

Poetry.

THE INFANT'S FUNERAL.

Maidens haste, the dead await ye—resting in this darkened room, Come—yet look on this fair infant, ere ye bear her to the tomb; See, how lightly death hath touched her; here no traces of decay.

MEMOIRS OF WM. STEVENS ESQ.

(By a Correspondent of The Church.)

This work is not a record of the life of a grave and laborious man, nor a distinguished and subtle lawyer; it is neither by fighting the battles of his country, nor assisting her councils by his eloquence, that Mr. Stevens gained for himself a character which will be regarded with affectionate admiration, while the holy faith which he ornamented by his life, remains.

Having mentioned his studies and his friends, we now proceed to point out a few of his extensive charities. Recollecting the apostolical injunction to lay by in store as God had prospered him, this pious Churchman, from the amount of all his profits and income, annually deducted two several tenth parts.

But the time was now come when, in the dispensations of Providence, Mr. Stevens's friends were to be deprived of their bright exemplar of every religious grace and virtue, and this faithful servant of God was to be called to his reward.

CHANGE OF HEART.

[We extract the following from a pamphlet lately received, containing three excellent Sermons by the Rev. P. W. Alston, Rector of Cavalry Church, Memphis, Tennessee.—Calendar.]

In the religious phraseology of this age and country, (and a very curious vocabulary might be compiled of peculiarities unheard of in any other period or region), there is a form of words held in special reverence and esteem:—THE CHANGE OF HEART. Now with regard to this phrase—the thing which it is intended to express I shall speak presently, as regards the phrase, I am free to avow, that since it is wholly unknown to the word of God, and especially since it stands before the popular mind as a sort of cabala, mystifying the way of salvation, I have no particular veneration for it, and am not apt, in the business of Christian teaching, to prefer it to the scriptural forms with which (when used in connexion with the work of grace,) its rational signification is accordant.

INFIDELITY IN DEATH.

(From the Achill Missionary Herald.)

The infidel soul is like an eagle cramped up in a narrow cage, the believing soul is like the same bird expanding its wings and soaring above the earth in unrestricted liberty, through the wide expanse of heaven. The most that infidelity, in the prospect of death, can accomplish, is to produce a moral stupor, by the suppression of reflection.

and earnestly hope, that the great, the rich, and the virtuous part of the community, will enable them to do much more for those who stand in so near a relation to the Founder of our Holy Faith; and they rely confidently at least, that all those who stand in the same relation to him in the Church of England, and who have the means, will recollect that though the outward splendour and territorial possessions of Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of learning, and in innocency of life, her Clergy are still a burning and shining light amidst a crooked and perverse generation; and although by the sword of prophecy, the gates of hell shall not prevail against the Church of God, yet in the inscrutable dispensations of Providence it may hereafter be asked, Where is the Church of England? as we now say, Where is the Church of Scotland? Let them consider these things, and act accordingly.

But the time was now come when, in the dispensations of Providence, Mr. Stevens's friends were to be deprived of their bright exemplar of every religious grace and virtue, and this faithful servant of God was to be called to his reward. He finished his probation and entered into his rest, on the 7th day of February, 1837, aged 75. It might have been supposed that a man of such extensive benevolence, being a bachelor, would have left large sums for charitable purposes. His opinions however, were opposed to doing so; he believed that charity is a personal grace; and that if a man has exercised that virtue during his life, and also carries on his benefactions by will, he deprives his successors of the means of exercising those virtues, and thus prevents them from shewing themselves to be good stewards of the bounty of heaven.

The memory of Mr. Stevens remains a valuable legacy for Churchmen, as a true member of the Church of England, whose piety and obedience to his Maker were zealous, whose faith in his Redeemer was pure and unshaken, and whose charity and good will to man, from the only solid principle, love to God, were extensive and universal. "Mark the perfect man and behold the upright, for the end of that man is peace."

