

And surely, if it be the fervent prayer of the humble...

THE CHURCH.

COBURG, FRIDAY, OCTOBER 6, 1843.

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of modern times will bear, and the consequence is that we sometimes hear the threat of secession from, and abandonment of the Church...

The Speech of His Excellency the Governor General at the opening of the Provincial Parliament on the 28th ult., will be found in another column...

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We are directed to add the following to the appointments for Confirmation by the Lord Bishop of Toronto...

With this day's impression, the first quarter of the present volume of *The Church* expires...

These are disagreeable facts, and must be rather unflatteringly received, to the authority of a system claiming exclusive parity of faith and practice...

In all that I have advanced I would have it distinctly understood, that I am far, very far from entertaining any hostility towards members of the Church of Rome as individuals...

As much as this Bull, (that set forth A.D. 1585, by the Pope Gregory XIII., against the heretics and the persecuted Huguenots of France) which was signed by five-and-twenty Cardinals...

I quote the extract as I find it, and an ample content to give the Catholic the full advantage of the doubts prevailing as to the authenticity of the document...

It is a swindler in his youth, and after his elevation to the papacy, it may be said of him as was declared of Felix the Roman King, and the baseness and insolence of a quondam slave...

FOREIGN TRANSLATIONS OF THE SCRIPTURES.—At the last meeting of the Society for Promoting Christian Knowledge, the Foreign Translation Committee presented their annual report...

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has already appeared in the *Church*, (Vol. IV., No. 20), but it will bear repetition...

To the Honourable and Right Reverend Lord Bishop of Nova Scotia, &c. &c.

My Lord—Seventeen years have now elapsed since you first visited this part of your Diocese...

With so skilful a pilot at our helm, blessed with so able and judicious a crew, who has always commanded our unrivaled esteem and affection...

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the 12th ult., after Morning Prayer, the Bishop confirmed 57 well-prepared Candidates, in the Parish Church of St. James, &c.

REBECCA AND DISSENT. (From the London Times, of the 11th August.)

The Dissenters here are making a great noise about my statement to you that your preachers favour the doing of Rebecca...

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scrambling about for a time, she crawled out amidst the derision of the crowd...

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followed by a band, under the direction of the choir, which was raised on a table...

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ST. GERMAIN'S CATHEDRAL AND PEEL CASTLE, IN THE ISLE OF MAN.

The "Royal Mona Hotel," which afforded us refreshment and repose after the Pilgrimage to the Church and grave of Bishop Wilson...

The map of the island guided our views to another sacred, though long forsaken spot—the ancient cathedral situated within the islet and Castle of Peel.

Descending a few hundred yards from Kirk Michael, on the road to Peel, we found ourselves unexpectedly embosomed in a deep and interesting dell, called Glenwillan.

The Duke of Athol, Lord of the Isle of Man, happened to be overtaken by a storm in this valley, and receiving shelter and attention though unknown, did not forget to reward, with a grant of acres, the generous welcome he had received.

Ascending Montpelier, the road to Peel lies over a succession of rugged rocks, peat-covered hills, rapid descents, and dangerous passes, rendered sublime by their perilousness, and delightful by the noble prospects of the ocean, which frequently broke in upon us.

From an elevated point we could clearly discern the Wicklow Mountains in Ireland, the Scottish coast of the Mull of Galloway, and the long chain of hills and cliffs reaching from Northumberland to Lancashire and North Wales.

Peel Castle, on its isle of rock, now presented itself to our view, crowning with lordly grandeur on the waste of waters beneath its feet; and the dark towers of the wind-beaten fortress became awfully majestic by intercepting the rays of the declining sun.

The town of Peel contains little to interest a stranger, except its harbour filled with fishing boats and other small craft. Narrow streets and low houses are not peculiar to any town of the island; and our thoughts and footsteps were irresistibly drawn to the ancient lord of sea and land, the battlemented pile which overlooks the bay.

Crossing in a boat the narrow sea, which separates it from the main island, we found ourselves at the foot of the conical and often perpendicular rock; out of which the castle seems as though it had grown; Nature and art having co-operated to render the castle of Peel impregnable to ancient tactics.

