

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, NOVEMBER 11, 1837.

[NO. XXII.]

Poetry.

TO A CHILD IN PRAYER.

Fold thy little hands in prayer,
Bow down at thy mother's knee;
Now thy sunny face is fair,
Shining through thy golden hair,
Thine eyes are passion-free;
And pleasant thoughts like garlands, bind thee
Unto thy home, yet grief may find thee—
Then pray, child, pray!

Now thy young heart, like a bird,
Singeth in its summer-nest;
No evil thought, no unkind word,
No chilling Autumn-wind hath stirr'd
The beauty of thy rest:
But Winter cometh, and decay
Shall waste thy verdant home away—
Then pray, child, pray!

Thy bosom is a house of glee,
And gladness harpeth at the door;
While ever with a joyful shout,
Hope, the May-queen, danceth out,
Her lips with music running o'er:
But Time those strings of joy will sever,
And Hope will not dance on for ever—
Then pray, child, pray!

Now thy mother's voice abideth
Round thy pillow in the night;
And loving feet creep to thy bed,
And o'er thy quiet face is shed
The taper's shaded light:
But that sweet voice will fade away;
By thee no more those feet will stay—
Then pray, child, pray!

Conversations at Cambridge.

BEILBY PORTEUS, BISHOP OF LONDON.

BEILBY PORTEUS was one of the many distinguished prelates who have adorned the Episcopal Bench of our Church, who have risen to eminence from a very humble sphere of life; for his was no solitary instance of humbleness of birth being no bar to ecclesiastical promotion. He was a native of Ripon in Yorkshire. His father, a tradesman of no great business, sent him to the free grammar-school of that place, from whence he proceeded, at an earlier age than usual, to Cambridge, where he became a member of Christ's College. He obtained the degree of B. A. in 1752, his name appearing in the tripos as a wrangler, and also was one of the successful competitors for the medals, then just instituted as rewards for classical attainments, by the Duke of Newcastle, the chancellor of the University,—the other successful competitor being Francis Maseres, afterwards cursitor baron of the exchequer.

In 1754, Mr. Porteus was nominated one of the esquire beds, which office he retained for sixteen months. He took the degree of M. A. in 1755, was speedily afterwards appointed fellow of his college, and one of the preachers at Whitehall.

In 1759, he obtained the Seatonian prize-poem; the subject "DEATH," which, on its publication, attracted considerable notice. The poem is too well known to require any comment on its merits.

In 1761, Mr. Porteus preached his famous sermon before the University, which may fairly be regarded as the foundation of his future preferments. The subject was, "The Character of David, King of Israel, impartially stated." His reason for choosing this subject is thus stated by himself. "Some very open attacks having been lately made on the character of king David, and the authority of the sacred writers, in a pamphlet entitled, 'The History of the Man after God's own heart,' which, however contemptible in point of argument to men thoroughly acquainted with the language of Scripture, was yet, by the boldness of its assertions, the vivacity of its humour, and the freedom of its remarks, extremely well calculated to seize the imagination of the gay, and impose on the credulity of the inexperienced,—it seemed not improper or unseasonable, in a place of public education, to furnish the young mind with a few general truths and leading principles relative to the subject; to set the question in a proper point of view; to take off the disguise that buffoonery had thrown over it; and to prepare the way for a more accurate discussion of particulars, which there is reason to expect soon from a person (Dr. Chandler) well qualified for the undertaking." And he justly comments "on the cruelty of infusing suspicions into honest, unsuspecting hearts, of unfixing their principles, destroying their tranquillity, and perplexing them with doubts and difficulties, which, though really insignificant, yet, for want of proper helps, they are not able to surmount, and which often produce such distress and agony of mind, as is to be conceived only by those who have experienced it."

There is good reason to suppose that the perusal of this discourse more especially introduced Mr. Porteus to the notice of Archbishop Secker; for he was immediately afterwards appointed one of his grace's chaplains, and soon after presented in succession to two rectories, one in Kent, the other in Middlesex. A prebendal stall in the cathedral of Peterborough was added to his other preferments; and in 1765, he married Miss Hodgson, of Matlock, in Derbyshire. Two years afterwards he took the degree of D. D.; and, at length, through the influence of the Queen, as it is supposed, was, in January 1777, raised to the episcopal bench, on the translation of Dr. Markham from the see of Chester to that of York.

The observance of Good Friday had, before this period, nearly fallen into disuse, more especially in the metropolis and its vi-

city; and the Bishop of Chester now felt it his duty to publish an "Exhortation" on the subject, with the hope of strengthening the resolutions of those whom he perceived to be anxious to revive the strict observance of this solemn fast. This publication excited considerable opposition, and was replied to by Mr. Robert Robinson, a dissenting minister resident at or near Cambridge, who sent forth a work under the title of "The History and Mystery of Good Friday." To this the bishop did not think it right to publish any answer. He had the gratification of perceiving that his "Exhortation" had done much good, that the attention of thousands was attracted by it, and that there was a more general and serious observation of the "day" in question. The bishop, at this period, published several single sermons, and one or two volumes. In 1793, he published his sermon before the "Society for the Propagation of the Gospel in Foreign Parts," and nobly advocated the cause of the wretched negroes, deprecating the slave-trade and all its horrors, which was, in fact, the disgrace of a Christian land.

Sunday schools were about this time beginning to attract attention; and the bishop, with a view of promoting their extension, published "A Letter to the Clergy of the Diocese of Chester concerning Sunday Schools." In 1787, on the death of Dr. Lowth, he was, with the universal approbation of men of all classes and sentiments, translated to the see of London. The decided opponent of slavery, under its most mitigated forms and least repulsive horrors, the bishop, in his first charge to the clergy of his new diocese, adverted to the subject. He was the instrument for forming the Society for the Conversion of Negroes, which was chartered in 1793; and of which the bishop indulged the hope "that the same beneficent spirit of the Gospel, which, by degrees, extinguished pagan slavery, would also gradually, and without injury to any one, relieve mankind from the pressure of this and every other species of personal and perpetual slavery." We desire to bless and to praise God that the day, which the good bishop desired to see, has dawned upon every portion of the British dominions.