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riddle to himself. Why should his soul be endued with capacities of such boundless reach, if peace and satisfaction are to be enjoyed not in their exercise but in their suppression? Well might we exclaim, "wherefore hast thou made all men in vain?" How different the system of Christianity. It meets man's longing after immortality. It tells him that when he has magnified his conceptions of the divine justice, holiness, and truth to the uttermost, they will still fall short of the glorious reality. This awes him into reverence, and it leaves him under no distressing fear; for Christianity points out a way of acceptance, in which the sinner is admitted to the fullest enjoyment of the divine love, notwithstanding his unworthiness and guilt, without any compromise of the divine holiness and justice. Hence, the Christian is not driven to the necessity of procuring peace by living under the power of delusion. He is not afraid, in the view of the glorious remedy, to realize the full misery of his case as a dying sinner.

Ecclesiastical Intelligence.

ENGLAND.

DIocese of TORONTO, CANADA WEST.

(To the Editor of the Record.)

Sir,—I have observed in your paper of late, several attacks upon the Society for the Propagation of the Gospel, and more especially upon that part of its proceedings which relate to the mission to the West Indies. On Monday, which was yesterday put into my hand, contains such severe and unprovoked attacks upon the Society, that I feel thereby constrained, however reluctantly, to interpose in defence of the Society. I have accordingly returned from the above diocese, on account of ill health, (a diocese to which, after taking my degree at Cambridge, I was sent by the Society as catechist, six years ago, and in which, on attaining the canonical age, I was promoted to the rank of Priest.) I think I may fairly prefer some claim to a competent acquaintance with the circumstances to which you have referred. As your observations are mainly founded on a letter from the Rev. W. Carus Wilson, which appeared in your issue of the 21st of January, I will endeavour to notice the remarks contained in the following extracts, to which you have very particularly invited the attention of your readers.

"The Bishop of Toronto is resolved to carry out his Tractarian principles with a high hand. The College at Great Britain, designed to educate young men for the ministry in his diocese. The Bishop has given out that no students failing to come up to his standard of apostolic succession, baptismal regeneration, &c., shall remain there; and the only three who possessed sound Evangelical principles, have been expelled, and the support of this College at Cobourg, this fearful hot-bed of Tractarianism, the Society contributes £500 per annum."

Before this gentleman proceeded to accuse the Bishop of "Tractarian principles," or to denigrate the Cobourg College as "a fearful hot-bed of Tractarianism," he should have stated the grounds on which he founded these allegations; and those which he has already furnished. When charges of this kind are alleged, it appears to me that no attempt should be made to sustain them by *et ceteras*, otherwise people at the distance of 4000 miles, who are not personally affected, may be liable to ascribe to those parties such opinions as they would be very far from entertaining. The term "Tractarian principles," as generally used by numerous parties in the present day, is much too vague to be justly applied to any one society of men, without assigning at the same time specific instances of principles or practices which may be fairly considered as being within the compass of the allegation. If, in charging the Bishop of Toronto or the Rev. Principal of the Cobourg College with the maintenance of such principles, it is intended to assert that they inculcate doctrines or sanction practices adverse to those recognized by our Protestant Church, I decidedly deny that any such charges can be sustained.

Truly tangible evidence adduced by the Rev. W. Carus Wilson, with the view of substantiating his charge of what he pleased to term "Tractarianism," are those of apostolic succession, and baptismal regeneration. Even this part of the case is stated indefinitely, inasmuch as he speaks of the "standard" of these doctrines, without being at the pains to give us any distinct information relative to the nature of that standard. There can be no doubt in the mind of any person acquainted with the formularies of the Church of England, that she has maintained the maintenance of such principles, in the face of the questions; and hence it was plainly incumbent on the Rev. Gentleman to have explicitly stated in what respects the standard of the Church and that of the Bishop were at variance. I also remark a similar mode of procedure on the part of the gentleman quoted as an authority in a leading article of the Record of the 21st of January, with reference to the very same case, viz., positive assertion unsupported by one single particle of proof.

