

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, AUGUST 26, 1837.

[NO. XI.]

Poetry.

To the Editor of the Church.

Rev. Sir:—I send you a Poem, for insertion in your valuable and widely read paper, adapted as a subject of pious meditation to SMOKERS OF TOBACCO. The second part was written by that eminent man of God, Ralph Erskine, minister in Dumferline, Scotland.

PART I.

This Indian weed, now wither'd quite,
Though green at noon, cut down at night,
Shews thy decay;
All flesh is hay:—
Thus think, and smoke tobacco!

The pipe, so lily-like and weak
Does thus thy mortal state bespeak.
Thou art even such,
Gone with a touch:—
Thus think, and smoke tobacco!

And when the smoke ascends on high,
Then thou behold'st the vanity
Of worldly stuff,
Gone with a puff:—
Thus think, and smoke tobacco!

And when the pipe grows foul within,
Think on thy soul defil'd with sin;
For then the fire
It does require:—
Thus think, and smoke tobacco!

And see'st the ashes cast away?—
Then to thyself thou mayest say,
That to the dust
Return thou must:—
Thus think, and smoke tobacco!

PART II.

Was this small plant for thee cut down?—
So was the plant of great renown,
Which mercy sends
For nobler ends:—
Thus think, and smoke tobacco!

Doth juice medicinal proceed
From such a naughty foreign weed?—
Then what's the power
Of Jesse's flower?—
Thus think, and smoke tobacco!

The promise, like the pipe, inlays,
And by the mouth of faith conveys
What virtue flows
From Sharon's rose:—
Thus think, and smoke tobacco!

In vain th' unlighted pipe you blow;—
Your pains in outward means are so,
'Till heavenly fire
Your hearts inspire:—
Thus think, and smoke tobacco!

The smoke, like burning incense, towers;—
So should a praying heart of yours,
With ardent cries,
Surmount the skies:—
Thus think, and smoke tobacco!

BISHOP VAN MILDERT.

So far from its being detrimental to the interests of religion in general, or the stability of our own Church, in particular, that her ministers should be composed of persons taken from very different grades in society, we conceive that this circumstance has been productive of the greatest advantage. It has endeared the church more, we conceive, to persons of all classes. She shuts her gates, in fact, against none; she opens her preferments to persons of every rank. The son of the peer, and the son of the peasant, may be found alike ministering at her altars; and if the former is sometimes labouring in the humble sphere of a village pastor, content with an income barely sufficient to meet the demands of a family, and the many calls connected with his profession, the extent of which is seldom taken into consideration by the opponents of the Church,—the latter may not unfrequently be found adorning the Episcopal bench, and by the profundity of his learning, the superiority of his acquirements, and the depth of his piety, casting a lustre on his profession.

We have indeed been delighted to behold, in more than one sequestered village of England, the zealous, devoted, self-denying pastor, of a noble stock, willingly relinquishing worldly grandeur for the sake of his Redeemer. We have witnessed such men labouring in conjunction with others infinitely below them in rank, and parentage, and worldly connexion, but meeting on the equal footing of fellow-labourers in the vineyard of the Lord, equally anxious for the salvation of the flocks entrusted to their care, and forgetting all earthly distinctions in their devoted zeal to win many souls to Christ, and to obtain a more lasting emblem of greatness than the earthly coronet—the crown of eternal glory, which fadeth not away—the crown which the great Shepherd shall bestow at his appearing upon every subordinate shepherd who can render his account with joy.

A late biographical memoir contained a brief history of one of a noble family, justly raised to the Episcopal bench, though family interest may have been instrumental to his elevation. The distinguished prelate of whom we shall now give a sketch, owed his elevation simply to his own acquirements as a theologian; and his translation to the see of Durham, reflected honour alike upon himself, and the patron who was ever anxious to encourage merit.

Dr. William Van Mildert, who died on the 21st of February last, was born in London in the year 1765, of respectable parents; and after remaining some years at Merchant Tailors' School, was entered at Queen's College, Oxford. Having in due course taken his degree, been ordained in 1788, and served as curate for some years, and afterwards as incumbent of the living of Bradden in Northamptonshire, he was presented in the year 1796, to the Rectory of St. Mary le-Bow, Cheapside, London. He also, in process of time, obtained the vicarage of Farningham in Kent, from the late Archbishop of Canterbury, Sutton. In 1812, he was elected preacher of Lincoln's Inn; in 1813, he was appointed Regius Professor of Divinity in Oxford, on the elevation of Dr. Howley to the see of London; in March 1819, on the translation of Dr. Herbert Marsh to Peterborough, he was consecrated Bishop of Llandaff; in 1820, he was appointed Dean of St. Paul's, on the resignation of Dr. Tomline; and in March 1826, was translated to Durham, on the death of Dr. Shute Barrington.

The bishop was distinguished for his theological writings.—His Boyle Lectures, preached in the years 1802—1805; his Bampton Lectures in 1814; his edition of the writings of Dr. Waterland; and his sermons preached at Lincoln's Inn, and published in two volumes; besides smaller works; shew that his was no flimsy theology, but that he had entered deeply into its study.

Bishop Van Mildert may be regarded as one of the school of Waterland. Though not entertaining precisely the same views as Bishop Ryder, Bishop Van Mildert was the uncompromising champion of "the faith once delivered to the saints." He was a profound theological scholar, and he was ever ready to shew the absurdity of scepticism,—to demonstrate the truth of holy Scripture. The Church of England is not the only branch of Christ's church which is under deep obligations to his lordship; the Christian world at large has felt, and will continue to feel, the value of his writings; and not a few of our most eminent lawyers have acknowledged the powerful effect produced upon their minds by his sermons.

Bishop Van Mildert was a munificent benefactor to every institution which he could conscientiously patronize. And there is no greater mistake, than to suppose that he was of a bigoted or contracted spirit; the reverse was the case. His benefits were not bestowed on those of his own communion alone; and although the diocese of Durham will benefit greatly by his acts of unbounded generosity, and its university will tell in future generations of his zeal in its foundation, the Dissenter can record no small kindness shewn to those of his own body. The bishop was an episcopalian in principle, from sound and rational conviction; but he did not on that account despise the conscientious members of other communions, neither did he withhold his aid from promoting the spiritual interests of those who could not conform to the Church of England. In the northern part of the Diocese of Durham there are many congregations of Presbyterians, not at all mixed up with those who were members of the three denominations in London, of whom the great majority have become Socinians,—but connected with the established church of Scotland, or with the Secession church, and holding the fundamental doctrines of the Gospel. We believe we are warranted in affirming, that both the ministers and people connected with these congregations received many marks of favour from his lordship; and that although, of course, he would have been delighted to have witnessed a perfect union in all respects with the Established church, yet he regarded them with an eye of brotherly affection.

