

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Poetry.

A BALLAD "FOR THE TIMES."

THE STORY OF SOME RUIHS.

The abbey and the arches, the old cathedral piles,
Oh, weep to see the ivy and the grass in all their aisles;
The vaulted roof is fallen, and the bat and owl repose,
Where once the people knelt them, and the high *Te Deum* rose.

Oh, were they not *Jehovah's*? Was not his honor there!
Or hath the Lord deserted his holy house of prayer?
Time was when they were holy as the place of Jacob's rest,
And their altars all unspotted as the virgin mother's breast.

Oh, was the hour that brought him the Roman and his reign,
To shed o'er all our temples the sea-let leme and stain!
Till the mitre and the crozier were dizen'd o'er with gems,
And sullied as the tinsel of the *Cæsars*' diadems.

But still our Father loved us, and the holy place had still
His beauty, and its glory, on its old eternal hill!
His heritage they trampled—those men of iron rod!
But still it tower'd in honor, the temple of our God.

MARTYRS REFORM THE CHURCH.

Ye abbays and ye arches, ye old cathedral piles,
The martyrs' noble army are in your hallowed aisles.
And the bishop and the baron have knelt together there,
And breathed a vow to heaven in agony of prayer.

And to chase away the tyrant from England's happy home,
Like their fathers have they risen 'gainst the cruel hosts of Rome;
And martyr-fires are lighted to purify the sod,
Where the man of sin was seated, and shewed himself as God!

Ye abbays and ye arches, ye old cathedral piles,
Again a holy incense is in your vaulted aisles!
Again in noble English the Christian anthems swell,
And out the organ pleads o'er stream and stilly dell.

And the bishop, and the deacon, and the presbyter are there,
In pure and stainless raiment, at eucharist and prayer;
And the bells swing free and merry, and a nation shouteth round,
For the Lord himself hath triumphed, and his voice is in the sound.

BUT RECIDIVES FOUND DISSENT.

Ye abbays and ye arches, ye old cathedral piles,
For strong against the earthquake, and the days of your unrest;
For not the haughty Roman could make old England bow,
But the children of her bosom are the foes that trouble now.

A gleam is in the abbey, and a sound ariseth there!
'Tis not the light of worship, 'tis not the voice of prayer—
Their hands are red with murder, and a prince's fall they sing!
They would kill the Lord of glory, should he come again as King.

And a lawless soldier tramples where the holy loved to kneel,
And he spurns a bishop's ashes with his ruffian foot of steel!
Aye, horses have they stabled where the blessed martyrs knelt,
That neigh where rose the anthem, and the psalm that made us melt.

There, once a glorious window shed down a flood of rays,
With rainbow hues and holy, and colors all ablaze!
Its pictured panes are broken, our fathers' tombs profaned,
And the font where we were christen'd with the blood of brothers stain'd!

AND FULFIL THE SEVENTY-FOURTH PSALM.

Ye abbays and ye arches, ye old cathedral piles,
The hearts that love you tremble, and your enemies have cheer;
But the prayers ye heard are breathing, and your litanies they sing,
There are holy men in England that are praying for their king.

The noble in the cottage, while the hind is in his hall,
Still kneels, as if he heard them, when your chimes were wont to call.
And at morning, and at evening, there are high-born hearts and true,
In the lowliest huts of England, that will bless the king, and you.

And bishops in their prison will still the lessons read,
How the good are often troubled, while the vilest men succeed;
How God's own heart may honor whom the people oft disown,
And how the royal David was driven from his throne.

And their psalter mourneth with them, o'er the carvings and the grace,
Which the axe and hammer ruin, in the fair and holy place;
O'er the havoc they are making in all the land abroad,
And the banners of the cruel in the dwelling-house of God.

BUT GOD IS WITH US TO THE END.

Ye abbays and ye arches, how few and far between!
The remnants of your glory in all their pride are seen;
A thousand fanes are fallen, and the bat and owl repose,
Where once the people knelt them, and the high *Te Deum* rose.

But their dust and stones are precious in the eyes of pious men,
And the baron hath his manor, and the king his own again!
And again the bells are ringing with a free and happy sound,
And again *Te Deum* riseth in all the churches round.

Now pray ye for our mother, that England long may be,
The holy, and the happy, and the gloriously free!
Who bleaseth her, is bleas'd! so peace be in her walls;
And joy in all her palaces, her cottages and halls!

All ye, who pray in English, pray God for England, pray!
And chiefly, thou, my country, in thy young glory's day!
Pray God, these times return not, 'tis England's hour of need!
Pray for thy mother—daughter,—Plead God, for England—plead.

New York Churchman.

THE STUDY OF CHURCH HISTORY.*

If at any time, or in any particular instance, the authority of the ancient church is to be urged upon the modern church, then surely there is a pertinence in turning to the apostolic prophecies of perversions, corruptions, apostasies, quickly to spring up within the sacred enclosure itself, which meet us at the threshold, and seem to bring us under a most solemn obligation to look to it, lest, amid the fervours of an indiscriminate reverence, we seize for imitation the very things which the apostles foresaw and forewarned the church of, as fatal errors!

No practical caution, as it seems to me, can be much more clear, as to its propriety, or important in itself, than the one I now insist upon. Say, we are about to open the original and authentic records of ancient christianity, and in doing so, have a specific intention to compare our modern christianity therewith, and to redress it, if necessary, in accordance with the pristine model. But at this moment, the apostolic predictions, like a handwriting on the wall, brighten before our eyes, in characters of terror. We are entering a wide field, upon the skirts of which a friendly hand has posted the "Beware of pits and swamps, even on the beaten paths of this sacred ground." To addict oneself to the study of ancient christianity, with a credulous, antiquarian veneration, regardless of the apostolic predictions, is to lay oneself down to sleep upon the campagna, after having been told that the whole region exhales a malignant miasma: the fate of one so infatuated, would not be more sure, than merited.

Nevertheless these cautions, which common discretion not less than piety suggest and confirm, are misunderstood if they are used to discourage any researches which our extant materials afford the means of prosecuting. The scoffer and sceptic, casting a hasty glance upon

church history, and looking, by instinct of his personal tastes, to the scum and the froth, turns away in arrogant disgust: but the christian may not do the same. On the other side, the unlearned believer, finding, in church history, if he looks into it at all, what revolts his feelings, clasps his bible to his bosom, with a renewed affection, and resolves to know nothing else: and it may be an ill advised zeal that would disturb such a resolution.

Meantime, christians of cultivated minds, and peculiarly all who stand forward as the teachers of christianity, owe it to themselves, and to others, to free themselves from the many perils of ignorance, on this particular ground;—and on no ground is it more dangerous to be ignorant or to be imperfectly informed. It is a happy omen of the present times, that this ignorance, or slender information lately attaching to all but here and there a solitary and secluded antiquary, is now being rapidly dispersed; so that on all sides, those who addict themselves to theological studies, whether exegetical, dogmatic, or ecclesiastical, are turning, with an animated and sedulous zeal, to the remains of ancient christian literature.—Some, perhaps with an overweening reverence, and others with a predetermined contempt; but more than a few, are, with a well directed and intelligent curiosity, turning over the long neglected tomes that embody the history of our religion: and it is a remarkable fact that, at this moment, these laborious inquiries, set on foot by peculiar circumstances, in each instance, are pursued in Germany, in France, and in England. The combined result (for the several results must meet at length in one issue) cannot but effect some momentous changes in each of these countries; nor is it easy to exclude the expectation of consequences which must affect the religious condition of Europe, and of the world.

Among ourselves, however, there are too many who, whether from motives of indolence, which one must be reluctant to impute, or from a dim forethought of some probable and undesired consequences, hold back from the studies which others are so honourably prosecuting. Looking at the christian world at large, it is my full conviction, that there is just now a far more urgent need of persuasives to the study of christian history and literature, than of cautions against the abuse of such studies. Too many feel and speak as if they thought there were no continuity in their religion; or as if there were no universal church; or as if the individual christian, with his pocket bible in his hand, need fix his eyes upon nothing, but the little eddy of his personal emotions; or as if christianity were not what it is its glory and its characteristic to be—a religion of history.

Christianity, the pledge to man of eternity, is the occupant of all time; and not merely was it, itself, the ripening of the dispensations that had gone before it, but it was to be the home companion of the successive generations of man, until the consummation of all things.—Not to know christianity as the religion of all ages—as that which grasps and interprets the cycles of time, is to be in a condition like that of the man whose gloomy chamber admits only a single pencil of the universal radiance of noon.

The eager, forward-looking temper of these stirring times, has withdrawn christians, far too much, from the quieting recollection that they themselves are members of a series, and portions of a mass; nor do we, so much or so often as might be well, entertain the solemn meditation, that we, individually, are hastening to join the general assembly of those who, from age to age, have stood where we now stand, as the holders and professors of God's truth in the world. Is there no irreligion, no want of faith and fervour, indicated by a voluntary and utter ignorance of those into whose company, within a few months, or years, we are to be thrown?

Our christianity is not a system of philosophy, or abstract principles, broached, no one cares when, and having no visible attachments to place, time, or persons, and which, as it is pregnant with no hopes, is rich with no records. Again, it stands vividly contrasted with false religions of all names, which, contradicted as they are by genuine history, in what concerns their origin, are, throughout every year and century of their continuance, more and more belied by the course of events; and are, as time runs on, loosening their precarious hold of the convictions of their adherents, by illuding, more and more, their expectations. Christianity is the reverse of all this, in its form, and in the mode of its conveyance, and in the sentiments which it generates. Its own constant tendency is to gather, not to scatter; and not merely does it, or would it, bind its true adherents, of each age, in a visible communion; but it knits together, in one, by a retrospective and anticipative feeling, the children of God, who are dispersed through all periods of time.

