

# 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, DECEMBER 16, 1837.

[NO. XXVII.]

## Poetry.

### THE EMIGRANT CURATE'S FAREWELL.

I hail thee, fair mother: I gladden to see  
As doves at their windows thy progeny;  
I love thee the more in these recreant days;  
For thy walls are salvation, thy gates are praise:  
Yet whatever to others, fair mother, thou be,  
Thou hast been but a hard step-dame to me.

To enter thy shrine, in my boyhood I toiled;  
I gave up earth's prospects; my pittance I spoiled;  
And many a year in thy service I've worn,  
And many a shock of life's tempests have borne.  
They say thou art wealthy, and bounteous and free:—  
Thou hast been but a hard step-dame to me.

Thy burdens are welcome, thy summons I hail;  
But thy votary's babes cannot feed on the gale:  
Then think it no scorn if thy heart-broken child  
Seek a flock far remote in some bleak western wild;  
Where still will I love thee, though certain it be  
Thou hast been but a hard step-dame to me.

But oh! in thy walls I have wept and prayed;  
And there have I blest the bridal maid;  
And there have I seen the widow mourn;  
And there to the Saviour's arms have borne  
Full many a babe that wept with me,  
As I uttered the Triune mystery.

And there have these lips blessed the chalice of peace,  
And these hands borne the emblems of mortal's release,  
And this bosom up-heaved with as thrilling a vow,  
As though mitres had waited my feverish brow;  
And there have these eyes been permitted to see,  
Earthly dawns of heaven's own sanctity.

But no more, or this oft riven heart will rebel;—  
Farewell,—hallowed mother—Farewell—Farewell!  
I haste to yon desert, unknown, untrod;  
But each clime is a home, if I dwell with my God:  
'Tis a boon, I deserve not, wherever I be,  
To spend and be spent, O my Saviour, for thee.  
[Communicated.] *Christian Journal.*

### THE EMIGRANT.

It is indeed matter of high congratulation that the sympathies of our National church have at length been awakened in behalf of her children scattered throughout her transatlantic territories, and that a call is in course of being addressed from her pulpits, to our more favored fellow subjects, to give, as the Lord has prospered them, for the relief of that spiritual destitution which these wandering sheep of our Israel are doomed to experience. The case is one of the strongest and most affecting ever submitted to British patriotism; for every one animated by a genuine love of country must long to witness the most valuable institutions of his native land fixing their roots and rearing their heads in every country under heaven; or to christian benevolence, for where is the human being whose bosom glows with but one spark of that heaven-descended principle, who can contemplate thousands and tens of thousands of immortal creatures "perishing for lack of knowledge," even within the territories of a country called Christian, and yet whose eye fails to affect his heart?

When we think of the straitened circumstances which so frequently compel emigration, and the indescribable hardships and privations to which the emigrant is subjected in making a small opening in the vast wilderness, and that a mere subsistence by the productions of the soil is all that is realized during the better half of life, how are those to be supported who are employed in guiding their steps to "the better country, that is an heavenly?" It is required of those who are "put in trust with the ministry," to "give themselves wholly to the work;" but how can they do so, if from the work they derive no means of subsistence? And how can they carry on any other occupation for a livelihood, when, from the beginning to the close of every week, they must be travelling from one clearing in the wood to another, answering the calls of those who are looking to them for spiritual sustenance; and, in the accomplishment of their arduous but god-like undertaking, after experiencing what the great apostle of the Gentiles was doomed to encounter in the prosecution of his ministry, "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness?"

In these colonies indeed, there are many itinerating preachers of different sects, or of no sect at all, who are literally "hewers of wood and drawers of water," who have all the poverty of the apostles, with few of their more attractive and valuable qualities; who have it not in their power to exercise any pastoral superintendence at all, even though they had the will and the capacity to do so, acceptably as well as beneficially. Nay, there are many regularly ordained clergymen, who betake themselves to agricultural or other pursuits, to make up the deficiency of the inadequate and ill-paid remuneration promised them for their professional labors. Now is it to be supposed that persons, in these harassing and secularising circumstances, can find their minds in a condition for spiritual duties, or that those who attend on the Sabbath ministrations can expect to enjoy the pleasure and advantage of their week day counsels? Can such a ministry be respectable or efficient or really valuable? and is it to be wondered at, that while the love of many waxeth cold, their free-will offerings should gradually become few in number and trifling in amount, and that the labourers in the vineyard, being unable from the disadvantages inseparable from their

situation, to "make full proof of their ministry" should hasten to make their escape from all the fearful responsibilities of the sacred office? Thus it happens that in the midst of all that life and energy which are conspicuous in the new settlements, the goodly plant of christianity has taken no root, and is withering and dying for want of nourishment. But this is to be viewed as the bright side of the picture: here something has been done to secure the blessings of the gospel ministry, and an oasis may be described in the vast and gloomy wilderness. How hard, then, is the fate of the emigrant who has removed from the full light of religious institutions, with which the land of his birth is so signally blessed, to that deep and unbroken wilderness of heathenism, of which the physical condition of his adopted country presents so apt and striking an emblem! and yet, alas! how many abandon the one without a sigh, and plunge into the other without a murmur or complaint! Their case is the more deplorable that they are themselves unconscious of its wretchedness. The world at best is their grand object of attraction; for its sake they have left behind them the country of their fathers, and to secure its good things they regard as worthy of their best energies and unwearied efforts. Far be it from us to blame them for their industry, their contentment with the lot assigned them, and the cheerfulness with which they set themselves to the task of redeeming a portion of land from the forest which has waved over it from the era of the great flood. But why this insensibility to their spiritual privations? That men compelled, for a length of time, to live without religious ordinances, should, through habit, become, in the end, reconciled to the want of them, is too easily conceived, as it is too frequently realized; and hence, a fatal indifference can number among its victims a far larger proportion of our expatriated countrymen than open and avowed infidelity itself. This is one of the gloomiest aspects of our case, living in the pleasure of apathy (if pleasure it can be called,) and "they are dead while they live."

And shall no efforts be put forth by our christian "kinsmen according to the flesh" to disturb that false tranquillity, to break that stillness which portends a coming storm, to arouse from that lethargy which is the prelude of "the second death?" But, blessed be God, there are multitudes who have not thus "forgotten their first love," who find "nought that can compensate for the calm and beautiful lustre which they left behind them in the abode of domestic piety;" who "look back through the dim and distant recollection of many years, to the days of their cherished and well-taught boyhood;" who bear in thankfully pleasing remembrance, "the solemnity of a father's parting voice, and all the tenderness of a mother's prayers." And how is the heavenly flame to be fanned? How are the sacred impressions to be revived and perpetuated? What is there in the land of our exile to cause those things, which belong to "the new man," to live and grow in the soul? The sound of the axe may ring through the forest; the plough may pierce the sod which before had been undisturbed save by the hunter's tread; the streams may be pent up in their narrow beds, and powers, not their own, given them to turn the mill wheel, and afford nourishment and protection to man: villages, and towns, and cities may spring up and flourish; but while the smoke is seen arising from many a domestic hearth, where, alas! are the altars? where is the village spire pointing to heaven, and telling the distant traveller that he is approaching the abode of christians as well as civilized man? the Sabbath returns, but where are its wonted joys? no temple, no missionary of salvation, no songs of Zion to usher in that blessed day. The wind is heard roaring among the trees which surround the humble dwelling, but no voice of devotion ascends to heaven, except it be in the sighs and whispers of a broken heart. In such a scene the description of our justly admired christian poet is fully realised,

"But the sound of the church-going bell  
These vallies and rocks never heard;  
N'er sigh'd at the sound of a knell,  
Or smil'd when the Sabbath appear'd."