It is, perhaps, well for the prosperity of the Church of England, and for religion in the country at large, that those who are exalted to her high places should be men of different characters in non-essentials: it is well that there should be upon the episcopal bench the deep theologian, the profound scholar, those whose life has been spent in academical pursuits, as well as the man whose early manhood has been passed in the field of pastoral labour. We only pray, that all those who are in authority over us in ecclesiastical matters, may be men of sound scriptural views, of deep personal piety, and of an ardent zeal in the cause of the Redeemer. The Church of England is conceived by some to be now in a dangerous state; we confess that we have no fears for her safety. We acknowledge that her enemies are active, but we perceive that her friends are active also. Never, perhaps, was she more distinguished for zeal in her members, lay and clerical; for devotedness in her pastors, whether bishops, priests, or deacons. But our help cometh not from man. We desire to look for safety to the arm of that Jehovah, who is able to cast down all enemies under our feet. We rest on the conviction that God is in the midst of her; therefore she shall not be removed: God shall help her, and that right early.—"The Lord of Hosts is with us, the God of Jacob is our refuge." If the billows of persecution rage around her, and the storm causes her to be afraid, let her not merit the rebuke, "Why art thou fearful, O thou of little faith?" Let her recollect, that there is One that sitteth above the water flood, and that One, the Omnipotent Jehovah, who remaineth a King for evermore, even through all generations.

"Mercy is like the rainbow; we must never look for it after night. It shines not in the other world. If we refuse mercy here we must have justice in eternity."—*Le Bas.*

"Satan will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes."—*J. Newton.*

VIEWS OF OUR ZION.

No. VI.

THE MINISTRY—(Concluded.)

Recapitulation of Evidence in behalf of Episcopacy.—Collateral testimony from modern discoveries.—Conclusion.

My former Essays—designed to represent to Churchmen one of the strongest bulwarks of our Zion—were employed in advancing proofs that the three orders of Bishops, Priests and Deacons, as maintained in the Church of England, possessed in their favour the testimony of Scripture and of all ecclesiastical History. It was shewn that even in our Saviour's time, a presidency similar in spirit and purport to that which the Episcopal system includes, existed over his Church, and that even then three orders in the ministry of that Church were to be discerned. It was proved that, immediately or certainly very soon after our blessed Lord's ascension, three orders undeniably existed in the Church; and farther it was shewn,—incontrovertibly we may boldly assert,—that no instance can be adduced from Scripture which affords the slightest countenance to the position sometimes attempted to be maintained, that the offices of Bishops and Presbyters were, in the primitive Church, the same; or that the grade of Presbyters, strictly so called, ever exercised what constitutes the distinctive function of Episcopacy, the *power of ordination*. It was also clearly shewn, from a few but most convincing testimonies, that all the primitive Fathers unequivocally bear witness to the same form of ecclesiastical government; and that no instance of *dissent* from that mode of government is to be found in the Church History of the first and purest ages:—moreover, that many eminent and learned Christians who, from peculiarity of circumstances, were in a manner compelled to adopt the Presbyterian form of government, stated it unequivocally as their conviction that Episcopacy was the apostolic and primitive constitution of the Christian Church. A mass of testimony this which, as has been again and again observed, must lead to this conclusion;—either that Episcopacy was the original constitution of Church government, or that some sudden and universal revolution, occurring at a time unknown and unnoticed, even by the slightest allusion, by any contemporary writer, must have arisen which transformed Presbyterianism into Episcopacy;—that, should any such mysterious revolution have taken place, the whole body of Presbyters must have been simple, credulous and yielding beyond belief to have submitted to an unlawful and unscriptural presidency such as the Episcopate would imply, and that such a revolution being credible, it argued a disposition equally strange and unaccountable on the part of the Bishops who, in seeking for unlawful advancement, necessarily exposed themselves, like a city on a hill, more conspicuously than ever to the assaults and persecutions of their adversaries:—that, Episcopacy being an usurpation, all the records of ancient ecclesiastical History must be false, and consequently, as no credit would be given them for any thing else, we must remain in utter uncertainty, even as to the genuineness of our Scriptural canon, and doubt whether the Bible be the Book which prophets and Apostles wrote!

Now, if none of these positions, resulting from the supposed falsity of the Episcopal claims, be tenable, the arguments in its behalf must stand forth in all the majesty of unadulterated truth. But we have more to say, in defence of this bulwark of our Zion:—we have a testimony to add, in support of our system, which must seal the lips of every adversary, and establish every advocate more firmly than ever in the soundness and justice of his cause.

"Waiving," says an eloquent writer,* "for the present, the testimony of the fathers; let us imagine it possible to resort to some other tribunal, with the view of determining our conflicting opinions. Let us imagine that, preserved by some inscrutable providence of God, a Christian church could be found in some sequestered corner of the globe, which from remotest time had enjoyed no intercourse whatever with their brethren professing the same faith. We know that the twelve were despatched on their errands of mercy into far distant lands, and of most of them, that no authentic memorials have been transmitted to us. Imagine, then, that a church of their planting could be found. Would not the character of the ministry, it possessed be considered a safe guide, in enabling us to decide upon that, which was instituted by the Apostles, whose labours are known, although we contrive to interpret them differently? If, for example, presbyters alone were to be discovered in such a Church, would it not furnish our friends of that exclusive order with abundant cause of congratulation and triumph? If bishops, with presbyters and deacons in reverent subjection to them, would it not be equally the source of joy and exultation with us? Upon such a statement, it would be next to impossible to avoid either conclusion, or to object to the providential character of the discovery itself, provided it could be effected."

Now we have the satisfaction of declaring that this very testimony has been afforded:—churches were discovered in India, in the year 1503, by the celebrated navigator, Vasco de Gama, answering precisely to the description required for substantiating our argument. "When the Portuguese arrived," says Dr. Claudius Buchanan, in his *Christian Researches*, "they were agreeably surprised to find upwards of a hundred christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. These churches, said the Portuguese, belong to the

* The Rev. G. T. Chapman, *Sermons upon the Ministry, Worship, and Doctrine of the Protestant Episcopal church*, p. p. 93, 94, 2nd Edit.

Pope. Who is the pope, said the natives, we never heard of him? The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church *under episcopal jurisdiction; and that for 1300 years past, they had enjoyed a succession of bishops appointed by the patriarch of Antioch.* We, said they, are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians."

It appears, from the narrative of this eminent traveller, that the Syrian churches "upon the sea coast," after a series of persecutions, were compelled to admit the supremacy of the pope. The grounds of these persecutions cannot but be flattering to the reformed Church of England:—"they were accused of the following practices and opinions; that the clergy had married wives; that they owned but two sacraments, baptism and the Lord's supper; that they neither invoked saints, nor worshipped images, nor believed in purgatory; and that they had no other orders or names of dignity in the church, than BISHOP, PRIEST, and DEACON.

But although the churches on the coast, as more exposed to the power of their enemies, submitted to the Romish hierarchy, those in the interior of the country would not submit to the imposition, but "fled to the mountains and sought the protection of the native princes, who had always been proud of their alliance."