Because it is of the very essence of TRUTH IN RELIGION, to blend itself with a certain series of events, and to mix itself with history, example, more than precept, biography more than abstract doctrine, are made to convey to us, in the scriptures, the various elements of piety.—Truth in religion, is something that has been acted and transacted; it is something that has been embodied in persons and societies; and so intimately does this condition of CONTINUITY attach to the gospel scheme, that the inspired narrative of the past, runs on, without a break, into the announcement of the future; so that the entire destinies of the human family—a part narrated, and a part foretold, a part brought under the direct beams of history, and a part dimly adumbrated in prophecy, are grasped by it, and claimed as its possession.

One must be really perplexed when one sees the christian, with an historic bible in his hand, and who, by its aid, commands a prospect over all the fields of time, and far into the regions of eternity, yet thinking that certain intermediate periods of the great cycle of God's dispensations are nothing to him; or that he may as well be utterly ignorant of large tracts of this extensive course, as know them. The forming an acquaintance, so far as we possess the means of opening it, with our brethren, and fellow citizens, and precursors, in the christian commonwealth, we owe to their virtues and sufferings; and we owe it also to their errors and illusions; and if they themselves, we may be sure, could now send us a message of love, it would relate much rather to the errors against which we should be cautioned, than to the virtues of which we may find brighter examples in scripture itself.

But there is even a more serious, and pointed motive, urging upon the ministers of religion, especially, a devout and careful study of church history; and it is a motive which has a very particular bearing upon the difficult inquiries we have now in view. What then is church history (and especially what would it be, if our materials were more ample) but a running commentary upon our Lord's most solemn promise, to be with his servants always, even to the end of the world? These words, sacred

as they are, and peculiar, as having been uttered at the most remarkable moment of all time (if only that of the second advent be excepted) can have no meaning, or none that can render them important to ourselves, if we are not to look into church history for their verification.

This promise, so emphatically uttered, with whatever benefits it may seem, was not given without a clear presence of the very things that most offend and perplex us in the records of christianity. Not a heresy that has troubled the church, not any outburst of pride and passion among divines, that has disgraced it, no illusion that has seduced the few, and none that has infatuated the many, or even the church at large, throughout the lapse of ages, was unforeseen by him who thus formally engaged to be with and near his ministers, in the long succession of their office, until he comes again. How is it possible to think less than this? Or how, if we think it, can we be incurious concerning the actual indications of that divine presence from age to age?

JOHN KNOX.*

The character of Knox has already appeared in his actions, not less than in the spirit of those laws and institutions which were established under his auspices.—On every occasion, he presented himself as a bold uncompromising person, who had formed his resolutions with the utmost determination; who esteemed lightly the views and interests of others; who had the most entire confidence in his own judgment; and who was disposed to trample on every obstacle which intervened between him and the full accomplishment of his purposes. That he was vain and ambitious is proved by many incidents in his life, especially by his personal message to the Queen Regent, at a time when her Majesty was scarcely aware of his existence. His words to the same Princess, too, breathe the bitterest spirit of offended dignity.—Conscious of great vigour and no ordinary talent, he rejoiced in bearing alone the burden of the reformed cause, and in contemplating his vocation as the chosen champion of the true faith.

Though the Scottish Reformer may be justly charged with vanity and ambition, they yet remain much in his character, viewed as a man struggling for the interests of truth, which merits the highest approbation. As the most exquisite music results from a happy combination of discords, so the minds which exert the greatest influence on society are not usually composed of qualities, that, if taken singly, are both laudable and pernicious.—No one ever became great or useful, without being stirred, in some degree, by that generous and expansive selfishness, which derives its gratification from the applause of the world; and the history of the Church affords abundant proof, that even the sacred enclosure of religion does not exclude the operation of a principle so active in all the other departments of human pursuit. Nor does Knox at any time affect an utter disregard to secular concerns, especially the wealth and power of the body of which he was long the head. On the contrary, his voice is constantly heard, either demanding the patrimony which he had conquered from the Roman Catholics, or pouring out anathemas against those by whom it was seized. He was not inclined to see the Reformed Church go on a warfare at her own charges. But he fought in the ranks with others, who, while they were less sincere in their professions of evangelical zeal, darted towards the prize with a steadier eye and a stronger hand. At length his proud spirit was broken by the indifference and contempt with which his remonstrances were received; and his last efforts were spent in warning his brethren against the merciless devourers of the Church, and in depicting the doom which awaited the aristocratical robbers, for their deceit, obstinacy, and sacrilege.

To assert that Knox was intolerant, is only to ascribe to him a property, which, in his days, was common to all denominations of christians. But he was also stern, and entirely destitute of that sympathy, which shrinks from deep suffering, and more particularly from the shedding of blood. His counsel was always in favour of severe measures. Whether in church or in synod, he was urgent in his demands to have the penal laws rigidly enforced against the [Roman] Catholics; to have them spoiled of their goods, driven from their country, or deprived of their lives. When Cardinal Beaton sunk under the hands of murderers, he turned the details into sport; and when David Rizzio was poignarded in the chamber of his sovereign, he consented that the assassins should be prayed for, as men who were suffering banishment in a righteous cause. But the savage rage that he fostered against the unhappy Mary, and the eagerness with which he thirsted for her blood, are still more revolting in a character, whose pretensions to the purest spirit of the Gospel were so loud and constant. In a prayer which he used after the death of the Regent Murray, he thus expressed himself: "O Lord, if thy mercy prevent us not, we cannot escape just condemnation, for that Scotland hath spared, and England hath maintained, the life of that most wicked woman. Oppose thy power, O Lord, to the pride of that cruel murderer of her own husband; confound her faction, and their subtle enterprises, of what state and condition soever they be; and let them and the world know, that thou art a God who can deprehend the wicked in their own wisdom, and the proud in the imagination of their wicked hearts, to their everlasting confusion."

The reputation of Knox has derived no advantage from his literary productions, especially from his History of the Reformation in Scotland. It is indeed doubtful to what extent he is responsible for the work which passes under his name, as it is admitted on all hands, that the volume contains many interpolations, introduced by the persons who prepared it for the public eye. But judging of its merits by a reference even to the purest editions, it will be found to present numerous examples of coarseness, scurrility, passion, and vindictive malice, as little consistent with good taste as with christian feeling.—Glowing with zeal, and animated with the most inflexible determination, he gave an unrestrained utterance to every sentiment that rose in his heart. Impartial in his wrath, he attacked with equal fury all classes of men, who were either indifferent to the new light of truth, or devoted to the darkness of ancient error. His vituperation had no

* From Bishop Russell's "History of the Church in Scotland."
† McCrie's Knox, vol. ii. p. 398. It may be observed, that Knox takes the guilt of Queen Mary for granted, and calls her "that cruel murderer of her own husband." We may reply in the words used by the editor of Bannatyne's Journal:—"Mary's participation in the murder of her husband is a matter of indifference to me, excepting that for the sake of terminating a controversy where so much acrimony has been displayed, I could wish her guilt was satisfactorily ascertained. Certain it is, however, that she might be proved innocent. Certain it is, likewise, that the unremitting exertions of two centuries have been unable to fix the crime upon her."—Preface, p. xiv.

respect of persons, from the sovereign, on the throne, whom he described as a "child of Satan" and the victim of wilful blindness, down to the "rascal multitude," who, on some occasions, preferred rather too officious in reducing his principles to practice, and who were made to bear the blame which he found it convenient, for a time, to lay on their undiscerning heads.

Unchecked by the ordinary considerations which dictate mildness to those who undertake the delicate task of withdrawing weak but conscientious minds from the dominion of prejudice, he demanded an instant relinquishment of all former belief, though rooted in the affections by the tenderest associations, and an immediate adoption of the tenets which he himself was pleased to propound; thundering forth, in case of refusal, all the curses which, in the Divine law, are pointed against those who worship idols, and deny God in their hearts. In short, inspecting, without the slightest bias, the lineaments of his public character, as exhibited in his own writings, we see the picture of a bold unyielding man; possessing qualities well fitted to raise him to eminence in a time of civil and religious commotion; displaying the powers of a popular eloquence which few were able to resist; and manifesting, on all occasions, a degree of hardihood, which impressed his friends with awe, and his adversaries with terror. But we look in vain for any tokens of that charity which thinketh no evil; which beareth all things; which suffereth long and is kind; which vaunteth not itself; and doth not behave itself unseemly.*

* Having hazarded these observations on the character of Knox, it becomes us to insert his own defence, said to have been pronounced by him on his death-bed: "I am not ignorant that many have blamed, and yet do blame, my too great anger and severity, but God knows that I never in my heart hated those against whom I thundered God's judgments; I did only hate their sins, and I laboured with all my power to bring them to Christ. Thus I spared none, even in the most exalted condition, arose from the fear of my God, who had placed me in the ministry, and who, I knew, would bring me to an account."—Calderswood, p. 59. Bannatyne's Journal, p. 427. Cook, vol. i. p. 200.

Perhaps it may be asserted, that a more amiable, modest, and temperate person, would have proved less suitable for the office which he undertook to fill. He lived in a storm, and therefore required the wings of the eagle, and the courage of the lion, as well as the wisdom of the man.

AN EXHORTATION TO THE LORD'S TABLE.

You have assembled this day in God's house of prayer and praise, and you are invited to draw still nearer to Him at that altar which commemorates the dying love of the Redeemer, and presents to us his body broken and his blood poured forth for man. Here then is another command, which, as christians, you cannot doubt, and yet of which, alas! so many are neglectful. Why, let me ask, are any of a christian congregation, except those whose professional duties obligate them, absent when we assemble round the altar of Christ? Do we not all acknowledge, and ought we not all to love the same Saviour? Ought we not all to be looking to the same blood to cleanse, the same righteousness to clothe, and the same Spirit to sanctify us? Should we not all equally tremble at the thought of being excluded from the same table hereafter? Why do we then make a separation here?

