

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, AUGUST 25, 1838.

[NUMBER X.]

Original Poetry.

For the Church.

PRAYER FOR THE CHURCH OF UPPER CANADA.

1.
Hear us, our God! before thy throne
The tales of earthly want are told;
Look on the struggles of thine own—
The shepherd's charge, the scattered fold.
By thy deep love, the pure, the tried—
Thy sleepless eye, thy watching care—
By Him who for our failings died,
Hear us, God! Father! hear our pray'r.
Before thy mercy-seat we call
Hear us our God, our hope, our all!

2.
Hear us, our God! of old thy might
Was with the children of thy word—
Thunder'd on Sinai's quivering height—
Flash'd out in Gideon's burning sword.
From age to age, by field and wave,
Thy struggling church hath felt thine hand;—
The Prophets hid in Horeb's cave,—
The Naudois of the mountain-land—
The outstretch'd arm, the sleepless eye,
The thunders of their God were nigh!

3.
We ask not for the signs of old,
The sword of flame, the bolts of heaven;—
Let our great Shepherd watch our fold,
His truth and faith's pure light be given!
We call Thee, from the western wild,
Far from the fields our martyrs trod;
Let the same spirit guide the child
That led the Christian sire to God!
Light of the apostles' path, be near—
Hope of the wanderers, hear, oh hear!

4.
Be dark Rebellion's threats defied,
The sceptic's idle howl unknown;
Be thou our earthly Ruler's guide,
The guardian power of Britain's throne!
And the dread vow before thee sworn
To shield from stain thine awful shrine,
Foremost in memory's store be borne
When traitors 'gainst thy church combine!
God of the happy and the free,
In that dark hour we turn to thee.

5.
Be with us Lord! our foes are near,
The envious of our church's weal,
The atheist's cold uncharitably sneer,
The wild sectarian's rabid zeal.
But while the godless scoffers mock,
While open foes with hatred burn,
Our hope is on th' eternal rock—
King, Father, God, to Thee we turn!
Before thy mercy-seat we bow—
Hope of the wanderers, hear us now!

ZADIG.

Toronto, August, 1838.

WATERLOO.

Can we forget thee, Waterloo?—Aye! when the silent grave
Hath all that England cherished of the beautiful and brave;
When her sons have sold the birthright of her freedom and her
fame,
And sink beneath the tyrant's yoke in apathy and shame!

Aye! when the spirit of her might, her ancient pride is cold,
And the light is quenched for evermore that shone in days of
old;
When the foe hath taught her sword to yield, and trample on
her sway,
And all her hearts bow tamely down in bondage and decay.

Not now! not now! while still her name may boast of praise
and power,
Bold Freedom for her heritage, bright conquest for her dower;
While still she looketh proudly from her eyrie of renown,
And a thousand vassals court her smile, or quail beneath her
frown.

Not now! whilst mighty shadows still around her dimly glide,
Where victory glows on every turf, or gleams on every tide,
Whilst stirring memories like thine own, combine where'er we
tread,
To link the present with the past—the living with the dead!

Not now! when England seeketh in her trial-hour of need
Bold arms to battle for her right, and faithful hearts to bleed;
When traitors linger at her gates, and the atheist cohorts cry
With sounds of dread and tumult, that reverberate on high.

No! to thee the patriot gazeth back, if his trembling bosom
ask
A stronger amulet to nerve his spirit to the task:
Of earthly things thou shinest, through the wilderness of dust,
The beacon of his confidence, the banner of his trust.

And why? the silver star of Fame, and Honour's dazzling
meed,
Woe'd not his Sire to combat then in battle's daring deed;
All fought, and gory thousands fell on Waterloo's red sod,
For the "free, fair homes" of England, their country, and their
God!

And though the dirge that mourn'd for them hath scarcely
hush'd its wail!
And the widow's home is desolate, and the orphan's cheek is
pale;
Yet the saddest heart that weepeth there, would scorn to ask
again
For her warrior boy, whose ashes sleep beneath thy quiet plain.

England hath yet a thousand hearts, a myriad blades of steel,
The watchers of her glory, and the guardians of her weal!
She hath yet—for aye the foremost amid the tried and true—
The "Champion of a hundred fights"—THE CHIEF OF WA-
TERLOO.

[Church of England Gazette.]

ON THE NATURE AND EXTENT OF CHRISTIAN UNITY.

A sermon preached by the Rev. Arthur Palmer, B.A. Rector of Guelph, on the occasion of a meeting of the Western Clerical Association, at Hamilton, on the 1st August, and now published at the request of the Clergy assembled.

