

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, 1, 12.

VOL. I.]

COBourg, U. C., SATURDAY, MARCH 17, 1838.

[NO. XL.]

Original Poetry.

For the Church.

"The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up."—MATTHEW, iv. 16.

Deep fixed in gloom, behold the human race
Strangers and exiles from redeeming grace:
Dark superstition spreads her mystic veil,
And thousands sit within destruction's pale;
No glimpse to them of future joy appears,
No light to cheer them through this vale of tears;
No heavenly home beyond the chilly grave,
No hope to comfort, and no grace to save.
To heathen gods, they costly temples rear,
And daily mockeries are offered there;
While nought but death and darkness lies within
These painted sepulchres of guilt and sin.

Forth through the gloom of this unbounded night,
The "Star of Bethlehem" beams upon the sight!
A glorious herald from the realms above,
It ushers in the reign of peace and love!
The "morning stars" their sweetest strains employ,
The "sons of God" exult, and leap with joy.
A Saviour born the cherubims proclaim,
And heavenly seraphs echo back the name;—
A Saviour promised since the world began,
To bear the sins of lost, degraded man.

Low in a manger lies his infant head;
Angels are minst'ring around his bed;—
Earth's great philosophers together bring
Their costly tribute to the new-born King;
They bow the knee, they breathe the fervent prayer,
They pay their vows, and humbly worship there.

Soon on the work, for which his father sent,
His thoughts, his soul, his energies are bent;
He wanders ceaselessly from place to place,
Proclaiming life to Israel's fallen race.
At his command the blind receive their sight,
The poor are comforted with Gospel light;
At His command the dead are raised to life,
The winds are hushed, the billows cease their strife;—
The sick, the lame, his mercies each display,
And devils fearing, tremble and obey.
He thirsts, he hungers, in another's stead,
He "hath not where to lay his kingly head."
He groans in agony, he yields his breath,
To ransom sinners from eternal death.
His final prayer, his enemies in view—
"Father! forgive, they know not what they do!"

He dies, and lo! the sun is veiled in gloom,
God's holy prophets issue from the tomb;
The temple's veil is rudely rent in twain,
And nature trembles for a Saviour slain;—
He sleeps in death for those he loved so well,
He lives, to triumph over death and hell.

Now on the winds the gladd'ning impulse springs,
Love in its aspect, "healing on its wings."
Tidings of joy now speak to every land,
And earth proclaims the working of his hand.
Like "dew on Hermon" seasonably shed,
Or precious ointment poured on Aaron's head,
It spreads, invigorates, refreshes all
Within the circle where its blessings fall.
Behold its conquest over earthly lust,
See gods and idols crumble into dust;
Each pagan mystery, each heathen rite,—
All are dispelled by its pervading light.

Now mark the sound that swells upon the ear,—
Thousands proclaim and echo, "God is here."
Up to the skies unnumbered voices raise
A mingled harmony of solemn praise.
Nations and kingdoms, prostrate at his throne,
Confess JEHOVAH to be God alone.
Wide o'er the world extends his vast domain,—
A holy, boundless and eternal reign!

N. R. H.

Toronto, 20th February, 1838.

MR. SIMEON'S TEA-PARTIES AT CAMBRIDGE.*

The report may have reached you, that our dear father in Christ was in the habit of receiving at his rooms, on Friday evenings, those members of the university who might be desirous of profiting by his valuable instructions. Such practical or critical difficulties as had been met with during the preceding week, in the course of private study, or in social intercourse with Christian brethren, were brought by us gownsmen to the Friday evening tea-party, to be propounded to Mr. Simeon. And although I fear that, in some instances; those who were present abused the privilege afforded us; and asked 'foolish and vain questions,' for the purpose of displaying their own wit and cleverness of parts, and, perhaps, with the mean hope of being able to say, 'I have puzzled Mr. Simeon'—I say, though it is to be regretted that some, towards the latter part of his life, took dishonourable advantage of his impaired faculties, and went only with a view to entangle him in his speech—yet much do I err in judgment, if many will not have occasion to praise God with eternal praises for benefits received at those important and instructive meetings.

I must bring you, then, into Mr. Simeon's audience-chamber, where my mind's eye sees him seated on a high stool at the right-hand side of the fire-place. Before him are the benches, arranged for the occasion, occupied by his visitors. Even the window-recesses are furnished with seats, which, however, are usually filled the last, notwithstanding the repeated assurances

* Communicated from the Christian Journal by a correspondent who was present on the interesting occasion here described.

of our venerated friend, somewhat humorously expressed, that he has taken special pains to make the windows air-tight, and has even put the artist's skill to the test with a lighted candle. 'I shall be very glad,' he would say, 'to catch from you every cold that you catch from the draughts of my windows.'

At the entry of each gownsmen he would advance towards the opening door, with all that suavity and politeness which you know he possessed in a remarkable degree, and would cordially tender his hand, smiling and bowing with the accomplished manners of a courtier: and I assure you we deemed it no small honour to have had a hearty shake of the hand, and a kind expression of the looks, from that good old man.

If any stranger was introduced to him at these meetings, he would forthwith produce his little pocket memorandum-book, and enter, with due ceremony, the name of his new acquaintance, taking care to inquire his college, and such other matters as he deemed worthy of being registered. Sometimes, too, he would comment, in his own way, upon the name he was writing, or make some passing quaint remark, which would put us all into a good humour.

As soon as the ceremony of introduction was concluded, Mr. Simeon would take possession of his accustomed elevated seat, and, gathering up his feet till they rested upon one of the higher bars under the stool, would commence the business of the evening. I see him even now, with his hands folded upon his knees, his head turned a little to one side, his visage solemn and composed, and his whole deportment such as to command attention and respect. After a pause, he would encourage us to propose our doubts, addressing us in slow, and soft, and measured accents:—'Now,—if you have any question to ask,—I shall be happy to hear it,—and to give what assistance I can.' Presently one, and then another, would venture with his interrogatories, each being emboldened by the preceding inquirer, till our backwardness and reserve were entirely removed. In the meantime, two waiters would be handing the tea to the company; a part of the entertainment which the most of us could have well dispensed with, as it somewhat interrupted the evening's proceeding; but it was most kindly provided by our dear friend, who was always very considerate of our comfort and ease.

It is my purpose, if you will so far indulge me, to give your readers the substance of some conversations which took place in Mr. Simeon's rooms, on May 3, 1833. This was the most interesting and solemn Friday-evening meeting that I ever attended. I never saw the holy man of God more full of the spirit of his Master. His words were distilled as honey from his lips: at least they were very sweet to my taste; and their savour, I trust, I have still retained. On that memorable evening, such a deep sense of his own unworthiness rested upon his soul, that he was low in self-abasement before God. All his language seemed to be, 'Lord, I am vile;' and his very looks spake the same.