With respect to the statement which so seriously affects the credit of the College at Cobourg, and by consequence the credit of the venerable Society by which it is mainly supported, viz., that "the only three students who possessed sound Evangelical principles have been expelled," I can only reply that, in the case, things must have taken a fearful change for the worse since I left the diocese six months ago. What can have happened to the Bishop and his Rev. Principal that matters should have come to this pass? They certainly were not to bear the character of being "men given up;" and surely, unless no other considerations ought to be taken into account, a course would have been adopted within so short a space as this, "Evangelical principles," as applied to members of our Church, is often very unfairly handled, and that going into further particulars on that subject, it may be perhaps be sufficient for me to state, that I consider correct views of the doctrine of justification by faith alone as the legitimate test of true Gospel doctrine. I believe that the merits and right-ness of Jesus Christ, through faith, made available to the salvation of every true believer, and that the reality of such faith, must be evidenced by good works, performed by Divine grace. This is the doctrine of our Reformed Church, and no doctrine was I so thoroughly sited during my examination for holy orders, as on this truly cardinal doctrine, which the Bishop of the Rev. H. J. Grant, who still retains the office) was on this head scrupulously, and, if I may so term it, *nerously* particular. "Unless," said he, during my *vicà voce* examination, "unless you can establish by his death, he is really dead, and the question, 'What are your views of imputed righteousness?' I replied by quoting the exact words of one of our Homilies, 'Christ is now the righteousness of all them that truly do believe in him; he is then paid their ransom by them, and he is really dead, and the law in this life, so that now in him and by him every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ has for them supplied.' For the faithfulness with which I have ever thus endeavoured to preach Christ as the only foundation of our salvation, I appeal to the large congregations which I have addressed, both in Canada and in the parish of which I am now a Curate, in my beloved native country. It is, and ever has been, the great theme of all my preaching. I am morally certain that, unless things have wonderfully altered within the last six months, no man who thus maintained the doctrine of justification, would be refused holy orders within the diocese of Toronto. And consequently that no student would be dismissed the Cobourg College for his adherence to what I have ever considered as the foundation of all Gospel doctrine.

My mission was situated at a distance of only forty miles from Cobourg, so that I was in the habit of communicating in various ways, as well with the members of the Cobourg congregation, as with the members of the Parish. More than this, the twelvemonth which immediately preceded my ordination, was spent at Cobourg under the superintendance of that gentleman, who, as I have already stated, was a most judicious and able lay reader, and was unprovoked with clerical ministrations; frequently travelling over an extent of forty miles. It was my duty to read prayers and a sermon at the several stations which I was in the habit of serving; and, as my duties were very numerous, I was obliged to be very frequently such as he had composed for his own parish. I have now an opportunity of bearing my humble testimony to the truly Evangelical spirit which pervaded the direction which he gave to my theological studies, and in perfect harmony with the same spirit. On no subject does he entertain for himself or incite on the minds of others, clearer views than that of salvation by Christ crucified. Long may he live to serve the Society of the Institution, supported mainly by the Society of the Institution, which, I have already stated, by the Divine blessing, on such superintendance, to prove of incalculable advantage to the diocese.

The Rev. W. Carus Wilson speaks of the Bishop of Toronto as "arbitrary" and "unfeeling;" he also represents his Lordship as a persecutor. Now although the Rev. Gentleman be very far my superior, I feel assured, that as a Christian, he will excuse me for venturing to suggest that the expressions thus inadvertently applied to that venerable dignitary, appear rather irreconcilable with such respect for authority as is manifestly inculcated in the Holy Scriptures. I also feel inclined to believe that a gentleman so devoted to the promotion of the material interests of the Society, and so distinguished by his numerous instances evinced an unquestionable attachment to that Church of which he is a minister, would not, had he been personally acquainted with the peculiar circumstances of the diocese from which I have just returned, have justly opposed the town of Egypt, by crossing the Nile, to remove him from us by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I feel that silent submission is the proper position for us. We justly oppose the town of Egypt, by crossing the Nile, to remove him from us by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I feel that silent submission is the proper position for us.

DEATH OF THE BISHOP OF JERUSALEM. (From the Jewish Intelligence for the London Society for Promoting Christianity amongst the Jews.) The following extracts from a letter from the Rev. W. D. Veitch, dated Cairo, Nov. 26, 1845, will convey to our readers the mournful tidings of the sudden and lamented decease of the Rev. W. D. Veitch, Bishop of Jerusalem, D. D., Lord Bishop of the United Church of England and Ireland at Jerusalem:—"I have a very melancholy and painful duty now before me. I write in Mrs. Alexander's name, and my sad information is that she has no more. She has been obliged to remove him from us by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I feel that silent submission is the proper position for us. 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Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N.B.—These Hymns are fitted to the Tunes used in Churches...

