observe the language of Mr. Pitt on that occasion. He—in the House of Commons, May 12, 1791—declared that "the meaning of the Act was, to enable the Governor to endow and to present the Protestant Clergy of the Established Church to such Parsonage or Rectory as might be constituted or erected within every township or parish, which now was or might be formed; and to give to such Protestant Clergyman of the Established Church, a part or the whole, as the Governor thought proper, of the lands appropriated by the Act." He further explained that "this was done to encourage the Established Church, and that possibly hereafter it might be proposed to send a Bishop of the Established Church to sit in the Legislative Council."—This is a comment upon the Act—if it needed any comment—which no one can misapprehend.

We would add a few words upon that clause in the Act which makes provision for the repeal or variation of the law that establishes the Clergy Reserves. We cannot, upon a perusal of this clause, repress our astonishment that, after all the discussion which has taken place upon this subject, the fact should have been overlooked or so little dwelt upon, that this power to vary or repeal the law cannot possibly have been meant to apply to past reservations, and cannot possibly have reference to any other than future appropriations. The meaning of the clause is, surely, simply this,—A certain reservation is made in a stated proportion to the amount of lands in a country, but the time may come when it shall be found expedient either to vary the amount of proportion, or to cease from making it at all; and therefore, to meet this contingency, a provision is contained in the Act for such variation or repeal. For what sense or pertinency could the term 'vary' be thought to have, if it did not apply merely to the power of changing the proportion, for example of the seventh to the tenth or the twentieth, as circumstances might require? And, considering that every title-deed issued from the Crown contains a specification of the allotment of this seventh in relation to the amount of the grant, what repeal—without involving contradictions and confusions innumerable—could be meant other than the power, after a certain amount of reservation had been made, of stopping all further appropriations?—Without pretending to advance any other view than what common-sense seems to dictate upon this point, we shall venture to say that if the meaning of this provision to 'vary or repeal' should be submitted to the twelve judges of England, they would come to the conclusion for which we contend.

But we shall drop the subject; upon which, for the present at least, our readers may have heard enough. In the progress, however, of the discussions which have taken place upon it, we are forcibly reminded of the process of reasoning by which persons who, in the first instance, hazard a position merely as a subject of speculation, come at last to adopt it as a matter of conscience and conviction. There was a time, for example, when Episcopacy was the universal tenet of Christendom, and it was so as being supported by Scriptural precedent and Apostolic usage. A period arrived when a continental church were, from the force of circumstances,—perhaps not altogether insurmountable,—driven to a deviation from this established medium of the ministerial commission. In the first instance, the deviation—unequivocally deplored even by those who felt themselves constrained to it—was the subject of numberless apologies and attempted justifications. In process of time, however, the long habit of irregularity, not merely reconciled to its introduction, but as is not unfrequently the case, the exception was attempted to be converted into the rule, and the upholders of the rule came to be stigmatized as the innovators which, in a more ingenious age, was the title freely assumed and with reluctance justified by those who adopted the exception.—But we hope there is virtue enough still in the present age to reject the unsoundness and the disingenuousness of this style of reasoning in its application to the question of the Clergy Reserves.

In all our remarks upon this subject, we trust we have advanced no argument that is unfair, and have uttered no language that is offensive. We propose it not as a topic for agitation,—not as the theme of stormy debate or political controversy,—but for calm consideration in the social circle and by the domestic fire-side. We propose it as the subject of deep and careful reflection at those moments when the fond parent looks round upon his little ones, and in hopeful contemplation of the eternity to which he is himself fast hastening, casts about—often alas! in

vain—for the means by which they are to be tutored, when his own parental guardianship shall be withdrawn, for the same bright realms of everlasting blessedness.

We had intended to conclude these remarks with an eloquent and stirring 'Appeal to Churchmen' from that masterly publication the 'Church of England Quarterly Review,' but having since been favoured with an English paper which contains the admirable speech of Mr. Pakington, in the late debate on Canada affairs, we cannot delay placing it before our readers. Not only are we to argue from the matter of this Speech that the religious position of Canada is becoming a subject of deep interest with the intelligent and pious in the mother country, but from the manner in which it was received in the House of Commons, we may glean a hope of the ultimate triumph of our righteous cause.