And those who retain any "love for the habitation of God's house," and were accustomed in the days that are gone to join in the Psalmist's declaration, "I was glad when they said unto me, let us go into the house of the Lord," are ready to "hang their harps on the willows, and to weep when they remember Zion." In the first generation religion wears itself away by a gradual decline: in the second it is scarcely known to have existed. As the population increases, therefore, the prospect is shrouded in a more portentous gloom, and, unless some immediate and extraordinary efforts are made by the pious and benevolent, many who have come amongst us will, with their children and descendants, freed from all christian restraints, become a nation of heathens, a race daily ripening to be outcasts from God. If so much is doing in this age of missionary zeal, for those in the dark places of the earth, with whom our fellow subjects are connected only as being members of the great family of mankind, surely, we, who bear in common with them the name of Britons,—not only the children of the same favored land, but worshippers at the same altar,—have stronger claims on their sympathy than even the silent gloom of darkest Pagan land. God forbid that we should give utterance to a single sentiment, tending to damp the ardour of christian feeling which has given birth to so many associations for ameliorating the condition of idolatrous nations; but however pitiable their state, they cannot experience that pang of sorrow, which gives to destitution half its bitterness: they cannot feel, that what they now have not, was once their own. Let our countrymen ask, would they be willing to exile themselves from all that is peculiar, and cheering, and elevating, in christian lands, that they might live amid the horrors of a

"darkness that might be felt;" and die unblest by a single visit from a messenger of peace? Doomed to spend silent Sabbaths, having no living voice to warn them of "the things which belong to their peace;" no ambassador of heaven dispensing the bread and the water of life? by contrast, then, let them be taught the value of their christian privileges, that they may, at the same time, learn rightly to estimate the extent of the emigrant's loss, and deeply to share in the sympathies and exertions of those who are employed in providing the means of his relief. Those who go forth amongst us as heralds of the cross to so interesting a field of labor, must make great sacrifices, and "endure hardships as good soldiers of Jesus Christ." They must abandon their friends and country, and choicest privileges, and most encouraging prospects, and commence their mission at a vast sacrifice. They must brave the fury of the elements, and toil, and study, and labor, in season and out of season, and "preach the unsearchable riches of Christ," amid privations and hardships numerous and severe.

And shall not they who continue to enjoy the comforts of home, give them a place in their best affections, and do what they can to alleviate the pangs of separation, and to brighten those prospects which are so gloomy and appalling to nature? Are not churches and societies bound to make strenuous efforts and costly sacrifices, not only to augment the pecuniary resources of those who have embarked in the glorious enterprise, but also to advance religion at home, that the fountain of christian benevolence may rise higher and send forth more copious streams; that the number and piety of the missionaries may be greatly increased; and thus a noble army may be enlisted to storm the strong-holds of Satan, and cause the banner of Zion's king to wave in the remotest dependencies of the empire. While the cause is the cause of God and of human happiness, it must commend itself to every liberal and enlightened Christian; it must find an advocate in the breast of every true philanthropist.—  
*Communicated.*

### For the Church.

JEREMIAH i. 11, 12.—Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond tree. Then said the Lord unto me, thou hast well seen: for I will hasten my word to perform it.

The generality of readers may, perhaps, be unable to see why the vision should be of an almond rod in preference to any other. There are two reasons for it: in the first place, in the original, there is a play on the words *shakad*, an ALMOND TREE, and *shakad*, to watch; in the next place, the almond tree is a fit emblem of vigilance and quickness, in performing any thing, from its being the earliest tree to bud in the spring. Under the word *shakad*, Parkhurst says, "shakad, the almond tree, 'quæ prima inter arbores exigit,' because this tree, before all others, first awaketh and riseth from its winter repose: it flowers in the month of January, and by March brings its fruit to maturity (that is, in the hot southern countries). The forwardness of this fruit-bearing tree is intimated unto us by the vision of Jeremiah; "for the word of the Lord came unto him, saying, Jeremiah, what seest thou? and I said, I see a rod, *shakad*, of an almond tree. Then said the Lord unto me, thou hast well seen, for I am hastening," *shakad*, or rather I am walking or watching over, or on account of, my word to fulfil it. It is probable from Num. xvii. 6—8, that the chiefs of the tribes bore such an almond-rod as emblematical of their vigilance; and Aaron's dead almond-rod that blossomed and bore fruit was a very proper emblem of him who first rose from the dead." There is also another beautiful allusion to the almond tree, Eccles. xi; 5. "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish," and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets." "The almond tree (says Parkhurst) with its snow-white flowers (as Hasselquist describes it) is surely a very proper emblem of an old man with his snow white locks, and the shedding of these is a constant and well-known symptom of more advanced years." From the text in Jeremiah we should learn, that though the time may seem long to us weak mortals, yet the Lord will surely watch over his word, to fulfil it; let us not be of the number of those who say "where is the promise of his coming?"—At the time of our Saviour's birth, the Jews were all expecting the coming of the Messiah, and their rejection of him did not arise from any doubt of the truth of the prophecies, but because they could not reconcile the lowliness of our Saviour with the glorious descriptions of the prophets: they therefore refused to believe his words though he worked the greatest miracles to convince them of his truth. Seeing how severely they were punished for their unbelief, we should take care not to fall into the same error; we should also take warning, and watch and hasten to prepare for the time when; (if spared so long,) the almond tree shall shed its flowers, so that when the silver cord is loosed, and the golden bowl broken, we may yield up our spirit to him who gave it in a fervent hope of being pardoned for the sake of his Son Jesus Christ.

H. B.

\* Parkhurst translates this, "and the almond tree shall shed its flowers."

† The "silver cord" denotes the whole spinal marrow, from its coming out of the skull, with all its nervous branches; that chord, composed of many fibres, which regulates the motions of every part of the body, and which is properly denominated silver, on account of its retired situation, its excellency, and especially, of its resplendent whiteness, like that of silver.—Solomon's portraiture of old age, by Dr. Smith.