While the impression was fresh and vivid upon my mind, I wrote down his observations, on leaving the room, as correctly as my memory would allow. In order to be concise, I shall give them as proceeding directly from his mouth; together with the questions with which they originated. By this plan, you will be able to see in what way these meetings were conducted.

One asked, 'Pray, sir, how do you understand Romans xi. 32?' The passage was turned to, and, after a moment's consideration, the reply was given, to the following effect:—

'All men have sinned: and there is but one way of salvation for all. Both Jews and Gentiles must look for mercy only in the free grace of God by Jesus Christ. Deep humiliation is what most becomes guilty rebels. Having no hope but in the mercy of God, we should approach him as Benhadad approached king Ahab, with sackcloth on our loins and ropes upon our heads; and our language should be that of his servants, "Behold now, we have heard that the kings of the house of Israel are merciful kings."

Again: when he suspected that any of his hearers were desirous to draw him upon controverted ground, he would soon put an end to their design by a short and pithy reply. Of this, the following is an instance, which occurred on the same evening:—

'What does the apostle mean, sir, when he says, in 1 Tim. iv. 10, that God "is the Saviour of all men, especially of those that believe?"'

Mr. Simeon replied: 'Of all, potentially; of them that believe, effectually. Does that make it clear to you? Then, to render the subject practical, he added, 'Faith is a simple apprehension of Christ. It is not merely believing that he is the Saviour of the world; but it is believing in him as peculiarly suited to our own individual cases. It is not the saying, "Oh, now I see I am to be saved in this way, or in that way:" this, so far as it goes, is very well: but the gospel simply declares, "Believe on the Lord Jesus Christ, and thou shalt be saved."

'What, sir, do you consider the principal mark of regeneration?'

'The very first and indispensable sign is self-loathing and abhorrence. Nothing short of this can be admitted as an evidence of a real change. Some persons inquire, "Do you hate what you once loved, and love what you once hated?" But even this mark cannot be so surely relied upon as the other. I have constantly pressed this subject upon my congregation, and it has been the characteristic of my ministry. I want to see more of this humble, contrite, broken spirit amongst us. It is the very spirit that belongs to self-condemned sinners. Permit me to lay this matter near your hearts. Take home with you this passage, "Then shall ye remember your own evil ways; and your doings that were not good, and shall loathe yourselves in your

own sight for your iniquities and for your abominations;" and to-night on your beds, or in the morning, meditate thus within yourselves: 'Loathe!—why if I loathe and abhor any thing, I cannot look upon it without disgust. The very sight of it gives me great pain and uneasiness. I turn away from it as from something abominable and hateful. Have I ever thus loathed and abhorred myself, at the remembrance of my iniquities and abominations?' This sitting in the dust is most pleasing to God. When we carry our thoughts to heaven, and consider what is going on in that blessed region, we behold angels and archangels, throwing their crowns at the feet of Him that sitteth upon the throne, in whose presence the cherubim veil their faces with their wings. I have been into the company of religious professors, and have heard many words about religion; but give me to be with a broken-hearted Christian, and I prefer his society to all the rest. In these days there is too much of talking about religion, and too little of religion itself. On this subject, I remember having read a passage in the life of a pious man, who observed on his death-bed, 'I have met with many who can talk about religion—with few whose experience keeps pace with their talking. Permit me again to lay this important subject before your consideration. And that you may be able the better to pursue it, and properly to enter into it, allow me to state to you what have sometimes been my feelings while seated in this chair by myself, shut in with God from the world around me. I have thought thus within myself in my retirement: I now look around me, and behold this apartment. I see that all is comfort and peace about me. I find myself with my God, instead of being shut up in an apartment in hell, although a hell-deserving sinner. Had I suffered my deserts, I should have been in those dark abodes of despair and anguish. There I should have thought of eternity,—eternity!—without hope of escape or release. From all this I am delivered by the grace of God; though I might have been cut off in my sins, fifty-four years ago.—While engaged in these thoughts they sometimes overpowered me. Were I now addressing to you my dying words, I should say nothing else but what I have just said. Try to live in this spirit of self-abhorrence, and let it habitually mark your life and conduct.'

'Sir, will you be so kind as to explain Matthew xi. 25?'
'The revelation which God has given to man is precisely such as he required; it is not intended to be a subject of speculation; nor does it admit any scope for the exercise of an un-governed imagination. Faith apprehends what reason cannot comprehend. The distinguishing mark of the religion of Christ is its simplicity, and its suitableness to the condition of all men, whether rich or poor, wise or unlearned. At the same time, its humbling truths are offensive to the wise in their own conceits. These may be able to talk about it, and write about it, and lay down an exact system of religion; but still their conceptions of it are confused and indistinct. It is just like giving a person a fine and laboured description of some beautiful scenery, or of some magnificent building,—King's College, for instance,—and filling his imagination with crude ideas. Such a person, though ever so learned and clever, cannot comprehend the object so clearly as the poor ignorant man who has it placed immediately before his eyes. Were an angel from heaven to describe the properties of honey to an individual who had never seen or tasted any thing like it, this individual would not conceive of it so justly as the little child who has tasted it: although the child might be quite unable to communicate to others what it tasted like. Bring a wise man and an ignorant man into this room, and tell them both that the house is on fire; I trow the ignorant man would know how to make his escape quite as well as the wise man. It is just the same in matters of religion. We must all forsake our own wisdom and conceit, and stoop to enter in at the strait gate; we must become as little babes, if we would be saved. Many are the ways in which men endeavour to avoid this humility of heart, by substituting in its place some outward act of voluntary humility. The poor Hindoo thinks that the idol whom he serves is appeased by his walking over fifty miles, and counting the number of his paces. The papist imagines that God is well pleased with his works of supererogation and his penances. Others, with the same notion of gaining the favour of the Deity, have undertaken long and dangerous pilgrimages. But there is nothing in all this to gain for guilty sinners acceptance and reconciliation with God. The plain and simple way is unfolded in the gospel. Our salvation is procured with the blood of Christ; and by coming to God through him, with lowliness of mind and deep self-abasement, we receive the benefit of his death and resurrection.'