XXV.—THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT.

O Lord, we beseech Thee favourably to hear the prayers of Thy people...

With favour, Lord, regard our prayer; From Truth descend "Thy people" spare!

O God, thou dost know that man is dust, O God, thou dost know that man is dust.

Lord, Grant "Thy people" constant grace To "run" with hope a patient race.

Thou, O God, our efforts bless, We'll "run" and "strive" with good success.

Within the Church, with all our might, Through grace we'll "work" while spared the light.

With grateful heart, at close of day, The gift of God "we'll" bear away.

THE CAVERN. GOTTFRIED; OR, THE LITTLE HERMIT. CHAP. VI.

Gottfried, no longer tormented by the want of provisions, or the fear of being without food, longed more and more to be restored to his family.

One morning, when he had perceived a large vessel about a mile off, his untired sails were tinged with red by the golden rays of the rising sun.

Gottfried followed the vessel with his eyes till it was out of sight, and threw himself on the rock, sad and despairing.

Gottfried lived in his rocky island as contented and happy as so lively and intelligent a child could be.

The weather was growing daily more severe; the end of autumn arrived, and brought with it almost incessant rain.

He then set himself to work without loss of time, to find out a shelter such as he required.

Gottfried said his daily prayers with much devotion, as well as those before and after his solitary meals.

He often climbed the summit of the highest rock, to see the sun rise. Then the sky and sea appeared, as it were on fire, and the clouds radiant with gold.

He also frequently contemplated, with secret delight, the soft and peaceful moon, whose increase and decrease interested him the more as he had formerly paid little attention to it.

them up against the rock. He tried to make a fire in his cave, but the smoke having nearly suffocated himself...

The candles works of the Almighty, such as Gottfried beheld with his wild and stercoriferous tenders...

Winter came. Gottfried perceived, on going out of his cave one morning, that he had snowed: another time he saw the rocks and trees covered with a white hoar-frost.

When, during the long winter evenings, Gottfried was seated by his fireside, and watched the sparks as they flew upwards...

He tried his hand, during the winter, at various little works. He manufactured a small table and bench, from the remains of his boat, without much difficulty.

When the spring returned, and the meadows and sea-birds began to lay their eggs amongst the rocks which were nearest the sea...

When he was neither fishing, cooking, cutting wood, nor doing other things of the kind, Gottfried employed himself in collecting, along the sea-shore, those shells which contained pearls...

He also made a great collection of corals of all kinds; and, to keep them and his pearls in safety, he wove little rush baskets with close-fitting covers...

He then set himself to work without loss of time, to find out a shelter such as he required. There lay between the highest rock on the island—the one which Gottfried scaled every day—another which was nearly as high, a small green valley.

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rose a little earlier, and that, from month to month, new ones arose, which he had not before noticed...

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NOTICE TO THE PUBLIC. THE Sale of the Eleven (say sixteen, as per hand-bills) BUILDING LOTS, on the East bank of the River Don, near the City of Toronto, advertised in the fourth page of this Journal, will be sold by AUCTION, on TUESDAY EVENING, the 11th day of June next, at Eight o'clock precisely, at Mr. Walker's Auction Room.

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FOR SALE. THESE valuable property, beautifully situated on the Shore of Lake Simcoe, Township of Georgian, being "THE BRIARS," the property of the late CAPTAIN BOUCHIER, R.N.

BUILDING LOTS. THESE splendid Building Lots for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, near a quarter of a mile from the Bridge, and well adapted for the erection of a Hotel, or other building, with the view of the lake-run down to the river, the soil is excellent, and the price extremely low.

LANDS TO LEASE, ON FAVOURABLE TERMS. District. Township. Lot. Con. Acres.

Table listing land parcels with columns for District, Township, Lot, Con., and Acres.

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