YOUNG MEN: is it because you possess some feelings of a false and unholy shame at being seen to be engaged? We honor the scruples of a tender conscience, however mistaken; but we are afraid that too many have no better and no wiser reason than false shame, for absenting themselves from a duty equally binding upon all. When the "Canaanite was in the land" then, you would not have stood with Abram at his altar; you will not be found ranged on the Lord's side in the day of battle; neither then can you hope to be among his people when they rejoice in the day of his great and final victory, "as men rejoice when they divide the spoil." Or must we attribute your absence to another motive? Is it because the licentiousness of your habits in private tells you too plainly and too truly, that while you thus live, the altar of the Lord is no place for you? O, if it be so, pray, earnestly, faithfully pray, that God may grant you a clean heart, and renew a right spirit within you.

YOUNG WOMEN: why do you absent yourselves from the table of the Lord? Is it because you have suffered the trifles, the worthless trifles of the world, vanity, pleasure, dress, so to occupy your thoughts and hearts, that you have no real feelings for these high and heavenly ordinances, no heartfelt love for Him who appointed them? If it be so, may he whom you have forgotten, "open your hearts," by the gentle influences of his grace, as he did the heart of Lydia of old, to "attend to things belonging to your peace, before they are hid from your eyes."

MEN OF BUSINESS AND OCCUPATION: why do you absent yourselves from the table of the Lord? Is it because your whole time and thoughts are so engrossed by the perishing things in which you are engaged, that you have never yet so far reflected upon the purpose for which you were sent into the world, as to feel that you are sinners, and to fly to the Saviour for relief? May it please God to write these solemn words upon your consciences—"What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

PERSONS ADVANCED IN LIFE: Why are you absent? Is it because you have so long neglected this ordinance or the Saviour who instituted it, that you cannot rouse yourselves from your lethargy, though the opening grave be yawning at your feet? May you be brought to know that the "hoary head is a crown of glory" only "when it is found in the way of righteousness!"

My beloved brethren, I do not, God knows, say these things in bitterness of spirit, but with a single, heartfelt desire for you and for your salvation. I would, if your time would permit, address you thus separately and individually, and would ask you all and each, why you thus trifle with a positive command of your dying Lord, the obligation of which I am certain not one among you would venture to dispute.

But it is enough. I will not urge you to that as a mere command, which you cannot perform acceptably and profitably unless you regard it as one of your highest privileges, and choicest blessings. Once obtain, by the prayerful application of God's good Spirit, a real abhorrence of sin, a sincere love for the Saviour, a disregard for the opinions, and a disrelish for the sinful pleasures of the world, and there will be no need to urge, to expostulate, or to entreat. Like Abram, you will never pitch your tent without erecting your altar, and offering up your sacrifices of praise and prayer in the midst of your assembled households; you will never hear the invitations to the table of the Lord, without rejoicing in the opportunity it affords you of drawing still nearer to the God of all your mercies. You will look forward to the day of the Lord, and the house of the Lord, and the supper of the Lord, as the bright spots in your earthly pilgrimage, the green and tranquil resting-places in your weary journey, where you may "with joy draw water out of the wells of salvation" and to you, communion with your Redeemer, whether in private or in public, in his word or at his table, will be the looked for, longed for, anticipations of an intercourse which shall never fatigue—of a communion which shall never end.—*Rev. Henry Blunt.*

ON THE INTEREST OF ALL RANKS IN THE PROPERTY OF THE CHURCH.

From a Speech delivered at a public meeting in Durham, by the Rev. G. Townsend.

I do not, my lords and gentlemen, speak at this moment so much to you as I speak to those among us who may be the poorest in purse and lowest in rank. I boldly declare to them that the property of the Church is the property of the people of England, and that the poorest person in the land who can send his son to the lowest and to the cheapest school, where a competent education may be acquired, is entitled to hope for a share of that property, and to anticipate the possibility that his own old age may be relieved or benefitted by the success of his child. All the landed property of the country, by a fiction of our ancient law, belonged to the King, that is to the State. The King and the State have ordered that the greater portion of that property should be appropriated to various individual noblemen or gentlemen, and that if it may pass from one person to another either by descent, by will, or by purchase. Another large portion of the landed property is permitted by the State to be "functionary" property, to pass from one person to another, neither by descent, by will, nor by purchase; but to be granted by appointment, to such individuals who, by their education, their character, their virtue, their wisdom, their perseverance, or their clerical qualifications, generally considered, may be deemed worthy of possessing it. Such is the Church property of which we are speaking, and one great benefit of this tenure of a large mass of landed property is to maintain among the people the hope, the happy, the endearing hope, that their families may obtain a portion of this property, and while their sons are useful to their country by the right discharge of the duties of an honourable station, they shall not be dependent upon the alms and contributions of their congregation, but shall depend upon their share of the functionary property set apart for that purpose. I grieve, therefore, say to the people—I speak to you—I beg of you not to surrender your own hope of sharing in the common good. Let the poor man who has a large family of sons, and in the declining of commerce or the falling of agriculture, sees but the small prospect of success to his children, and therefore of comfort in his old age to himself, let this, or any poor man, go down to the beautiful domain in which the gentleman (Lord Durham) who insults the church of Durham was an inhabitant—let the poor man go to Lambton Castle, and there let him gaze at the rich woods and the pleasant valleys—let him mark the lovely landscape of that enchanting spot, with all its wide-spreading variety of field, of water, and garden, and then let him remember that no virtue, no wisdom, no knowledge, no political, no religious merit can by any possibility give his child a share of the magnificent inheritance. It is the property of another, and God grant that the laws of property may long continue undisturbed, and that the Earl of Durham, his family, and his brothers, may receive no interruption to their lawful and honourable possessions. Let the same poor man, when he turns away in the midst of his admiration, with a sigh of regret that he is not so wealthy as his noble neighbour, come to Durham, and climb the tower of our splendid cathedral, and there gaze upon a domain quite as lovely and more extensive than the domain of Lambton; and then let him think, and reason, and say, "Oh, if I give to the child of my love a learned and a christian education; if I so train up my son that he become a useful and good man, it is possible that one share at least of this wide-spreading property may be his. My son may take his portion, and contribute to the support, and bless the old age of his father." And, is it nothing, my lords and gentlemen, is it not a real blessing to the nation that hope should thus animate the breasts of the poor, and that some prizes should exist, whatever be the extent of our proposed reforms, which should encourage such feelings as these? I have spoken no fancied speculations when I thus refer to one portion of the blessings of the past. I speak only the words of soberness and truth. I know that it is not generally permitted that we should speak of ourselves in meetings of this nature. I am sure, however, that I shall be pardoned for so doing on this occasion. The humble individual, then, who addresses you, is a proof of the accuracy of his statements. The descendant of a reduced family, and the son of a gentleman whose resources were consequently limited, he began life without hope, or friends, or prospects. Preferment, however, in this country, my lords and gentlemen, is like a pyramid. It may sometimes happen that great talent, like an eagle, may soar to the top; it may be that an obscure and unknown individual, like a silent snail, may creep to the top; but it is always in the power of fair and honourable industry to climb to the top, and therefore it is in the power of the poorest to hope for success, and I do not, and will not, hesitate to say, that I for one will openly rejoice, and boast of and defend, those institutions which may still give to others what they have given to me—the power of assisting aged parents, and of benefitting the poor of my neighbourhood. What has occurred to me may occur to others; and I should be a traitor if I refused, and a coward if I hesitated, to come forward and to declare my opinion. I should detain you too long if I confirmed this view of the subject of the usefulness of Cathedral preferments, by any anecdotes illustrative of their value, by encouraging the hopes of parents, that their sons might be benefitted by their acquiring them. May I, however, mention that instance which is recorded of one of our Archbishops of Canterbury? He was the son of a poor farmer in Oxfordshire. On one of his public days, when many noblemen and gentlemen of high rank were at his table, his servant came to inform him, that a venerable-looking man was inquiring for him, and who insisted on seeing John Potter. The Archbishop, on further inquiry, ordered a chair to be placed at his right hand, and that the old man should be brought in. He was so, and the Archbishop of Canterbury introduced to the assembled noblemen his own aged father, and begged his father's blessing in their presence, and declared to them all the double delight which he felt when he could welcome his parent in the splendour of his prosperity, and remember the humilities of home, and think of the happiness of his father in looking upon and blessing his successful son.

* Attached to certain officers.

THE TARRYING OF ST. JOHN.

From the Rev. W. Bowles's Discourses on the Cartoons of Raphael.

JESUS SAITH UNTO HIM [PETER], IF I WILL THAT HE [JOHN] TARRY TILL I COME, WHAT IS THAT TO THEE? FOLLOW THOU ME.—St. John, xxi. 22.

It is generally understood that this "tarrying" was till the time of the destruction of Jerusalem—he "tarry'd" till he was upwards of an hundred years old—he "tarry'd" till Christ "DID COME," not indeed in the flesh, but illustriously visible and distinctly audible, in a most glorified form, and speaking the very same words as when he appeared transfigured on the mount.

This last surviving disciple was now an outcast amongst the vilest of mankind, condemned for their crimes to a forlorn island in the Egean Sea. If there could be conceived one situation more desolate than another, when the appearance and presence of his beloved Lord,

Office,

Office,

Office,

from his throne of glory, would be necessary for the encouragement and support of an aged disciple—it would be in this place, at this time. Hear this disciple's own words:—

Revelations, c. i. v. 9.—"I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and the testimony of Jesus Christ."

The crime objected to in this innocent old man was, doubtless, his having refused to worship "AS A GOD," Caesar, the Emperor, who had commanded that himself should be worshipped through the world, though the most degraded of mankind.