‡ The "golden bowl," (according to Dr. Smith) means particu-

## JUSTIFICATION.

To know how we obtain our justification, it is expedient to consider, first, how naughty and sinful we are all, that be of Adam's kindred; and contrariwise, what mercifulness is in God, which, to all patient and penitent sinners, pardoneth all their offences for Christ's sake. Of these two things, no man is lightly ignorant, that ever hath heard of the fall of Adam, which was to the infection of all his posterity, and, again, of the inexplicable mercy of our heavenly Father, which sent his only begotten Son to suffer his most grievous passion for us, and shed his most precious blood, the price of our redemption. But it is greatly to be wished and desired, that as all Christian men do know the same, so that every man might acknowledge and undoubtedly believe the same to be true, and verified even upon himself, so that both he may humble himself to God, and acknowledge himself a miserable sinner, not worthy to be called his son; and yet surely trust, that to him, being repentant, God's mercy is ready to forgive. And he that seeth not these two things verified in himself, can take no manner of emolument and profit by acknowledging and believing the said things to be verified in others.—But we cannot satisfy our minds, and settle our conscience, that these things be true, saving that we do evidently see that God's word so teacheth us.

The commandments of God lay our faults before our eyes, which putteth us in fear and dread, and maketh us to see the wrath of God against our sins,—as St. Paul saith, "By the law is the knowledge of sin," and "the law worketh wrath," and maketh us sorry and repentant that ever we should come into the displeasure of God, and the captivity of the Devil. The gracious and benign promises of God, by the mediation of Christ, shew us—and that to our great relief and comfort—whenever we be repentant, and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God and be accepted and reputed just and righteous in his sight; only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Son's sake, Jesus Christ; who paid a sufficient ransom for our sins: whose blood doth wash away the same, whose bitter and grievous passion is the only pacifying oblation that putteth away from us the wrath of God his Father; whose sanctified body, offered on the cross, is the "only sacrifice of sweet and pleasant savour," as St. Paul saith, that is to say, of such sweetness and pleasantness to the Father, that for the same he accepteth, and reputeth of like sweetness, all them that the same offering doth serve for.

These benefits of God, with innumerable others, whosever well pondereth in his heart, and thereby conceiveth a firm trust and feeling of God's mercy, whereof springeth in his heart a warm love, and fervent heat of zeal towards God, it is not possible but that he shall fall to work, and be ready to the performance of all such works, as he knoweth to be acceptable unto God. And these works only, which follow our justification, do please God, for so much as they proceed from a heart endued with pure faith and love to God. But the works, which we do before our justification, be not allowed and accepted before God, although they appear never so good and glorious in the sight of man. For after our justification only, begin we to work as the law of God requireth. Then we shall do all good works willingly, although not so exactly as the law requireth, by means of the infirmity of the flesh. Nevertheless, by the merit and benefit of Christ, we being sorry that we cannot do all things more exquisitely and duly, all our works shall be accepted and taken of God as most exquisite, pure, and perfect.

Now they that think they may come to justification by performance of the law, by their own deeds and merit, or by any other mean than is above rehearsed, they go from Christ, they renounce his grace. "Christ is become of none effect unto you (saith St. Paul) whosever of you are justified by the law, ye are fallen from grace." They be not partakers of the justice that he hath procured, or the merciful benefits that be given by him. For St. Paul saith—a general rule for all them that will seek such by-paths to obtain justification—those (saith he) which will not acknowledge the justness or righteousness which cometh by God, but go about to advance their own righteousness, shall never come to that righteousness which we have by God; which is the righteousness of Christ, by whom only all the saints in heaven, and all others that have been saved, have been reputed righteous and justified. So that to Christ our only Saviour and Redeemer, of whose righteousness both their and our justification doth depend, is to be transcribed all the glory thereof—*Archbishop Cranmer.*

## LETTER 3.

Toronto, 27th November, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Sir,—On referring to the Pamphlet for your Petitions to the two Houses of Parliament and the general assembly, I find that they are omitted, and that the resolutions of the Delegates at Cobourg and the Memorial to the King, in which they are embodied, are the only documents intrusted to your care which it has been deemed convenient to publish. To them I must, therefore, confine my remarks. In these documents which are, in fact, one and the same, only two points require observation:—all other matters respecting your mission, whether of fact or argument, will be better introduced, when we come to consider your correspondence and proceedings with the Colonial office.

The memorial and resolutions are founded on a claim of right, arising, as it is said, out of the treaty of Union between England and Scotland, which took place in 1706. It is not much in favour of this alleged claim that it was never, till very lately, heard of, and that it should be first discovered in a remote colony more than a century after the treaty had been consummated. On referring to the Act of Union, I find that it expressly prevents the

larly and eminently that part of the brain in which the nervous fluid or animal spirits are formed and which he says is that exquisite membrane immediately and closely investing the brain, called by anatomists *pia mater*, and denominated by Solomon *golden*, on account of its yellowish colour, not unlike that of gold, but chiefly from its excellency and universal use in preparing the nervous fluid.

legal Establishment of the Church of Scotland in any part of the United Kingdom except Scotland: nothing, therefore, can be more silly than to look for religious rights and privileges in this colony as derived from that Statute. The treaty of Union between England and Scotland is a covenant of mutual concession and compromise between the two nations, for the purpose of settling all disputed points, and amalgamating them into one people; and a full communication of all other rights, privileges, and advantages is awarded to the subjects of either Kingdom, except when it is otherwise expressly agreed in the Articles themselves. Now, a community of religious privileges is expressly denied:—on this point neither party would admit the slightest compromise. We may wish that it had been otherwise, and that the treaty had been more indulgent on the subject of religion; but this subject was withdrawn from the Commissioners appointed to settle the terms of the Union: it was not suffered to become matter of dispute or even consideration; but the Parliament of each Kingdom settled, while yet separate, the question of religion in their respective dominions. Now, it is evident that a law passed by the Parliament of Scotland could have force only within the bounds of that Kingdom, for there were no colonies or dependencies; and accordingly the Statute is so worded. It is equally evident that the law, passed by the Parliament of England, extended to the colonies and dependencies of that Kingdom, as the words clearly imply. Accordingly, members of the Church of England are Dissenters in Scotland, and the least favoured Dissenters; and, on the other hand, the members of the Church of Scotland are Dissenters in England, and, by the fundamental articles of the Union, in all the colonies.

The public mind was very little enlightened on the principles of toleration in the reign of Queen Anne, and the idea of two legal religious Establishments in the same place would never have been entertained for a moment by either party. The Scotch, having no colonies, were content to secure their church within their own kingdom, while the English, possessing extensive colonies, comprehended them in their church enactment. The practice has been agreeable to this construction since the passing of the Act of Union; and the Church of England has been considered, and treated, in every colony, as the Established Church. Many of them have been regularly divided into Parishes; and the patronage retained in the Crown and in all Commissions and Instructions to Governors and persons bearing rule in the colonies, the church of England is recognized as the Established Church.