'What is the way to maintain a close walk with God?'
'By constantly meditating on the goodness of God, and on our great deliverance from that punishment which our sins have deserved; we are brought to feel our vileness and utter unworthiness; and while we continue in this spirit of self-degradation, every thing else will go on easily. We shall find ourselves advancing in our course; we shall feel the presence of God; we shall experience his love; we shall live in the enjoyment of his favour; and in the hope of his glory. Meditation is the grand means of our growth in grace; without it, prayer itself is an empty service. You often feel that your prayers scarcely reach the ceiling; but oh, get into this humble spirit by considering how good the Lord is, and how evil you all are; and then prayer will mount on wings of faith to heaven. The sigh, the groan of a broken heart, will soon go through the ceiling up to heaven, into the very bosom of God. Without this habitual experience of our sinfulness and natural depravity, even an active religion is a vain thing. I insist upon this point so earnestly,

because I feel it so exactly in accordance with the will of God. I have found it to be a good state for my own soul, when I have known what it is to loathe and abhor myself. I was once brought very low before God, when mine eyes were first opened to see my real state. A passage which I found in a book was the means of giving me deliverance from my bondage: I read that the Israelites believed that their iniquities were forgiven and taken away, by being placed upon the head of the victim that was sacrificed according to the ceremonial law. I thought of this, compared their state with my own, saw that Christ was sacrificed for me, took him as my Saviour, and was determined that the burden should not remain upon my conscience another hour: and I am confident it did not remain another hour, no, not another minute. I cannot help trusting that I shall see a kind of revival amongst us before I am taken away. I have been prevented from going to London to attend the Jews' society by indisposition. Who knows whether good may not come even of this? Who can tell but what God may have so ordered it that something I have said this evening may fix in some of your hearts, to bring forth fruit to his glory? For this I would willingly be laid up with ten gout, yea, suffer death itself. I do believe the Lord will shew me that he has kept me here on this occasion for the accomplishment of his own blessed purposes.—“His way is in the sea, and his path in the great waters, and his footsteps are not known.”

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

(Concluded from our last.)

But I did not rest my belief upon my view of the subject thus far considered. Although I found Episcopacy good in itself, and as I thought from the divine institution, agreeable to the will of God, I proceeded to discover, if possible, what government was established for the Church by Christ and his apostles. The three orders we find existing while the Saviour was upon earth, consisting of himself, the twelve apostles, and the seventy disciples. This seems an intimation, at least, that he intended the form of government which had prevailed among the Jews to be continued so far as related to the number and gradation of its offices; and after his ascension, it appears to me evident that the three orders still remained. Of the appointment of the deacons we have a particular account, and that they preached and baptized, whether as deacons or evangelists matters not; for their being deacons made them evangelists, and we have a history of their being solemnly ordained, by the laying on of the hands of the apostles, to the office of the former and not the latter. The term *evangelist* did not point out the nature of the office, but merely signified that the person to whom it was applied was a preacher of the Gospel. In regard to the office of Presbyters there is no question; and what is the testimony in proof of the superior order of Bishops?

All the Apostles were bishops, and as such received their commission from Christ, and under his commission they could exercise equal power, plant churches, and ordain teachers as they thought necessary. But it does not follow, that because they received but one commission and were alike authorized to perform all the duties of the Apostolical or Episcopal office, that the equality descended to all they ordained. We know it did not in regard to the Deacons, for Peter and John went down from Jerusalem to Samaria, to confirm the converts whom Philip had baptized, which it seems he had not the power to do. And there are very strong circumstances, which show also a difference in respect of presbyters. Timothy was the Bishop of Ephesus; and I do not see how any candid person can read St. Paul's Epistles to him without being satisfied that he had the sole government of the Church in that place as it respected the ordination and reproof of presbyters, and many things relating to the worship and conduct of the flock. Now, had the presbyters at Ephesus equal authority with Timothy? We read in the twentieth chapter of the Acts, that St. Paul called together the elders or presbyters of this Church, and addressed them in the most affectionate language for the last time.—And is it not surprising that he does not say one word to them about the government of the Church, ordaining, reproof, &c. when he never expected to see them again, and when, according to the system of parity, this was as much their duty as it was that of Timothy? He tells them to “feed the flock of God,” but to Timothy he points out the qualifications of those whom he was to ordain, and directs him to “lay hands suddenly on no man.” Is there any reasonable person that can say Timothy was not superior to these presbyters? and if so, to what order did he belong if it were not to that of Bishops? The directions given to him are such as are followed by the bishops of the Episcopal Church at the present day; nor do they, as far as I am acquainted, exceed the duties which he was commanded to perform; and so strong is the evidence from this particular, that it was said by a celebrated divine, “that he that could not find a bishop in Ephesus would be puzzled to find one in England.”

And the case of Titus is, in my mind, no less demonstrative than that of Timothy. He was sent to Crete, where St. Paul had previously established the Gospel; and what was his business? “To ordain elders in every city.” Was this the office of a bishop, or of a congregational minister? It appeared to me the former, and I thought also, that as St. Paul was in great need of the assistance of Titus with him at that time, it was strange he did not direct him to return after having ordained two or three presbyters, enough to constitute a council, and leave them to ordain the rest, if they had the power; instead of which he himself was to go through the whole hundred cities of Crete. It seemed, also, probable that if St. Paul had been there before, and converted the island to Christianity, he had left some presbyters; and if such were the case, why did he send Titus for the express purpose of ordaining elders in every city?

A further testimony from Scripture, in support of Episcopacy, I thought I perceived in the direction to the angels of the seven churches of Asia, in the Revelation. These angels I suppose were Bishops, who had the jurisdiction over all the churches in

the cities where they respectively dwell. These were large places, containing many thousand christians. In the church at Ephesus were probably many societies, and consequently a considerable number of presbyters. Still, one person is addressed as the angel or bishop of the church at Ephesus, and so at Smyrna, Thyatira, and the rest. But if there were no distinct order of bishops superior to that of presbyters, all the latter were angels, and had equal power to reform abuses and confirm piety. The church collectively, as including all the different societies in a city, is called a candlestick, to which one star is attached. To me this intimates, at least, diocesan Episcopacy, and seems in perfect agreement with the instances to which I have before alluded.

Now what is there to counteract all this Scripture evidence, and to establish congregational independence or parity? It is said that the words Bishop and Presbyter are indiscriminately applied to the same persons, and that Timothy was ordained with the laying on of the hands of the presbytery, but what does all this prove? In regard to the first, it is not the name but the thing for which the church contends. The word bishop, I am told, literally signifies an overseer, and may as well be applied to a presbyter as a bishop. The present bishop of New York is the overseer of his diocese as extending through the state, and the Rector of St. Stephen's or Christ's Church, is the overseer of his particular flock. But because one term is applied to both, does it therefore follow that they are equal in office? The presbyters of Ephesus were all bishops or overseers of single societies, but had they, therefore, the same power with Timothy, who had the oversight of them all? It is from the duties attached to the office, and not from the name, that we are to argue the superiority, and of those I think there are sufficient scriptural examples to set aside the doctrine of ministerial parity.

In regard to Timothy's being ordained with the laying on of the hands of the presbytery, it is undoubtedly true. But St. Paul tells him that he was also ordained by the laying on of his hands. And so every presbyter in the Episcopal Church is ordained by the bishop with the assistance of his presbyters. This is, therefore, a circumstance in favour of Episcopacy rather than against it. St. Paul himself, as bishop, ordained Timothy, but there were elders or presbyters present, assisting him in the work, and these, for aught we know, may have been bishops or apostles.