No situation, therefore, could be conceived so forlorn, as that of this aged and persecuted disciple when his Lord "did come." All the companions of his early life were dead; he was left among the living alone; many years had passed over the earth since he heard the words: "What, if he TARRY till I come." He was cut off from every one who in the same faith had rejoiced with him; considering his extreme age, and the age of his persecutor, he could scarce hope, according to human calculation, to be restored to liberty; and all those gone with whom he once held "sweet communion." If, looking back on his past life, he may have often thought of the last words of his beloved Lord, he might at times have given way to despondency—when lo! that very Lord "did come"—did stand over him—"did lay his right hand on him"—as glorious as described in the opening of the mysterious apocalypse—(1st chapter of Revelations, verse 14)—"His eyes were as a flame of fire, and his voice as the sound of many waters, and his countenance as the sun shining in his strength." The aged disciple sank with awe at the feet of his recognized Master; he heard the tones of his remembered voice; all that had passed, and in particular what his kind Master had said respecting his "tarrying," doubtless rushed into his memory, when he saw this glorious apparition, and heard the words, now doubly felt in his desolation upon earth, which said, as on the mount of vision, "FEAR NOT." "I am the first and the last."

Thus CHRIST DID COME! The record is left to us. This aged and last disciple "DID TARRY TILL HE CAME," according to what had been foretold at the time when these awful words were spoken. He "tarried" till SEVEN CHRISTIAN CHURCHES had been established in Asia, he himself being the Bishop or Angel at Ephesus, of the most illustrious of these Churches—for he lived to be restored, and closed his eyes in peace.

I confess, if I felt the most distant hesitation as to my belief in the evidence of the Gospel, this circumstance alone would confirm my faith in its veracity.

*Domitian, who issued this decree in the year of Christ 95—the date of his persecution of the Christians—was murdered in the following year, when John was liberated and restored to Ephesus.

MR. RAIKES, THE FOUNDER OF SUNDAY SCHOOLS.

To the Editor of the Dorset County Chronicle, and Somersetshire Gazette.

HAWKSWORTH RECTORY, Sept. 22, 1838.

Sir,—I was not aware, until I read the article in your paper of this week concerning the late Mr. Raikes, of Gloucester, that he had ever been represented as a Dissenter, and that the Dissenters had advanced the claim of having been the originators of those invaluable Institutions, the Sunday Schools. There is not the slightest authority for either of these statements. I had the happiness, at a very early period of my life, to be acquainted with the late Mr. Raikes, from whom I have received various tokens of civility and friendship. I resided in the same parish, and attended at the same Church, St. Mary de Crypt, and I have still a distinct recollection that he was as regular as clock-work at the morning and afternoon services on a Sunday; and that his nephew stated as to his attendance at the early prayers (6 o'clock) in the Cathedral of Gloucester on week days I am enabled to corroborate; and perhaps there are yet existing several persons by whom a similar testimony could be borne; by one, in particular, if indeed he be still living, an excellent and learned friend of mine, Mr. Counsel. The present Bishop of Exeter, also, who received his classical education at Gloucester, I doubt not, must well remember Mr. Raikes, and could add the weight of his testimony to the fact I have mentioned. The late Mrs. Hannah More, I well know, highly appreciated Mr. Raikes's worth, but thought him, in any thing, what would be termed in our days rather too ultra in his views respecting the Church; and if I could lay my hand on a letter which he wrote to me on my ordination in 1808, the point as to his orthodoxy would at once be set at rest, for no sentiments could be more expressive in that letter of the warmth of his attachment, as well as of the liberality of his views. The impression upon my own mind therefore, is, that the Church of England never possessed a stauncher friend, and a more consistent member, than the late Mr. Raikes. I hold his memory in the utmost veneration and gratitude, not only for the particular good, of which he was the original author and projector, aided by another amiable inhabitant and kindred spirit of Gloucester, the Rev. Mr. Stoeck, but also for his unvaried condescension and kindness towards myself, when a very young man, particularly on one occasion upon which I was a successful candidate for a scholarship at the University of Oxford. On my election, and before I proceeded to college, he made me a valuable present of books, as a token of his regard. Mr. Raikes had been the printer and editor of a provincial paper, called the Gloucester Journal, yet I believe in existence, from the publication of which he realised a handsome fortune, with which he retired into private life, and distinguished the evening of his days by acts of the most enlarged and discriminating beneficence to the poor and destitute of the place. Mr. Raikes died in the year 1811, leaving two sons, I believe, of whom one was in the church, and the other in the army, and daughters, one of whom was married to the late Sir T. B. Thompson, who so gallantly distinguished himself in the Leander, at the battle of the Nile.—Mr. Raikes lived in a venerable looking mansion, opposite to the school in which I received my classical education, formerly belonging to Mr. Justice Powell; and my uncle, Archdeacon Rudge, in noting this fact in his "History and Antiquities of Gloucester," bears this testimony to Mr. Raikes—"he was a character justly esteemed for the philanthropy and zeal with which he brought forward and fostered the plan of Sunday Schools for the education of poor children."

I am, Sir, your obedient Servant,

JAMES RUDGE, D. D.

INDEPENDENCE OF THE CHURCH.

It is from our attachment to a Church establishment that the English nation did not think it worth to intrust that great fundamental interest of the whole to what they trust no part of their civil or military service—that is, to the unsteady and precarious contribution of individuals. They go further. They certainly never have suffered, and never will suffer, the fixed estate of the Church to be converted into a pension—to depend upon the treasury, and to be delayed, withheld, or perhaps to be extinguished, by fiscal difficulties, which difficulties may sometimes be pretended for political purposes, and are, in fact, often brought on by the extravagance and negligence and rapacity of politicians. The people of England think that they have constitutional motives, as well as religious, against any projects of turning their independent clergy into ecclesiastical pensioners of state. They tremble for their liberty, from the influence of a clergy dependent upon the crown; they tremble for the public tranquillity, from the disorders of a factious clergy, if it were made to depend on any other than the crown. They therefore made their Church, like their king and their nobility, independent.—Burke.

THE POLITICAL DISSENTER.

The political Dissenter is one who, whatever may be the sect to which he belongs, or the religious opinions which he holds, quarrels not with the Church on Spiritual but on temporal grounds.—He cares not for her forms of faith or modes of doctrine, except in so far as he may fancy them to interfere with his acquisition of certain privileges. His hostility is directed against the honours which the dignitaries of the Church enjoy, against the revenues which her ministers possess, against the rank held by her clergy,

and the consideration and respect accorded to them in society.—He quarrels with her, because the universities of the land require of her members belief in her doctrines, and conformity to her government and discipline; and, moreover, because those same members share amongst themselves certain offices and situations which he imagines would be very desirable for himself. He quarrels with her, because she is the established religion of the country, and for the grace which her alliance with the state confers upon her.—He quarrels with her because the best, the noblest, the richest, and the most learned of the land are enrolled beneath her banners, and think it a proud and honourable privilege to bear the name of churchmen; because the sovereign, the nobles, the gentry, the independent yeomanry, the honest peasantry of England, attend upon her services and worship at her altars. And, lastly, he quarrels with her, because she is interwoven so closely with every institution of the country, because in the existence of the Church is bound up that of the monarchy, the peerage, and the whole constitution of England.—Church of England Quarterly Review.

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 14, 1839.

A new paper called the Canada Inquirer has lately made its appearance in the town of London in this Province; and, judging by the contents of the first number only, for we have declined taking the subsequent ones from the Post, it inculcates the same political principles as the defunct Constitution, and its successor, the Examiner. The person who writes the editorial articles is exactly fitted for a democratic incendiary. He is in such a hurry to give vent to his agrarian doctrines, and sectarian fury, that he sets the rules of grammar at naught, and heaping abuse upon abuse, and tearing his very passion to tatters, overleaps common sense, moderation, and truth, and foams, at the pen, as if in the worst stage of hydrophobia. We have read many effusions of Dissenting and Republican rancour in our day, but we never stumbled upon anything at once so furious and so frothy, so reckless and so ridiculous, as an article in the Inquirer, under the head of "Proceedings connected with the Clergy Reserves." The feelings that evidently actuated the writer, are we regret to say but too common in this Province; but still we rarely ever saw them before exhibited in such naked and frightful undisguise; and we can only account for their manifestation, by supposing that the Editor of the Canada Inquirer, hopes to force his paper into circulation among the thirty thousand inhabitants of Upper Canada, who are not ashamed to own that they belong to no Religious Profession.—His own District of London will furnish him with seven thousand individuals of this class, and he could not, in his opening number, have hit upon a subject more likely to be palatable and attractive to such, than gross abuse and still grosser misrepresentation of the Church of England.

It is not our purpose, however, to enter into controversy with a newspaper of this description, and we solely allude to it with a view to expose a very material misstatement which it has put forth, and then, so far as we are concerned, to leave it to find its due place in the estimation of the loyal public.

"A Fraction of the community" has long been a very favourite phrase among the disaffected and revolutionary, when speaking of the numbers of the Church of England in this Province. We have over and over again exposed its fallacy, and did really hope that but a very common regard for truth would have prevented its repetition, and spared us the task of reiterated refutation. But one would suppose that the antagonists of our church used old and blunted weapons on purpose, as deeming them capable of inflicting a more dangerous and jagged wound than a new and well-polished blade, acting on the principle that the older and staler the falsehood, the more likely it is to take effect, and to pass uncontradicted by Churchmen wearied with an incessant and fruitless denial of it. We express ourselves on this occasion with deliberate severity, and we are sure that every lover of justice will hold us fully warranted in so doing, when we state that our censures are called forth by the Inquirer's venturing to assert that the members of the Church of England in Upper Canada are,

"Such the smallest fraction of the population."

A person, making such a statement as this, can only escape being charged with wilful misrepresentation, by pleading gross ignorance; and if the Editor of a public Journal, on a subject so long and fully agitated as the Clergy Reserves, admits the justice of such an imputation as this,—he at once acknowledges his total unfitness and incapacity to discuss any political question, or to be a director of public opinion.