It is, indeed, competent for the British Parliament to extend every indulgence to the Scotch church, except that of a legal establishment; but that cannot be done without infringing on the Articles of Union, which clearly define the privileges and extent of the two churches respectively. The Presbyterian church is paramount within the bounds of Scotland: the Episcopal within England, Ireland, Wales, and the town of Berwick-upon-Tweed, adding the words and the territories thereunto belonging; which words are construed in all statutes as applying to the colonies.—That you and your constituents should desire that the terms of the Union had been different and had allowed the construction for which you contend, is very natural; but as it is not in our power to alter or amend the terms of the Union between the two Kingdoms, it appears to me not only unprofitable, but disingenuous, to endeavour so to twist and interpret them as to give an apparent support to claims to which they are directly opposed, and which were never dreamed of for more than a hundred years.

In regard to the assertion that the 31st Geo. 3, chap. 31, is an infringement of the Union, it may be conceded that, as the Canadian Provinces were annexed to the British Empire long after both Kingdoms had become one, it was competent for the Imperial Legislature to deal with the question of religion as might be thought most expedient. Accordingly by the 14th of Geo. 3d, chap. 83, the church of Rome is sanctioned in the Province of Quebec; and it is declared that the clergy of the said church may hold, receive, and enjoy their accustomed dues and rights; and the Statute proceeds to make some provision for a Protestant Clergy. The 31st Geo. 3, chap. 31, confirms the dues, rights, and privileges of the Romish Clergy, and appoints a special provision in lands for the maintenance of a Protestant Clergy. The clergy, described Protestant, are clearly defined, in the different Sections, to be those of the church of England, and no mention whatever is made in the Statute of any other Protestant clergy. But, on this point, it is sufficient at present to repeat what Lord Glenelg says in his Despatch on the Rectories, now before the public: we have no concern with the question "whether the Constitution of 1791 was wisely framed or consistent with the just pretensions of each of the three Kingdoms now constituting the United Kingdom of Great Britain and Ireland. It is sufficient for us to know that the British Legislature have enacted that Law, and that the Legislature of the United Kingdom is alone capable to repeal and amend it. The duty of the Executive Government is simply to execute its provisions." There are other matters in this despatch which will be noticed in due time; but in regard to the only two points in your two documents, no farther observations appear necessary. We can neither alter nor amend the Act of Union, nor the 31st of Geo. 3d, chap. 31, and it serves no good purpose to wrangle about them as inconsistent or unconstitutional.

In order to meet the complaints made in your correspondence and proceedings with the Colonial Office with the greater convenience, they may be reduced to five:—

- 1st. The discouraging obstacles thrown in the way of applications for grants of Land to the Scotch congregations.
- 2d. The claims of the Scotch clergy to a share in the proceeds of the Reserves.
- 3d. The terms upon which you condescend to offer peace to the Established Church.
- 4th. The opinion of the Crown Lawyers on the Rectories.
- 5th. Your complaint against the University of King's College.

1. In your letter to Lord Glenelg, dated 13th July, 1837, you say "with very few exceptions, the Scots inhabitants have met with the most discouraging obstacles to their application for

grants of land to their several churches; and when they see the facility with which the Sister Church is provided for, they cannot but feel that a mark of inferiority has long been attempted to be placed on them." An example from each church is then given.

"The Episcopal congregation at Toronto received from Government several most valuable grants of land, besides a donation of one thousand pounds to build their church; the latter was in consideration of accommodation furnished to the troops."

"The Scots congregation in connexion with the Church of Scotland built a commodious brick church without public aid; and although they set apart a handsome pew for the convenience of the Lieutenant Governor, should he see fit to attend that church, and have always furnished accommodation to the troops, yet up to the time when I left Toronto, the congregation had never received a foot of land from the Government, and the trustees informed me that they had failed in every application they made for that purpose."

Before proceeding to the consideration of the general complaint or accusation against the Colonial Government contained in the former part of this passage, it may be proper, first, to dispose of the two examples specified, and this may be done in a very satisfactory manner to all concerned, except the accusers.

The congregation of the Established Church at Toronto built a church more than forty years ago, in which the Lieutenant Governor, and both houses of the Legislature, with the military authorities and her Majesty's troops, enjoyed accommodation. At this early period several lots of land were set apart, at some distance from the city, for a glebe and endowment, which have ever since been in possession of the successive incumbents, and have lately been attached to the Rectory. During the American war of 1812, the church was taken for an hospital, and the interior so much injured that the congregation had to expend several hundred pounds to refit it for public worship. In 1818, the church was enlarged at an expense of upwards of two thousand pounds, raised by the increasing congregation. The building being of wood soon fell into decay, and having again become far too small, it was resolved to erect a church of stone of very large dimensions to meet for a time the growing population. This edifice, (except the steeple) was finished in 1834 at an expense of more than eight thousand pounds. An organ has since been procured from London at an expense of fifteen hundred pounds; and it is estimated that when the steeple is finished and furnished with a chime of bells, the church will not have cost less than twelve thousand pounds;—all of which, with the exception of one thousand pounds sterling, or eleven hundred pounds currency, granted by Government, must be defrayed by the congregation.

For this trifling grant the Government has received accommodation for the civil and military authorities during more than forty years; and the like accommodation appropriated in the new church for the same purpose is worth upwards of two thousand pounds currency,—estimating at the rate paid by the members of the congregation now purchasing pews,—and it would readily bring that sum if offered for sale, because the Church, notwithstanding its vast dimensions, is for the third time found too small, and additional churches are already required in other quarters of the city.

Nearly seven years ago, the Presbyterians of Toronto, in connexion with the church of Scotland, built a brick church which, in its present unfinished state, cost from fifteen to sixteen hundred pounds. Of this sum members of the Established Church in the city subscribed and paid two hundred and eighty or ninety pounds. Such was the good feeling then existing between the two denominations, and, but for the turbulence of the Kirk in the Province, the same feeling would still exist.

So long ago as the first of December 1824, a town lot consisting of half an acre was set apart as a burial ground for the Presbyterians in connexion with the Church of Scotland, and a Patent granted in trust for the same; but by the time the congregation was organized in 1830 all the building lots belonging to Government within the city had been sold or granted. On the 3d of September 1835, a grant of one hundred acres was ordered to the Scotch church at Toronto by the Lieutenant Governor in Council. On the 7th of April 1836, the Executive Council recommended, on a second petition from the Scotch congregation of the city of Toronto, "That if the Petitioners choose to relinquish the former appropriation, the Commissioner of Crown lands be instructed to set apart lands to the amount of two hundred acres in some convenient place for the purposes prayed for, and that the same be granted in trust."

Such is the true state of the two cases brought forward in accusation of the Colonial Government and in disparagement of the Established Church. The Scotch congregation was not organized till very lately, when it was not in the power of the local Government to bestow convenient grants of land; yet a burial ground was set apart, in anticipation that such a congregation would at some time be collected, and the Provincial authorities evidently shewed a friendly anxiety to do every thing possible for their accommodation.

It is a painful duty to detect and expose such inaccuracy of statement; but it is necessary, in order to defend the innocent and to show to what shifts the enemies of our church are driven, in their vain attempts to make out a case against her.

I have the honor to be, Sir,

Your obt. humble servt.,

JOHN STRACHAN.