From the testimony of Scripture, which is to me as clear as the light of day, I proceeded to the history of the Church, and here I discovered such confirmation, as I should hardly think scepticism itself would deny. All the ancient writers speak of Episcopacy as the universal government of the Church, and but one solitary instance of dissent is mentioned previous to the fourth century. Particular persons are also styled bishops, not of single societies, but of cities comprehending many churches, and thus forming dioceses, as the bishop of Jerusalem, of Antioch, of Alexandria, &c. An author, who wrote in the beginning of the fourth century, gives a history of the church down to his own times, and names all the bishops, in succession, of four principal cities. And it is an indisputable fact, which even the greatest opponents of Episcopacy admit, that in two hundred and fifty years from the time of Christ the whole Christian world was Episcopal, and so continued until the sixteenth century. And did Christ and his apostles establish Congregationalism or Presbyterianism which was so inefficient that no vestige of it was to be discovered after the short space of two hundred and fifty years? If this were the case, it is wonderful, it is miraculous that a universal change should have been so soon effected, and this too without opposition or notice. I find in ecclesiastical history an account of all the sects and heresies from Cerinthus down to Calvin, but I see no relation of a change from the original government of the Church to Episcopacy. And yet in the beginning of the third century it was Episcopal in every country, and in every Society, throughout Europe, Asia and Africa. Can it therefore be, that any revolution actually took place? Is it possible that a few ambitious men should rise up against the great body of Presbyters and take from them their rights, without meeting with resistance, their power of ordaining and governing the church? and not only this but assert, also, that they had always had this supremacy in one order from the foundation of the system? And who were these assuming men who aspired to the office of bishop, contrary to the word of God, and the institution of Christ and his Apostles? Their names are not given us, nor the time when they lived, nor the manner in which they accomplished their end. It is said that the change was gradual. But when did it begin and where was its progress? It aimed at the subjection of all the presbyters and deacons in the world, and it effected it too in the short course of two hundred and fifty years. This could not be by very small degrees.—And in regard to ordaining, it was an assumption of power which must have taken place at once, and this could not have been done without opposition, and if opposition had been made we should now be able to find some record of it in history. It is indeed incredible. Such as the church was at the commencement of the third century, in regard to the nature of its government, it was in the beginning; or Congregationalism was changed into Episcopacy by as great a miracle as that which was manifest on the day of Pentecost. But the burden of proof lies with the Congregationalists; and if they cannot shew that they had any existence in the Church until 1600 years after its establishment, they must be content with the name of innovators. And if they had, let them point out the time when and the place where. It was not in Jerusalem, for there James was the first bishop; it was not in Antioch, for from thence Episcopacy was translated to the East Indies, and has been continued in the Syrian Church, discovered by Dr. Buchanan, ever since.—It was not in Rome nor in Greece, in Spain nor the islands of the sea. Is it not passing strange, that we can point out the rise and progress of all other sects and denominations, while in regard to Episcopacy the farther we go back, the more extensive we find it, until at last it pervades the whole Church, and we hear and read of nothing else from the establishment of Christianity? Taking all these circumstances together, the propriety of the Episcopal government, its agreeableness to the will of God, its support in the apostolic age, and its universality for 1600 years after, can you wonder at my having

renounced the system in which I was blindly educated, and attached myself to that which is so ancient, so pure, and so divine?

Among the collateral evidences which have confirmed me in the belief of the apostolic origin of Episcopacy, there is nothing which has had more weight upon my mind than the history of the Syrian Church to which I have before alluded. This little society was discovered some years ago by Dr. Buchanan, the celebrated missionary, in Asia, and traced its records back to the time of its establishment by one of the Apostles. For more than 1300 years it had held no communication with any foreign church, and yet was found under a regular Episcopal government. Now, whence did it derive this if not from the original source?—It could not have been from the Greek or the Romish Church, for it had never been connected with either until after its discovery by the Portuguese; nor did it receive the Episcopacy from England, a country of which it was altogether ignorant until Dr. Buchanan came amongst them. This Church has since been visited by the American missionaries, whose accounts do not materially differ from those of Dr. Buchanan.

A similar argument may be produced from the history of the Greek and Romish Churches, which, though in many essential points opposed to each other, have nevertheless always maintained Episcopacy. That the incumbrances of Pope and Patriarch should have grown out of it, furnishes no greater objection to it, than may be urged against Congregationalism from the circumstance that, according to the assertion of its advocates, this gave rise to an unscriptural prelacy.

There is, also, a further consideration, which I must acknowledge has had some influence upon my mind. And this is derived from the fact, that men of the greatest eminence in piety and talents, have lived and died in the communion of the Episcopal Church; and this too, when habits of education and motives of interest might have led them to espouse another cause. To what writers is the Christian world so much indebted for learned expositions of doctrine and forcible persuasives to duty, as to Bull, Beveridge, Hall, Tillotson, Taylor, Seed, Secker, and Porteus? To whom are we indebted for that translation of the holy Scriptures which has so long withstood the assaults of infidels and heretics, but to members of the Church of England? And who has not found his understanding enlightened, and his faith invigorated by the compositions of the pious Milner, the evangelical Cooper, and the devout Scott? I would not wish to be understood as desirous of having one rest his belief solely upon human authority; but as we must, in many respects, be dependent upon this, where shall we go with greater confidence, than to those who have been most distinguished for the ability with which they have supported and defended the revelation of God.

THE CHURCH.

COBourg, SATURDAY, MARCH 17, 1838.

To one who has occasion to observe the general religious condition of this Province, embracing especially its more secluded portions where the population, reared in ignorance of the sublime truths of the Gospel, have not subsequently enjoyed the advantage of a stated ministry, a very painful subject of contemplation is presented. We see here and there, it is true, some cultivation of the moral soil,—are here and there cheered by an observation of the effects of religious culture by a steady and judicious hand:—we see it in the improvement of the social habits, the diminution of vicious and demoralizing practices, the more holy observance of the day of God, the less frequent violation of the laws of the land, a better respect for all that are in authority.—But very different is the picture in those spots where the moral cultivation and the religious improvement is left to the chance philanthropy of any religious teacher, who may now and then lift up the voice of denunciation, exhort to the duties of repentance, and urge to the acceptance of the faith of Christ crucified. In such places, and under such circumstances, religion with all its high claims and incomparable blessings, becomes a mere matter of impulse, perhaps of speculation:—some look coldly on; others jeer and scoff; while a few, excited by the manner rather than the matter of the appeals which are made to them, embrace certainly the Christian profession as it is proposed, but in a way so unsettled and so uncertain that the solid advantages of its adoption are not to be discerned. The result in the first instance of excitement,—for neither the human faculties nor the human affections can long bear this strain and tension,—it soon sinks, not into quietude and calmness merely, but into deadness and apathy,—only to be resuscitated by a fresh impulse, as wild in its workings and as brief in its duration as the other. So that it is no unusual thing to find that the Methodist of to-day—according to the bias of the agent of the new impulse—becomes a Baptist to-morrow; the Baptist, from a similar influence, merges by and by into the Christian; the latter, after a time, discovers grounds for preferring the more novel creed of the Disciples; and this last is perchance abandoned in the end, for the wild and untenable schemes of the Mormon. The last speaker and the latest excitement has, as is usual, the greatest, because the freshest influence; and in due keeping with the rotation of excitement, we have often, in the same individual, periodical changes in religious belief. And what is worse than all, every such excitement, while it brings to many a new set of convictions, produces at the same time a corresponding share of heart-burnings, envyings and dissensions;—contempt from those in whom the charms of a new opinion have thrown former impressions into the shade; and mortification, jealousy, and hatred from others who see their once prospering work all shattered into ruins by the innovating zeal of a new fanatic!