The religious statistics of several Districts, derived from official sources, have already been made public through the Provincial newspapers, and so far as they have gone, they give a majority of the population to the Church of England. It was the duty of the Inquirer to know this. At all events, he might have been expected to know the result of the Religious Census in his own District, and that,—if anything,—would have perhaps saved him from bearing false witness against the Established Religion. The members of our Church, as the following list will show, are in a large majority in the London District, and this fact alone, too obvious as it must be to need demonstration on paper to any man of common observation, resident in that part of the Province,—adds a local aggravation to the mis-statement of the Inquirer:

RELIGIOUS CENSUS OF THE LONDON DISTRICT.
1. Church of England - 9,184
2. Church of Scotland - 4,674
3. Methodists, British Connexion - 3,445
4. Under the general term of Presbyterians, without reference to sects - 2,979
5. Baptists, close Communion - 2,851
6. Methodists, Episcopal - 2,195
7. Church of Rome - 1,868
8. Methodists, Canadian Wesleyan - 1,839
9. Baptists, open Communion - 1,258
10. Quakers - 1,119
11. Baptists, Free Will - 638
12. Seceders from the Church of Scotland - 622
13. Congregationalists - 272
14. Independents - 223
15. Menonists - 176
16. Universalists - 99
17. Tunkers - 57
18. Liberators - 35
19. Free Thinkers - 30
20. Christ-ians - 27
21. Lutherans - 9
22. Restorationists - 7
23. Mormons - 4
No religious Profession - 7,336
Total - 40,946

Will the Inquirer now venture to assert that our Church "is the smallest fraction of the population", when we tell him that not only in the London District is it in a large majority, but that it very greatly exceeds any other denomination in the Province,—and when we make this assertion not at random, or because it chimes in with our wishes, but from authentic documents lying on our table.

With this we dismiss the Canada Inquirer. We cannot however refrain from remarking on the frightful fact that THERE ARE UPWARDS OF 7,000 PER-

SONS IN THE LONDON DISTRICT, AND UPWARDS OF 34,000 IN THE WHOLE PROVINCE, OF NO RELIGIOUS PROFESSION. This single circumstance alone accounts for the disaffected character of several parts of the London District, and is at the same time an irresistible argument against the Voluntary system, and in favour of an Established Church.

Before closing this article it may be well to remark on the unsatisfactory manner in which the Religious census, prescribed by Act of Parliament, has been taken. The Statute, requiring it, should have contained a Schedule, furnishing the assessor with a list of the various religious denominations, so far as they are known, and designated by the titles which they themselves adopt.—As it is, there is a great variance in the form of return adopted in the various Districts; and parliamentary interference will be required, before the census can be accurately taken. All parties complain of the manner in which it has now been done for the first time; and the Church of England we believe will be found the greatest loser by the frauds and irregularities that, in too many cases, have prevailed.

We have been charged by the Bathurst Courier, in no measured terms, with having "garbled" the Religious Census of that District. We are quite able, at this present moment, satisfactorily to rebut so groundless and injurious a charge,—but we wait for some information that will enable us to do so in the fullest and most convincing manner.

While the accredited organ of the Wesleyan Methodist Conference in Upper Canada is heaping weekly calumnies on the Bishop and Clergy of our Provincial Church,—deriding the divine origin of its Episcopacy, and charging it with corruption,—it may not be amiss to condemn the evil-speaker out of the mouth of one of the brightest ornaments of Methodism, and indubitably the most learned of that denomination, the late venerable DR. ADAM CLARKE. Our contributor Alan Fairford, in his article on The Church and the Wesleyans, had given us reason to hope that he would perform the task of showing at large the friendly feelings of Dr. Clarke towards the Established Church, and the reverence with which he regarded her ecclesiastical polity, her doctrines, her liturgy, and her manifold practical excellences.—Circumstances, however, have prevented him from fulfilling his expressed intention; and we therefore avail ourselves of the following information furnished by a most amiable and accomplished member of our own communion,—merely adding to it a few extracts from Dr. Clarke's Commentary on the New Testament.

If we look to the followers of John Wesley, Dr. Adam Clarke is most conspicuous for learning, talent, zeal, and piety combined. The Wesleyans are proud of the lustre which his attainments cast upon their body. He always considered himself a Churchman; early in life he was opposed to the use of the Liturgy in the Methodist chapels; but it was because he desired, as Wesley had done, that the service of the Church should be attended by the Methodists, within the walls of the Church; and because he believed that to open the meeting-house at the same hour, and with the same form of prayer, would be to encourage separation from the Church: he afterwards thought otherwise, and adopted the practice. In a letter to the Bishop of London he says:—"The tulus cum sis with which your Lordship dismissed me, has done me indeed great honour—I hope the omnino in the remainder part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland neither refers to my creed, nor to my essential membership in the Church, but only in reference to my being destitute of its orders. Whatever evil may be in this, I believe your Lordship already knows, lies at the door of the res angusta domi, (want of means); it was neither my fault nor my folly. I have never been a secret enemy nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken, or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I largely drank in its salutary doctrines and spirit. I never had anything to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church."

In a letter, which he sent with his Notes on Genesis to Mr. Speaker Abbott, he thus writes:—"The Notes, I hope, contain nothing contrary to good common sense; and I am sure they are in perfect accordance with the doctrines of the Church of England, and the Constitution of Great Britain; the first of which I most conscientiously acknowledge as constituting the true Christian creed; and the second, as comprehending a code of the wisest, most just, and impartial laws which man ever received, or by which any nation has ever been governed." And again to the same personage he declares,— "As the people with whom I am religiously connected are not only very numerous, but of considerable weight in the land, I have not hesitated to show them that those sacred oracles from which they derive the principles of their faith and practice, are in perfect consonance with the principles of the British Constitution, and the doctrines of the Established Church; not that I doubt their loyalty or attachment to the State or the Church, but to manifest to men of these, and future generations, the absolute necessity of holding fast that form of sound words which distinguishes our national Church, and ever commands the fear of God with honouring the King." To Lord Sidmouth, on the subject of a loyal Address which the Methodist ministers proposed to send to King George IV. on his accession, he says:—"As they find that a deputation from the three denominations of Dissenters had been condescendingly received by His Majesty, these Ministers, as not ranking under any of those denominations,—standing nearer to the Established Church than any of the others,—holding, without exception, all her doctrines, venerating her authority, and using her religious service,—and consequently, in their own apprehension, not justly denominated Dissenters, in any legal sense of the term,—humbly wished to be received by deputation."

With respect to his own practice, Dr. Adam Clarke admitted candidates to the ministry, according to the form of the Church in ordaining priests. When he administered the sacrament of baptism, it was always more ecclesie Anglicanae, after the manner of the Church of England; and when he buried the dead, it was apparently after her form too. He himself received Confirmation at the hands of Bishop Bagot, after he had become a preacher, and he encouraged his people to resort to the Church for the same rite. He was most anxious that a new edition of the Polyglott Bible should be undertaken, but he wants the Bishops to stir in it, "his heart's desire being that the honour should be with the British Church." He is found a hearer in a Church; nay, in a cathedral; and partakes of the sacrament of the Lord's Supper at its altar. He is solicitous to gather his children together once more, and, in company with them, to make a solemn covenant with God, cum Deo inire fœdus; and the way in which he proposes it to be done is, by repairing to the Church, and there getting the clergyman to administer to them the communion, one and all; adding, as he imparts the proposal to "his dear ladies," old Samuel Wesley's touching application of Scripture on a somewhat similar occasion—"With desire have I desired to eat this last passover with you before I die." And to crown all, and give a further pledge of his sincerity in these repeated avowals, both by word and deed, of his

attachment to the Establishment, he brings up one of his sons at Cambridge, and leads him to take orders in the Church.

With regard to our form of Church Government, Dr. Clarke has delivered himself, in several parts of his Commentary on the New Testament, in the most favourable and approving terms. In his annotations on St. Paul's First Epistle to Timothy, the following passages occur:

"Episcopacy in the church of God, is of Divine appointment; and should be maintained and respected. Under God, there should be supreme governors in the church, as well as in the state. The state has its monarch; the church has its bishop: one should govern according to the laws of the land: the other, according to the word of God."—Clarke's Commentary, 1 Tim. chap. iii. v. 1.

"In former times, bishops wrote much, and preached much; and their labours were greatly owned of God.—No church, since the Apostle's days, has been more honoured in this way, than the British Church. And although bishops are here, as elsewhere, appointed by the state; yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function. And, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity; and the ablest advocates of the Christian system, both as to its authenticity, and the purity and excellence of its doctrines and morality."—1 Tim. c. iii. v. 2.

"Presbyters or elders were generally appointed to have the oversight of the rest; and hence presbyter and bishop seem to have been two names for the same office; yet all presbyters or elders certainly were not bishops." 1 Tim. chap. iii. v. 6.

"Deacon, presbyter, and bishop, existed in the apostolic church; and may therefore be considered of Divine origin." 1 Tim. chap. iii. v. 13.

And in his observations on the third chapter of the first Epistle to Timothy, he has moreover this additional remark: "Not only the offices which are of Divine appointment, such as bishop, presbyter, and deacon, should be most religiously preserved in the church; but that they may have their full effect, the persons exercising them, should be such as the apostle prescribes."

These were the sentiments of Adam Clarke, a man in whom Wesley had such confidence that he made him one of seven trustees of all his literary property, and, as it thereby turned out, one of the executors of his will! While the most excellent men that have ever belonged to the Methodist body, bear honourable testimony to the apostolic character and pure practice of our Church, we can pity and forgive those self-deluded, ambitious, and turbulent religionists, who, bearing the name of Methodists, bring a reproach on their own denomination, and do serious discredit to the Christianity they so Pharisæically profess, by reviling the Episcopacy, bishops, and clergy of that "British Church," of which Adam Clarke was proud to call himself a member.