Dr. Buchanan further informs us, that when "two centuries had elapsed without any particular information concerning the Syrian churches in the interior, and when it was doubted by many whether they existed at all, he conceived the design of visiting them. This design, as his narrative explains, was put into execution, and the churches were discovered in all their original simplicity and purity. After minute inquiries as to their founder, he came readily to the conclusion that there was every cause for belief in their assertion that their churches were established by the Apostle Thomas. But what chiefly concerns our argument is the fact of his discovering in those churches the three orders of Bishop, Priest, and Deacon, as maintained in the Church of England. On one occasion, the traveller asserts, he "was received at the door of the Church by three Kasheeshas, that is, presbyters or priests, who were habited in like manner, in white vestments. There were also present two Shumshanas, or deacons." On another occasion, he visited, "Mar Dionysius, the metropolitan of the Syrian church," and, after a long interview, in which the conversation turned upon Protestant Episcopacy, he observes, "The bishop was desirous to know something of the other churches which had separated from Rome. I was ashamed to tell him how many they were. I mentioned that there was a Kasheesha or Presbyter church in our own kingdom, in which every Kasheesha was equal to another.—Are there no Shumshanas? (deacons in holy orders.) None. And what, is there nobody to overlook the Kasheeshas? Not one. There must be something imperfect here, said he."

Here, then, is a coincidence between a church intact by the errors of Romanism and only recently discovered, and the church of England as reformed in the 16th century, which cannot but bring to the mind of every one of its members the most heartfelt joy and satisfaction. It is another—and a strong testimony too—to the mass of evidence which the Scriptures and Ecclesiastical History furnish in behalf of that form of Church Government to which we conscientiously adhere.

Members of the Church of England, therefore, are EPISCOPALIANS, not from expediency, but from principle. As Scriptural Christians, they *must* be Episcopalians. Let none, then, of our communion lightly regard this bond of attachment to the church of Christ; but let him thank God that His providence has placed him in a church, where to purity of doctrine there is annexed another grand essential, adherence to primitive order in her ministry. When he brings his child to the font of Baptism,—when he hears the message of God, conveying warning to the impenitent and consolation to the contrite,—when he accepts the consecrated emblems of his Redeemer's dying passion,—it is a comfort, vast beyond any calculations of mere earthly import, to reflect that the accredited organ of these dispensations holds his commission according to the rule, and order, and condition which Christ left to his church, which Christ's Apostles used, and which the church of Christ, in all its purest ages, steadfastly maintained.

C. R.

[The author of the above proposes, shortly, to proceed with other views of the bulwarks of the Christian Zion,—and will next take up a defence of the Liturgy of the Church of England.]

THE CHURCH PRAYERS.

A DIALOGUE.

(Continued from page 38.)

Old Steady.—Ah, Mary! the "potsheds of the earth" can but ill counsel one another in the solemn business of worship. To get a 'spirit of grace and supplication' from above, before you quit your own house for God's, is the first great consideration. Without that you will most likely do nothing. To enter upon public worship without due preparation is a most presumptuous sin; for, we have need at all times to mind in what trim we go before God; but, when it is to his own house, and on his high day, there is a double call for all our care and self-collectedness. Just ask yourself, Mary, 'where am I going, and why, and for what?' To answer that little question may require more thought than you at first perhaps imagine. You will say, you are going to worship God, and hear his Word—be it so,—and, as you are going to worship after the manner of the Church of England, one of the first things which you will have to do, will be, to join in a *public confession of sin.* But let me ask you, what are your sins, when were they committed, where, and under what circumstances? Have you well considered them all, with their different aggravations? If not, how can you venture to cry out, "Spare thou them, O God, which confess their faults?" Confession of sin, without caring about it, or having your sins before you, shews a heart hardened to it, and them, and what must God think of such *lip-mockery?*

Then again, if you do not truly mourn over your sins, and hate them, and abhor yourself for committing them, as sins

against a holy God, a God of love, the God and Father of our Saviour, with what face can you say, "Restore thou them that are penitent?"—You call yourself by the name of *miserable offender*, but where is your penitence? In a more solemn moment you wouldn't pass off such a state of mind as the one I am supposing you to be in, (and in which so many go to worship,) for penitence,—would you, Mary? I am sure not,—and if one of your own little rebels at home were, after some offence, to tell you he had done wrong, and was penitent, in such a spirit and manner as this, you would feel more shocked at his hardihood, and hypocrisy, than you were even by his first offence?

Then again, you are going to join in a prayer, "that it may please God to forgive you all your sins," and that "the pitifulness of his great mercy" may loose you from their chain. But, if you be in the state of *indifference* which I am speaking of, what do you *really care* about forgiveness? You didn't seriously feel the want of it before you came, and therefore, you have no reason to expect that you shall feel it *just at the moment when you are uttering the words.*—God "will be inquired of" for *worship-graces*, as well as for the blessings, and he is "the rewarder only of them that *diligently seek him.*" And then, as for wishing to be loosed from the chain of your sins, why, to all appearance you *cling* to them: and if they *do* chain you, (which is an unhappy truth,) they seem neither a *heavy*, nor a *galling* chain—you do not feel that they have *taken hold* on you, neither do you speak as one *made to possess her iniquities*, in the Scripture-sense of those fearful words.

But, oh! Mary, just think of that earnest pleading with the Divine Saviour, by his "agonies and bloody sweat," by his "cross and passion," to *deliver* you! What state of heart ought that to be which gives forth such a cry as this? And how do the words and your feelings answer to each other? Haven't you got the rent *garment*, with the *heart* untorn? Do not take offence, Mary, at my honest dealing—let these few hints just open your eyes to the secret of your unprofitable worship—you can now see why "you ask, and have not?"—and whenever the Church of England lifts up a complaint of, "my leanness, my leanness," let her think of a *mis-used* Liturgy, and see at least half the cause! This is Mr. Lovechrist's mind about it, and I believe it to be true.

Mary.—Oh, James! I see it, I see it all!—Talk of taking offence, why you have bestowed upon me a blessing, that I shall have to thank you for, as often as the Sabbath day comes round. And if I rightly understand St. James's beautiful words, about "converting a sinner from the error of his way," you will be blest indeed! I can now see how presumptuously I have behaved, in making no more preparation to go before God, than as though I was going out for a *morning walk*, or to pay a *common call* to one of my neighbours.

Old Steady.—That is it, Mary, that is it exactly. Time was when I did the same myself, but I trust I have "obtained mercy," and if you sincerely seek it, so will you.

The recollection, that God is *always* on a "throne of grace," often quiets me with the risings of *unbelieving fear.* If I know the meaning of the word, I see no cause to doubt but that we may find mercy for, and grace to help against, *even those transgressions* which we have committed in our approaches to that very throne—only, let us be careful to redeem *worshipping-time.* And now, Mary, after I have dropped a word or two more on this matter, I believe I must beg you to let me go; for I like to have some time to myself before the last bell begins.

I would advise you, Mary, to study well some of the Scripture precepts about public worship,—they are very solemn. (Psalm lxxxix. 7. and Eccles. v. 1. 2.) Consider what God called out to Moses from the midst of the bush—"put off thy shoes." The very ground, you see, round his presence was holy. Hear also Jacob at Bethel cry out, "how dreadful is this place." This was because God was close to him. And then, think of God's awful words to Aaron, after destroying Nadab and Abihu, for offering strange fire to him,—"I will be sanctified in them that come nigh me, and before all the people I will be glorified." Even the bereaved father had nothing to say against it, and "Aaron held his peace."