But surely it becomes the sober portion of the Christian community,—it surely becomes a government which desires the best welfare of its subjects, to employ some means for the correction of an evil so lamentable and so notorious;—to employ what would, to a very successful extent, prove an undoubted corrective of the evil, namely, the establishment in every well-settled spot in the country of a clergyman, the tenure of whose sacred office would not depend upon the capriciousness of his hear-

ers, and the effect of whose faithful instructions would not be limited by the first religious excitement which the entrance of some over-heated or ignorant enthusiast might be enabled to awaken;—of one, in short, who could outlive this deranging effervescence, and by shewing the calm and imperturbable mien of sound and dignified Christianity in the midst of this unnatural tumult, would, by contrast, soon demonstrate which was the safer guide to follow in the narrow pathway of Christian duty.

We would put it candidly to every man of every Christian communion, whether the fixed and permanent establishment, in every township for example, of such an instructor of religion,—of one who would conjoin with piety and zeal the advantages of a sound biblical and general education,—of one who could not shift and adapt his doctrines to the whims and fancies of the changeful multitude, but who, bound by the wholesome restraint of Scriptural articles of faith and a Scriptural form of worship, would present an unvarying front of opposition to the capricious and innate desire for change;—we would ask every honest Christian man whether to such township an instructor of religion like this must not prove a real blessing. We would ask the conscientious Dissenter himself whether he would not desire to see the establishment of this unalterable barrier against the innovations of absurd, false and destructive religion. We would ask the mere moral member of society, the sincere lover of his country, whether he would not anxiously wish such a corrective to the native unsettledness of the human character, and the adoption of means for ensuring that stability of society which erroneous religious instruction so mournfully helps to disorganize. We would ask of such to dismiss all sectarian jealousy, and view the subject in the full breadth of Christian philanthropy, and with the sound and unbiassed views of a true Christian patriot; and we dare anticipate that he will come to the conclusion, that the provision for the establishment of such a settled system of religious instruction is amongst the best blessings which could be conferred upon the land;—that its abolition would have to be ranked amongst the heaviest misfortunes with which the land could be afflicted.

All this, as we have often said, was foreseen by one of England's best kings, and by one of England's greatest statesmen. King George III. aided by his illustrious counsellor William Pitt, established for the Canadas that provision, by the appropriation of the Clergy Reserves, which would ensure the benefits to which we have adverted; but which, from jealousy or want of reflection on the one hand, and from a deficiency of manly firmness and undaunted constitutional principle on the other, has been suffered to remain unemployed,—rendering every day more and more difficult the realization of the benefits which it was undeniably calculated to bring about.

We shall not be so unjust as to deny to those of our legislators who propose what we deem an unconstitutional division of this property, the credit of perfect sincerity in the sentiment they entertain and in the belief which they avow, that in doing so they will best promote the quiet and well-being of this our rising country. Possibly, however, to the existence of such an opinion the doctrines of 'liberality' so sedulously diffused of late years may unconsciously have contributed; and possibly it may have been not a little strengthened by a feeling—to which human nature in its weakness is very apt to be blind—a feeling of self-interest, to the preservation of which the maintenance of popularity is conceived to be so essential.

When clamour against a principle chances to rise very loud, and happens not to be met with equal vehemence on the side of its defenders, many are apt to mistake the empty declamation for the legitimate expression of public opinion; and some, unfortunately, even if public opinion be manifestly wrong,—as on some points it may, from a peculiarity of circumstances, for a time at least very easily be,—are weak enough to fancy that, whether right or wrong, it is to be adopted as the rule of legislative conduct. From such a mode of thinking and acting we, of course, most unequivocally dissent; and we would, with every deference, ask our friends from whose legislative views on the point in question we seriously differ, whether they think the public mind has as yet been so well informed upon all the beneficial workings of a public provision for religion, that the expression of its opinion—founded, too, and elicited, as it has been, in a great measure, by notorious enemies of our invaluable constitution—ought to be adopted as the basis of legislation upon the question of the Clergy Reserves.

To the scheme of dividing a settled appropriation we object, in the first place, as involving the moral crime and dangerous precedent of spoliation; and we object to it further on the ground that it will give countenance to, foster, and perpetuate that religious instability which already exists to so lamentable an extent, and which, in the ratio of its increase, must weaken the common cause and practical benefits of religion itself. But settle and establish the Protestant faith in this Colony according to the spirit of the British Constitution, and the manifest intention of our Provincial charter; and while by this means a safeguard is established for the soundness and permanence of Christianity amongst us, it would seem absurd to anticipate that, where no burden is imposed—where no wrong is inflicted—where mere justice is done, and law obeyed—agitation can continue, or opposition be persevered in.

We were about to comment upon the remarks contained in certain of the Lower Canada papers on the subject of the General Thanksgiving recently observed in that Province, when we were favoured with the following letter. Although the public quiet has, in neither Province, been so far restored as to supersede the necessity of watchfulness—a watchfulness, however, confined chiefly to the movements of foreign aggressors—it strikes us as extremely strange to deny that the arm of Providence has not, in both Provinces, been recently interposed in a way which calls for the unfeigned gratitude of every Christian. If, then, special mercies have confessedly been vouchsafed, is it wrong,—is it not rather a religious duty, to make a special acknowledgment of them to the heavenly Giver? We were pained to observe that a dissent from the alleged reasons for a General Thanksgiving should, in some instances in the Lower Province, have

produced a manifest disregard of the day thus sacredly set apart; nor can we understand, although the circumstance may possibly be capable of ample justification, why persons who, in becoming recognition of the care of their God, were proceeding to his holy temple, should have been met by others proceeding with trumpet and drum to practice at a target! We mean, however, to reflect upon none—far less to impugn any thing more than perhaps the thoughtlessness of the gallant defenders of our sister Province; but as Christians, we must vindicate the duty of declaring publicly our thankfulness to God when, by his special providence, we have been preserved from the atrocities of a foul and unnatural rebellion.