It has been a subject of regret to us, to perceive from the public prints, that the drawing of LOTTERIES is gaining ground amongst us. England, a few years ago, freed herself from the disgrace of legalizing this source of depravity and national corruption; and an attempt to raise funds for the improvement of Toronto, by a similar plan, was very wisely defeated in an early session of our present Provincial Parliament. The drawing of a Lottery in this Province is not only to be deprecated as a breach of morals, and the parent of gambling, but it should at the same time be punished as a violation of the law. In the advertising columns of that talented and excellent Journal the Niagara Chronicle, we perceive that one has been very lately drawn in the town of Niagara, and we beg to call the attention of Her Majesty's Attorney General to this important subject.

The original Poetry, so frequently occurring in the columns of the New York Churchman, is almost invariably of a very high order. The Ballad for the Times, which appears on our first page to-day, is an old and familiar historic story beautifully told in animated verse, and carries us rapidly through the most eventful periods of our Ecclesiastical annals, kindling our sympathies for the martyrs, the old cavaliers, and their unfortunate monarch, of sainted memory. We have ventured to interfere a little with the metre, and, for the sake of room, to put two lines into one; but this is a liberty which, we think, does not in the slightest degree mar the beauty of the poem, and which we hope the author will readily forgive us for taking.

The advertisement of Mr. HUDSPETH, on our last page, relating to Education, has, owing to a press of Editorial matter, too long remained unnoticed by us. We have now, however, the greatest pleasure in bearing our testimony to Mr. Hudspeth's merits, and can safely recommend him as a gentleman well qualified,—from his experience, industry, conscientiousness, and British feeling,—to train up youth in a sound, virtuous, and loyal Education.

We have been favoured with a copy of the First Annual Report of the Montreal Temporal and Pastoral Aid Society, and we shall take an early opportunity of reviewing it.

The 1st, 2nd, and 5th numbers of the Tracts for the Times have reached us from New York, but Nos. 3 and 4 have never come to hand. We shall be much gratified at the hiatus being supplied. The second number stops short in the midst of our friend Richard Nelson's story, and we are by no means willing that our first interview with him, in the American edition, should terminate so abruptly.

The Belleville Intelligencer has lately been re-issued; and we rejoice to add that it maintains its old Conservative principles, and enrols itself amongst the opponents of Responsible Government.

We must tender our apologies to the Editor of The Canada Museum, for not having sooner replied to his inquiry relative to the Memoirs of Bishop Stewart. The Book to which he alludes has been published some time ago, under the title of "The Stewart Missions,"—and it is very probable that a copy of it may be procured at Mr. Stanton's, or Mr. Rowse's, in Toronto.

We have been very much annoyed and surprised to learn from the editorial columns of the Statesman, as well as from a Reverend friend at Brockville, that our subscribers in that town have not received Nos. 8 and 9, (we cannot speak with certainty as to No. 10) of "The Church."

In our own behalf we can distinctly state, after having made strict inquiry in our own office and from the Postmaster of Cobourg, that the packages, containing the missing numbers, were regularly mailed. These packages may have miscarried, or have been mislaid; and we shall feel greatly obliged to all Postmasters in the two Provinces to cause a search to be instituted for them, and should they be found, to forward them immediately to Brockville. We must confess that there is something strange and unaccountable in the whole occurrence.

If our subscribers in Brockville do not recover the missing numbers, we shall feel it our duty to make every exertion to supply the deficiency. But almost all our spare numbers of this present volume are now exhausted, and any of

our friends will be rendering us a service by sending such to us, should they have it in their power to do so, without breaking their own files.

ECCLIASTICAL INTELLIGENCE.

THE BISHOP OF CALCUTTA'S LETTER TO THE EARL OF CHICHESTER, PRESIDENT OF THE CHURCH MISSIONARY SOCIETY, ON THE RELIGIOUS AWAKENING IN BENGAL.

"I have this morning promised the gentlemen of the Church Missionary Calcutta Committee, that I would represent to your Lordship the urgent need of additional European missionaries in the station of Kishnaghar, which has been created by the extraordinary promises of success which the goodness and grace of God have lately opening to the pious subscribers of the great Society over which your Lordship presides, in that particular field of missionary exertion. I fulfil my promise at the instant, lest the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

"It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my second visitation, sent down a Catechist, to entreat me to come up to Kishnaghar, and advise him how he might best proceed with the large and increasing number of candidates for baptism who had applied to him from all the villages around. He described himself as quite overwhelmed. I wrote to him a few lines instantly, to "comfort him concerning his faith;" and promised him to visit his station the moment I could get away from Calcutta. I begged him to answer me, in the meantime, eight or ten questions also, that I might judge the better of the blessed appearances which he spoke of. On the receipt of his reply, I was struck with amazement and admiration of the grace of God—I could scarcely believe the accounts for joy. There seemed to be hundreds being "born at once." Finding that I was unable, however, to leave home from an unexpected crowd of duties, I begged of the Archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The Archdeacon is just returned; and the meeting of the Committee took place, as I have intimated, this morning; and I am now redeeming the pledge which I made of communicating with your Society, through its honoured President, without an instant's pause.

"It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree: they stretch to the north and north-east of Kishnaghar, on the Jelingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism, in various measures, of course—are between 3,000 and 3,500.—The Archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian church; and there seems the fairest prospect, if we can but enter at the wide and effectual door in time, that not only these 3,000 or 4,000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the sixth and seventh centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal. And after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers; nay, after allowing for the influence of the temporal relief, which was exhibited to the sufferers, Christian and heathen, by one of those inundations to which the sandy banks of the Jelingha are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributed to augment the number of our inquirers—admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of Divine grace is begun—a work wide and permanent, as we trust—a work marking the finger of God—a work which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour; a work for which our fathers in India, Brown, Buchanan, Martyn, Thomson, and Bishops Corrie, Middleton, and Heber, would have blessed and praised God, in the loudest strains of gratitude and joy.

"I am the more struck with this great event because somewhat similar ones, though on a far smaller scale, have been taking place in the Missions of the Incorporated Society for propagating the Gospel, around Janjira and Barrapore. I suppose like hopeful appearances more than once blessed the labours of Swartz. The early tidings of Tinnevely were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every recurrence of these harbingers of the day; and, at the same time, to be doubly watchful in guarding and training these tender plants, lest they should be nipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of native converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a very few years, is a sufficient indication to us of that wonderful connexion in the system of means which we all acknowledge in theory, but which is no where so prominent as in our labours in a heathen and Mahomedan land. Every thing depends, under God, upon incessant culture—and culture by European missionaries—at least in the actual state of things around us in this heathen and prostrate country.

"But this leads me to present to the Society a sketch of some of the facts which have occurred, and which will enable them to judge for themselves of the acuteness of my own impressions. Possibly I have felt and spoken too strongly.

"About four years since, the Rev. W. J. Deerr, missionary at Kishnaghar or Kishnagur, ("the town of Brishna" no longer I trust; but rather Anunda Bas, "the village of joy," according to the name of the first spot where the blessed baptisms took place,) having heard that there was a body of persons, partly of Hindoo and Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression: he left copies, however, of the New Testament behind, as silent missionaries, and promised to see them again.

"Five heads of families were baptised by Mr. Deerr, at his visit the following winter, 1837. A fierce persecution had broken out: their wives and children were forcibly torn from them, and only restored by the interference of the Magistrate. From this date, however, numbers began to flock around the new Christians—the tidings spread—the young converts became each of them missionaries—one told his brother, another his mother and sister, like the primitive disciples. "We have found the Saviour." Thus the information reached to the extremities of the connexion, for the whole body or sect are connected by intermarriages. Their families, probably 400 or 500 souls, including openly the doctrine of Christ; and, after some months' further instruction, were baptised; these began from that time to celebrate the Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity; whole neighborhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit; help was afforded; Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields, to see how their brethren did. The neighbors said, "There, see how these Christians love one another! For us, poor fellows, no one cares. Of a truth, there is the true religion among these people." Your Lordship will here again recognise the scenes of primitive Christianity.

"This was the occasion of Mr. Deerr sending down the Catechist to me at Christmas: the distress was so great, he was unable to relieve it, and the number of inquirers after Christianity, and of candidates for baptism, was still more overwhelming and exciting."

"The Archdeacon Dealty cheerfully went, and supplied my lack of service, he took with him the Rev. Krishna Mohana Banerjee—whom I ordained in June, 1837; and he found there the Rev. J. J. Weibrecht and the Rev. T. Sandya of Burdwan and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work, at such a moment."

"The Archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They call themselves "Kurta Bhoja," worshippers of the Creator. They had some connexion with the sect of the Durshabas, or Durshabs, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by castes; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright; as is evident from the bitterness of Islamism, with all its fine theory of the Unity of the Divine Being."

"On reaching the first field of labor, the Archdeacon, assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Das. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man; with the incarnation and holy life of our Lord Jesus Christ; with His atonement; with the doctrines of justification and sanctification, in their substantial import; and with the necessity and duty of following His example. Jesus Christ was the beginning and end of their religion. Prayer to Him was the test of discipleship. The moment any one fell down and called on the name of the Lord Jesus—the Society will recognise again the Apostolic faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with Dr. Watts's First Catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in Him, and in no other; that to believe in Him is the way to obtain this salvation; that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them; nor could the Archdeacon and our friends discover that they were influenced by temporal motives, except so far as godliness, having the promise of this life, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptised in 1837 and 1838, a year or two before the inundation occurred."