The growth of infidel principles was now apparent on all sides. The French Revolution, with all its sanguinary deeds, had presented an awful spectacle of the deep depravity of the human heart, and the fearful excess of riot into which man will run when he casts off the fear of the Sovereign Jehovah; when he ridicules the notion of judgment and eternity, and closes his eyes against the blessed light of revealed truth. Infidelity was obviously gaining ground. Its advocates were at work, not merely lurking in secret places, but with unblushing front disseminating their noxious principles. A spirit of carelessness and indifference on religious subjects was apparent among persons of all ranks, and the seriously-minded were overwhelmed with grief, not only for the dishonour cast on the Majesty of heaven, but the incalculable misery into which they too plainly foresaw the country would be plunged by casting off the restraints of religion. The bishop of London felt himself called upon boldly to step forward at such a critical juncture, and commence a course of lectures. His motive cannot be better understood than from his own words in the preface to the volumes containing them. "At the time when the following lectures were first begun, the political, moral, and religious state of the kingdom wore a very unfavourable aspect, and excited no small degree of uneasiness and alarm in every serious and reflecting mind. The enemies of this country were almost every where abroad, and its still more formidable enemies were indefatigably active in their endeavours to diffuse the poison of disaffection, infidelity, and a contempt of the Holy Scriptures, through every part of the kingdom, more especially among the lower orders of the people, by the most offensive and impious publications; while, at the same time, it must be acknowledged, that among too many of the higher classes there prevailed, in the midst of all our distresses, a spirit of dissipation, profusion, and voluptuous gaiety, ill suited to the gloominess of our situation, and ill calculated to secure to us the protection of Heaven against the various dangers that menaced us on every side. Under these circumstances it seemed to be the duty of every friend to religion, morality, good order, and good government, and more especially of the ministers of the Gospel, to exert every power and every talent with which God had blessed them, in order to counteract the baneful effects of those pestilential writings which every day issued from the press; to give some check to the growing relaxation of public manners; to state plainly and forcibly the evidences of our faith, and the genuine doctrines of our religion, the true principles of submission to our lawful governors, the mode of conduct in every relation of life which the Gospel prescribes to us; and to vindicate the truth, dignity, and divine authority of the sacred writings. All this, after much deliberation, I conceived could in no other way be so effectually done as by having recourse to those writings themselves, by going back to the very fountain of truth and holiness, and by drawing from that same source the proofs of its own celestial origin, and all the evangelical virtues springing from it, and branching out into the various duties of civil, social and domestic life. The result was, that I resolved on discharging my share of these weighty obligations by giving lectures on the Gospel of St. Matthew, in my own parish church of St. James, Westminster, every Friday in Lent. It pleased God to bless the attempt with a degree of success far beyond every thing I could have expected or imagined. I have been assured that several, even of those amongst my audience that disbelieved or doubted the truth of Christianity, were impressed with a more favourable opinion both of its evidences and its doctrines, and with a higher veneration for the sacred writings, than they had before entertained." These lectures, in-

deed, were attended by crowded audiences, and by persons of all religious persuasions, and were instrumental in producing the best effects.

Bishop Porteus, thus actively engaged in the discharge of his various duties, with more especial reference to the good of his own diocese, was eminently useful as a defender of the Christian faith. His small work on the "evidences" is a very useful publication. A zealous supporter of every institution having for its object the glory of God and the good of man, his situation in society gave him a beneficial influence, which he was ever ready to exercise in the cause of religion. "We have been spending the last fortnight with my excellent friend, the Bishop of London," says Mrs. Hannah More, in a letter dated June 3, 1805. "He is going on well, in the best sense, and has done himself great honour by the stand he has made against Sunday concerts. He has written an admirable letter, very strong and very pious, but temperate and well-mannered, to all the great ladies concerned in this unchristian practice. The effect, I trust, will be such as could be wished; they have in general behaved well, and promised amendment."

The most decided step, however, which Bishop Porteus took, with reference to Sunday meetings for business or amusement, was a very short time previous to his death, when, having been informed of the institution of a club under the patronage of the Prince of Wales, which was to meet on a Sunday, even though weak in bodily frame and scarcely able to walk, he requested an audience of the Prince, to entreat him to fix on some other day. The Prince received the venerable bishop most graciously, seemed much affected, and promised that his wish should be complied with.

The bishop's frame was gradually sinking. In the month of May 1809, having arrived at Fulham, he was seized after dinner with something like a convulsion, and fell into a quiet sleep, from which he never awoke. He had frequently prayed, but always with devout submission to the will of the Almighty, that he might be spared the pangs of death; and his prayer was granted.

Thus departed in peace the venerable Bishop Porteus, than whom a more amiable, affable, and kind-hearted prelate never sat upon the episcopal bench. The friend of Hannah More, the reader will find scattered throughout the pages of the life of that admirable woman by Mr. Roberts, many most interesting circumstances recorded of the subject of this memoir. He was a man peculiarly fitted for the see of London at the trying and eventful period when he was called to fill that most important station; and his name will be honoured by posterity, as one of those who stood boldly forward to claim for the swarthy child of bondage and oppression the rights of a fellow-creature, and who testified his deep anxiety that the everlasting Gospel, in all its life-giving power, and soul saving efficacy, should be carried to the remotest regions of the habitable world.

ADDRESS,

TO THE CLERGY OF THE ARCHDEACONRY OF YORK, BY THE HON. AND VEN. THE ARCHDEACON OF YORK.—DELIVERED AT TORONTO, ON WEDNESDAY THE 13TH SEPTEMBER, 1837.

My Reverend Brethren,

The meeting of the Clergy of the Established Church of this Province, held, in October last, under their two Archdeacons, in the absence of the Bishop, may, with great propriety, be considered an era in our Ecclesiastical History.

The measures then considered and agreed upon have been carried out or put in operation with as much diligence and effect as time and opportunity, or their nature and character, permitted.

A most gracious answer has been received from our late beloved Sovereign to the Address which we adopted and sent to the Secretary of State for the Colonies to be presented;—and we are encouraged to hope that the Diocese will be divided, and that this Province, at no distant period, will be placed under the superintendence of its own Bishop.

In regard to annual Convocations nothing material has been effected from the absence and feeble health of our late excellent Diocesan. His Lordship was too far gone in the distemper which has since removed him to his place of rest, to permit of his examining the communications which were directed by the meeting to be placed before him.

The great merits of Bishop Stewart are so well known to you, my Reverend Brethren, that I feel it impossible to add to what your hearts and recollections will of themselves readily suggest. In his Lordship were combined a frankness of disposition, an honesty of purpose, and a conscientious anxiety to promote the welfare and interests of the Church, which attracted the most general regard. He was literally worn out in the service of religion. Before his elevation to the Episcopate, he had, for many years, been travelling Missionary through the whole of this vast Diocese,—exposed to the vicissitudes and privations of the weather, intolerable roads, and a partially settled country. Nevertheless he went on his way rejoicing, and his arrival at any of our numerous stations was hailed by the resident Minister as a sort of jubilee and felt to be a blessing. The sincere kindness of his disposition never failed to beget confidence and esteem. It was easy to see that his heart was wholly in the work of spreading the Gospel according to the forms and principles of our Apostolic Church, of which he was so zealous a servant and so bright an ornament. His plainness of speech and primitive simplicity of character gained him the confidence and esteem of all denominations of Christians, for all were convinced of his faithful and hearty devotion to the cause of true

ECCLESIASTES, XII. 1.—“Remember now thy Creator in the days of thy youth.”

That there is a God existing in the unapproachable and invisible heaven, who made, created and overrules all this world; who lighted up the sun and stars; formed the mountains, and rendered fluid the rivers and seas; who varied the seasons from summer to autumn and from winter to spring; who, in short, was and is the moving principle of life and activity to all things,—is a solemn and serious truth, which, however common it may be to hear it acknowledged, is, perhaps, my young friends, much less considered than from its sovereign importance it claims to be.