But, sir, there is another grievance, wide-spreading in its nature, pressing in its operation, which does not require consideration by any future governor, or any future convention, but with which the government here is at once competent to deal, to which I beg to call the attention of ministers. I mean the refusal—I hope it is not final, and that I may rather call it the hesitation—of her Majesty's government to renew the allowance for the support of the bishopric of Quebec. (*Loud cheers.*) This is a most important subject. I wish it were in abler and more experienced hands; and I may almost say that in a spirit of supplication I address the ministers upon it. Shortly after the Act of 1791, by which provision was made for the support of a Protestant Church in Canada, the bishopric was created, and formally attached to the Archbishopric of Canterbury, and from that time to the present, a liberal allowance has been made by the mother country for its support. A few years ago, the late Bishop, finding his strength unequal to the labour of so vast a diocese, made an arrangement by which Archdeacon Mountain was consecrated suffragan Bishop of Montreal, the Bishop giving up to him £1000 per annum of his own allowance. The late Bishop died during the past summer. The allowance of both Bishops is therefore at an end, and I grieve to say the government hesitate to renew it. (*Hear, hear.*) The government it is true, offers the vacant see to Dr. Mountain, but how can they seriously expect any Divine, however zealous, to undertake the superintendence of a diocese equal in extent to a kingdom, without income or remuneration? (*Cheers.*) With the permission of the house I will read extracts on this subject from a published, and from a late private letter on this subject from the Bishop of Montreal to the Society for the Propagation of the Gospel in Foreign Parts.

"The allowance enjoyed by the Bishop is to be extinguished with his own life; and his strength having become unequal to the charge which lies upon him, an arrangement has been patched up—for, in truth, I can hardly express it otherwise—for the exigency, by which I have myself been consecrated as Bishop of Montreal, and am to divide with him the labours of his diocese, with the prospect, in the event of my surviving him, of assuming episcopal superintendence of both provinces, without any addition to the emoluments attached to the offices which I held before my consecration, and which, as a matter of necessity, I still retain. The diminished efficiency of a Bishop thus situated, in a diocese of such an extent, and of such a description, as that of Quebec, is too apparent to require being pointed out: but more gloomy still is the perspective beyond: for after the few remaining years of my natural life, even the inadequate expedient above described will be at an end; and no means whatever will exist for maintaining Protestant Episcopacy in the Canadas. I am ignorant of any resources to which we can look for the accomplishment of this object, or for the support of an effective ministry, if we are deprived of succour from home, and despoiled of the reserved lands."

"I have written to Lord Glenelg to state that, as matters actually stand; I must continue to administer the diocese as Bishop of Montreal, although I have the promise from his lordship of succeeding to the see of Quebec, since I cannot pay the fees for my appointment till some emoluments shall be attached to it. The exigencies of the church induced me to close with the arrangements under which I was consecrated as Bishop of Montreal, and I cannot repent having done so, for the most distressing inconveniences would already have been felt in the diocese had I not been invested with episcopal powers. But, if nothing should be done to endow the see of Quebec, and the project should fail of erecting a new diocese in Upper Canada, it will be perfectly impossible for me, with my present means, to do any tolerable justice to the whole charge; and I fear sometimes that I shall be compelled to confine my visitations to the Lower Province. The Board may judge how an income of £890 a year, out of which house-rent is to be paid, can support the station of a bishop of the Church of England at the seat of the General Government of British North America."