## THE CHURCH.

COBOURG, SATURDAY, DECEMBER 16, 1837.

By one of our esteemed and zealous Agents we have recently been informed that certain of our Subscribers—of such, especially, as live in the more remote quarters of the country—feel a good deal of dissatisfaction that a portion of our Journal is not devoted to the news of the day; and that, because they cannot afford to subscribe to two papers, they feel constrained to prefer the political to the religious, and therefore to abandon the one which

speaks exclusively of the "things pertaining to the kingdom of God" for that of which the columns are devoted solely to the events and interests of this passing life.

Our Journal, it ought to be recollected, was started exclusively as a religious paper; and that its matter might be the more select, and its price accommodated to the circumstances of all classes, we commenced it upon a small scale,—intending, as our circulation increased, to enlarge its size, but without making any addition to its annual cost. After this declaration of the professed objects of this paper, no disappointment ought to have been experienced by any of its supporters, if the ordinary topics of newspapers, or the common events of the day were not to be observed in its columns. However defensible this admixture of the religious and the political in newspapers may be,—and we are not insensible to the weight of some of the arguments in favour of the conjunction,—the impression on our mind is not only very strong, but almost ineradicable, that a Journal such as ours should contain no matter but what is adapted for SUNDAY READING.

In every christian family, it is natural to suppose that such of the hours of the precious Sabbath-day as are not employed in the services of the sanctuary, would be spent, amongst other becoming occupations, in the reading of religious or serious books—of such as might serve to maintain the feelings in that solemn train which the worship of God, if duly joined in, cannot but awaken, and to strengthen those good impressions which, what St. Paul terms, "the foolishness of preaching" may have been the humble means of producing. Amongst such appropriate works, it is not unnatural to think that a paper like 'The Church,' embracing, as it does, a considerable variety of useful and entertaining religious matter, could scarcely fail of being a welcome auxiliary to the Sunday exercises of the Christian household.

It is very true that the deprivation of some vehicle of intelligence which would convey an accurate account of passing events—and just now these are exciting and interesting enough—is one which no true lover of his country could help very sensibly feeling; yet, with such a deprivation we do not conceive that the support of a religious paper has any legitimate connexion. It does not follow that, because, for example, a man feels induced to buy for the instruction and entertainment of his family a volume of ancient or modern History, he must therefore part with his Bible; or that because he purchases an Almanac for many purposes of undeniable convenience, he must, on that account, dispense with the benefit of a sound religious Tract!

We conceive that there are few of the sterling and enlightened yeomanry of our more remote townships, and especially of such as feel the devotion, which they profess to feel, to the Church of their fathers, who—however humble may be their means—would not desire to furnish to their growing and beloved families the means of information upon a subject which ought to be dearer to them far than any earthly business or prospect. Shall they then, with such sentiments, consider that an annual expenditure of ten or fifteen shillings, to secure this object, is any thing either unwarrantable or impracticable? Shall they regard that sum as too much to expend annually in the purchase, for example, of religious Books and Tracts for the edification of their children and of themselves?—If, therefore, for that small amount, the combined advantages of Scriptural Illustrations, explanations of Christian Doctrine, Biographical sketches of eminent and holy men, Religious anecdotes adapted to the profit and pleasure both of old and young, Ecclesiastical information pertaining to their beloved communion at home and in the Colonies, combined with the sweet and awakening strains of devotional poetry,—if this combination of advantages is to be found in the columns of a religious paper, we should say that such a weekly visitant to their Christian abodes is one that they would greet with an ardent welcome.

We often please ourselves with the picture—a picture we trust not unfrequently realized—of an interesting group of young men and maidens and of lisping children, gathered round their patriarchal head, of a Saturday evening or of a Sunday afternoon, and listening with rapt attention to him as he reads of those confirmations of the truth of Holy Writ contained in the accounts of the manners and customs of eastern nations by modern travellers; when he tells how the fathers of the Reformation and the excellent of more ancient as well as of more modern times have lived and died; when he explains how the good and the learned in the earth have thought and felt upon the grand and leading points of Christian doctrine! We fancy, too, that we can see the infant bosom throb, as the devoted life and happy death of some sweet child of their own tender age, rich in Christian graces, is spoken of; and that we observe the grateful father himself shed tears of joy when he reads how his own dear Church is prospering in the land he has left and in the country of his adoption! Yes, and the beauty of this picture is to the fancy heightened, when we recollect how many of those interesting groups of Christians are rarely summoned, on the Sabbath morn, to the gates of the house of God, but live far away from the sound of the "church going bell;" that many of these hear but seldom the voice of heaven's accredited ambassadors, and rarely possess the privilege of joining in the beautiful and heart-soothing prayers of our inestimable Liturgy! When we reflect upon the pleasure and the profit which, under such circumstances of spiritual want, even our humble journal may, with the blessing of God, be the means of conveying, we are cheered in our toilsome undertaking, and, with a light and willing heart, we annex this burden to the weight of our complicated cares and occupations.

In these sentiments we know that many of our readers and supporters participate. May they therefore, labour to communicate to those around them the same impressions,—not merely that our Journal may be sustained, for on that point we have no cause for alarm, but that its influence, moral and religious, may spread and circulate, until sound and scriptural Christianity may pervade every recess of our land.

Many of our Agents have been successful, during the last three months, in procuring very considerable additions to our subscription-list; and we have the gratification of announcing that several of our subscribers are ordering a second and even a third copy for profitable distribution elsewhere.

We observed lately in some number of that admirable periodical, the Church of England Magazine, that much good was achieved in many families by supplying it as well to the servants' hall as to the tables of the drawing-room, not forgetting the neighbouring cottages of the dependent and the poor. Here is a hint which, we believe, there is both the means and the will extensively to act upon within the circle of our communion; and we trust it will not be overlooked. By its timely adoption, the success of our cause would be advanced, and those important truths diffused of which this Journal is a herald.

Well as we know that our agents, yes, and many of our subscribers too, will not relax in their endeavours to further this good cause—we know as well, that they cannot always be successful. None who are labourers in the service of their crucified Master can be strangers to the coldness and carelessness ever to be encountered amongst this world's votaries;—none can be strangers to the pain of feeling how often all their exhortations and prayers and tears come back, apparently fruitless, to their own bosom! But though this moral renovation, this spiritual change, is the work alone of God's free grace, let us not relax our prayers, or cries, or strivings,—knowing that prayer, from the fountain of blessing, will obtain its answer at the last, and that the labour of love will not go unrequited forever!

We beg to request of our Agents the favour of their transmitting to us, by the tenth day of January next, whatever subscriptions they may be enabled, against that date, to collect.

The proposed tour of collection in this neighbourhood is postponed until the week after Christmas.

We have been favoured with, and intend to publish in our next, a statement of the Episcopal acts of the Lord Bishop of Montreal since his assumption of the charge of this Diocese to the present time; and in the succeeding number we propose to furnish our readers with a list of the Clergy of Upper Canada, together with the statistics of their respective parishes, in tabular form. A list of the Clergy of Lower Canada, will, probably, also soon follow.