For, to give you an idea of its importance, what, let me ask you, is the simple act of creation?—Behold the land and the water: look from the breast of the sea to the arch of the sky; and reflect what must be the awful nature of that glorious and powerful Being, who, out of nothing, could have called such a splendid and well-contrived world into existence! The utmost that human art can do is to change the forms and uses of things already existent: it moulds matter into things convenient or beautiful; but unless the materials already existed, the wisest and most ingenious of men could effect nothing;—and even the best effects that human sagacity can produce are clumsy imitations of some of the inferior and every day processes of nature, derived from the original impulse imparted by the creating God.

Creation indeed is so solemn and awful a thing, that it has apparently but once, in the strict sense of it, taken place in all this world,—and that was in the beginning of time, when God created the heavens and the earth. The manner in which Almighty God proceeded in calling things out of nothing—in giving reality to that which was not—in summoning all the varieties of the material world out of a vast vacuity of being,—is astonishingly mysterious, and impresses the reflecting mind with wonderful feelings of adoration and awe. And yet I doubt much whether any of you have given that patient and reverential consideration to this subject, to which its interesting and important nature well entitles it.

But when we call further to mind the innumerable varieties of animated and intelligent creatures,—from the minute and busy ant that lives amid the verdant grass to the monstrous and almost reasoning elephant, or from the wren that frolics in the zephyrs of the morning to the whale that plays his huge gambols amid mountain waves and terrific icebergs,—and then again, when we trace intelligence from the quick and clear perception of the infant, to the matured wisdom of the wan and pale sage who studies by the midnight and lonely lamp, or from the most intellectual of men to the youthful and immortal angel, or from the ministering spirits on the outskirts of heaven to the lofty archangel that approaches the more immediate presence of God;—when, my young friends, the view of this department of creation is brought before us, the feeling that naturally springs up in our minds is that of diffidence unutterable, and shame. Like those of our race who have seen heavenly inhabitants, a mighty fear comes upon us: a sense of an awful and indescribable presence shakes our inmost souls; and we tremble to think that we too exist, that we too live, where such a full and glorious and active and intellectual world of beings are beside, around, above and beneath us. And yet I doubt, whether you have heretofore carried your reflections so far as to have deliberately and deeply pondered on these things.

What must this great Creator be, when his creation is so magnificent? We are awe-struck when any man of superior virtue, or exalted in office, or venerable from hoary and experienced years, moves before us, and we never could forgive ourselves for the impudence that would make us do any thing more than blush and shrink back within ourselves at such a presence. Nor are we singular here;—for when the angelic host appeared to the honest shepherds in the fields near Bethlehem, they were seized with fear and dread from the same principle of our constitution. And by the like necessity of nature, St. John fell down to worship the ministering angel, and the idolatrous inhabitants of Lystra brought bullocks and sacrifices to offer up to the supposed deity of Paul and Barnabas. Such is the reverence with which the very existence of nobler and more gifted natures invariably inspires the breasts of all mankind. But to what length must this feeling proceed, when there is present to the heart of man the idea that there is indeed a Creator—a Being invisible, but inconceivably more potent than all the combined forces and energies of the whole universe,—a Being without body, and filling all space—a Being crowned in an immeasurable manner with every virtue and accomplishment, every perfection and lofty attribute, that human intuition can perceive, or human imagination feign, or human capacity grasp! The loftiest, noblest, most ambitious and most glorious spirit of angel or seraph that exults around the more secret recesses of heaven, is unclean and contemptible in the sight of this august Creator:—an act of simple volition in the Deity will give such their being, or blot them for ever out of the realms of existence. Indeed language fails to express, and thought labours to conceive the grandeur of this great sublime Creator. I see him every where—in heaven, earth, and the expanse of air. His most obvious works, all admirable as they are, only his lowest performances; and surprising, and still more surprising glories awaiting my observation, at every step that with hesitating foot, and erect attention I advance into the universe in which he has set me down! I see his glory in the first rays of the sun. I see him still more wonderful, when, with regular vicissitude, he interposes clouds, and the sable mantle of the night. The music of the birds—the lowing of the cattle—the loved voice of friend and brother, are but as the cries of the evening watch, pointing out him, the great Creator of all. If I look at the peopled city, or the sparsely cultivated plain, I behold there in the communities of men, in their works and operations, the grand effect of the Almighty and wise Creator's will. If I take up a production, where the human pen has traced its reasonings and ruminations in lasting characters on paper, the more sweet the har-

religion, and were ready to receive him in his journeys with affectionate welcome. His disinterestedness in all he did and the delight he enjoyed in doing acts of kindness to his Clergy will be long most gratefully remembered. In our hearts he still dwells, and well will it be for us to follow the godly purity of his character and conversation.

The subject of an annual Convocation being still in abeyance, it was deemed inexpedient to convene a general meeting of the Clergy during this summer; but for the purpose of procuring brotherly communication and a good understanding among the Brethren, the Archdeacons resolved to meet in their respective Archdeaconries, and, by means of a deputation, it was hoped that the same community of opinion and sentiment would be obtained as if all had assembled in one body.

Next season, the Lord Bishop of Montreal will, no doubt, extend his visits to this Province, for the purpose of exercising his Episcopal functions, and will, in all probability, assemble the Clergy and favour us with his opinion on the subject of a Convocation. It is matter of joyful congratulation to have, as it were, one of ourselves placed over the Church in the Canadas;—one who knows so well the privations, and difficulties, and perplexities with which the Missionary has to contend, and who has already given so many proofs of his anxious zeal to promote the influence of true religion, and whose mildness of disposition and promptness in performance of duty offer the most pleasing anticipations.

In regard to the encouragement and support of Missions, a step has been taken in accordance with the recommendation of the meeting which promises the most happy and extensive results.

The Revd. Messrs. Bettridge and Cronyn were authorized last winter, to proceed to England on this business. They were directed, however, to go by the way of Lower Canada, to consult with the Bishop of Montreal on the propriety of taking such a journey to solicit donations in behalf of the Church of the Diocese, and to procure His Lordship's countenance, and such additional authority as he might think necessary. The Bishop of Montreal received the Deputation most kindly—examined such of their documents as the shortness of the time permitted,—bidding them God speed, and promising to send letters after them to his friends in England. The Deputation was graciously received by the Archbishop of Canterbury and the heads of the Church. They have held public meetings at Cambridge, Oxford, and London, and are succeeding in procuring subscriptions for the support of the Missionaries and for the building and endowing of Churches.

Their exertions have attracted very considerable attention and the leading journal of England, perhaps of Europe, very forcibly remarks that “while the expediency of imparting Christian instruction to the Idolaters of India is universally recognised by the friends of humanity and religion, the latter can never doubt that the stated supply of divine ordinances among our own countrymen, whether at home or in the Colonies, is a matter of superior urgency and importance. We are satisfied that the retention of the Canadian Provinces depends mainly upon the retention of British feelings and habits among the Inhabitants;—the conviction which we have long entertained as to the expediency of increasing our Ecclesiastical force in that Colony has only gathered strength from the appeals and representations on the subject now submitted to the public. The case indeed appears to be one of peculiar urgency.”