I cannot conceive, Sir, an Episcopal Protestant church, which stands more in need of the active services of a Bishop than the church of England in the Canadas. (*Cheers.*) In Upper Canada the number of the episcopalian is more than one third of the population—in Lower Canada it is above one half of the British residents. There are above 200,000 members of our church scattered over that great country; and should the Bishopric of that Diocese cease to exist, the most serious evils, both as regards ordination for the ministry; and the superintendence of the religious interests of the people must be the painful consequence. Let me add, Sir, that permanent aid from this country is not sought for. If the funds intended for the church in Canada are left to them, and made the most of, the time will come when these funds will be sufficient;—but now the aid of this country is indispensable, and I do hope the government will pause before they reject so important an application. (*Cheers.*) With regard to the general religious instruction of Canada, I shall not now enter into the difficult and complicated considerations connected with the Clergy reserves. Nor do I think it necessary to the object I have in view that I should detain the house by doing so. I will only express my hope that now you are about to remodel the constitution of Canada, you will face the difficulties connected with these reserves, and make due provision for the religious interests of the people. I do not ask you to exceed your duties. I do not ask you to deviate from precedent. I do not ask you to step beyond the pale of the constitution. All I ask is that in your new arrangements you will adhere to the principles which received the solemn sanction of a former parliament in a former reign. When a message was sent down from the Crown, preparatory to the Constitutional Act of 1791, the civil and religious interests of the province stood forth in that message with equal prominence. That parliament attended to the recommendation so given, and I trust that you will act in the same spirit. (*Loud cheers.*) Let me remind the house of the manner in which after the conquest of Canada, the endowments of the Roman Catholic Church in that province were confirmed by parliament. Sir, I quarrel not with that confirmation. I do not wish to meddle with it. I think there was wisdom and justice in that confirmation;—but I have a right to ask that the protestant population of Canada shall have the same advantages which were conferred by another country on their predecessors. I hope Sir, that when in future years the Canadians shall have attained the emancipation which they must some day achieve, they may look back with gratitude to the mother country for having sown the seeds of that sound state of moral and religious feeling, which is one of the greatest blessings we enjoy in England, and without which, no civil institutions however well devised, ever can or will be permanently prosperous. (*Cheers.*) Before I quit this subject, I must beg the attention of the house to the nature of the

present emigration to Canada. Thousands of our countrymen are annually crossing the Atlantic—the population of Canada is being steadily and rapidly increased—and by whom? Not, as in some other colonies, by the refuse and outcasts of society? No—officers of the British army and navy—the younger branches of the British gentry—British yeomen and agriculturists—above all, British labourers and artisans, seeking in a new country, to avoid the evils of redundant population at home. Such are the classes who emigrate to Canada. They go there trusting to British protection—they go in the full faith of living under the spirit, if not the letter of the British constitution, one essential part of which is an established church. (*Cheers.*) A large proportion of these emigrants are members of that establishment. They leave behind them their village churches and their pastors—they have a right to expect from the parent country—they do expect from the parent country—the discharge of that first of parental duties, the provision of the means of religious instruction for her children. (*Loud cheering.*) Sir, I am grateful to the house for the attention with which they have honoured me. (*Cheers.*) I wish that I had better deserved it. (*Hear, hear.*) I shall only further detain the house, while I say with reference to the bill before us, that I shall give it my decided but reluctant support in its general principle,—while I must at the same time express my opinion, that the present crisis has been induced by the feeble and temporising policy of the government. (*Cheers.*) I am firmly persuaded that had Lord Aberdeen remained at the Colonial Office—(a ministerial laugh)—sir, let me refer hon. members who laugh to the opinion given by the hon. member for Kilkenny the other night. (*Cheers and laughter.*) I repeat, had Lord Aberdeen remained at the Colonial Office, or had the vigorous mind of the noble lord the member for North Lancashire (Lord Stanley) continued at the head of that department, I do not believe this rebellion would ever have occurred. (*Cheering.*) While, therefore, I support, not the ministers, for I have no confidence in them, but while I feel it my duty to support the Crown against rebellious subjects, I do so under protest, that in my opinion, for the disaffection which is now so widely spread—for the despotic restrictions on constitutional liberty which are become necessary, and above all, for the unhappy warfare which has arisen, and the British blood which has been shed, her Majesty's ministers are deeply and seriously responsible. (*The hon. member resumed his seat amidst the cordial cheers of a large portion of the house.*)