To the Editor of the Church.

QUEBEC, March 5th, 1838.

Rev. and dear Sir.—May I beg a place in the columns of "The Church" for the subjoined extracts from a Sermon preached by me, in the Cathedral Church of Quebec, on occasion of the late Public Thanksgiving; the propriety of which has been very freely canvassed, and its object very generally misunderstood.

Yours very truly, GEORGE MACKIE.

"A day of thanksgiving!" it has been said; "and for what?—The embers of sedition are smouldering yet, and it needs but a breath to fan them into a flame! The sword of justice* is still unsheathed: and can this be indeed a time for joy and gladness? Rather tarry we the Lord's leisure, let us await the removal of His chastening hand; then will we praise Him in that day."—My Brethren, it may be that the Lord has not seen fit to grant our petitions for deliverance exactly in the manner or to the full extent which we desired; but if His signal judgments called upon us for a *distinct* acknowledgement of our guilt, a *distinct* expression of sorrow and humiliation before Him; so do the special acts of His Providence, "openly shewed in our sight," require a *distinct* acknowledgment of His goodness, a *distinct* expression of our gratitude and love. Possibly—probably—the danger is not past:—I can readily believe that the political horizon may be overclouded, and I be unskilled to discern "the signs of the times;" may I doubt not but that the Lord's "hand is stretched out still;" but this I do know that He has interposed in our behalf in a marked and wonderful manner:—were I to doubt this, every murmur of that noble stream which flows on beneath our walls would taunt me with ingratitude! *****

But indeed, indeed, my brethren, our faith is weak, if it have failed to recognize, in the late conjuncture of affairs, sufficient grounds for deep and devout thankfulness: and those amongst us who feel a distaste for this present service and are inclined to call in question its propriety, would do well honestly to enquire of their hearts whether there may not be some lurking dislike to the exercise itself.—Alas! the best of us—what a low estimate does he form of this privilege! To seek relief in difficulties—and to implore deliverance in pressing dangers—and to throw ourselves before a mercy seat—this is comparatively an easy task; and there are few who, in seasons of need, will be found to question the efficacy of special prayer,—nay, if the truth were told, there are few who are not impelled to it by a feeling of instinctive awe.—But praise!—O my friends, we are men "of unclean lips," and we dwell in a strange land—and it is not easy for us to raise our voices to hymns of joy. Oh! we are too conversant with the grosser things of sense—and too frequently engaged in other callings, our right hands "forget their cunning"—our fingers are unskilled to awake the harp to strains of melody, and if they do touch the chords how faint and how uncertain the sound. Praise is to the natural man a hard service—and even those who have been taught to discern the *profit of godliness*, are often how slow to desire the *beauty of holiness!* The fear and shame of conscious guilt, the prevailing features of its conduct when it was yet sold under sin, will not fail to haunt and to linger about the soul which has been translated into the glorious liberty of adoption in Christ—and that slavish disposition, which suspects the Lord in all his advances of love—will even then but too frequently stifle the accents of thanksgiving in their first essays of utterance, or withhold the tribute of praise until the manifold goodness of God has again and again forced itself upon the judgment with a conviction which it cannot resist, and wrung from it, as it were, its niggardly dole of acknowledgment.

A day of thanksgiving premature!—And would it then be so grievous a crime if we were grateful by anticipation?—but such assuredly is not our case:—we are but too tardy in this giving of thanks; as I have before intimated, the weakest faith cannot but have perceived the hand of God in the late crisis of danger, for consider the mode of His dealings to us-ward!—The inclemency of the season was a rallying point of hope to the disaffected, and lo! a winter unparalleled in mildness of temperature has at once baffled their devices. He who was wont to "give snow like wool, and to scatter the hoar frost like ashes, and to cast forth His ice like morsels, has sent out His word and melted them, has caused His wind to blow and the waters flow."

But for this interposition vouchsafed in the beginning of troubles, it had been difficult to assign a limit to their probable continuance or extent, for whether our fears have or have not exaggerated the danger, all must acknowledge that it is well for us that the flame of rebellion was thus early arrested in its progress:—fed by success, who shall say how widely or how fiercely it might have raged! The establishment of an *anti-British supremacy*, the first object of disaffection—successful revolt would possibly have contemplated nothing less than the *extinction of the British name*; and though the mad project must soon have recoiled with the weight of a fearful destruction on the heads of its infatuated authors, yet meanwhile much of individual suffering would have been the inevitable result of a sudden panic: our own position would have been far from secure, and that of the isolated settlers frightful in the extreme: and, further, the lawlessness of a border populace which has so lately proved to demonstration that the sovereignty of an empty phantom called "The State," is far less rational than that sovereignty of a female which mob-philosophy affects to despise, would then have been enabled almost without a check to have run riot

* Martial law is still in force in this Province.

in plunder and desolation. But it is needless to speculate:—Whatever of good, political foresight may have effected for us—whatever, under the blessing of God, human sagacity may have devised in our behalf,—the *direct agency* of the Lord himself has been plainly visible in warding off from our troops the rigor of climate, in shielding their lives in the day of battle, in reviving and animating their courage by a series of fortunate events; and for these and all other His mercies it well becomes us to be thankful, and to extol His name who has not suffered "our feet to triumph over us." Come then, and let us with one heart and one mind make the one voice of melody to ascend. What though our deliverance be not yet *complete*!—we have been delivered from many and great dangers. What though the Lord have not given *perfect peace* in all our borders! He has strengthened the *bars of our gates*. He has protected—he has preserved us;—and if we have not received the full tale of desired mercies, still how "great is the sum of them!" and moreover how wise and how just is He with whom we have to do!—My Brethren, it can hardly be that we shall wield with less effect the "two-edged sword in our hands," if the praises of God be on our lips. It can hardly be that a devout acknowledgment of what He has done for us, will render us less fitted to trust Him for help and strength,—or that by magnifying Him in his own appointed way, we shall cause him to turn his face from us. Only let us see to it that our thanksgiving be, in every deed that of the heart,—the thanksgiving of a life and conversation ordered aright. This is the true eloquence of praise—this the song of gratitude which he loves to hear. * * *

THE FORTY DAYS OF FASTING.