"The result was, that the Archdeacon said to the Rev. missionaries, Can any forbid water, that these should not be baptised, who have received the Holy Ghost, in his sanctifying influences, as well as we? And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church; first to the 160 then assembled; and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with the little companies which had been received into the church in 1837 and 1838, may amount, including children, to nearly 1,000. About 1,500 or 2,000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weibrecht, and Mohana Banerjee, however, went to several villages; and found the same eagerness for instruction, but far less attainments in Christian knowledge—they were inquirers only. Those baptised were catechisms—most of them for more than a year—under the instruction of Mr. Deerr and his native catechists and assistants. The rest are in earlier stages."

"But enough, my lord, of these details, into which many errors may have crept. You shall have more accurate particulars, as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's letter to myself, and partly from the notes made on the spot by the venerable Archdeacon. Solemn acts of praise were offered up; and it was determined to strain every nerve to meet the Divine goodness, and to cultivate the opening field of usefulness."

London Missionary Register.

Great Intelligence.

GREAT BRITAIN.

SOCIALISM.

From the Bath Gazette.

A late court circular contains the startling announcement, that at the last Levee there was presented to the Queen, by the Prime Minister of her Councils, "Robert Owen, from the Congress of Delegates of the Universal Community Society of Rational Religionists, soliciting the government to appoint parties to investigate measures which the Congress proposes to ameliorate the condition of Society!" Lord Melbourne must be acquainted with the principles of Socialism, he is ignorant of its principles, he is ignorant of an evil which, unhappily, is extending thro' the land, and the dupes of which have increased during the last year, from 33 chartered branches to 61, having paid and 14 unpaid missionaries in London alone.—Should the Premier be unacquainted with the abominable formulas of socialism, and of its extensive diffusion in the country, he evinces an ignorance which, in one culpable; for of the leading points of Robert Owen's "system," we should have thought that no person in the kingdom, from the peer to the peasant, required much information. But what shall be said of his Lordship's conduct if he knowingly introduced to our young Queen a man whose awful blasphemy against the Divine Being cannot be exceeded, and whose filthy principles should exclude him from all but the most abandoned and vicious female society? The plea of ignorance in such a matter, put upon record before an indignant public.

In the number of the New Moral World published herid and atheistical language respecting the Deity.—We lately stated that a meeting in Birmingham, in behalf of that excellent institution, the Town Mission Society, was interrupted and broken up by a noisy and ungentle band of Chartists, who, as they were pre-arranged, were determined that no meeting, for any purpose whatsoever, should be held in the place. On this gross outrage, the founder of Socialism thus invoked a comment—"The idol God whom the Society adore is dead, 'either asleep or gone on a long journey,' for no thunderbolts or judgments chastised the contumacious rebels who laughed at him and his special servants also. Surely, if ever proper opportunity offered itself for his interposition, this was one." The disgusting blasphemy and atheism of these two sentences renders them, we should hope, innocuous to all but those who are infected with the principles of Socialism; though such language serves more clearly to mark the character of the man who was presented at Court on the occasion to which we have referred.

And all must be committed in this Province to subject the party to trial here. Composing or imagining the Queen's death are synonymous terms, and signify the purpose or design of the mind or will, and not the carrying such design into effect. The death referred to, is the natural death of the Sovereign, and any act which tends to such a result is an overt act of compassing the Queen's death.

Levying war, although a distinct branch of the law of treason, is an overt act of compassing the Queen's death, because the death of the Sovereign is supposed to be the natural consequence of the destruction of her power. A conspiracy against the natural life of the Queen, at this remote distance, could hardly occur, and could scarcely be conceived in any other way, than by procuring arms to be transported to England, to be there used to effect her death, or by inciting persons there to assassination, insurrection, or rebellion.

Levying war may be done, not only by raising arms avowedly to subvert the Government, but under pretence to reform Religion, or the laws, or to remove evil Counsellors, or other grievances, whether real or pretended. So is an insurrection for any general purpose a levying of war; such as pulling down all brothels, or all inclusions; but arising to effect some private or particular object, such as the destruction of a church, a pulling down a certain inclosure, would only amount to a riot, for there is a difference between a pretence that is public and general, and one that is private and particular.

A bare conspiracy to levy war is not an overt act of treason within this branch, in this Province, but is so in England by statute; since the adoption of the laws of England here; and an act performed with an intent to subvert the Monarchy and depose the Queen, would be an overt act of compassing the Queen's death, as before explained.

To constitute the third species of treason, for which a person would be amenable to trial, there must be an adherence to the Queen's enemies in this Province, by giving them information, aid, or comfort. Rebels cannot be considered the Queen's enemies; but Foreign Pirates or Robbers, who invade the country and levy war, are so considered, although their nation is not at war with Great Britain.

In any indictment for compassing the Queen's death, levying war, or adhering to the Queen's enemies, an overt act must be stated and must be proved by two witnesses, or two overt acts of the same species of treason must be proved by one witness. With respect to the persons returned upon the Calendar as committed for treason, or treasonable practices, if any indictment shall be preferred against them for compassing the Queen's death, or levying war against the Queen in this Province, you will ascertain whether, in the commission of the act charged as the overt act of treason, their design was to subvert the Government or to bring about any public change in our political institutions, or to effect any object of a general or public nature, by force, which would constitute the crime of levying war, as before stated; or whether their object was one of a private nature, such as plundering the Queen's loyal subjects to enrich themselves, or for murdering individuals for the purpose of gratifying their malice, in which latter case their offences would not amount to treason, but they would be subject to punishment for such felonies or misdemeanours as they may be found to have committed.

As it regards their political character, whether subjects or aliens, they will all stand in the same light; if being aliens, they resided in the Province at the time the offence was committed, or having previously resided therein, they had moved from it, leaving their families or effects here, or came into the Province secretly, or covertly were in arms.

If the acts charged against the prisoners, being subjects, are such as made them guilty of treason, the aliens associated with them as well as they, would be liable to trial before a Militia General Court Martial (as well as the subjects for treason, and the aliens for felony, before this Court) under an Act of the Provincial Legislature. This act was passed in 1837 to meet particular emergencies, and was not intended to dispense with the trial by Jury, when such trial could be conveniently had.

Should, however, the acts of the Prisoners particularly referred to not amount to treason in your judgments, it then becomes your duty to enquire whether they have been guilty of any other offence against the laws of the country; and the Court will dispose of such Indictments as you shall find, and which the Attorney General, in the discharge of his duty, shall think proper to proceed in.

A combination by two or more persons to commit any offence punishable by law, is indictable as a conspiracy. To conspire to commit a felony or even a misdemeanor is indictable, and it is held down that all confederacies whatsoever wrongfully to prejudice a third person are highly criminal at common law, and were formerly punishable in England by pillory, fine, and imprisonment. Pillory is now done away, but the offence is punishable here, as it formerly was there, and also, by a late Act of this Province, by imprisonment at hard labour in the Public Penitentiary. Not less than two are required to constitute the offence, but one may be indicted with others unknown. To conspire together to murder or rob, although only a misdemeanor in the guilty, is of that heinous description of crime, that a Court, before whom a person should be convicted of the offence, would feel compelled to award punishment to the utmost limit of the law. An actual conspiracy need not be proved, but may be collected from collateral circumstances.

As to the witnesses admitted to prove an offence, although an accomplice in guilt with the prisoners at the bar is usually regarded with suspicion, he is a competent witness, and has at all times been admitted from a principle of public policy and from necessity, as it is scarcely possible to detect conspiracies and many other crimes without their information.

IMPROVEMENTS IN UPPER CANADA.

Canada is a far better country than it ever got credit for. Those who sold out for a trifle and left us, would, on coming back, scarcely know the place of their former sorrow—the rueful faces of the people now wear ruddy smiles—improvements are effected in every quarter—and the rising industry has cleared away the stumps on which they used to hang their heads to pour out the bitterness of their souls. In this town alone, the new buildings are so numerous that we cannot begin to count them—at least the task is so great that we durst not attempt it, and we are rather afraid if we should publish the fact we should not be believed at a distance and would only get a bad name for our pains. Every few rods a new house is completed or building; and you can scarcely move without encountering a carpenter, or breaking your shins by stumbling over his tools, trash, and trumpery. A large portion of Dundas street, which formerly was nothing but a huge mud-hole, is now blocked up with stores and groceries—all of which are just receiving a finishing touch, or what the farmer calls a "cap-shed," by the erection of Mr. Jennings' large brick store on the corner, which stands above the rest, and seems to shed a lustre around it.

But the town of London is not alone in the march of improvement—all the villages west of Hamilton (they have had a Durham meeting in that town) are daily rising in importance. Brantford and Paris, Beaverville and Woodstock, Ingersoll and Embro, and so on west and north to St. Thomas, Goderich, Chatham, and Sandwich—all are on the qui vive, and contributing largely to provincial greatness. The backwoods are giving way and new clearings are every where surrounding us—in a late tour we counted fourteen of these new habitations adjoining each other where not long but a few years ago, there were but a few shacks. These Districts are fast filling up, not only with people from disaffected sections of the province, but with thousands who are driven from the United States by the most cruel tyranny and oppression. The agent from the Ohio Emigrating Company, having finished his business in these Districts, has now returned to send on the settlers, and teams are employed to convey some scores of families to their future homes. There are also great numbers in Michigan awaiting opportunities for disposing of their possessions for something better than wild-cat money, that they may come to a country where they can speak their minds without the fear of lynch-law and mob violence before their eyes.—London Gazette.

LORD DURHAM.