Now these are all so many lessons, sent to us by mercy, to get instruction from; and do they not all come to this?—"Remember what you are about—who God is, and what you are." Why Mary, the highest archangel *folds his wings over his face*, when he is in that awful presence; and the angels have no need of a mediator to protect them, as we have. The very blood, that we must come sprinkled with by faith, speaks volumes of advice and reminders about our manner of coming before God.

For the matter then of our public worship, be diligent in self-examination before you come to it. Call to mind the sins of your whole life, as far as may be, but especially those of the past week—"Judge yourself" in them, "that you may not be judged of the Lord." Inquire into your heart's sincerity in religion—see if your faith waxes stronger—if your love to God increases—if Christ becomes more precious to you—whether you are getting the better of besetting sins, advancing in divine knowledge, and growing in meekness for a heavenly world.—Then, too, strive to get thoughts suitable to the great business you are going upon—set God before you in the character which the Bible gives him, and as we see him *in the face of Jesus Christ*—go to his house *expecting* to meet him there, and to obtain much from him. Call to mind the promises belonging to public worship—He "loved the gates of Zion," where his temple was," more than all the dwellings of Jacob." Wherever his "name is recorded," there he is *pledged* to "come and bless," and the "prayer of the upright is his *delight.*" Go therefore "hungering and thirsting" after the pleasures of his house. The Lord Jesus will be there—(Matt. xviii. 20)—it is his "banqueting house," and the "banner of love" waves over it. We all know David's delights in public worship, but most of us are content to let David have them all to himself, and so we lose a world of heavenly enjoyment. But do you take example from that pattern of worshippers, and make that your "one thing to desire and seek after" this day, which was his; to "behold the beauty of the Lord, and to inquire in his temple."

By steadily using means of this kind, Mary, in dependence

on the teaching and quickening spirit, I doubt not but things will very soon alter with you. The Lord will "command his blessing." You will get the temple of *your own soul* cleansed before you go into the *public* temple—the "buyers and sellers," who may have got entrance into it during the week, (for there is often a sad traffic going on there, with Satan buying, and corruption selling,) will be driven out. To do this, you must strongly use the rod of *prayer*, which, like that of Moses, makes Egyptians and all flee before it. The little collect before the ten commandments, if you like a form, is an useful prayer for this purpose; for, without a *spirit cleansed* heart, you will never "*perfectly* love God, or *worthily* magnify his name" in any place. Having, however, spent an hour or so with Him in private, you will be eager to see more of him in the full assembly of his people, where his most glorious presence is. The spirit of devotion will be up—with a heart fixed, and a soul longing, you will go forth to the Lord's house, just in that state which our form of prayer expects you to be in—ready to give vent to your feelings, thoughts, and desires, in the language provided for that purpose. The Liturgy is, to my mind, like a noble river, into which all the streams of our devotions must flow. You know Farmer Frenchwell's water meadow—there the little rills all run through from different quarters, into the great brook in the middle, and so all the field is watered. This must be the case with us in our worship. We should come to it with our hearts *full*, ready to burst out, so to speak, in a flow of devout worshipping; and then, *down the broad stream of the Liturgy*, faith should pour forth all our confessions, and sorrows, and petitions, and praises, and thanksgivings; and thus they would flow, in *one* channel, directed by the Mediator, to the throne of God! Do you understand me, Mary?

Mary.—I am in hopes I do, James. You mean that, as our Prayer-Book, or Liturgy, as you call it, contains what a believing sinner ought to have to say to God in public worship, we should come in what you may call a *Liturgy-frame of mind*; and that each worshipper should throw all the feelings, and thoughts of his heart towards God, into that form of words which is made on purpose to speak them: and so,—though numbers should be saying the very same words,—that you, or I, or any body else, *sincerely* worshipping, should make them take in, and carry to the heart-seeing God, all our inward meanings, just as the brook, as you say, carries along all the little streams that come in from the trenches in the farmer's meadow.

To be concluded in our next.

THE CHURCH.

COBOURG, SATURDAY, AUGUST 26, 1837.

THE VOLUNTARY SYSTEM.—In adhering,—conscientiously as we may,—to the only view of the vexed question of the Clergy Reserves which, after an attentive and honest examination of the Constitutional Act, we cannot but entertain, we are well aware that we expose ourselves to the reiteration of that charge of cupidity and of every other sordid passion which so many are pleased, we believe hastily and inconsiderately, to ascribe to the members of the Church of England for firmly, though temperately, defending their legal and undeniable rights. But we are by no means to be deterred from a faithful declaration of our settled opinion upon this important subject, either from the unhappy delusions under which others may labour, or from the uncharitable constructions with which our honest sentiments may be arraigned. We are actuated by a simple conviction of the right and justice of our cause, and by the settled and irrefragable belief that, in no other way than by a public and established provision, can the maintenance of the Gospel, in the purity and in the unity of its faith, be hoped for;—that, in no other way, can we expect to see the kingdom of Christ extended and perpetuated throughout these spiritually destitute Provinces,—the remote settlers provided with a resident pastor and with the stated ministrations of religion,—and society trained to a regular and conscientious observance of the ordinances of God.

If there existed the slightest probability or even chance that the VOLUNTARY SYSTEM would ever prove adequate to the religious instruction of a whole people, we would freely yield to those who are labouring for the alienation of our church property from its legitimate object, all the wisdom and sincerity which their opposition can claim. Upon testimony the most indisputable,—and here we would especially refer our readers to the speech of a Wesleyan minister on Church Rates quoted in our paper of the 5th August,—the voluntary principle is found to be utterly insufficient in the mother country, a country admitted to be the richest in the world;—how then can it be averred, with a shadow of consistency, that the same precarious system would ever place *this* country under an universal religious teaching, or maintain its fast increasing population in the knowledge of sound Christianity.

Against the *principle* of a religious establishment,—in other words, of a public provision for the maintenance of Christianity,—we have never yet, amidst the much that has been said and written upon the subject, observed a sound or tenable argument. But we do not propose to enter into any defence of that principle at present:—we shall be content with offering to the advocates of the Voluntary System, or to those who ground their opposition to an establishment upon the doctrine of *expediency*, a few testimonies to the inefficiency, and to the injurious working of the principle which they defend.

The following are extracted from a late Charge of the Rev. Dr. Dealtry:—

So ineffectual is the Voluntary System in Wales, where dissent is sometimes represented as eminently flourishing, that the "greater part of dissenting ministers there are either actual farmers or tradesmen, and most of those who are not so employed, are assisted annually from the dissenting fund in London."—*Brit. Magazine.*

If the reader would wish to learn how the voluntary system acts abroad, he will do well to see its operation in the case of that excellent man, Oberlin. "At the revolution, Oberlin, like the rest of the established clergy in France, was deprived of his scanty income. This was in 1789. At first his parishioners came forward with *generous alacrity*, and declared that their *excellent* minister should be none the worse—that they would raise 1,400 francs,

or about £56 a year for him, at the least. The first year they subscribed a purse of 1,133 francs: the second year their liberality fell down to 400 francs. (£16.) The pastor saw how things were going on, and requested that there might be no more annual collections for him; he was unwilling to draw from the poor or the reluctant; he would leave it entirely to their free will and unsolicited offerings; they knew the way to his house, he said, and might bring to him what, and when they pleased. In 1794, few as were Oberlin's wants, his own resources and his parishioners' bounty had so far failed him, that he was obliged to undertake the charge of ten or twelve pupils for his subsistence.—*Gilly's Memoir of Felix Neff.*

In a word, except in large towns, not the slightest dependence can be placed any where upon this system. "At Chriton," says Dr. Dwight, "there are three Presbyterian congregations, and two Clergymen. These gentlemen, though held in high estimation, and deservedly beloved by their parishioners, consider themselves as holding their connexion with these congregations by a very precarious tenure. A voluntary contribution, except in a large town, is as uncertain as the wind, and a chameleon only can expect to derive a permanent support from this source."