Concerning the period of forty days during which our Lord fasted, the words of St. Luke seem to imply that it refers to some other transaction of Scripture, as a counterpart and accomplishment; and that this precise time of forty days, rather than any other, was proper to the occasion. He says, *when the days were ended*, or, as the Greek will bear, 'when the days were fulfilled;' the word being the same as in that passage of St. Mark, 'What shall be the sign when all these things shall be fulfilled?' But I lay no great stress upon the word: for, whether the expression of the evangelist implies it or not, the period of forty days doth certainly connect this transaction with many others in the Sacred History; and there is reason to suppose, that the period itself was derived from some very early occasion. After revolving it long in my thoughts, I would propose the following conjecture to those who are skilful in the Scripture, namely, that the first man spent forty days in Paradise, and that in this period he was tempted, fell into sin by eating the forbidden fruit, and forfeited the tree of life with the inheritance of immortality. If this be supposed, the period of forty days will occur naturally in other transactions, and particularly in this of our Saviour's temptation, which is evidently founded on the temptation and fall of the first Adam. The curse brought upon the world by the flood, and occasioned by the sin committed in paradise, (Gen. v. 29,) was forty days in the execution; for so long the rains were descending, and the great deep emptying itself upon the earth's surface, that the sin and its history might be recognized in its punishment.—When the Israelites searched the land of Canaan, that second paradise, which was to be the reward of their probation in the wilderness, they had a foretaste of it for forty days (Numb. xiv. 33, 34); and the people who murmured at the evil report of the faithless spies were condemned to wander forty years in the wilderness, a year for a day: so that this penance symbolizes again with the curse which was consequent on the loss of paradise.

Under the ministry of the prophet Jonah, the space of forty days was allowed to the Ninevites, as an interval in which they might have opportunity of averting the divine judgment by repentance and fasting. Moses spent forty days and forty nights upon the mount, when he received the tables of the law from the hand of God, and the same act was repeated on occasion of the tables which were broken. During his continuance in the mount, he did neither eat bread nor drink water; and his fast was observed in a wilderness. Elijah also, when he fled out of Judea, crossed the river Jordan, and fasted forty days and forty nights in that wilderness wherein mount Horeb stood; where Moses had twice fasted forty days, and where the Israelites were led about in a state of penance for forty years.

The general agreement on so many occasions concerning the period of forty days, might probably be derived from the original I have supposed; but however that may be, it could not happen by chance; and therefore it might well be said, when Christ had fasted forty days, that the days were fulfilled, this period, according to the abundant testimony of the Scripture, being more suitable to the occasion than any other. As he suffered and rose again on the third day, according to the Scripture, so he fasted forty days, according to the same Scripture; and the example of Moses, independent of every other testimony, would have been thought sufficient to prove this, in the opinion of many good judges both ancient and modern.—(Sir William Jones.)

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.

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LETTERS received to Friday, 16th March:—Rev. C. P. Reid, rem. in full for vol. 1.—including remittance in full from Rev. J. Braithwaite; Wm. Proudfoot, Esq. with enclosure; S. S. Wilnot, Esq.; J. Kent, Esq. (2) with enclosure; Rev. F. J. Lundy, (the papers have been sent); Rev. J. Shortt.

Poetry.

PSALM CXXII.

Theodore Zuingler, of whom some account may be found in Thuanus, when he lay on his death bed, took his leave of the world, in a paraphrase on the foregoing Psalm; giving it the same turn with that given to it above. I have never been able to get a sight of the original; but one may venture, I believe, to say, that it has lost nothing in a translation of it by the late learned and pious Mr. Merrick; which is so excellent, that I must beg leave to present it to the reader. Some of the lines are retained in his more liberal poetical version published in 1765. It may serve as a finished specimen of the noble and exalted use which a Christian may and ought to make of the Psalms of David.

1
What joy, while thus I view the day
That warns my thirsting soul away,
What transports fill my breast!
For, lo, my great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest.

2
The festal morn, my God, is come,
That calls me to the hallow'd dome,
Thy presence to adore;
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread th' ethereal floor.

3
E'en now to my expecting eyes
The heaven-built towers of Salem rise;
E'en now, with glad survey,
I view her mansions that contain
Th' angelic forms, an awful train,
And shine with cloudless day.

4
Hither from earth's remotest end,
Lo, the redeem'd of God ascend,
Their tribute hither bring:
Here crown'd with everlasting joy,
In hymns of praise their tongues employ,
And hail the immortal King:

5
Great Salem's King; who bids each state
On her decrees dependent wait:
In her, ere time begun,
High on eternal base uprear'd,
His hands the regal seat prepared
For Jesse's favour'd son.

6
Mother of cities! O'er thy head
See Peace, with healing wings outspread,
Delighted fix her stay;
How bless'd who calls himself thy friend!
Success his labours shall attend,
And safety guard his way.

7
Thy walls, remote from hostile fear,
Nor the loud voice of tumult hear,
Nor war's wild waste deplore;
There smiling Plenty takes her stand,
And in thy courts with lavish hand
Has pour'd forth all her store.

8
Let me, bless'd seat, my name behold
Among thy citizens enroll'd,
In thee for ever dwell.
Let charity my steps attend,
My sole companion and my friend,
And faith and hope farewell!

(Horne's Commentary on the Psalms.)

* The original is given in some of the later editions of Horne's Commentary.—[Ed.]

CHURCH CALENDAR.

March 18.—Third Sunday in Lent.
25.—Fourth do. do.
"—Annunciation of Virgin Mary.

SCENES IN OTHER LANDS.

No. XIX.

GLASGOW; PAISLEY; ELLERSLIE, &c.

No one who visits Scotland would think of confining his observations to its cities and towns, however marked by beauty of locality or by the magnificence of their edifices; because Scotland is a land of mountain, islet, and lake, and in the boldness and beauty of the varied scenery which its Highlands especially present, no tourist—with a particle of the tourist's proper taste—would neglect to scan, and view again and again, the peculiar attractions of this ancient and romantic country. Accordingly, in less than a week after entering Edinburgh, I had planned, and was upon the eve of accomplishing a tour to the north, embracing the ancient towns of St. Andrews, Aberdeen and Inverness, where abundant letters of introduction would have secured a warm welcome in that proverbially hospitable land.—From the latter town, a visit would have been natural and easy to the sanguinary field of Culloden, so decisive of the Protestant ascendancy of the House of Brunswick; and a descent from thence down the Caledonian canal—a contemplation of the rich and noble prospects from Ben Lomond's summit—a sail upon the romantic waters consecrated to fame by the poetic tale of the Lady of the Lake—a visit to the Trosachs whose wild and rude grandeur enchants every traveller—and a voyage afterwards to Fingal's Cave in Staffa and thence to the Giant's Causeway;—all these were enjoyments in prospective then, which the heart even now bounds to realize. But alas! these were pleasant schemes doomed to sudden and unexpected disappointment: a summons to London put these agreeable speculations to flight, and all were dissipated like some of those bright and golden dreams in which the sleeper's fancy revels until his eyelids open to the dull and cold reality of a wearying world.—And the summoner, who was he, and where is he now? One whose wishes it was a pride and pleasure to regard as commands: one

high in the grades of earthly society, but higher far in the graces of a Christian heart; but one alas! who has preceded the weak and erring one who had the privilege of being so long his companion and friend, to a world where wanderings and journeyings are over; where "rivers of pleasure," and "pastures" of unchangeable green allure the released sojourner; where the melody of angels' harps invites the ransomed pilgrim to the everlasting praises of his Redeemer and his God!