Ascending the cliffs we shortly discovered the great entrance and gateway, but found it secured by a small padlock! Resolving, notwithstanding this formidable obstacle, to procure our anticipated pleasure in walking the drear round of the hoary castle and the cathedral it incloses, we accompanied by a fisherman, scrambled up and around the rough, precipitous, and lofty rocks, until we attained the summit; and stood without the walls, seeking from some chasm where to ascend them. We walked nearly round the rock before we discovered a breach; but having at length "scaled the walls," we renewed our circuit round the interior, enjoying the enchanting view of the wide-spread Irish Channel, bounded by the remote mountains of the Emerald Isle, and illuminated by the resplendent glory of the setting sun.

St. Germain's Cathedral, though now, like its feudal protector, ruinous and forlorn, remains unshaken and dignified in desolation. And although the biting air and rude tempests have checked the growth of vegetation on its walls, and swept the ivied loculi of time; the wrinkles and furrows of past centuries are writ, as with an iron pen, upon its hard and unbending brow. Here, within its solitary sanctuary, repose the stranger, the sojourner, and he who had no ancestry to welcome him to the tomb of his fathers. And here the shipwrecked missionary and mariner, cast on this fearful coast, have found hospitable hands to commit their bodies to the sacred earth. Lightly did we tread over their ashes; and the name of a fellow countryman, a Salopian,* on one of the grave stones, who had thus found an asylum with the stranger and the desolate, seemed to bind us by a stronger tie to the spot; which like the universal church itself, is the sure home and refuge of the world's sad outcasts. The office of burial over such wanderers is probably the only one which is performed within that sacred inclosure, and from its sod shall arise many prelates and saints at the resurrection of the just. A sea-wall or pier is constructed, joining the islet to the main shore; and the devout churchman cannot but indulge the hope that the reviving spirit of the age, may eventually restore this primitive seat of episcopacy, if not the still more venerable fame of St. Columba at Sodor; and yet

While enjoying serious reflection, and pondering over the relics of past ages, we were suddenly aroused from our reveries by the harsh and impetuous voice of a saucy sailor, who claimed to be governor of the castle; and who bore in token of his office, the key of the redoubtable padlock which his chief entrance was secured. He accused us, with amusing solemnity, of having "scaled the walls of a king's fort," threatening the vengeance of the bailiff for our unwarranted presumption. After amusing ourselves by inquiring for the guns of the fort, which he informed us had only been removed four years, and continued our peregrinations until we had gratified our curiosity and humbled his pride, we accepted his reluctant offer to give us our exit by the proper portal; and after teaching him the duty of civility, left, without a largess, the conquered fort.

Having descended at leisure from the rocky eminence, we resumed our boat, and engaged the fisherman to row us round the castle. The harbour and bay of Peel were calm as an inland lake; but no sooner had we doubled the projecting and dangerous promontory which protects them, than we perceived a considerable change. The tide was fast coming in, and its fury was most sublimely expended on the covered rocks on which, as upon a vaulted crypt, the castle stands; dashing and foaming against them. The billows arose in misty, glassy splendour; and gilt by the beams of evening, their spray descended in many a variegated iris and luminous cascade. The sea heaved high, and we felt that we were at the mercy of the mighty deep; whilst the sullen pile on its overhanging, "the boundless smile of ocean-waves," of the glory of the setting sun, and the beauty of a summer sky, contributed to render it one of the grandest and most overwhelming scenes which we have ever beheld.

Mr. Cartwright, a connection of the family of Powys, of Bersk House, near Shrewsbury.

Whatever we do of our own power and strength, that is not wrought in us by God's grace, without doubt it is a work of the law, and avails nothing toward justification; but it displeases God, because of the infidelity wherein it is done. He that trusts in works does nothing freely with a willing mind; he would do no good work at all if he were not compelled by the fear of hell, or allured by the hope of present good. Whereby it is plainly seen, that they strive only for gain or are moved with fear, showing that they rather hate the law from their hearts, and had rather there was no law at all: an evil heart can do nothing that is good. This evil propensity of the heart, and unwillingness to do good the law betrays; when it teaches that God does not esteem the works of the hand, but those of the heart. Thus sin is known by the law, as Paul

The castle is not more interesting, to those who have hung on the narration of the Scottish Novelist, as the scene of the retreat of the heroic Countess of Derby, than to the lover of the hoary chronicles from which literary enchanter drew his potent spells.