We have the gratification of announcing—from authority upon which our readers may implicitly rely—that the Law Officers of the Crown in England have reversed their opinion relative to the recently established Rectories, as communicated in a Despatch to Sir F. B. Head in the month of August last. It will be recollected that the promulgation of this opinion was accompanied with a saving clause, that very possibly facts and circumstances touching the establishment of the Rectories might have been omitted, the knowledge of which would very materially change the impressions to which at the time they were led. A reference, it will be remembered, was also made to the ecclesiastical authorities of the Diocese for their opinion upon the subject; and it is explicitly avowed that to the luminous exposure of the whole state of the case by the Archdeacon of York—the substance of which was published in 'The Church' of the 13th January last—is to be ascribed this change of opinion in Her Majesty's Crown Officers, and the decision at which they have arrived, that the establishment of the Rectories is perfectly legal and valid.

In giving insertion to the following Address from the Clergy of Lower Canada to the Queen, and to the reply communicated by Lord Glenelg, it gives us pain to remark the inconsistency—one, we know, which none would more earnestly deprecate than our most gracious Sovereign herself—betwixt the professions of anxiety contained in that reply of the noble Lord for the success of the labours of the Clergy in these Provinces, and the real indifference to the welfare of the Church which is evinced in the denial of the usual salary to the Bishop of the Diocese. This profession of anxiety for the well-being of our communion, when contrasted with the absence of any effort to promote it on the part of those who ought, on every constitutional and religious ground, to be the most forward in advancing its interests, reminds us but too forcibly of the unchristian inconsistency thus exposed by the Apostle St. James, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled;' notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

We are glad, however, to learn that, chiefly through the influence of Mr. Pakington—whose admirable Speech we have the pleasure of presenting to our readers to day—her Majesty's Government have consented to the payment, for the present year, of that portion of the episcopal salary which had been allotted during the life time of the Bishop of Quebec to the Bishop of Montreal. We have every hope, too, from the present advance towards ordinary justice and decent propriety, that this appropriation will be rendered perpetual; in which case we may indulge the expectation that something will also soon be done towards the support of a Bishop in Upper Canada. It is perfectly obvious that the episcopal supervision which the interests of the Church in these Province require, cannot be exercised, with any justice to her wants, by less than two prelates—one for each Province.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The humble address of the Bishop of Montreal, and the Clergy of the Province of Lower Canada.

MOST GRACIOUS SOVEREIGN,

We, your Majesty's most dutiful and loyal subjects, the Bishop and Clergy of the Established Church, in the Province of Lower Canada, approach your Majesty with the tribute of our sympathy and condolence, at the loss of your Royal Uncle our late lamented Monarch.

While we cannot but cherish the memory of one, who in seasons of trial approved himself a friend to our National Church, we do not the less deeply rejoice in that gracious Providence which has called to the throne of Her Ancestors, a Queen whose early education affords so fair a promise, that under her we shall be godly and quietly governed.

With no common feelings of gratitude we accept your Majesty's expressed determination to uphold the Church; we hail with devout thankfulness, this solemn recognition of your Majesty's high and holy responsibilities; and would fain see in it a gleam of encouragement, amid the prospects of gloom which

hang over that portion of the Church, with which we are more closely connected.

That your Majesty's sceptre may be a right sceptre, and that a throne established in righteousness here may be to your Majesty the happy earnest of a kingdom that may not be moved hereafter; is the heartfelt prayer which, without ceasing, we offer in your Majesty's behalf, at the footstool of the King of Kings!

Signed in the name and on the behalf of the Clergy of Lower Canada.

(Signed.) G. J. MONTREAL.

GOVERNMENT HOUSE.

Montreal, 13th March, 1838.