Having, however, had a few days still to spare, I was resolved to employ them in a visit to Glasgow, and, if possible, to make a circuitous return to Edinburgh, by the Trosachs and Stirling Castle. Accordingly I took the coach direct for Glasgow, and arrived in the latter city after a journey of about five hours. The interjacent country is not particularly interesting, although occasionally there is a pleasing view of some bold scenery in the distance; and in the vicinity of Airdrie, we pass a small lake which affords an agreeable relief to the general monotony of the way.

On arriving at Glasgow—for its numerous manufactures and the thousands employed in them, often styled the Manchester of Scotland—I employed a portion of the limited term of my present stay in walking down to view the majestic Clyde, and the bustle of the Broomielaw. The Clyde, wide and deep, sweeps along with a bold rapid current, at this time from fierce gusts of wind lashed into foam; and hundreds of vessels and steamers lined its quays, sped along with the favouring stream, or dashed in proud defiance against both wind and tide.—From the Broomielaw and the Clyde, I proceeded to a hasty inspection of the venerable Cathedral; one of the few old religious edifices, scattered here and there over Scotland, which the levelling zeal of the followers of Knox omitted to demolish. It is of large dimensions in the Gothic order, but from the storms of seven centuries, it exhibits the hoariness of old age. Its painted windows within are fine, its vaulted roof magnificent, and its pillars and other ornaments massive and grand; and its tower without, rising to the height of more than 200 feet, renders it a commanding object throughout the city.

In less than two hours, I took the coach that proceeds towards Paisley, but alighted at a gate about two miles from that town, whence a road leads to a little village on the left, named Hurler. At this gate I met one of those strolling pedlars, so often to be met with in the vicinity of towns in the United Kingdom, bearing about upon their heads a tray full of rude earthenware resemblances of various statesmen and heroes, both ancient and modern; who, notwithstanding his inconvenient burden, readily volunteered to be the porter of my little supply of luggage for the couple of miles we had to walk. This was subsequently shared by a loquacious dame from one of the neighbouring manufactories; and the little donative which kindness added to service may have enhanced, being speedily transmuted for the stimulant of the gin-shop, made the quiet inn of the Hurler ring for hours with their boisterous mirth! On the way, I paused to contemplate the ruins of the old castle of Crookston, where Queen Mary and Darnley for a time resided, and whence many persons viewed the famous battle of Langside described in Sir Walter Scott's tale of the Abbot. Arriving at the Hurler and turning a corner, I suddenly encountered an individual, long and well known in another land some thousands of miles off, and to whom the meeting was so unexpected that, in the surprise of the moment, he could scarcely believe it to be other than an apparition which he saw before him. But the mystery was soon explained; and in a few minutes I was the welcome partaker of the hospitality of his kind father's roof.

Hurler is the seat of a manufactory of alum and coppers, which, on the following morning, I inspected through all its process: the country round also abounds with coal; so that the air, the day too being extremely hot, seemed impregnated with a stifling vapour which there was no breeze to relieve. We walked afterwards to Paisley, a distance of two miles, passing on the way many neat houses and fine farms; and after taking a hasty view of this most unattractive town, we entered the canal boat for Ellerslie, and proceeded for about two miles through a very beautiful and interesting country. We disembarked opposite the spot where stood the house of the gallant Sir William Wallace; and although the oak still stands,—putting forth its green leaves more and more faintly every succeeding spring, weakened and palsied by the blasts of so many centuries,—the oak in which Wallace sheltered himself when Edward's soldiers ransacked his house and terrified his affectionate Marion, there is nothing left of the former abode of this champion of Scotland but a little strip of wall to which there is now annexed a stable! But the oak—that stands a link between generations long gone and the present race: though many of its sturdy branches have been lopped off in consequence of decay, and it stands solitary there in the decrepitude of old age, it seems a living chronicler of the deeds of other days, and brings with a better freshness to the mind the heroism of the soldier whom it shrouded, than could the antique armour which that hero may have worn, or than could the marble statue which perpetuates the remembrance of his form.

We returned and dined at Paisley, and visited afterwards the Old Abbey Church,—an edifice which though still extensive seems but a small appendage, a mere fragment of an ancient monastery of immense size, as the remains of mouldering walls and nodding arches testify. Adjoining the Abbey is an aged building of smaller size, called the Sounding Aisle,—which had the property of producing extraordinary reverberations of sound, the effect of which was tested, to a degree almost astounding, by the firing of a pistol within. A thousand echoes answered to the shot throughout the aisle and around the vaulted ceiling, as if the spirits of the fathers who slept beneath the sacred pile were murmuring at this rude interruption to their repose!

We returned soon after, sauntering leisurely along, to the quiet village of the Hurler; but the intelligent and amiable host, with whom I sojourned and who was this day my companion to all the interesting sights I had viewed, is, like so many others—estimable and dear—encountered in these travels, no more a sharer in the fluctuations of this trying world. But he has left many behind him to whom his name is precious; and the present writer will not soon forget the refreshments both to mind

and body, under considerable indisposition and exhaustion at the time, which his mild attentions and intelligent conversation imparted. There I abode another full day—bodily indisposition, and the excessive heat forbidding the attempt to visit the Trosachs; and as the sun was sloping his course towards the west, I returned on foot, past Crookston Castle, to the toll gate already mentioned, and mounted the coach for Glasgow.

(To be continued.)

THE ENGLISH REFORMATION.

To the Churches of the Roman communion we can say, that ours is reformed; to the reformed churches we can say, that ours is orderly and decent: for we are freed from the impositions and lasting errors of a tyrannical spirit, and yet from the extravagancies of a popular spirit too: our reformation was done without tumult, and yet we saw it necessary to reform; we were zealous to cast away the old errors, but our zeal was balanced with consideration and the results of authority. Not like women and children when they are affrighted with fire in their clothes; we shake off the coal indeed, but not our garments, lest we should have exposed our churches to that nakedness which the excellent men of our sister churches complained to be among themselves.—(Ep. Jeremy Taylor.)

EPITAPHS.

The following quaint but good Epitaph is from a brass plate in the floor of the Church near Felbrigg-Hall, in Norfolk, the seat of the Windhams, one of which celebrated family (T. Windham, Esq. who died A. D. 1599.) it commemorates.

Livest thou, Thomas? Yeas. Where? With God on high.
Art thou not dead? Yeas, and here I lie.
I that with men on earth did live to die,
Died for to live with Christ eternally.

Deo-duc.

I do not ask when a man first believed in Christ, but does he now believe in him? I do not desire to know when people were awakened, nor how they were awakened, unless they were awakened to go on living to God. I am not fond of the reverie stories that some tell about conversion, laying emphasis on the hour when, and the place where. I go not by instantaneous impulses, but by the permanent effects of the holy mind of God created in the regenerate.

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.

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