It has witnessed the conflicts and sustained the ravages of the patriarchal, the feudal, and the puritan times; remaining in lonely grandeur the survivor of them all. It seems still, like Prometheus chained on the Scythian cliff, to struggle with the manacles of fate, and call on the swift-winged winds, the ruffled waves, and the all-circling sun, to behold its unworthy suffering. The caverns below have been for ages peopled by fancy and superstition with the spirits of other days and darker worlds; while the sacred edifice within the sacred ramparts has now for two centuries mourned, a sad emblem of the downfall of Church and State under the iron hand of Cromwell. We may smile at the dreams of imagination, and feel small regret at the barbarous age of the castle's pride, but who can refrain from applying the plaintive words of Jeremiah to the hallowed pile?—"How doth she sit solitary, that was full of Zion! How is she become a widow! The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate." (Lam. 1. 1, 4.)

With many a lingering look we departed from the castle, and wound our way to Douglas by a shorter road. As the shades of evening deepened above and around us, we saw nothing of interest except a few barrows, those primitive depositories of the patriarchal dead which are to be found in almost every part of the world, and the Tynwald Hill, a mound of small dimensions, consisting of three tiers or terraces, of the most remote antiquity. This is the ancient place of legislation, where still the laws are promulgated. On these steps sat the three estates of the island, the king, house of keys, and council; and we stood on the sod which had witnessed the public councils of this little kingdom for more than a thousand years. Although no strip of many of its honours, by the surrender of all sovereign and manorial rights to the British crown, many customs and laws, a peculiar coinage, and other privileges, perpetuate an interest in the island to the antiquary; and the sword of state, borne of old before its ancient kings, is still preserved with other relics in the Seneschal-office at Douglas. Innovation is, however, making rapid advances upon prescriptive rights and insular habits. The episcopate, happily preserved, may soon be the only monument of its ancient independence; but while this remains, the natives may be well content to dwell under the shadow of the British constitution; and may they never want a bishop imbued with the spirit and endowed with the energy of Wilson and Hildesley, Murray, Ward, and Short.

The evening adoration of grateful hearts only intervened between our journey and the pillow, to which we retired to dream of Bishop Wilson, the castle, and the roar of ocean.

The Garner.

THE POOR CONCERNED IN BUILDING GOD'S HOUSE. What a comfort is this for the poor unlearned man, who heareth that God refuses not, but requires and takes in good worth, that little service which he can do, and wills him to build his house as well as the rich; that he should not think God loves not poor men, nor are we able to serve him, but he loves only the rich and learned and they must serve him!—Nor again, he must not think, I may do what I will, God cares not for me, nor he hath no work for me to do in his house. It is in building God's spiritual house, as it is here with us in our buildings. In buildings there are master-masons and carpenters, which do divide the work, draw out the fashion of it, and set their men on work; there is also some that fill trees, carry stones, bring mortar, and make clean the place, &c. So in building God's house there is rich and learned, there is poor and meaner learned; but the lowest and meanest of all, as he is the creature of God, and made not himself, so God hath some work for him to do and requires his service. If he be not a ruler or a preacher, yet he hath wife and children whom he must see live in the fear of God, and that God will require of his hand; and though he be not married, but both lame and blind, yet he hath a body and soul which Christ died for; and they be the house of God and temple of the Holy Ghost, which we should build, and of that thou shalt make account. He that hath received greater gifts hath a greater charge, and more work shall be looked for of him: but if he have no more but life in him, and be not able to stir any part of him, neither hand nor foot, yet God will look that his mind shall be continually occupied in prayer for himself and others, that he be no drunkard, glutton, &c.; and think not but this is the highest service that the best man living can do to God. Such a loving God is our God even to the poorest man living, that he gives him as well as the rich all things indifferently, which should bring him to heaven; as baptism, faith, hope, and charity, repentance, prayer, fasting, avoiding whoredom, theft, murder, anger, &c., all are as common and as easy to come by, or rather more easy for the poor than the rich. He disdain not, but thankfully take the poorest service that the least creature he hath can do, so that he do it diligently and willingly; and will reward that little so done as liberally as he doth the greater. He that hath received much shall make account of much; and he that hath but little yet shall make account of that little!—Bishop Pilkington.