MY LORD,—I am commanded to acquaint your Lordship that a Despatch has been received by His Excellency Sir John Colborne stating that Lord Glenelg had had the honor to lay before the Queen, The Earl of Gosford's Despatch of the 11th of November, together with the Address which accompanied it from the Bishop of Montreal and the Clergy of the Church of England in Lower Canada; and His Lordship had received Her Majesty's Commands to instruct His Excellency to convey to your Lordship and your Clergy, Her Majesty's thanks for your dutiful and loyal Address, and to state that Her Majesty places a confident reliance on the success, under the blessing of Divine Providence, of the efforts of your Lordship, and of the Clergy of the Church of England in the Diocese, to promote the highest interests of that large class of Her Majesty's faithful subjects in the Province who are members of that Communion.

I have the honour to be,

My Lord,

Your most obedient

Humble servant,

WM. ROWAN,

Civil Secretary.

(Signed,)

The Right Reverend
The Lord Bishop of Montreal,
Quebec.

The kind and complimentary expressions contained in the following Letter of the Rev. Mr. Richey, we feel to be far beyond our deserts; and while we thank their author for this unmerited testimonial of his good opinion and good will, we must at the same time, express our gratification that all desire for the prosecution of controversy is so specifically disclaimed. To protract the discussion might be to elicit further differences of opinion; but we are far more content with the present amicable adjustment of the subject under consideration. The question has been put to us by an esteemed correspondent, "whether by Mr. Richey's expression, 'her Liturgy I admire only less than the devotional promptings of inspiration,' extemporary prayer was alluded to." We think we may take it upon ourselves to say, that the meaning of the reverend writer, in the passage referred to, was simply this,—that the Liturgy, as it is, is only less admirable than it would have been had its compilers been men who were actually inspired. We cannot fancy that, if inspiration should be accorded to any petitioner since the age of miracles, it would be denied to those holy men who were the compilers of our admirable Liturgy.

To the Editor of the Church.

REVEREND SIR,—The Christian courtesy with which you have received and remarked upon my letter, demands my best acknowledgments. After your free and explicit admission of the main principles involved—"that conversions are often sudden and instantaneous,"—I feel it would be highly indecorous in me on account of any other discrepancies that may exist in our conceptions of the subject, to indicate a desire to protract the discussion. I hardly need intimate my entire acquiescence in the propriety of your cautionary suggestions with respect to the necessity of bringing all religious impressions to the test of the word of God; since the only unequivocal evidence to others, of their celestial origin, is their practical and hallowing influence. That the great Head of the Church may crown your Ministerial and Editorial labours with eminent usefulness, which, while they are characterised by the spirit you have exemplified on the present occasion, can scarcely fail to be the case, is among the genuine and fervent wishes of

Rev. Sir,

Yours most respectfully,

M. RICHEY.

U. C. Academy, March 30th, 1838.

A million of torches cannot shew us the sun. It can only be seen by its own light. Nor can all the natural reason in the world discover either what God is, or what worship he expects, without revelation from himself.—*Dr. Arrowsmith.*

MARRIED.

At Cavan, on the 22d inst. by the Rev. S. Armour, Mr. Thomas Armstrong to Miss Sarah Kells.
On the 23d inst. by the same, Mr. Thos. Fair to Miss Eliza Stewart, all of the township of Cavan.

TO CORRESPONDENTS.

The appropriate poems of CURIOPHILUS were not received until the poetry for this week was in type. They shall appear in our next.

DEODUCE shall have an early insertion.

The poem of ZADIG in our next. We readily concede to this gifted correspondent the wider range in the choice of subjects which he suggests.

LETTERS received to Friday April 6th:—

Ven. the Archdeacon of York;—Rev. J. Bethune;—Rev. H. Scadding;—Rev. W. Leeming, rem;—Rev. R. Rolph, rem. (yes);—H. C. Hogg Esq rem. in full for vol. 1:—P. M. Toronto;—T. Fidler Esq;—Rev. E. J. Boswell, rem;—Rev. A. F. Atkinson, rem;—G. W. Baker Esq. rem;—Rev. G. Archbold.

Youth's Department.

SCRIPTURE QUESTIONS.

XXIV. BASHAN.

[The distinguishing features of this country, though fully described in Scripture, are not generally adverted to. The following questions will bring these points before the young biblical student.]