We cannot forbear joining in the congratulations and thankfulness of our fellow-subjects and fellow Christians, at the very speedy and summary termination of the foul and unnatural rebellion by which certain unprincipled and ferocious characters, joined by a few seditious or deluded followers, attempted to subvert the peace of this happy and flourishing Province. We are rejoiced to learn that the whole muster of these treasonable individuals scarcely amounted to 400 men; while, at the call of our excellent and energetic Lieutenant Governor, not less, it is said, than 12,000 armed loyalists flew to the defence of the metropolitan city.

We have every confidence that this iniquitous attempt to devastate our peaceful land with blood and ruin, is put down forever,—that the monster of rebellion is, in this Province, crushed to raise his head no more. Much as the calamitous consequences which have already ensued, chiefly to the misguided individuals themselves, are to be deplored, there is cause for hearty congratulation in the happy riddance we now enjoy of those pestilent characters who have for years been aiming at the subversion of our happy constitution, that they themselves might erect a hateful despotism upon its ruins.

It cannot fail to be remarked—and we do so with unfeigned thankfulness—how singularly the devices of these atrocious individuals have been baffled by a gracious and merciful Providence. Independent of the fact that they seem to have been hurried on to the execution of their projects in a manner so precipitate and reckless as to ensure their discomfiture, it mercifully happened that the weather, during the period of the temporary ferment, was such that, contrary to the experience of almost any former year, Steam Boats were enabled to traverse the lake in safety, and convey succours of men and the munitions of war with a speed that served at once to disconcert and ruin their iniquitous designs.

The country has manfully and enthusiastically stood forward to testify their appreciation of the blessings we enjoy in the fostering care and unrivalled constitution of the greatest Empire in the world. Long may its flag wave bloodless and untarnished amongst us; and long may our beloved Sovereign live to behold in her Canadian subjects a loyal, contented, and religious people!

EXTRACTS FROM THE MISSIONARY JOURNAL, OF THE REV. CHARLES TAYLOR WADE.  
(Continued from Page 95.)

November 4th, 1836.—Having completed my first, and highly encouraging visit to the townships of Clarke and Darlington, I returned to Cramahe, where, after visiting a widow in her affliction, I proceeded to the "happy valley" in the 4th concession. On this evening I met a considerable congregation, and much attention: nor can I omit the tribute of my thankful recollection of the disinterested kindness of Mr. and Mrs. Stevens in that neighborhood. As I proceeded from hence to Percy, I distributed some Testaments and Tracts, furnished to me by the Christian Knowledge Society, which were most gratefully accepted.

Nov. 5.—Performed service this evening at Centreville in Percy, where I had the gratification of meeting a large assemblage; and at the conclusion of the public exercises, had much conversation with persons anxious to be informed concerning the ritual, doctrines and ministry of our venerated Church. I am persuaded that, under God's blessing, the mind being directed to these things, many prejudices and misconceptions will be removed; and the subject I would, with all deference, recommend to the consideration of those whom the Lord may appoint to succeed me in this interesting field of labour, as one possessing no small share of interest in the minds of the people.

Nov. 6.—This day, according to appointment, officiated in Seymour; and it being a bright and beautiful morning, a large congregation was assembled, almost all of whom partook of the holy Sacrament. The congregation in the afternoon in another part of the township, was not so encouraging; but various reasons were assigned for the comparative thinness of the attendance which seemed to remove all suspicion of an indifference to the privilege.

Nov. 7.—On this day, returning to Percy Mills, was hospitably received by Mr. Humphrey, brother to the gentleman to whom I was so much indebted for similar kindness in Asphodel. Here I received four children into the church by baptism, and had an opportunity of explaining some of the difficulties with which, in the minds of dissenters at least from our communion, the subject is often connected. In the evening read prayers

and preached in a school house to upwards of 60 people; and afterwards some of the neighbours assembled to whom I read and expounded a portion of God's word, engaging with them in familiar and kindly conversation on subjects which should be dear to every Christian's heart and hopes.

Nov. 11.—Having spent the three previous days in a species of pastoral intercourse with the inhabitants in the neighbourhood of Mr. Runney's, I returned to Benton where I preached, on this day, to a very large and attentive congregation. Sudden and acute illness, though, as it providentially turned out, not lasting, coupled with the complete breaking up of the roads, compelled me to relinquish my proposed visit to Asphodel for the present at least, and I returned to Cobourg in order from thence to enter upon a more practicable sphere of duty.

Nov. 13.—This day assisted my friend and brother, the Rector of St. Peter's, both morning and evening,—he himself having fulfilled the duty at Port Hope at 3 P. M. The following day I accompanied him to a funeral at the latter place, which peculiar circumstances rendered unusually large,—the man having been unhappily killed by violence on the wharf.

Nov. 14.—Accompanied Mr. Bethune to a school house about 5 miles distant where a very large congregation united in the services of the church, and gave earnest attention to the exposition of the revealed Word.

Nov. 17.—On this day, the youngest son of the dear and valued friend just mentioned was received into the church by baptism; nor do we doubt that there were prayers offered up on that occasion which will be answered in the communication of spiritual blessings. It was my privilege to administer the sacred rite, in the house of God and in the presence of numerous friends.

Nov. 18.—Mr. Bethune having left me in temporary charge of his parish, while he proceeded to Cavan in order to induct into that Rectory the Rev. Samuel Armour, I repaired on this evening, in fulfilment of his engagements, to a school house about 4 miles to the westward of Cobourg, where I had the satisfaction of preaching to an excellent congregation; and, on the following day, I fulfilled a similar appointment in the 4th concession of Haldimand.

Nov. 20.—The duties of the Rector of Cobourg having this day devolved upon me, I preached at 11 A. M. in St. Peter's to a very numerous auditory: at 3 P. M. I delivered a funeral sermon at Port Hope, founded upon the circumstances alluded to above, when the church was crowded to overflowing; and again at 7 P. M. at Cobourg, assisted in the latter service by the Rev. J. Coghlan.

Nov. 23.—Being relieved from my temporary charge of the manifold duties of Cobourg, I proceeded on this day towards the northwestern parts of the Newcastle District. Spent this night at the hospitable abode of Mr. Joseph Graham; having previously officiated in a private dwelling in the vicinity where a considerable congregation was assembled, but less than would have attended had the notice been more generally circulated.

The following day I had the pleasure of becoming acquainted with a brother labourer, the Rev. Samuel Armour, whose praise is well and widely known. From few have I experienced more kindness; and with few maintained more delightful Christian intercourse than with this respected minister and his amiable family.  
(To be continued.)

ON THE SACRAMENT OF THE LORD'S SUPPER.

Let no man plead this, or that, in excuse for not coming to the Lord's table; but resolve hereafter carefully to perform so necessary a duty.

Let the sinner quit his state of sin and death, and so come and eat of the bread of life.

Let the ignorant come into the school of Christ; and proceed till they come to the highest form, to the upper room, where this feast is celebrated.