The recommendation respecting the education of young men for the Ministry has not been lost sight of, and it is hoped some arrangement may be made in that behalf with the University of King's College, without becoming very burthensome to the Church. A faculty of Divinity in connexion with the Established Church may be attached or become part of that Institution, and as it is in contemplation to add a Professorship of Divinity for the benefit of the Scotch Church so soon as the University shall be in actual operation, no particular difficulty is to be apprehended.

The most alarming part of this important subject is that there are very few young men in the Colony looking forward to the Clerical profession. Parents are debarred by the great poverty of the Church, from directing the attention of their children to the sacred profession. It is nevertheless essential to the true interests of religion, to have a well educated Clergy, for, without learning, they cannot discharge with fidelity the functions of that high office.

The Bible consists of Narratives, Prophecies, Psalms and Letters,—in which the divine Doctrine is not delivered in naked and simple propositions, but, on the contrary, requires a sound judgment to separate its general truths from the particular circumstances in which they are involved. The sacred volume consists not of Articles or Catechisms, but declarations, made on certain occasions, and the dealings of God with certain nations or individuals; and from them it is required to deduce the peculiar principles or doctrines which constitute the Christian system.

Had the Scriptures been left entirely to themselves, without any authoritative interpretation, we may see, from the conduct of the various sects around us, who all claim oven for the most wild and opposite opinions the support of Scripture, that the true doctrine never could have been discovered.

Now this dangerous confusion was most carefully guarded against by our Lord and his disciples. Our Saviour selected the Apostles to be always with him and afterwards the Seventy.—To these men he gave authority to preach, and he provided the means of their perpetuation as a separate class. The first of this class heard the doctrine of the Gospel from the mouth of the Apostles, and were carefully instructed how to teach the same to others. They were supplied with the forms of sound words in the most ample manner, and the writings composed by the Apostles and their immediate disciples are still extant.

Polycarp was instructed by the Apostles and was in the society of many who had seen the Lord—he taught the form of sound words handed down by St. John, and which our Church, at this day, teaches in all their purity, and he sealed them with his blood, as an illustrious and glorious Martyr. From the ear-

liest period, including the Apostolic age, Creeds, Articles, and Canons were adopted in the teaching of the Church, in order to secure her members against particular errors, and render them familiar with the true Faith. And, in the present age, how are Clergymen, unless competently learned, to become acquainted with the knowledge of the state and succession of the doctrine of the Church, and to contend for the faith once delivered to the Saints? Even St. Paul, notwithstanding his great abilities and thorough instruction in the law, found it necessary after his conversion to read and meditate upon the Scriptures, and to seclude himself for this study several years before he assumed the office of a public instructor. Surely then, if this eminent Apostle required to make use of such diligent exertions to prepare himself for the great work of preaching the Gospel, how much more need have we of much study, prayer, and meditation? God does not supply, by miracles, natural deficiencies which care and industry may remedy, and yet the burthen of our profession has been infinitely increased. Indeed, all that was necessary in the Apostles' time, and much more is necessary now; and it is only to be supplied, in humble dependence on Divine power, by a superior education, extensive reading, and deep meditation. We must not therefore lose sight of this recommendation, but do all we can to secure to our Church the benefit of a learned Clergy.

Time has not permitted, nor perhaps does the situation of the Clergy at present make it expedient, to take any measures respecting the Establishment of a Widows' Fund, but the subject and its further consideration can be very easily resumed in more prosperous times.

In deference to the recommendation of the assembled Clergy, a Journal for diffusing religious intelligence, in connexion with the Church of England, has been established, and we are under the greatest obligation to the Revd. Gentleman who has undertaken the arduous task of being Editor for the first year. Of his superior talents and fitness for so troublesome an office there can be but one opinion.

Doubts have been entertained by persons whose opinions merit respectful consideration, regarding the propriety of making use of the public press for the dissemination of religious knowledge; but in what way are we to counteract error and diffuse the truths of the Gospel among such as never or seldom come to Church, or who have no opportunities of obtaining information on Christian Doctrine from their local situation, if the Press be not employed?

Every one knows that the most dangerous errors are, at this moment, propagated through the Province with alarming success. In the present state of religion in the Colony, it is easy to seduce into error a large portion of the population who are not grounded in the principles of Christianity, and have had no opportunity of acquiring religious knowledge. Their attention is attracted by novelties, which their inventors endeavour to conceal under the appearance of truth. They are thrown off their guard, by the pretensions of their new teachers to superior piety. Bewildered by a plausible sophistry, which they are unable to detect or expose, they are silenced by bold assertions which they are unable to disprove.

In fact, the people, scattered as they necessarily must be in a new country like this, are not only destitute of the information necessary for self-defence, but of all the means of acquiring it, and are therefore apt to become the adherents of every species of error prepared for their acceptance. It is not uncommon to find people who have professed many different forms of Christianity, changing from one denomination to another, till they make a total shipwreck of the faith, and at length discard religion altogether.

Some teach Christianity, mutilated and divested of almost every thing which distinguishes the faith of the Messiah from infidelity. Many who, with better opportunities, might be ornaments of society, sink into total indifference to all religious opinions, and too frequently become regardless of the common principles of morality. The only way to meet many of these evils, in the present limited power of the Church, is to employ the press.

It is, indeed, the only expedient that we can adopt in order to withstand the progress of error in many places where we are unable to carry the Gospel sound. To place, by means of our weekly Journal, true information on religious subjects in the hands of the people is an effectual means of arresting the progress of error. It will enable many to form their opinion with judgment, to detect false principles, and at length to contend earnestly for the faith.

And while our Journal, in this manner, furnishes an increase of Christian Knowledge, among all classes of the community, it, at the same time, vindicates truth and elevates the common standard of morals.

In addition to the dissemination of the purest Christianity, the Press may be made still more efficient than the Pulpit in removing the bitter and unfounded prejudices against the Church, which are sedulously propagated throughout the Colony. No denomination suffers so much as we do from this cause. Doubtless, much of this bitterness arises from ignorance of our forms and doctrines, and the grounds on which they rest; but they are not the less injurious because unjust. They beget jealousy, and a spirit of restless and rancorous hostility: in some, superstitious aversion; in others, a self-righteous contempt. Even many of our own members in the back settlements, conscious of the unfavourable light in which our Church is viewed by other denominations, waver in their attachment to her cause—love her with a divided affection—and support her interests by languishing efforts. It will be the business of the Journal to direct the spirit of religious inquiry to the principles and usages of the Church, and furnish the information which it demands. From such investigations our Church has every thing to hope and nothing to fear: the faith of her children will be confirmed, and their exertions animated; the prejudices of ignorance will be subdued or removed, and the tongue of slander put to silence.

(To be Continued.)