211. Where do you find any mention made of the excellent oaks which grow in Bashan, and which seem to be equally notable with the cedars in Lebanon?—(*Isaiah*.)

212. While the Tyrians, who were the most celebrated navigators of their day, employed in their navies the firs of Senir for their shipboards, and the cedars of Lebanon for their masts—where is it stated that the oaks of Bashan were employed for their strong and well-formed oars?—(*Ezekiel*.)

213. How does it appear from the Psalms and the Book of Deuteronomy, that Bashan was distinguished for its superior breed of sheep, and for its strong cattle?—(*Psalms and Deuteronomy*.)

214. Where do you find an allusion to the high hill or lofty mountain which was in Bashan?—(*Psalms*.)

215. What reason have you for supposing that Bashan was celebrated for its excellent fruits?—(*Isaiah*.)

216. Who was the king of this territory in the days of Moses? and what was the issue of the contest between him and the Israelites?—(*Numbers*.)

XXV. BEELZEBUB.

217. The term Beelzebub used in the New Testament is the same as that of Baalzebub in the Old. Who was this Baalzebub?—(*2 Kings*.)

ERRATUM.—For *Bazillai*, in the Questions of last week, read *Barzillai*.

CHURCH CALENDAR.

April 8.—Sunday before Easter.

13.—Good Friday.

15.—Easter-Day.

22.—First Sunday after Easter.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XI.

THE NEEDLE.

In my younger days I was very fond of a pretty poem entitled, "A Prayer for Indifference." I have since learned to pray for better things, and to look for something more in literary composition than touching thought and graceful expression: but there is a stanza in that well-known little piece that I often think upon, with a different application indeed:

"Nor peace nor ease the heart can know,
That, like the needle true,
Turns at the touch of joy or woe,
And turning, trembles too."

The property of the magnetic needle being to point due north, whatever unsettles its position produces a wavering tremulous motion, perhaps causing it to diverge greatly from its right aim, but never inducing to fix, to rest, until it has recovered that position. How truly, how strikingly does this portray the state of a heart, which, having been touched by the magnet of Divine love, finds its point of attraction in Christ, and can, by the force of that attraction, without any visible aid, remain steady, as though bound by many cords, looking to him alone. Hold forth to such a believer any other refuge, any other hope, and it is as when you suddenly reverse a mariner's compass: the needle, surprised for an instant out of its right point, hurries round, eagerly seeking that from which it had been involuntarily diverted, and again settling with undeviating precision. So the heart, rightly influenced, starts away from any suggestion that would alienate it from its Lord, exclaiming, as it flies to him, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." In proportion, also, to the force and abruptness of the foreign and momentary impulse, is the jealous speed with which it is resisted and overcome. Has not the Christian felt his heart, as it were, spring back to Jesus, with somewhat of indignant velocity, when aught else has been set forth as a source of wisdom, righteousness, sanctification, or redemption to him?

But there is another species of distress much more trying than this. We sometimes see the compass, from being held in an unsteady hand, communicating to the needle a constant trembling motion, so that, while pointing aright, it still does not rest. This uneasy appearance gave rise to the poetical comparison already alluded to, and illustrates a state of mind familiar to multitudes of God's children. Peace and ease they cannot be said to know, being kept continually doubtful whether they do indeed look unto Jesus in the way that he would have them. Conscience bears them witness that they are looking to nothing else; that they neither seek nor wish for rest in any other quarter; and that the desire of their souls is to make him their chief joy: but, either through infirmity of faith or knowledge, or else from having their minds and spirits unconsciously affected by bodily ailment, or from other causes, foreign to their will, and beyond their control, they continue trembling, doubting, desponding. Not having a steady and clear view of Christ, they question their interest in him; these distressing doubts deaden and distract their prayers; such dead, distracted prayers further obscure their already embarrassed view; and so the heart, uncertain of its portion, and tempted to look more to its own wavering frame, than to Him who cannot waver, and substituting feeling for faith,

"Turns at the touch of joy or woe,
And turning, trembles too."