Let those that are at enmity with their neighbours also come; let them only first go, and be reconciled to their brethren, and so let them offer their gift.

Let those that have a multitude of worldly employments come; only let them leave them, as Abraham did his asses, at the bottom of the mount, and so let them ascend to heaven in their thoughts, and converse with God.

Let the weak come, that they may grow in strength; and let the strong come, that they may not grow weak.

Let them who have fears come, that their hearts may be settled by the acts of a more lively faith; and let them come, who have hopes that they may rise to greater degrees of a humble confidence.

Let those who have leisure accept this invitation; because they have no excuse; and let those who have little leisure accept it also, that they may the more sanctify their business, and their employments.

Let the sad and sorrowful approach, that their hearts may be filled with the joy of the Lord; and let those that rejoice in the Lord always, approach that their joy may be full.—Bishop Patrick.

MEETING OF THE EASTERN CLERICAL SOCIETY.

The Clergy of the Johnstown, Bathurst, and Eastern Districts, are respectfully reminded that the next Meeting of the Eastern Clerical Association, will be held on Wednesday, Jan'y 3, 1838, at the residence of the Revd. Robt. Blakey, Rector of Prescott.

HENRY PATTON, Secretary.  
Rectory, Kemptville, Dec. 3d. 1837.

TO CORRESPONDENTS.

The ENGLISH LAYMAN on Christmas day in our next. The valuable communication of C. P. R. shall receive an early insertion; as also that of UNUS.

LETTERS received to Friday, Dec. 15th:—Rev. A. F. Atkinson (3) with remittances; Rev. H. Patton, add. subs; Rev. W. Anderson; Rev. M. Burnham, add. sub; and rem; Rev. T. Green, rem; Rev. J. Grier; J. Kent Esq.; Ven. the Archdeacon of York.

ERRATUM.—In the communication of the "English Layman" in our last, paragraph 2, line 7, for "heavy ruin" read "hoary ruin."

## Youth's Department.

## SCRIPTURE QUESTIONS.

## XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

141. To what extent did Saul execute the commission of the Lord against the Amalekites?—(1 Sam.)
142. On what occasion did David prevail against them?—(1 Sam.)
143. Who smote the rest of the Amalekites, and entirely dispossessed them of their country?—(1 Chron.)
144. What was remarkable in the Anakims or children of Anak?—(Deut.)
145. Where did the disciples of our Lord first obtain the name of Christians?—(Acts.)
146. What was the name of the mountain on which the ark of Noah rested?—(Gen.)
147. For what does Araunah the Jebusite stand conspicuous?—(2 Sam.)

## CHURCH CALENDAR.

- Dec. 17.—Third Sunday in Advent.
- 21.—St. Thomas's Day.
- 24.—Fourth Sunday in Advent.
- 25.—CHRISTMAS DAY.
- 26.—St. Stephen's Day.
- 27.—St. John's Day.
- 28.—Innocents' Day.

## THE SUNDAY SCHOLAR.

In a retired village in the south of England, remarkable for its picturesque beauty, lived a little girl named L. T. She was admitted to the Sunday School in which the writer of this little memoir was a teacher, when about eight years of age, and formed one of the class committed to her charge. The superiority of this child's conduct to the rest of her companions soon began to be observable. Without some particular cause, she never absented herself from the school, and the uniform steadiness of her behaviour when there was remarkable: she always appeared to be impressed with the seriousness of the work in which she was engaged, and to feel that the instructions then given were not "a light thing," to be forgotten as soon as heard, but momentous truths, with which she needed to be experimentally acquainted. During the prayers offered at the meeting and dismissal of the scholars, she always manifested uncommon attention; and her teacher does not recollect a single instance in which it was found necessary to reprove her for that giddiness and thoughtlessness, which almost universally, it is believed, form a part of the cross a Sunday-school teacher must expect to meet with; and it is impossible to forget the fixed seriousness with which she invariably listened to the reading and explanation of the chapter in the Testament, which made part of the Sabbath morning occupations. When L. was between nine and ten years of age, the school, owing to peculiar circumstances, was obliged to be given up for about the space of three months, during which time, in the absence of the teachers, she undertook the charge of a few of the younger children, and they regularly assembled on the Sabbath morning at her mother's cottage. She also frequently employed her leisure hours in teaching during the week. But above all, it was the constant tenor of her daily life which induced the hope that something more than head-knowledge had been vouchsafed to her—a hope that God the Holy Spirit was inwardly teaching her the reality of those blessed truths which she had heard with her outward ears. Her mother, and indeed all who knew her, frequently bore testimony to her obedience and willingness to do any thing required of her; she was also very careful in endeavouring to set a good example to her little brother, whose impetuous disposition she endeavoured constantly to restrain.

Another evidence that a new heart had indeed been given her, was the pleasure with which she looked forward to the privileges and enjoyments of the Lord's day: it was truly unto her "a delight," and not, as it is to be feared it too often proves to multitudes, "a weariness." She was in the habit of rising earlier on that day, that she might have time for reading to herself and also to her mother before school-time; and when the public services of the Sabbath were ended, she never joined those idle wanderers who too frequently are induced to trifle away its valuable hours—those hours now in mercy lent us, to prepare, in a more especial manner, for eternity; and for the way in which we have used and improved them, all must shortly give an account before the awful judgment-seat of Him who "requireth that which is just." As is even to be expected, she was ridiculed for her strictness by her school fellows; but this did not move her; whatever others did, she determined to be on the Lord's side. She came out and was separate from them, only expressing her surprise that they could act in direct contradiction to all the instructions given them by their teachers, and wilfully neglect to keep holy the Sabbath-day. In the manner in which they received her justly merited rebuke, she found in her own experience the truth of Scripture—"all that will live godly in Christ Jesus shall suffer persecution."

L. was never a robust child; but from the autumn of 1834 her health began to decline materially, though no doubt was then entertained of her ultimate recovery. From this time she was not able, on account of the fluctuating state of her health, to be a regular attendant at the school. Her complaint at length terminated in consumption, in which her chief sufferings were from excessive and long-continued weakness, which almost entirely incapacitated her from speaking; this, together with natural timidity, deprived her teacher of the pleasure of much conversation with her, though she ever evinced the most lively interest and thankfulness for religious reading and converse. Her lingering illness she bore with christian meekness and patience—fruits, no doubt, which the Holy Spirit had wrought in her. She, like all the children of God, had her doubts and fears,—the enemy of her soul sometimes suggesting that her sins were too great to be pardoned; though in general she indulged the hope that, through the blood of Christ, she was washed from all her sins, and should obtain an eternal inheritance in the man-

sions of her Father's house above. Constantly, through the whole of her illness, her frame of mind was, "thy will be done:" though she desired to depart and to be with Christ, yet she expressed her entire willingness to remain so long as her heavenly Father saw it to be needful. The evening before her death, the latter part of the 7th chapter of the Book of Revelation was read to her, which, though unable to utter a word, she heard with delight; and the following morning, after a night of great suffering from violent convulsions, which were borne without a murmur, she fell asleep in Jesus; and doubtless now forms one of the ransomed company, who, having washed their robes and made them white in the blood of the lamb, dwell forever in the heavenly temple. When her body was committed to the dust, and the solemn and affecting burial-service of our Church read over her lifeless form, it was delightful to anticipate, in sure and certain hope, her resurrection at the last day unto eternal life, through our Lord Jesus Christ. Calling on her mother after her death, she mentioned that L. had been in the habit every evening of praying with her, and conversing on the love of the Redeemer, and frequently exclaiming, "I should never have known any of these things, if I had not heard them at the SUNDAY SCHOOL.—Church of England Magazine.

## PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. VII.

## THE BRANCH.

One of those sudden and violent gales, that occasionally sweep over the fair face of summer to wrinkle and deform it, had blown so strongly during the night, that morning presented the unwelcome spectacle of a branch—the only one left by the woodman's axe on an aged elm before my window—broken from the trunk, and hanging suspended by a merely external connexion, which could convey no nourishment to it. During the day, I watched with regretful looks, the evident fading of those leaves that had formed so graceful a screen to the window of my study: while, tossing more wildly in every fresh gust of wind, the broken branch seemed hastening to its final fall.

Towards evening, a party of idle boys congregated on the open space; and, after trying various pastimes, took it into their heads to enjoy a swing, as they said, on, or rather with, the drooping branch. By turns they seized it, springing from the ground, or climbing by the trunk; and, struggling as high as they could, set the bough in motion by their weight, waving to and fro, in desperate glee, at such a distance from the ground, that had the slender strip of rind given way, the consequences must have been dreadful. Emboldened by impunity, each foolish lad, endeavoured to surpass his predecessor in this wanton exposure of life and limb; until, alarmed at the scene, I privately sent to a person sufficiently authorized, who, placing a ladder against the trunk, mounted, and with one blow of an axe rendered the separation complete. The withering branch, thus cut off, fell, and was borne away to be cast into the fire and burned.

Perhaps few seasons are more friendly to solemn thought than the closing eve of a summer's day, clouded over and ruffled by the stormy wind. Here was a text, that would require very little skill to spin it out to a long discourse: a similitude clear to the dullest apprehension, and fraught with humbling considerations. Likening my elm to the "True Vine," how could I fail to follow up the comparison? A fair professor, with much to invite the good opinion of men, unable to withstand the trial of trouble and persecution arising because of the word, and virtually broken off through unbelief; yet maintaining that outward hold, which includes no spiritual participation in the root and fatness of the tree; hanging on, with weak though vaunting tenacity, and pointing downward, while every living branch bears its head toward the sky; the very abundance of his leafy professions only rendering more conspicuous his progress towards utter corruption, and holding out a perilous temptation to thoughtless souls. They, perhaps, not stopping to investigate the reality of his union with the tree, and delighted to find him tending to their own earthly region, from which his fellows labour more and more to rise, catch at him as a sort of connecting link—professing to rely on the stock that he seems to spring from; clinging to him rather than to that stock; and, by the weight of their worthless fellowship, hastening the fall that may prove as fatal to themselves. I marked how the grasp of those climbers continually tore down the leaves, which lay heaped beneath, until a very rude, short gust of wind swept them off in a moment, amid clouds of dust. Here was the positive reality of the prophet's touching image, "We all do fade as a leaf; and our iniquities, like the wind, have carried us away."

I turned from the window at length, overpowered by the thought—how awful is the responsibility of a branch, a recognized member of the visible Church! Either it is good, pleasant, profitable, doing honour to the stem that bears it; or a blemish, a disgrace to that stem, and to those who behold it a snare. And oh, how mysterious is the union which, abiding, gives life, strength, beauty, and fertility; but which may be destroyed without immediately breaking the outward tie. May not such a branch, under the power of self-deception, conceive that still it lives, though palpably withering in its place? It is an impressive call for deep searching of heart, when, for aught we know, the axe may be sharpening that is to lay us in the dust. As these ideas occupied me, I happened to glance on a favourite green-house plant, the principal part of which had once, by a fall been apparently broken as hopelessly as the elm-bough; but my anxiety to save it had prompted so many expedients, that, by dint of propping, binding, and other careful helps, the injury was repaired, and my plant stood as vigorously blooming as ever.—Sweet lesson! I mentally said; may it be mine to become a healer whenever I see a weak branch in danger of separating from the tree. Many a wounded spirit is utterly broken by the injudicious harshness, or unbelieving hopelessness, of those who might bind it up, if they would heartily set themselves to the work. Surely this, one of the blessed offices of the Saviour, well becomes his followers. To crush a weak brother is an easy, and, to our corrupt nature, congenial task; but to raise the fall-

ing, to support the wavering to dress the wound, and, by dressing, to hide it from unfeeling eyes—this is an acting of the new nature, which God the Spirit alone can create and sustain.

## THE MOTHER.

There is something in sickness that breaks down the pride of manhood, that softens the heart, and brings it back to the feelings of infancy. Who that has languished even in advanced life, in sickness and despondency; who that has pined on a weary bed, in the neglect and loneliness of a foreign land, but has thought on the mother that looked on his childhood, that smoothed his pillow, and administered to his helplessness? Oh! there is an endearing tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience, she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if adversity overtake him he will be the dearer to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world beside cast him off she will be all the world to him.—Washington Irving.

## ANECDOTE OF ARCHBISHOP FENELON.

Fenelon, Archbishop of Cambrai, being told that his library was burnt down, immediately exclaimed, "Thank God, that it is not a poor man's cottage destroyed!" and on no occasion was a murmur ever heard to escape his lips, although he met with much opposition in the discharge of his episcopal functions. An intimate friend of his, who highly admired his virtues, one day asked the prelate "if he could communicate the secret of being always easy." "Yes," replied the good man, "I can teach you my secret with much facility: it consists in nothing more than making a right use of your eyes!" His friend begged him to explain himself. "Most willingly," returned the bishop, "In whatever state I am, I first of all look up to heaven, and I remember my principal business here, is to get there: I then look down upon the earth, and call to mind how small a portion I shall occupy in it, when I come to be interred: I then look abroad into the world, and observe what multitudes there are who are, in many respects, more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end; and then see how very little reason I have to complain."

## AN OLD MAN'S PARTING.

The blessing of our Master be with you, young man. My hours are like the ears of the latter harvest, and your days are yet in the spring, and yet you may be gathered into the garner before me; for the sickle of death cuts down the green as oft as the ripe, and there is a colour in your cheek that, like the bud of the rose, serveth oft to hide the worm of corruption. Wherefore labour as one who knoweth not when his master calleth. And if it be my lot to return to this village after ye are gone home to your ain place, these auld withered hands will frame a stane of memorial, that your name may not perish from among the people.—Sir Walter Scott.

Self will bid some men confess themselves sinners, that they may be considered as saints; to take them at their word would mortify and displease them.—Serle.

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