Although the above may be regarded as very impartial testimonies, we annex the direct opinion of a Dissenter upon the workings of the same system:—

"If we wish to see what is now vauntingly termed, the Voluntary Principle, fully evolved, and ripened under a summer heat, we have only to turn to the Papacy—the produce of the Voluntary principle, with its spiritual debauchery and its tyranny, its lying miracles, its lying mendicancy, its lying sanctity, such as we find it in the tenth century; the Gospel utterly darkened, the civil authority trampled in the dust, the people bound in fetters of fear and ignorance, and the clergy transmuted into swine, or into wolves; these were the fruits of that system which leaves the priest to set his own price upon the spiritual goods he dispenses among the people.

What has happened once, may happen again: and will do so, under like circumstances. We need not draw upon imagination in conceiving of the natural course of events, and the operation of common principles. The Church, we may suppose, instead of being befriended by the State, is barely tolerated, or perhaps oppressed. The Clerical body, including as it may, many high-minded and disinterested individuals, is yet, as a body, (what body is not?) actuated by the ordinary motives of our nature, and tends therefore, with a silent and steady momentum, toward its corporate aggrandizement, its wealth, its ease, its credit, and its secure enjoyment of special prerogatives. Every corporation shifts itself, if it be possible, from precarious ground, and moves towards that which is firm. If then the State does not lend its aid in this endeavour of the clergy to substantiate their honours and revenues, a resource will be found of another sort, and the minds of the people will be worked upon with a proportionate eagerness, in order to make sure of their subserviency. Exaggerated doctrines will supply the place of legal provisions."—*Spiritual Despotism*, p. 45.

We annex the following from the same author:—

"The support of the clergy is one of those matters which from the very peculiar conditions that attach to it, is more safely and effectively provided for by a public and invariable impost, than by the capricious liberality of a portion of the people. Thus thinking, the country taxes itself for the maintenance of religion; and, far from grudging a liberal support to its best friends and worthiest servants, it sees that its own highest welfare is involved in the comfort and independence of those who are at once to teach, and to enforce, morality. The clergy, tranquil in heart, and secured of a modest and reasonable competency, and protected, each in his private sphere, against the insolence of individuals; though not exempted from the salutary operation of public opinion, exercise their functions on the basis of the motives proper to it; and at least, are free from any temptation to work upon the credulity of the people, or to pervert religion to sinister ends." p. 49.

"A degree of intelligence, and of steady consistent principle, such as has never yet belonged to any Christian people, must have become prevalent, and permanently so, before it can be safe, or other than a sheer infatuation, to throw ourselves altogether upon popular caprice, for the support of religion and learning. This would not be wise, even in framing new constitutions upon new ground; much less would it be wise to permit the funds actually devoted by our predecessors to the support of public worship and education, to be invaded."—p. 55.

But as a crowning illustration of the workings of the Voluntary System, we add the following, extracted from the *Gambier, Ohio, Observer*, which we have reason to believe an unexaggerated account of the hardships and mortifications often endured by those unhappy servants of the altar who depend solely upon the spontaneous bounty of their flocks:—

A WEEK FROM THE DIARY OF A COUNTRY CLERGYMAN.

Monday morning.—Rose, much fatigued with the labours of the previous day, having travelled 15 miles in the morning, preached three discourses, and returned home at evening. Found my family out of wood, meat and flour. Went to brother Johnson's, three miles for wood, but found he could bring none till sleighing. Went to brother Thompson's for meat. He said every pound of pork he had to spare would bring him the cash, —gave a belly piece at a shilling a pound, and said it must go on his subscription. Returned home at sunset. Went in the evening to the mill for flour—purchased a barrel at eleven dollars, promised to pay at the end of the next quarter.

Tuesday.—Wife sick, in consequence of cold house and no wood—hired-girl, a methodist, gone to camp meeting. Spent the day in nursing wife and taking care of children. Towards evening brother Robinson brought a load of green beech limbs, and ordered a dollar credited on his subscription.

Wednesday.—Called to attend funeral at 2 o'clock P. M.—Ran till noon in search of a conveyance. Procured a horse of brother Wilson, a carriage of brother Jilson, and wagon of brother Sampson. Rode 12 miles over hubs; preached in a barn—the house being too small to accommodate: received the thanks of the family, and a bushel of apples; rode home in the rain, and paid ten shillings for conveyance. Called at the Post Office—met Owen Gibben, the infidel, who rallied me about priestcraft, and a priest-ridden people, and gave some hints about the indolence and luxury of the clergy, "living upon the fat of the land," &c.

Thursday.—Sick of the cold, from yesterday's exposure, went to bed after breakfast, and took a bone-set sudorific.

Friday.—Rose much better; did up morning chores; took up Bible to look up text for Sunday: interrupted by a friend who called to request my attendance at a wedding in the evening, ten miles distant. Put down book and went again to seek conveyance; procured the same as on Wednesday, at the same price. Went to Wedding—married parties—received a five-franc piece from the hand of the groomsman, with the compli-

ments of the groom, and returned in the dark and through a snow-storm.

Saturday.—Cut wood all the forenoon, to last over Sunday. Brother Todd called to belabour me for not visiting more in my society. Looked out texts after dinner, and started at 2 o'clock for S. 18 miles off, to spend the sabbath, and prepared sermons on the way.

Sunday. Day stormy. Preached three discourses to thin audiences, in three different neighbourhoods—went to bed with a severe headache, resolving to travel westward in search of a location.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GRIMSBY.

Rev. Geo. R. F. Grout, Incumbent. Divine Service is regularly performed twice every Sunday in St. Andrew's Church, at 11 A. M., and at half past 3 P. M.

In 1836, there were Baptisms, 21; Marriages, 15; Burials, 4; Communicants, average at one celebration 25, in all about 40.

MISSION OF CARLETON-PLACE.

Rev. E. J. Boswell, Minister;—who performs three services every Sunday,—twice at Carleton-Place, the first Sunday in each month excepted, where in the morning and afternoon attendance is given at Lanark and Ramsay;—and in the afternoons of each Sunday at places in the neighbourhood of the missionary's residence. The number of places regularly served are four.

In 1836, there were Baptisms, (including Pakenham which is occasionally visited,) 93; Marriages, 15; Burials, none; Communicants, at Carleton-Place, 102,—(greatest number at one celebration 82,)—at two other stations 50,—in Pakenham 36; total 188.