There is a spiritual joy, and a spiritual woe, alike inimical to spiritual peace and ease. Excitement, on the one hand, will, in religion as in other things, produce a state of collapse, the more overwhelming from the contrast connected with it. Overmuch

sorrow will swallow up the comforts that God has provided for his mourning children, and be nothing the better for them. Extreme depression certainly wrongs the Lord, though it is, perhaps, a safer state than undue elation; and peace, rest, ease, are found only in such a fixed view of Christ, as presents him constantly to the soul, as Him in whom are hid all the treasures of wisdom and knowledge, out of whose fulness we have received whatever is ours, although it be but the knowledge of our emptiness, and may demand whatsoever we require, on the strength of that promise, "My God shall supply all your need, according to the riches of his grace in Christ Jesus." It is no uncommon thing for the Christian to sit down and number over his gifts, until he forgets that he is still, in himself, wretched, and poor, and miserable, and blind, and naked; or else to stretch himself along in utter despondency, restraining prayer for more, because he feels that as yet he has received but little in comparison with the requirements of others and his own desires. The heart may be "like the needle true" to its own suggestions and misgivings; but let it be true to Christ alone, and it shall know both peace and ease, in the consciousness that he is pledged, for time and eternity, to be its strength, its portion its sufficiency, its ALL.

THE RAINY SUNDAY.

Every body knows what a rainy Sunday is. It is to a great many persons the most gloomy day in the whole year. To many, Sunday is a weary day, let it be clear or stormy; but I would gladly believe, that to many more it is a day of happiness and holy rest. I have two accounts to give of the way in which a rainy Sunday was passed, and none of the readers of this magazine are too small, I think, to observe the difference.

Richard and Susan were down stairs early in the morning, to have their breakfast and go to Sunday-school. They both observed it was raining, but nothing was said about staying at home on account of it. They had only belonged to the school two Sundays, and as on both of them the weather had been clear, they could not tell whether their mother would allow them to go this day in the rain or not. However, just as Susan was putting on her over-shoes, their mother came into the room.

"You need not put on those shoes, Susan," said she, "it is too wet for you to go to Sunday-school."

"Do you think so mamma?" said Susan, "you know I went to school yesterday when it rained."

"I know you did, my dear; but going to school in the week is a very different thing from going on Sunday."

"How is it different, mamma? It is a shorter walk to Sunday-school," said Richard.

"Yes, it is shorter I know; but I am not going to have Susan's new dress and bonnet spoiled, by tramping along the street in the rain, nor your new clothes either, Richard."

"Mamma, I will wear my school bonnet and a calico frock, if you will let me go," exclaimed Susan, earnestly.

"And I will wear my every-day clothes, mamma," added Richard.

"Let me hear no more, children," said the mother sternly; "do you think I am going to send my family out on Sunday, dressed like the poorest children in the school? a pretty sight it would be truly!"

The disappointed brother and sister were silent. What they might have said to their mother that was improper, I cannot tell, if they had not both remembered the commandment which says, "Honor thy father and thy mother." They had the ten commandments for their lesson that morning, and this one of course was fresh in their memories. When their mother had left the room they consoled themselves with hearing each other their lessons, which they knew perfectly.

"We shall go to Church, any how, sister," said Richard, "for father and mother have gone every Sunday now for three or four weeks."

"No, brother," said Susan mournfully, "they have only gone when the weather has been clear; one Sunday it rained, and they stayed at home; but let us beg them to go this morning."

So, when the parents came into the parlour, Richard and Susan both asked them to let them go to Church with them.

"To Church!" exclaimed Mr. S.—, "Why you must be crazy, Dick."

"No, father, but sister and I want to go very much, and we thought if you would take me under your umbrella, and mother would take Susan under her's, we could go very nicely."

"No, my son; content yourself at home to-day. These Sunday-schools have put strange notions in your head; Church is the very worst place you could go to in wet weather; you sit there a couple of hours or more, with damp feet, breathing a damp atmosphere; 'tis enough to kill you!"