Durham, has been famous in its days for three things—viz: for the yellow-tail, the short-horned cattle—and the most ultra democratic lord, who true to his principles, first sought and obtained an Earldom, and now practically endeavors to level and destroy the order to which he has been elevated. This third production of Durham, this citizen Earl, combines in his own person all the evil qualities of the other two—to the yellowness and acrimony of the mustard, with none of its wholesomeness, is added the obstinacy and indocility of the short-horn, without any of their usefulness. Durham and Responsibility! such is the watchword of the man who a few short months ago, was parading like a king through the land he would now revolutionize; such is the rancorous legacy of this Judas-like destroyer, who came to save, and has betrayed us with a kiss.—Did the great potentate John George Lambton Earl of Durham, sought and obtained an Earldom, and now practically endeavors to level and destroy the order to which he has been elevated. This third production of Durham, this citizen Earl, combines in his own person all the evil qualities of the other two—to the yellowness and acrimony of the mustard, with none of its wholesomeness, is added the obstinacy and indocility of the short-horn, without any of their usefulness. 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CHURCH CALENDAR.

Sept. 15.—Sixteenth Sunday after Trinity.
18.—Ember Day.
20.—Ember Day.
21.—Ember Day, and St. Matthew.
22.—Seventeenth Sunday after Trinity.
29.—Eighteenth Sunday after Trinity.

AN OLD CONVERT.*

Nor let the pastor's thankful eye,
Their faltering tale disdain,
As on their lowly couch they lie,
Prisoners of want and pain.

Kettle's Christian Year.

Some years ago, we were surprised by noticing at the end of the roughest and steepest lane in the parish, and joining to some ruined walls, which had formerly been part of a glass-house, symptoms of building.

At length after due consideration, poor Jack and his wife appeared at the holy sacrament, and it was a touching thing to see the young man who had been made instrumental in their improvement assisting to distribute the blessed emblems of the Redeemer's love to such very aged persons, whose gray hairs, but for God's blessing on his ministry, might have gone down to the grave in shame and dishonour.

It was a great deprivation to the poor old man not to attend to the public worship of God on Sundays, and his spirits were sometimes much depressed when he looked back with sorrow and shame at the long list of wasted sabbaths, concerning which his conscience whispered.

Now we, who visited our poor friend constantly, had the best reason to believe that he did pray, and that acceptably. There was a gradual, but still a very perceptible improvement in him.

When we reflect on the course of reasoning in his work on religion; his frequent assertions that reason alone can give us no certainty as to the severity or indulgence with which God will treat the violators of his law; that he could not conceive how man, without extraordinary divine assistance, can restore to the good principle, the ascendancy over his actions, and the exclusive authority which it has lost; that no one can prove, either the impossibility or improbability of a revelation; when we reflect on these opinions, so eminently favourable to the idea of the intervention of God, as directing and seconding the moral education of man, we are astonished and afflicted to find in certain parts of this work, and everywhere in the memories of his friends, his repugnance to admit the supernatural origin of Christianity.

But the chief object of my writing is to show, that where the Spirit of the Lord is, there is liberty; that if any be in Christ, how weak, how ignorant soever, he is in good truth a new creature. In this poor old man, the first observable change, as I have said before, was his growing regard to all whom he conceived servants of that God, without the knowledge of whom he had been content to live so many years.

'lean!' But though, as I said, the sin was not at once rooted up, it was instantly met as an enemy, always resisted, often overcome, and every fall was deeply lamented. I can remember instances of the old man's watching for us to confess how he had fallen. It was quite affecting to see so old a man so humbled; and he would send word to 'Master John,' such was the favourite appellation by which our poor people were accustomed to designate their young minister, to implore, whilst tears streamed abundantly down his rough and furrowed face, that he would not forsake him. No, poor, ignorant old man, there is One almighty to save. He willeth not the death of a sinner. He shall strengthen thee; yea, he shall uphold thee with the right hand of his righteousness.

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in consequence into which Kant has fallen in a point so essential, is not the only one which may be remarked in the opinions of one of the strictest logicians who have ever existed. In his Critique of Pure Reason he refuses all force to the physico-theological argument, for the existence of God: the whole tendency of his system demanded this refusal from him. Yet, in conversation, he praised, in the highest terms, the teleological argument, and spoke freely of final causes and their utility in religion. One day he was heard suddenly to exclaim, There is a God! and then forcibly develop the evidence of this truth which nature everywhere presents.

HAPPY ENGLAND.
From the Address of the Rev. Dr. Hopkins, Bishop of Vermont, before the Episcopal Jews' Society of England.

In the country to which I belong, the cause of the Jews has excited little or no interest. There are very few Jews in the United States. I heard of some of the doings of this Society; and I could not but feel that no society was more deserving the efforts and sympathies of all denominations of Christians.

My mind was naturally led to the contemplation of other countries, as contrasted with this, but I could not help thinking, looking to England's present condition and future history, that she had indeed a glorious destiny, and a high reward assigned to her. There are in England—as there must be in every state composed of such vast and complicated interests, and of so many mixed and various elements—many difficulties, many distractions, and many causes for dissensions, which retard her Christian progress; yet in the midst of all, I could not help saying, happy England, happy England!

THE GARDEN.

THE KNOWLEDGE OF JESUS CHRIST.

I do not deny but that the knowledge of other things is in many cases very useful: some to private persons, some to public societies, some to whole nations, some to mankind in general, some to the right understanding the Scriptures, and so to the knowledge of Christ himself; yea, there is scarce any kind of knowledge but some way or other helps towards the raising, the refining, and the enlarging our understandings, and so to the making us more capable of knowing him.

Now the sensual man is, of all men living, the most improper for enquiries after truth, and the least at leisure for it. He is never sedate and cool; and therefore not able to fix his attention to a point, and go through with it. He is never disinterested and impartial; and, therefore, not capable of deliberating freely.

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make a book of them if he pleases; and then tell us that this is a sober enquiry after truth, and a free discussion of the point in debate; but there is nothing of that in it: He thinks of truth just as a man doth of his enemy, with spite and anger, and a design only of finding out what may blast and expose it. This is a strange countenances way of treating divine things, and would tempt even a good man to return the affronts done to piety and virtue by opening the characters of those who do them; in which we should commonly find, that sensuality and looseness of life had a very great and particular share.

THE DAY OF JUDGMENT.

All the senates that ever were convened, and all the assemblies that ever met upon business or pleasure; all the armies that were ever conducted into the field, and all the generals who conducted them; in a word, all the men and women that shall have lived, from the first pair to their last born son and daughter, are to appear together, and to take their respective trials at the day of the great assize. High and low, rich and poor, learned and unlearned, will then be distinguished only by their virtues and their vices; so that the whole world shall perceive and acknowledge that "God is no respecter of persons."

THE OLD TESTAMENT.

It is not as a subject of antiquarian curiosity; it is not as the earliest record that picturesque and characteristic style of manners for which the East is still renowned, of which the singularity arrests our attention, and the simplicity appears to denote the youth and freshness of society; it is not for their interesting pathos, or the glowing strains of their poetry, that the Christian is enjoined to give a portion of his day to the records of an earlier revelation.

"BREAK UP YOUR FALLOW GROUND."

In general language we all know what is meant by fallow ground. Fallow ground means ground out of culture, ground which yields no fruit, because no labour is bestowed upon it; and God says to us, Break up your fallow ground. And if you ask, where is that fallow ground, which we may break up; how, and in what sense does the phrase apply to us? I reply, Look around you, look within you, and see if there is nothing within your reach, nothing at your disposal, which might be bearing fruit to God, but which now, through your neglect and forgetfulness of his claims, lies idle and bears nothing.

KEEPING THE SABBATH.

By keeping a Sabbath, we acknowledge a God, and declare that we are not Atheists; by keeping one day in seven, we protest against idolatry; and acknowledge that God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first of the week, we protest against Judaism, and acknowledge that God who, having made the world, sent his only begotten Son to redeem mankind.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly.

From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c.

EDUCATION.

MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education.

In the mean time, Mr. H. will take a limited number of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings. Board, exclusive of Washing, £30 per Academic year, for Young Gentlemen under 14 years of age, and £40 for those above that age.

Book-Keeping, the Classics, Mathematics, and higher branches charged extra. Students can also be accommodated with Board, &c., in one or two respectable families in the village.

Further particulars may be known by application to Mr. H., if by letter, post paid. Cobourg, 20th August, 1839.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of this Institution, have just received a large supply of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's, Cobourg.

YOUNG LADIES' SEMINARY.

MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing, Bedding and towels to be furnished by the pupils.

Terms for Day Scholars, in the ordinary branches of an English Education, £1 5 0 pr. Qr. do. to pupils learning music, 1 0 0 do.

Music, with use of piano, extra, 1 15 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - - 1 5 0 do.

As the number of the boarders will be limited to six, an early application is requested. The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839. 2-3m.

THE HOME DISTRICT SCHOOL.

THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year.

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-4f.

THE JOINTSTOWN DISTRICT SCHOOL.

THE Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance.

Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, the Rev. H. Caswall, Brockville, U. C. 3-4f.

HENRY ROWSELL, BOOKSELLER AND STATIONER, KING STREET, TORONTO.

HAS just returned from England with an extensive and varied assortment of Books, comprising Pictorial, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopaedia, besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited.

His stock of Account-Books, and of Stationery, plain and ornamental,—is large and diversified; and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists.

His assortment of Bibles and Prayer Books, is also very large, and consists of handsomely bound and gilt copies, as well as others of the plainest and cheapest description. Toronto, 28th June, 1839. 1-4f.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.

N. B.—Sleighs of every description built to order. 47-4f.

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next ensuing, FIVE PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when more convenient, may be made to the Editor of the Church.

H. J. GRASSETT, Secretary and Treasurer. Toronto, June 8, 1839. 52-4f.

WANTED.—In a Private Family, on the first of May next, a Gentleman fully qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare Pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37-4f.

CHAMPTON, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheet Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPIONS WARRANTED CAST STEEL AXES made at this Factory originally built by the late Harvey Shephard, and afterwards occupied by John Armstrong.

As Shephard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Chamption's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of

Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1839. 7-4f.

The Church

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No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

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SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed.

[B. D. CHATTERTON, PRINTER.]

Cobourg, July 16, 1839. 3-3m.

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