RECTORY OF CHRIST'S CHURCH, MIMICO, AND MISSION OF WESTON CHURCH, BOTH IN THE TOWNSHIP OF ETOBICOKE.

The Rev. Thomas Phillips, D. D., Incumbent. Divine service is performed at each Church every Sunday, morning and evening alternately. The respective congregations are numerous, the inhabitants of the township being principally of the Church of England. Another station is now in contemplation in the north of the township, at which divine service will occasionally be performed.

In 1836, there were Baptisms, 55; Marriages 15; Burials, 20; Communicants, 88.

In the *London Times* of June 22, with which a friend has favoured us, we find an article headed "Religious Destitution in Upper Canada," in which the progress of the Rev. Messrs. Bettridge and Cronyn, in their tour through Great Britain and Ireland, on behalf of the spiritual wants of Upper Canada, is very satisfactorily set forth. We copied, in a former number, an account of a public meeting held at Cambridge in furtherance of this good cause;—since which we perceive a similar meeting, and with similar success has been held at Oxford. The objects toward which the benevolence of Churchmen in Great Britain and Ireland is solicited are, 1. For annual subscriptions towards the support of Missionaries in Upper Canada.—2. For contributions towards building Churches; and 3. For contributions towards the endowment of Churches. Thus far the appeal has been very generously met, as we observe that up to that period the sum of £811. 4s. 6d. was collected, besides an annual subscription of £28. 11s. 0d. in aid of the support of Missionaries. From the success which has hitherto attended this appeal to the generous-hearted of our maternal country, and from the well-known zeal and ability of the reverend gentlemen to whom this important mission has been entrusted, we have every cause to anticipate, very speedily, the means of supplying to many of the places in this Province at present destitute, the occasional ministrations at least of a clergyman of their beloved and venerated Church.

In addition to these evidences of concern felt in the mother country for our spiritual wants, we are happy to annex the following extract from the letter of a reverend friend to ourselves:—
"The Bishop of Edinburgh writes me that a Sermon was preached in one of his churches in that city by Archdeacon Hoare of Ardort, for the cause of Canada Missions, when the sum of £120 was collected."

We feel that this is but the commencement of the good work; the beginning of a gracious answer to the prayer responded by so many thousands in our spiritual wastes, that "the Lord of the harvest would send forth more labourers into his harvest." And we cannot here but add our assurance that were every township in the Province furnished with a clergyman of the Church of England, the number of communicants and adherents of our Church would soon be found to stand in a relation to other religious bodies which would at once silence all the assertions which have for some years been put forth, without any other data than mere supposition, of the comparative paucity of the members of our communion.

A VIEW OF THE STATE OF THE CHURCH IN THE CANADAS, IN A LETTER TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, FROM THE LORD BISHOP OF MONTREAL.
SOUTHAMPTON, March 1, 1836.

REVEREND SIR,—
The Bishop of Quebec, whose severe labors, and entire devotedness to the discharge of them, have seriously impaired his health, having, as you have been made aware, honored me so far as to confide to my hands the execution of any arrangements in which I could be instrumental, for the relief of the church in his diocese, in communication either with his Majesty's Government or with religious societies at home, (in pursuance of which authority received from him the measure has been effected by which I am enabled to share with him the labors of his episcopal charge); I proceed accordingly to lay before the Board of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS some representations which I am persuaded will be thought not undeserving of their attention.

When, indeed, I take a retrospect of all that this Society has already done for the support and extension of the Church, and for the cause of pure religion in North America, and contemplate at the same time the immense and diversified field which engage its attention, in other quarters of the world, I feel as if the Canadas could scarcely venture to urge any further claims. Yet the Society will never abandon, while in need of its support and succour, the Church which, under God, it has in a great measure been the means of planting and preserving in these colonies; and

the wants of that Church will always be recognized as claims while the society is master of the means to answer them.

I am well aware that it has not been left for me to bring under the notice of the Society the wants of the Canadian Church. It has been done again and again by those who have had a higher title to attention than myself; and the most perfect disposition has been manifested to respond to the appeal; yet being now upon the spot to renew it, and feeling that in time past I may have had to accuse myself of deficiency in contributing my individual share to the materials of the Reports, I am prompted to offer some few general observations upon the state of the diocese of Quebec, more particularly as to that portion of it which for the last fifteen years has constituted my own Archdeaconry, and will now form my Episcopal charge, being the province of Lower Canada.

Having made mention of a deficiency, which although I do not presume to think that it can have been felt by the Society, may seem, in my official situation, to require some excuse, I may be permitted to say, that it has been in part attributable to the ceaseless pressure of my occupations in the Archdeaconry and Rectory of Quebec, added to some other labours, in which local circumstances have given me a leading share. Materials, however, have accumulated upon my hands, in the shape of loose notes made upon different occasions, and of private journals, which I have kept upon my circuits of duty; and in recurring to these I shall perhaps find it difficult so to compress the matter which presents itself for selection and arrangement, as to avoid trespassing too far upon the pages of a Report, which embraces so many subjects of interest in all the distant parts of the empire.

The case of the Church in Canada, with respect to the formation and maintenance of its establishment, is very briefly this: the territory having been acquired by the crown of Great Britain in 1759. A Protestant population by degrees flowed in, with the prospect of course of continued accessions. Measures were therefore taken by the Government to provide for the spiritual wants of this population. In 1791, when the two distinct provinces of Upper and Lower Canada were established, by what is commonly called the Quebec Act—the royal instructions to the governors having previously declared the Church of England to be the established religion of the Colony, [see Note A.] to which instructions a reference is introduced in the Act—a reservation of one-seventh of all the lands in Upper Canada, and of all such lands in the Lower Province as were not already occupied by the French inhabitants, was made for the support of a Protestant Clergy.—This measure was introductory to the appointment of a Bishop, who went out in 1793, and whose diocese was expressly comprehended in the province of Canterbury, in the same manner as any diocese in the same province in England. The Bishop procured the erection of a cathedral at Quebec, which was consecrated in 1804, and "invested with all honours, dignities, pre-eminences, and distinctions of right belonging to an episcopal seat and Cathedral church."

The little value attached, in the earlier stages of British possession, to tracts of wild land, and the hopelessness of obtaining a tenantry upon the Clergy-lots, so long as the fee-simple of the same quantity could be obtained in the way of grants, or for a trifling consideration, caused that property to be for a long time of necessity unproductive; and it was, in a manner, disregarded by the Government, in whose hands the management of it resided.—In 1816, however, measures were taken to erect a Corporation in each province, for the management of the reserves; but it was not till 1819 that these Corporations went into operation. About this time, and at intervals since, several parishes of the Church of England were legally constituted by the Government in the Lower Province. In 1821 each province was erected into an Archdeaconry; and in 1825, the Upper Province was divided into two—the Archdeaconry of York, and that of Kingston. It was in this year that the decease of the first bishop of Quebec took place, and in January following his successor was consecrated.—The Government has since engaged a house for his Lordship at Toronto, (the present name of the seat of Government in U. C.) to give facilities for dividing his residence between the two provinces

(To be continued.)