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 11, 1837.

mony of word and idea—the more interesting the narration—the more grand the argument—the more commanding the eloquence—the more sublime the conception,—only so much the more am I struck with a profound conviction of the adorable nature and greatness of the author of the world and of man its first inhabitant. And yet whatever my surprise in each step of the advance; whatever sentiments of awe, adoration, reverence, and astonishment I may feel, a constant and settled persuasion invariably attends my mind and heart, that I do injustice, by the meanness of my thoughts, by my contracted conceptions, by my feeble emotions, by my defective sensations, to the majesty—the unspeakable majesty—of that holy and ever-living, all-occupying Being, who created and sustains the universe of things. Indeed these feelings and convictions prevailed so much on the Hon. Mr. Boyle, one of the greatest philosophers and experimentalists of a former century, that he never (his biographer relates) heard the name of God mentioned, or pronounced it himself, without a visible pause and reverential gesture;—and this simple circumstance renders us sensible of the true principles of philosophy upon which Mr. Boyle proceeded, as strikingly as any thing in all his scientific and deep works. Singular to say, the more we look, awe-struck and adoring, on the magnificence of this creative nature; the more deeply we attempt to explore the recesses of his shrouded grandeur; the more inquisitively and excursively we send forth our thoughts and intellects to gather knowledge of his perfections and attributes;—only so much the more do we seem to recede from our object. When the traveller first casts his eye on the mighty cataract of Niagara, which pours from its lofty and wide precipice, with incessant and everlasting roar, and in incalculable volume, the waters of a thousand mighty streams from the furthest limits of this continent, and the spray of which rises to the middle arch of the horizon, astonishing many leagues off the distant observer,—this master wonder of visible nature makes but a faint impression; the eye, habituated to more limited views, cannot grasp the object in its true magnitude; the mind, unaccustomed to discriminate on such a scale, fastens but on a part; and many a sojourner is seen to look with admiration on its lesser beauties, and its more ordinary parts, incapable of appreciating a curiosity, at once so novel and so immense; and many a careless observer leaves the sublime scene with mean and false impressions of it, though its snowy sheet has descended before his eyes, and its thousand thunders have rolled in the fulness of their majesty upon his ear. But the student of nature, who lingers on its bank; who approaches it with earnest observation; and who waits till use and attention have suited his capacity of discrimination still more and more to the object, rises daily in his wonder—deems it constantly more and more astonishing—and is still more and more persuaded of his inability, even with his best endeavours, to fathom the inappreciable grandeur, or feel all the just emotion which it is calculated to excite. To him, that scene, which others characterise as so simply tame, presents itself in infinite variety of admirable parts, and in an ever-varying grandeur of the mass, and is acknowledged to be at once supremely imposing and various—unfathomable in its grandeur—incalculable in its variety. It is similar, my young friends, with the great and adorable Creator, one of whose magnificent works that foaming and ungovernable cataract conspicuously is. The more we turn our thoughts to contemplate the Creator:—the more we would dive, with reverent and hesitating scrutiny, into the abyss of his awful nature; so much the more, in our highest success, are we conscious that we fail in attaining our object: the greater our real approach, the further is our seeming distance! And so, to mention another instance of God's creative wonders, it is with the mariner, who, in the unmeasured expanse of ocean, beholds rising over the swelling and fickle waves, some black and distant back of rocky islet. To inexperienced eyes, the dusky and diminutive object seems within a swimmer's reach, and the startled fancy conjures up fears of sunken shoals and an archipelago in ambush. But as the ship scuds on its gallant way, the rock emerges from the deep,—swells into magnificent proportions—assumes the dimensions of Teneriffe, and shews itself, under the rays of the setting sun splintering on its crags, and darkening with shade its cliffs, at full twenty leagues of distance! Such is the manner in which the mind approaches towards a perception of the stupendous idea of the Being who created the world. The rash boy, or the empty headed trifler of more advanced years, deems lightly of that awful and invisible nature; but the reverent and adoring child, who has heard the words of wisdom from the lips of his father, and has cherished in his grateful memory the lessons of the nursery, where his saintly and anxious mother breathed in accents of love the admonition to honour and obey God over his peaceful and prayer-protected couch, at the very opening dawn of reason feels conscious that the Creator is great and worthy of all praise. As year is added to year, and day falls like snowy flakes on day, he studies more and more the perfections and qualities of that almighty and unseen Being; but, in his most rejoicing success, he finds invariably, that while the object seems to rise in magnitude of sublimity, so his progress, however cheering in itself, is as nothing in the approach, but that he is persuaded now of a more immeasurable length of way, and of a more august object of approximation, than he was at the beginning. So that, my youthful readers, the greatness and sublimity of the Creator is, from the abstract consideration of the simple act of creation itself, worthy of all your study, reverence and adoration; and I trust that, with these brief hints, you will carry your reflections onwards in the same track.

(To be concluded in our next.)

AN INTERESTING OAK.

In the beautiful pleasure-grounds at Dropmore is a young and thriving oak, planted by the late Lord Grenville, and near to it is a stone containing the following inscription:—"This tree, raised from an acorn of the oak which sheltered Charles the Second at Bosobel, is placed here as a memorial, not of his preservation, but of the re-establishment of the ancient and free monarchy of England—the true source of her prosperity and glory."

We have been favoured, through the kindness of a friend, with a very cursory perusal of the correspondence incident upon the late mission of the Hon. William Morris to England. We say that we are indebted for an inspection of this document solely to private courtesy; because, in no instance since the commencement of our journal, have we been favoured with those testimonies of editorial consideration from any paper in connection with the Church of Scotland, which have been so promptly tendered to us from almost every other quarter. Several of our early numbers, for example, were duly transmitted to the *Montreal Gazette* and *Kingston Chronicle*,—papers, the former at least, avowedly in the interests and most zealous in the advocacy of that Church; but from neither of those publications have we been honoured with the very common-place compliment of an exchange. To the latter journal, certainly, we are indebted for some words of civil and respectful acknowledgment; but no doubt many of our readers will recollect the very chilling species of recognition which we encountered from the former periodical. We are charitably disposed to believe that by the latter, if not by both, "The Church" was regarded as a kind of private and presumptuous adventure which a frown from a few influential contemporaries would shame into retirement or wither into oblivion for ever:—on no other supposition can we imagine that two journals which owe so very large a share of their patronage and support to members of the Church of England, would evince towards the avowed organ of that body any thing that bore so very close a similitude to an insult.

We do not blame the *Montreal Gazette*,—the *Kingston Chronicle*, by the way, cannot be charged with the same exclusiveness,—for being partial to, or even for advocating what they conceive to be the rights of their own Church: we wish that example were better followed by papers conducted by members of the Church of England:—but we blame that narrow and sullen spirit of party which, with a dereliction of every thing like impartiality and justice, would repel the courteous advances of a contemporary periodical, which, from the names of three at least of its avowed projectors and managers,—the temporary editor shall of course be left out of the question,—promised certainly as much in the shape of literary, entertaining, or useful matter as would compensate, in the way of exchange, even for the tri-weekly sheets of the *Montreal Gazette*.