FAITH. Faith does not only regard the things of eternity; there is also a faith as regards the things of this world. For God is not the God of heaven only; he is also the God of earth; and our belief in him must apply to our state here, as fully and strongly as to our state hereafter. We must look up to him as the Father of all mercies, as the giver of every good we enjoy or hope for, as our counsellor in doubt, our friend in need, our comfort and support in sorrow. We must believe him to be all these things, because the Bible tells us that he is. If we do not, the plain truth is, we do not believe the Bible. Are we not told that not a sparrow falls to the ground without our Heavenly Father? That the very hairs of our head are all numbered? Are we not commanded to make all our desires known to God? And can we truly believe that these, and numbers other like passages do indeed come from God, and at the same time feel doubts about the events in our own lives, whether they are ordained by God or no? The real Christian feels no such doubts. In all that happens to himself he sees the dispensations of a loving Father, if his lot be dark, his merciful chastenings—if bright, his gracious bounty. This is faith as shown forth in the concerns of this mortal life. It is to trust in the promises of God when sorrow and death are gathering round us. It is to uphold ourselves in the lowest nakedness of poverty, by throwing ourselves on his fatherly care. It is to be cheerful in the midst of gloom, to smile when all around is frowning, to be content under the pressure of affliction, and to feel that all things are working together for our good, under the guidance of all-wise love. It is to strengthen ourselves in God when we are weakest, to believe when we see no hope, to give back all God's best gifts to him without a murmur—parents, brothers, sisters, friends, wife, children,—whenever he is pleased to call for them. All these things are impossible to the natural man; but all things are possible to faith; and blessed are they who have such a faith as will enable them to attain to this perfection.—Archdeacon Haile.

WORKS. Whatsoever we do of our own power and strength, that is not wrought in us by God's grace, without doubt it is a work of the law, and avails nothing toward justification; but it displeases God, because of the infidelity wherein it is done. He that trusts in works does nothing freely with a willing mind; he would do no good work at all if he were not compelled by the fear of hell, or allured by the hope of present good. Whereby it is plainly seen, that they strive only for gain or are moved with fear, showing that they rather hate the law from their hearts, and had rather there was no law at all: an evil heart can do nothing that is good. This evil propensity of the heart, and unwillingness to do good the law betrays; when it teaches that God does not esteem the works of the hand, but those of the heart. Thus sin is known by the law, as Paul

teaches; for we learn thereby that our affections are not placed on that which is good; this ought to teach us not to trust in ourselves, but to long after the grace of God, whereby the evil of the heart may be taken away, and we become ready to do good works, and love the law voluntarily; not for fear of any punishment but for the love of righteousness. By this means one is made of a servant, a son; of a slave, an heir.—Luther.

CHRISTIANITY. Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheathes his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-stricken captive goes out and weeps bitterly. It brings liberty to the despotic, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the huts of poor men, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendour, their unimagined pride and their unutterable misery, a purifying, ennobling, correcting, and redeeming angel. It is like the beautiful communion of childhood and the comfortable associate of age. It embles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man, all derive their sublime power from its influence.—Mary Howitt.

BEGINNING OF SIN. So have I seen the little pearls of a spring sweat through the bottom of a bank, and penetrate the stubborn pavement, till it had made it fit for the impression of a child's foot; and it was dispersed, like the descending dew of a misty morning, till it had opened its way, and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighbouring garden; but then the despised drops were grown into an artificial river and an intolerable mischief. So are the first entrances of sin stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsel of a single sermon; but when such beginnings are neglected, and our religion hath not in it so much philosophy, as to think anything evil so long as we can endure it, they grow up to ulcers and pestilential evils; they destroy the soul by their abode, who at their first entry might have been killed by the pressure of a little finger.—Bishop Jeremy Taylor

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Advertisements without written directions to the contrary, (post-paid) inserted till filled, and charged accordingly. From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Gaspe) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain and Ireland, (as well in various parts of the United States,) it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

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