The following are the alterations in the LITURGY, rendered necessary by the demise of His late Majesty, and the accession of Queen Victoria to the throne. It is also prescribed by the Ordinary, that, to prevent mistakes, the alterations be made with a pen in all books in the church:—

"In all Prayers, Liturgies, and Collects for the King, instead of the word KING the word QUEEN is to be used; instead of the word WILLIAM the word VICTORIA, instead of the words OUR SOVEREIGN LORD, the words OUR SOVEREIGN LADY, with such change of pronouns as will be obviously necessary.

In all Prayers, Liturgies, and Collects for the Royal Family, the words ADELAIDE THE QUEEN DOWAGER are to be substituted for the words OUR GRACIOUS QUEEN ADELAIDE."

[CIRCULAR.]

Kingston, August 5th, 1837.

Rev. Sir:—I am directed by the Venerable the Archdeacon of Kingston to acquaint you that it is his intention to hold a Visitation of this Archdeaconry on Wednesday, the sixth day of September next.

Your attendance is therefore required in St. George's Church, Kingston, on that day, at 11. A. M.

I am, Revd. Sir,

Your faithful servant,
ROBERT D. CARTWRIGHT.

TO THE CLERGY OF THE MIDLAND, NEWCASTLE, AND PRINCE EDWARD DISTRICTS.

Rev. and Dear Brethren:—You are hereby notified that the adjourned meeting of "The Midland Clerical Association" will be held in St. George's Church, Kingston, on Wednesday morning, the sixth of September, at nine o'clock.

I am, Rev. and Dear Brethren,

Your faithful servant,
A. F. ATKINSON, Secretary.

St. John's Parsonage, Bath,
August 21st, 1837.

TO CORRESPONDENTS.

"The English Layman, No. III," will appear in our next. The excellent poem of J. C. in our next; and the very creditable Stanzas of J. P. H.—The communications of B. F. T. shall receive insertion as soon as possible. Altho' dated July 9, they only came to hand on Saturday last.—The Poem "On the Trinity," from Camden West, is set apart for future insertion. LETTERS received during the week ending Friday, 25th Aug.: Rev. F. Evans, subs.: Rev. E. J. Boswell, add. sub.: Rev. J. Grier, do.: J. B. Ewart Esq. do. and rem.: Rev. J. Miller: Rev. H. Patton,—whose request shall be complied with: A. Davidson Esq. rem.: Rev. T. Creen.

MARRIED.

On the 21st inst. by the Rev. S. Armour, Rector of Cavan, Mr. John Fitzgerald, to Miss Matilda, eldest daughter of Mr. James Fisher, all of the same township.

Youth's Department.

SCRIPTURE QUESTIONS.

VII. ADAM—CONTINUED.

57. Can you tell any passages in St. Paul's writings which, while they shew the consequences of our first parents' sin upon the whole world, shew at the same time the universal blessings derived from the second Adam, the Lord Jesus Christ?—(Rom. 1 Cor.)

58. What was the encouraging promise given to Adam and Eve immediately after their fall?—(Gen.)

VIII. AHAB.

59. Who was Ahab? where did he reign? and how long?—(1 Kings.)

60. What caused Ahab to come home to his house heavy and displeased, though so extensively possessed of worldly good?—(1 Kings.)

61. Who was Ahab's wife? and in what light was his marriage regarded by God?—(1 Kings.)

62. What part did this wicked woman take with Ahab in the affair of Naboth?—(1 Kings.)

63. In what two passages is the exceeding great wickedness of Ahab described?—(1 Kings.)

CHURCH CALENDAR.

Aug. 6.—11th Sunday after Trinity.
13.—12th do. do.
20.—13th do. do.
27.—14th do. do.

SCENES IN OTHER LANDS.

No. VIII.

LONDON, CONTINUED;—ST. JAMES'S, WESTMINSTER; ANNIVERSARY DINNER OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On returning from the inspection of the curiosities presented at the eastern extremity of London, I chanced to encounter one of those attempts at petty thefts of little articles borne about the person, which, in this immense city, are by no means uncommon. It is true that the vigilance of that admirably regulated police which is indebted for its establishment mainly, I believe, to that illustrious statesman Sir Robert Peel, prevents the very frequent, or at least the very serious occurrence of that species of depredation;—but in the present instance, much cause as I have often had to admire the safe-guard which the police constitutes both to person and property in London, it was more the awkwardness of the youthful delinquent than any other cause that I was indebted to for the preservation of the trifling article which there was an attempt to abstract. His consternation upon being detected, more especially when a loud demand was made by a bye-stander for the services of a police-man, became quite a subject of commiseration, and proved that the perpetrator was as yet but a novice in the iniquitous art;—one whom there was ground to hope would be sufficiently terrified by the present warning to abandon so hazardous, as well as wicked a method of gaining a living. After some admonition, which there is reason to believe was not entirely lost, we permitted him to make his escape.

On the following day, being Sunday, my determination was to have attended morning service at the Temple Church, where the well-earned celebrity of Mr. Benson was attracting such crowds; but somehow a delay was occasioned in the morning arrangements, and I got no further than St. Clement's Danes. Here I heard Mr. Vaughan, whom it was not the fashion just then to admire, but who nevertheless deservedly ranks as a very respectable preacher;—it is true his manner and enunciation, declining somewhat into a sing-song, may be deemed faulty, yet his sermons are, on the whole, above mediocrity and some of them have been thought worthy of a place in those collections of the day styled the "Preacher" and the "Pulpit." In the afternoon I attended at St. James's, Westminster, where, by the whole conduct of the services, and especially by the admirable sermon of the Rev. Mr. Ward, the Incumbent of the Parish, I was exceedingly gratified. Mr. Ward is a person held in the highest estimation, as a divine, and not less as an individual, realizing what the public at least are not always prone to admit,—the character of one who practised what he preached. His sermon, on the present occasion, was well adapted to the circumstances of the very fashionable audience who were his attentive hearers,—on the love of the world, and perilous devotion to its ensnaring allurements. In a style of energetic, yet modest persuasiveness, he warned his hearers against these prevalent attachments, and, in glowing and awakening terms, drew their sympathies and hopes to higher and more enduring objects of regard.