"But, father, we have over-shoes that we can take off when we get to our pew, and the fires are always made in the Church on Saturday night, to keep it from being damp."

"There, Richard, that will do," said his mother; "I do not like to hear children attempt to argue with their parents. We are not going out to day, and that is sufficient."

I need not say what a long and dreary day this was to Richard and Susan. Their parents, who were not religious, took no pains to give them suitable books to read, and their short attendance at the Sunday-school had only been enough to teach them that they were not spending Sunday properly, without knowing exactly how they ought to spend it. They did read the Bible part of the time, but as they were left to do as they pleased, it is not much wonder that in the afternoon they read some of their usual story books.

I was only going to speak of Sunday, but I believe I had better mention, that on Monday morning, as the storm continued, the children expected a holiday; but their mother told them, directly after breakfast, to get ready for school, and to wrap up well, for they had a long walk.

"I cannot afford to pay for your education," said she, "and then allow you to stay at home for trifles."

So the over-shoes were put on, and the common clothes, and the children set off obediently. Richard could not help saying as they went along, "I wonder why mother thinks so much more of what we learn at the day-school than of what we learn

at the Sunday-school. I think we learn better things at Sunday-school, for they teach us there about our souls."

"I don't know," replied Susan, with a sigh, but perhaps mother does not think about our souls; I never heard her speak of them."

At dinner time their father came in late. "What has detained you so, my dear?" asked Mrs. S.

"I have been very busy all the morning," replied her husband, "and now I must just swallow a mouthful or two and be off again: I have been down on the wharf the whole morning in the rain, and I'm wet to the skin."

"Do, my dear, change your dress before you go out again; I'm afraid you will take cold."

"O no, no; I have not a moment's time—I think I shall make money by what I am doing to-day—I must run the risk of taking cold;" and as soon as he had eaten a hasty dinner, he went down to the wharf again, though it rained harder than ever.

In the afternoon Susan said to Richard, (for they did not dare to make their remarks to their mother,) "Don't you think father will take more cold to-day while he is out in the rain, than he would have done yesterday in the warm Church?"

"Yes," said Richard, "I do so; but I suppose father would rather make money than go to Church."

"I suppose he would," said Susan.—*Southern Churchman*.

ST. COLUMBA.

Such was the sanctity of Columba, the Apostle of the Highlands, who was born in the year 560, that King Adrian, not being able to detect any thing that appeared wrong or useless in his conduct, had the curiosity to ask him, whether he had so much as any inward motive or propensity to sin? To this question Columba answered as became a saint, That, like all men, he had certainly such motives and propensities; but that he would not take the whole world, with all its honours and pleasures, and consent to yield to one of them.

THE BIBLE.

The Bible loses much by not being considered as a system, for though many other books are comparable to cloth, in which, by a small pattern, we may safely judge of a whole piece, yet the Bible is like a fair suit of arras, of which, though a shred may assure you of the fineness of the colours and richness of the stuff, yet the hangings never appear to their true advantage but when they are displayed to their dimensions and seen together.—*Hon. Robert Boyle*.

TUITION.

THE Subscribers to the Classical and Mathematical School established in Quebec in 1836, are desirous of increasing the number of pupils by adding five more to the original number (25.)

The Institution is now conducted by the following Masters. Head Master—Rev. F. J. Lundy, S. C. L. late Scholar of University College, Oxford.

Mathematical Master—Edward Chapman Esq. B. A. late Scholar of Caius College, Cambridge. Second Master, and Teacher of French, Italian, Writing, &c.—E. H. Brown Esq. many years resident in France and Italy.

Persons wishing to become Subscribers, and desirous of being informed of terms, &c. &c. are requested to apply to J. Geo. Irvine Esq. Secretary to the Quebec Classical School, Dalhousie Place; or to the Rev. F. J. Lundy, St. Ursule Street, Quebec.

6w40

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. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton.

32-1f.

The Church

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

TERMS.

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

COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. J. Grasett, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.