But to return to the mission of Mr. Morris. From a perusal of the correspondence which grew out of it; we are but the more strengthened in the opinion which, at the commencement of this journal we expressed, that the only method which promises any satisfactory or permanent adjudication of the vexed question of the Clergy Reserves, is an appeal to the Queen and Parliament of Great Britain. To that tribunal it must come at last; and for the comfort and quiet of all classes of Christians in the Canadas, the sooner the better.

It may be very superfluous to say that we differ *in toto* from the views propounded by the honourable gentleman alluded to;—that is to say, if we understand his precise views at all, for he seems to build his propositions upon no very certain foundation. At one moment there appears a most unbending determination to keep the question exclusively to the point of *legal right*;—in which alleged right is of course premised the indubitable equality of claim by the Kirk of Scotland to every privilege and pretension of the Sister Church! At another moment, there is an incautious gliding from the rock of this proposition, and certain schemes of division are offered,—presupposing the question of *right* to yield to—what now-a-days people, without much stretch of conscience, seem disposed to take up with—the doctrine of *expediency*. Indeed there seems a third project to be gleaned from some of the sentiments and opinions contained in this correspondence;—one, whose present indistinct revelations receive a very considerable elucidation from past acts of the same gentleman upon this point of the question; and that is, that if the Kirk of Scotland cannot maintain her equality of worldly provision with the Church of England; why, let it be taken from all, and given, if you please, to the construction of bridges and canals!

We shall not touch, at present, upon what we deem the very simple question of *legal right*: The Constitutional Act is explicit enough upon that point:—but we may offer a passing remark upon the alternative proposal of *expediency* which Mr. Morris, very injudiciously we think, permits himself to offer. It suggests a partition of the Reserves into three equal portions: the Church of England, (by a very unusual courtesy she is placed *first* this time) is to be assigned one-third; the Kirk of Scotland, by parity of right,—back again to *right* we perceive, which the very proposition under discussion completely nullifies,—another third; and all other denominations of Christians put together, the remaining third.

Dealing with this project as a mere matter of calculation, we are at a loss for any data by which to be convinced of its equity.—Leaving other denominations to construe as they may the equity of the proposition as affecting them, which Mr. Morris suggests, we are certainly at a loss for any ground by which to discover how, in a question of numerical computation, the Churches of England and Scotland are to be placed upon an equal footing. The Protestant Episcopalians of the United Empire are, doubtless, to the Presbyterians of Scotland as eight is to one; so that the Protestant Episcopalians of the Empire may fairly be deemed to possess eight shares in a property of which, by calculation of numbers, the Scottish Presbyterians can as fairly claim but one. It must be conceded that as emigration has been long effecting a yearly influence upon the comparative numbers of all Christians in this Colony, and will continue to do so for a century at least to come, it is perfectly just and fair to render the comparative state of numbers in the mother countries the basis upon which to found the respective claims of all or any to this property, on the mere ground of numerical strength. Upon this principle, too, we find that the Committee of the House of Assembly last winter thought it but equitable to proceed. Now, would it not be absurd as well to predicate of the past as to predict of the future

that the million of Scottish Presbyterians in the mother country would furnish an amount of settlers to this Colony which would equal in number the emigrants that would proceed from the eight millions of Protestant Episcopalians at home?—Of course, in our computation of the Scottish Presbyterians, we do not include the various classes of Seceders and Dissenters, because with these the *very principle of dissent* originates in an opposition to that public support upon which the whole question under consideration turns.

In the correspondence of Mr. Morris with Lord Glenelg, it is not a little amusing to observe the undisguised reluctance manifested by the noble Lord to a submission of the question, as Mr. Morris seemed to wish, to the House of Peers. The unwillingness of Her Majesty's Ministers of the Colonial Department to be embarrassed or discomposd by a very troublesome Conservative Opposition in the Commons, and a still more troublesome one in the Lords, is the very system of weak and unprincipled policy,—which, instead of manfully facing and firmly grappling with the colonial difficulties that present themselves, suffers agitation to proceed and confusion to reign until some quiet to the conscience may be obtained by shifting the vexatious responsibility to other hands,—this pitiful policy it is which has produced so much past mischief and which threatens so many future disasters to these highly-favoured Provinces.

We know not whether the friends of Mr. Morris congratulate themselves much upon the general results of his mission; but we think, at least, that they ought not to be disappointed or displeased that his visit was not longer protracted, nor his suit further prosecuted. It is easy to perceive from the concluding letters of Lord Glenelg and Sir George Grey signs of distressful weariness with the conscientious pertinacity of the honourable Agent; and it is easy to fancy the luxury of quiet which must have succeeded to the wisely intermitted applications of that zealous gentleman.

In the concluding part of this pamphlet of Correspondence, the compiler—be he who he may—indulges in some very ill-disguised and unbecoming sneers against her Majesty's Representative in this Province. The same unseemly irreverence is obvious, indeed, throughout many portions of the correspondence itself; and all, because a copy of the Despatch is withheld by his Excellency the Lieutenant Governor from the Synod of the Kirk of Scotland which was denied to their accredited agent by Lord Glenelg himself. Independent of the fact that the Lieutenant Governor is very likely to know how far the rules of courtesy must be bounded by the duties of office, there are, in the communications actually made, evidences enough that a Despatch submitted to the consideration of what may be deemed an accused party, ought not, prior to the publication of the challenged defence, to be made the subject of popular and premature animadversion. The attack, therefore, upon our Queen's Representative we look upon as ill-timed and unjust, and not becoming in the present position of an exciting question.

In the above Correspondence there are also various inaccuracies, to which we shall, shortly, give attention.

We have lately been favoured with, and commence to-day the publication of the very excellent Address delivered by the Archdeacon of York at the recent visitation of that Archdeaconry at Toronto. The introductory portion of it which we this day present contains many judicious and useful remarks; and of the whole document we can freely say that it is characterized by that manly and uncompromising principle, as well as comprehensive vigor of talent, which mark all the productions of this able and esteemed divine.

In a late *GOSPEL MESSENGER*,—and we much regret not having room for the article itself,—is a letter from the Bishop of New York, recommending the use of the Collects &c. of the fifth and sixth Sundays after the Epiphany, in lieu of the Sundays which are this year deficient after Trinity. In the Calendar we have formed for the current month, and which will be found in its usual place on the last page, we went no further than merely to intimate the several Sundays after the Epiphany which may be used in lieu of the two deficient Sundays after Trinity: yet we think that most clergymen, unfettered though they be as to choice, will feel disposed to adopt the recommendation of the Bishop of New York, with whose suggestion the opinion of Wheatly—one of our best authorities—most completely coincides.