On an early day in the present week I accompanied a most estimable prelate of our national church to the Anniversary Dinner of that most noble institution, the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. I know not exactly why it is that this method is adopted for drawing together the patrons of this excellent Society, and then and there making known its progress and its claims;—but without entering into any defensive arguments for the practice, of which it would not perhaps be difficult to advance many that are satisfactory, the very assemblage together of many of the most eminent of the right reverend bench, and some hundreds of the inferior clergy, comprising in their number many of the most excellent and most devoted ministers of the altar in the land, ought to afford a sufficient guarantee to the general observer that there is, in a dinner of such a description, no deviation at least from the holiness or propriety of practice which the members of a religious society, in their collective capacity, should manifest. It is often the characteristic even of a loose age to decry the harmless usages and inoffensive practices which the customs of society have established, and leave perhaps untouched, in the sweep of condemnation, sins of appalling magnitude and of destructive tendency. Such was undeniably the case in our blessed Saviour's time; for then it was that the Pharisaic hypocrisy was most rife; and there was not perhaps a sin of the day on which the Lord of all pronounced a severer condemnation than the wicked attempt to

cover and extenuate enormous faults, while scorn and contumely and persecution were levelled against customs at best of doubtful impropriety. I have heard no light or smothered censures spoken against this long established dinner of the Venerable Society; but not an argument in justification of that reproof, which would not be quite as applicable to every social or friendly meeting. And although it is true that in the well meant endeavour to reform the world of a too prevalent excess in indulgences which have proved the bane of moral and religious discipline, the attempt has been so far pushed as to aim at the subversion of every custom and habit whatsoever which is even susceptible of abuse, it is not to be thought that the eccentricities of a well-meaning few ought so far to be regarded and obeyed as to permit the annihilation of all the decent and useful courtesies of life, and introduce a species of moral anarchy into the social body,—to be followed perhaps by evils ten-fold worse than the follies and faults which were meant to be corrected. The eradication or even reform—for that is unhappily a much abused and misnamed word—of ancient and long established customs should be approached with caution;—and perhaps a check would often effectually be given to the honest impulse of such reforming propensities, were the reflection sufficiently pondered upon, before the axe is laid at the root of the tree, how the desolation is to be compensated, how the chaos is to be supplied!

In the present dinner of the Society, there was not much in its earlier stages to diminish the force of at least practical objections to the plan adopted; but no sooner was the cloth removed than the grand intellectual treat commenced. Mr. Justice Parke was in the chair, and after a few words of congratulation upon the extending benefits of this noble Society, he proposed the first of the standing toasts upon such occasions, "Church and King." He dilated briefly, but happily, upon the very just and scriptural association of Church and King, and repeated some recent declarations of His Majesty, conveyed personally to himself, of his determination to uphold the National Church. This was an announcement received by so many devoted sons of the Church with great applause; but the enthusiasm is not to be described when the health of the Queen was drunk. At this moment of turmoil, when the watch-word of Reform was flying through the land, and the Church was threatened with the annihilation prepared for so many other institutions, our gracious Queen Adelaide, at least, gave no equivocal tokens of her regard for the noblest of the national establishments, and of her determination to throw around it all the fostering protection which kings and queens are, in the Scriptures, required to afford!

When the "Irish Church" was proposed from the chair, His Grace the Archbishop of Armagh, the noble-spirited primate, rose, and in brief but very affecting terms alluded to the perils of the times;—calling upon every faithful son of the establishment to rally round their fathers' altars and not permit the hallowed fire which had glowed so purely thereupon for centuries, to be quenched by the desolations of a wild fanaticism or of a raving insubordination, unhappily fostered by many high in station and commanding in influence.

Upon the health of the Stewards of the dinner being proposed all of them rose and their senior, the Bishop of Lincoln, delivered one of the most masterly addresses it was my privilege ever to hear. His Lordship touched upon many points connected with the welfare of the Church at large, but was very explicit in his encomiums upon the old and valuable Society in whose cause the present most respectable company were gathered. He spoke of the efforts which had recently been made to establish a Society in the Kingdom for the diffusion of *Useful Knowledge*,—a Society which was based upon no religious principle, and which, while it professed to exalt the intellect of man, kept out of sight the directing Providence of God, nor made one word of reference to that pure and holy faith by which man's deficiencies are compensated for, his infirmities pardoned, and his guilt blotted out. They may boast, said the learned and eloquent prelate, of their *useful Knowledge*, but we rest our defence and stay, the safeguard of our nation's peace and welfare, upon the diffusion of that *Christian Knowledge* which shall endure and flourish and confer a blessing when all the pride and honour of human science shall have vanished away. The excellent prelate made an allusion also to the incalculable benefit achieved by the Charity Schools, under the fostering care of this Society,—an allusion which came with a peculiar force from him, as having himself obtained at a charity-school the first rudiments of that learning in which subsequently he made such vast advancement. God forbid! said the humble-minded prelate, that I should ever forget the obligations which are so widely due to the charity-schools of this nation, or the debt of gratitude so deservedly claimed for their institution and support by this great Society,—as those which, under Providence, have proved the means of nurturing the spark of genius in many a child of indigence, and calling him from the lowliest stations to take part in the services of the altar and in the councils of the nation!

Very excellent remarks were also made by Archdeacon Cambridge, the Bishop of Nova Scotia, and Mr. Parker, the Secretary of the Society;—but I shall not stop to declare their special purport, more than that they had reference to the cause, to which impending perils ought to rivet our attachment,—the cause of christian knowledge, and of Christian principle.

(To be Continued.)

THE "SINIAN."

I knew one instance of a man who prayed very fervently to live a little longer. He had been a labouring man—and, for a labouring man, "pretty well to do." He had never had sickness—was strong, stout, hale; of, perhaps, seventy-two or three years of age. He then had a paralytic attack, and sent for me. He continued in a doubtful state some time. At every visit I paid him, he earnestly prayed and hoped to be allowed once more to sit in the sun before his cottage-door, and then he would be so thankful, and so good! How seldom are these self-formed resolutions of much avail! He was able to sit and sun himself at his cottage-door, and often did I sit there with him, and remind him how he had prayed for that as a blessing, and that it had been granted. But by degrees I found him pass

from silence to sullenness. I was evidently not a welcome visitor. He was enabled to do more than sun himself at his door—he was able to walk about his little garden. At length I observed that, as I entered the cottage, he would make his escape at another door. On one occasion his wife, nearly his own age, shut the door by which he would have escaped, purposely, so that he had no help for it, but to seat himself sullenly in his chimney-corner, and endure my presence. I saw him, as he thought unobserved, clench his aged fist at his wife, and put on an expression of imbecile malignity. This a little roused the old woman, who told him he was a bad man, and had bad friends—that he had better listen to the parson. This put me on the enquiry; but first I questioned him as to what had been the cause of his change—did he not believe as he formerly did?—He did not know that he did; all he knew was, that some people believed very differently, and he was not afraid to die. Upon inquiry, I then found that a workman had come out from a neighbouring town, and having work to do at a gentleman's house about a mile off, had taken lodgings within a few doors of this poor cottager. The old woman said he had called himself a "Sinian;" and I verily believe she thought it meant an encourager of sin; "and a' reads a book here," said she, "that nobody can't understand; but that there's no wicked place for ever and ever; and a' pack o' things that ha' turned his senses topsyturvy; and I knows it can't be good, for he ain't no longer kind like to me."—*Blackwood's Magazine.*

JOAN WASTE.

Among many who glorified God by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned at an early age, to knit stockings and sleeves, and to assist her father in the business of rope-making, and always discovered the utmost aversion to idleness and sloth. After the death of her parents, she lived with her brother; and by daily attending the church, and hearing divine service read in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the word of God; so that at length having, by her labour, earned and saved as much money as would purchase a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man seventy years of age, the clerk of a parish in Derby, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in sacred knowledge, exhibited its influence in her life, till, when she was about twenty two years of age, she was condemned for not believing the Popish doctrine of Christ's bodily presence in the sacrament, and burned at Derby, August 1st, 1556.—*Townley's Biblical Record.*

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