Some difficulty may occur as to the first morning and evening Lessons on one of the Sundays antecedent to Advent; for in the Lessons proper for Sundays provision is only made for twenty-six Sundays after Trinity, while this year there are *twenty-seven*. Since, however, the first lessons for several Sundays previous to Advent are selected from the Book of Proverbs, it occurs to us that, in the absence of any specific provision, the first lessons might very properly be taken from the same book for the unprovided Sunday,—from any of the chapters following the nineteenth; but perhaps this deficiency would be best supplied, as securing a more certain uniformity, by adopting the first lessons fixed for the day of the month on which the unprovided Sunday will occur.

DIED.

At the River Trent, on the 28th ult. Ellen Maria, only daughter of Thomas A. Corbett, Esq., aged two years.

LETTERS received to Friday, Nov. 10th:—Brooks Young, Esq., add. sub.; Rev. J. G. Geddes, remittance; Rev. S. Givins, per Mr. G. W. Pepper, add. sub.; Rev. J. Cochran, add. sub.

H. B. is received, and his communication shall be attended to. SELECTION is unavoidably deferred.

A CLERGYMAN OF THE CHURCH OF ENGLAND, residing in a pleasant and healthy situation in this Province, is desirous of undertaking the tuition of two pupils, for whom he has accommodation in his family. Letters may be addressed to the Editor of 'The Church,' (post paid), who is empowered to communicate terms and other required information.

Poetry.

HYMN TO THE HOLY TRINITY.

Thrice happy, blest, and glorious Being—
Great self-existent One in Three,
All-wise, Almighty, and all-seeing,
Who wast, and art, and art to be.
Thy praise the raptur'd seraph fires
Thy praise employs angelic lyres;
And earth with heaven's high company,
Lifts her adoring voice to thee!—

What tongue, O Father I can unfold
The works of mercy thou hast done—
The love that would not e'en withhold
From us thy Son, thine only Son?
Creator, Benefactor, Friend,
Wonders of goodness without end,
Are summed in that emphatic word,
"The God and Father of our Lord."

O thou who didst our nature take
And deign to draw terrestrial breath,
Enduring, for the sinner's sake,
A servant's life, a felon's death;
Son of the Highest! thy renown
Shall go to countless ages down,
And the wide universe confess
Our Lord, our Hope, our Righteousness.

We bless thee, Comforter divine!
Attest to the Christ thou art;
To lighten the dark eyes is thine,
To warm with love the torpid heart:
Thy breath, Creator Spirit, rise
With all the energy of life,
Can clothe with flesh the mouldering bone
And animate the skeleton.

Thrice holy, blest, and glorious Being,
Great self-existent, One in Three,
All-wise, Almighty, and all-seeing,
Who wast, and art, and art to be;—
Thy praise the raptur'd seraph fires,
Thy praise employs angelic lyres;
And earth, with heaven's high company
Lifts her adoring voice to Thee!

(Communicated.) (Dublin Record.)

Youth's Department.

SCRIPTURE QUESTIONS.

XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

113. Whence did the valley of Achor obtain its name?—
(Joshua)
114. What reference do Isaiah and Hosea make to this Valley of Achor, (i. e. valley of trouble,) in their prophecies?
115. Who was Achish? and what conduct did David adopt in his presence? why did he feel this necessary? and what was its issue?—(2 Sam.)
116. When David fled, the second time, to Achish, what town did he give to him for his residence? and to which country, Philistia or Judca, did it afterwards belong?—(1 Sam.)
117. Who was Adonijah?—(2 Sam.)
118. When Adonijah usurped the kingdom, which of David's captains and which of the priests joined him?—(1 Kings.)
119. What punishment did Solomon inflict on Adonijah for his rebellion? and what on his two chief confederates, Abiathar and Joab?—(1 Kings.)

CHURCH CALENDAR.

- Nov. 12.—Collect, Epistle and Gospel for the third, fourth or fifth Sunday after the Epiphany will be used.
19.—Do. do. for the fifth or sixth Sunday after the Epiphany.
26.—Do. do. for the 25th Sunday after Trinity.
30.—St. Andrew's day.

SCENES IN OTHER LANDS.

No. XII.

DEPARTURE FROM OXFORD; WOODSTOCK AND BLENHEIM; JOURNEY TO BIRMINGHAM AND DERBY.

To travellers seated on a coach-top, proceeding through some of the richest counties of the most highly cultivated, and, taking it for all in all, most beautiful country in the world, what can be more delightful or more inspiring than a bland and mild and bright morning about the end of May, when the herbage and the leaves are shewing the "lustiness of their young green," and before the dust and heat of summer have communicated their duskiness or their sear to the hedge rows and groves amongst which we are bounding merrily along? On such a morning it was, and who can view the richness and inhale the balm of such a morning without a rising of the heart to the Great and Good Giver of all,—that, with a very intelligent and lively young Oxonian as my companion, I left dear old Oxford on my northward journey. About seven miles from the University, on our route, lay the antiquated town of Woodstock, so celebrated in the stories of the civil wars, and more celebrated now for the contiguity of Blenheim park and palace, erected in testimony of a nation's gratitude for one of that series of splendid victories by the great duke of Marlborough which, with all the alleged emptiness of their glories, nevertheless gave a name to the martial prowess of England which she has ever since maintained. Perhaps its present ducal owner does not entirely uphold the honour of his gallant forefather, but as the husband of one who claims a near relationship to an individual, now no more, embalmed in the affectionate remembrance of thousands of Christians on this side the Atlantic, I shall not repeat a word of the disparagement which may justly attach to his name. The grounds of Blenheim are laid out after the plan of the battle from which it takes its name; but on this occasion I contented myself with a more passing view of its magnificent portal, shady groves, and imposing facade; intending, upon a second visit to Oxford, now fully determined upon, to spend a morning amongst its scenes of manifold attraction. But this was a purpose, like many others in this uncertain world, doomed to disappointment! Our journey to-day lay chiefly through the county of War-

wick, and nothing could be more various or beautiful than the scenes which it presented. Not long after mid-day we reached the town of Stratford upon Avon, so well known to fame as the birth-place of the immortal Shakespeare. It is not to be supposed that the good town of Stratford is forgetful of the honour which, by giving birth to England's greatest bard, it has received: on the contrary, relics of the departed genius are carefully preserved, and the very house in which he was born is kept up, and receives the steady homage of perhaps thousands of annual pilgrims. In general construction it is certainly antique enough to have belonged to the days of Elizabeth; and the compliment paid to genius by grateful posterity is well attested by the names of the visitors, of all ranks, which literally cover the walls of the habitation.—The Avon, too, is a noble stream, well worthy the praises of the bard who has consecrated it to fame; skirted by rich meadows, far as the eye can trace; and winding, with a solemn repose, past the church and cemetery where rests the dust of Shakespeare.

It was about 4 o'clock when we arrived at Birmingham, and a comfortable dinner was, without much delay, obtained at the Hotel of the "Hen and Chickens." The singularity of the names so frequently given to inns in England, cannot but strike the traveller; and having met with a very good illustration of these peculiarities lately, I shall transcribe it as likely to afford some amusement as well as instruction upon the subject in question:

"The absurdities which tavern signs present are often curious enough, but may in general be traced to that inveterate propensity which the vulgar of all countries have to make havoc with every thing in the shape of a proper name.

"The *Swan with two necks*, has long been an object of mystery to the curious. This mystery is solved by the alteration of a single letter. The sign, as it originally stood, was the *Swan with two nicks*; the meaning of which we find thus fully explained, in a communication made by the late Sir Joseph Banks to the Antiquarian Society.

"He presented them with a curious parchment roll, exhibiting the marks or nicks made on the beaks of swans and cygnets in all the rivers and lakes in Lincolnshire, accompanied with directions to the King's swanherd to prevent any two persons from adopting the same figures or marks on the bills of their swans. The number of marks contained in this parchment roll amounted to 219, all of which were different, and confined to the small extent of the bill of the swan.

"The *Goat and Compasses*, has been supposed to have its origin in the resemblance between the bounding of a goat and the expansion of a pair of compasses; but nothing can be more fanciful. The sign is of the days of the Commonwealth, when it was the fashion to give Scriptural names to every thing and every body; and simply expressed, *God encompasseth us*. The corruption of this to *Goat and Compasses* is obvious and natural enough.

"The *Bag of Nails* of Chelsea, is claimed by the smiths and carpenters of the neighbourhood, as a house designed for their peculiar accommodation: but, had it not been for the corruption of the times, it would have remained the *Bacchanals*—the sign of a house much frequented in the time of Ben Jonson.

"An annotator, of the year 1807, on "Beloe's Anecdotes of Literature," says, 'I remember, many years ago, passing through a court in Rosemary Lane, where I observed an ancient sign over the door of an Ale-house, which was called *The four Ales*. There was a figure of a king, and on a label, "I rule all;" the figure of a priest, the motto, "I pray for all;" a soldier, "I fight for all;" and the yeoman, "I pay all." About two years ago I passed through the same thoroughfare, and looking up for my curious sign, I was amazed to see a painted board occupy its place, with these words inscribed, *The four Ales*."

It was at the inn in Birmingham in which we were reposing that the following anecdote had its origin. The waiter in attendance upon a gentleman at dinner was somewhat more than usually loquacious and even obtrusive in his remarks,—animated, as it would appear, by the levelling spirit of the mania of the day, the Reform Bill. He did not hesitate to assure the guest that no half-way measures would be congenial to the sentiments of at least the waiters at hotels,—and that with them, as with so many others in the nation of greater influence and standing, the watchword was, "The Bill, the whole Bill, and nothing but the Bill!" Unaware of the double-edged character of the weapon he was flourishing, he shortly after, at the request of the gentleman, produced his bill from the bar. This was promptly discharged; but, with a beseeching look and an attitude of obeisance, he asked for the customary *douceur* which to that bill is generally, as a matter of course, appended. No, said the gentleman, my doctrine assimilates to yours: "the bill, the whole bill, and nothing but the bill!"—There is a moral in this little tale.

We employed our few spare hours in Birmingham in walking about and viewing its localities, which, on the whole, are pleasing. It presents by no means the dull monotony of a mere trading and manufacturing town: many of the streets are remarkably neat, and lined with attractive houses and beautiful shops: the churches are numerous and handsome; and there is something picturesque rather than otherwise in the interchange of level and declivity which marks the town itself; and particularly the circumjacent country. Amongst the attractions of this "toy-shop of the world," as it is sometimes fancifully called, we did not fail to inspect Mr. Thomason's splendid show-rooms of Birmingham manufacture;—cutlery, plated ware, and glass, in brilliant profusion. The greatest curiosity we there witnessed was a model of the great Warwick vase, 21 feet in circumference, made of bronze, and exquisitely finished. The original was found amongst some ruins in Italy, and the present copy, it is said, occupied a full year in the construction. In Mr. Thomason's rooms, likenesses of this curious vessel were to be found, of every size and almost of every material, profusely exhibited for sale.

On the following morning, at an early hour, I entered the coach for Derby, about 40 miles distant, which we reached precisely in four hours. In this town I spent nearly two days, chiefly

in the society of a most agreeable family from whom an introduction from a relative in a transatlantic clime produced a very cordial and even affectionate welcome. In the kind-hearted and hospitable head of this amiable family I experienced an admirable specimen of that most valuable and estimable of characters, the plain and honest English gentleman, unsullied even by a particle of the imported doctrines of an atheistic and licentious country which have, in so many unhappy instances, marred the moral beauty of our incomparable Isle.

"Religious, punctual, frugal and so forth;
His word would pass for more than he was worth!"

without any of the after depravations which sullied the virtues and destroyed the name of him to whom that striking couplet was applied.—This class of English gentlemen, and most truly do they constitute the pride and safeguard of their noble country, I universally found to be in the foremost rank of opposition to the wild and revolutionary projects of the day. No nostrums of conceited or interested or unprincipled politicians could make them forego the belief that their fathers were as wise as the present generation: no argumentation of the weak or the wicked could persuade them that it was wise to pull down the fair structures of England which were built upon the rock of religion, and transfer the airy gew-gaws which might be substituted in their room to the sandy basis of infidelity and rationalism!

With such an individual and a family who partook of a kindred spirit, and who to honest English principles conjoined the substantial and elegant comforts of genuine English hospitality, it is easy to believe that the hours passed pleasantly along.—Night, ere we were aware, drew her sable curtain over the world, and I had to postpone to the morrow the inspection of the many curiosities of the good town of Derby.

(To be continued.)

EARLY PIETY OF THE LATE BISHOP HEBER.

He very early became sensible of the necessity and importance of prayer, and was frequently overheard praying aloud in his own room, when he little thought himself within reach of observation. His sense of his entire dependence upon God, and of thankfulness for the mercies which he received, was deep, and almost an instinct planted in his nature; to his latest hour, in joy as in sorrow, his heart was ever lifted up in thankfulness for the goodness of his Maker, or bowed in resignation under his chastisements; and his first impulse, when afflicted or rejoicing, was to fall on his knees in thanksgiving, or in intercession, for himself and for those he loved, through the mediation of his Saviour.—(Extract from his Life)

MEDITATION AND PRAYER.

Meditation and prayer are like the spies that went to search the land of Canaan; the one views, and the other cuts down, and both bring home a taste of the fairest and sweetest fruits of Heaven. Meditation, like the eye, views our mercies; and Prayer, like the hand, reacheth in those mercies: or Meditation is like a Factor, who lieth abroad to gather in what we want: and Prayer, like a Ship, goeth forth and bringeth in what we desire. It is my misery that I cannot be so perfect as not to want; but it is Thy mercy that I cannot be so miserable as not to be supplied. Meditation cannot find out a real want, but Prayer will fetch in an answerable comfort. Lord! if mercy be so free, I will never be poor, but I will meditate to know it; never know it, but I will pray to supply it; and yet not rest, until thou shall do no more for me than I am able to ask or think.—*Lucas's Divine Breathings.*

The Church

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

TERMS.

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

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

AGENTS.

The Clergy of the Church of England in both Provinces.

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[R. D. CHATTERTON, PRINTER.]