PHIL. I. part of verse 29.—"That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

In examining the Scriptures of truth with attention, we cannot, I think, fail to be struck with the many and explicit statements which it contains, in regard to the unity of the Church of Christ. It was one of the petitions of that exquisitely beautiful and touching prayer, which the great High Priest of the Church, while on earth, offered up for his followers. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me;" and it is the express statement of the Apostle Paul, that "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." In reference to the character of the church thus clearly described, we find repeated exhortations addressed to professing Christians, reminding them, that as the union of the members of the mystical body of Christ is essential to the very existence of the Church in the sight of God, so the exhibition of its unity is one of the grand characteristics by which it was to be distinguished in the world. Therefore it was that St. Paul besought the Corinthians that "there might be no divisions amongst them, that they might all speak the same thing, and that they might be perfectly joined together in the same mind and in the same judgment;" therefore it was that he called upon the Ephesians to "keep the unity of the Spirit in the bond of peace;" and, to omit numerous other passages to the same effect, it was for a similar reason that he exhorted the Philippians, in the words of the text, to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

My Brethren, when we turn from those descriptions of what the professing Church ought to be, to the contemplation of its actual condition at the present day, how does the soul of the christian sicken within him, when he beholds its disorder, its confusion, its strifes and its divisions! How must he grieve, that the time has arrived when schism is no longer regarded as a sin against God, nor as inflicting a grievous wound upon the body of Christ; when every year gives birth to new sects, which seem to vie with each other, only in the absurdity of their newly invented tenets, or as to which shall become schismatics upon the most trivial grounds! and when those denominations that are of longer standing, instead of gradually approximating towards that pure and apostolic church, from which they have seceded, and at length re-uniting into one, are only receding farther and farther from her, and from each other,—drawing themselves up in battle array, and, while they regard each other's operations with an eye of jealousy and suspicion, preparing to wage an unholy warfare in the Church of God! And when—no less to be lamented—a laxity and indifference in regard to the great distinguishing principles of the primitive and apostolic church have begun to infect many who call themselves her members,—a church which, as it is the great depository of the truth, is also the great safeguard of the cause of order! Yes, Brethren, when we see this indifference showing its head under the false guise of liberality, and that church which has so long acted as a barrier to the waves of infidelity, fanaticism, and superstition, threatened to be undermined, not by the violence of external opposition, but by the indifference of those who should prove themselves her defenders, it is enough to grieve the Christian and the Churchman. And, above all, it is calculated to arouse the watchmen on the walls of Zion, to guard their people against this guilty indifference, and to call on them to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

Let us then, upon the present occasion, endeavour to understand aright the important subject of Christian Unity. Let us trace up that blessed principle to its source, and consider the extent to which it should operate in the Church of Christ.

In the second place, let us reflect on some of the evils attendant upon division amongst professing christians. And lastly, let me press upon all who call themselves followers of the Saviour, to maintain unity amongst themselves, and to endeavour with all their energies to extend its influence throughout the church at large.

In the first place, we have to trace the principle of Christian Unity to its source, and to consider the extent to which it ought to prevail in the Church of Christ. Unquestionably, my Brethren, the great source of Christian Unity is to be found in the Lord Jesus Christ, and in him alone. We are every where taught that the church as the body, and Christ as the head, are indissolubly united. This is the foundation of the salvation of every one who is really a member of the Christian church. Let us enter a little into this portion of our subject; and I am the more desirous to do so, as it will afford me an opportunity to set before you "the hope of the gospel," more clearly than I shall be able to do in the subsequent parts of this discourse.

That man is a fallen and sinful being is a truth to which the whole of the Word of God bears testimony. The history of his first grand act of disobedience is given us in that Word; an account of the consequent wickedness of man, which was great in the earth, is also set before us; and that wickedness is stated to have sprung from the depravity of a heart whose thoughts were "only evil continually." In the history of God's ancient people we discover that human nature will manifest itself to be corrupt, notwithstanding the highest outward privileges with which it may be favored. In the death of the Lord of glory as an atonement to the justice of God, we have a most affecting and convincing proof of the guilt and condemnation of a fallen world. And in man's rejection of the message of salvation through a crucified Saviour, and in his habitual and wilful refusal to govern his life according to the precepts of that Saviour's revealed will, we have complete demonstration that "the carnal mind is enmity against God."—Yes, Brethren, such is our natural condition. Conscience will tell you so; the world around will tell you so; and what you feel within, and perceive without, is confirmed by line upon line in the word of inspiration. And what are the melancholy consequences of this solemn fact? what but that God, being of purer eyes

than to behold iniquity, must regard sinners with displeasure? what but that the curse of the violated law should rest upon them, and that "being born in sin," they should as a necessary consequence be "the children of wrath?" what, but that they should be travelling towards an awful eternity without a hope or a prospect,—save as they may cast themselves upon the mercy revealed in the glorious gospel of the blessed God—of escaping endless, irremediable destruction?

Now, in order to redeem his church from this state, Christ became one with it. And, "forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might deliver them who, through fear of death, were all their life time subject to bondage." Thus he became identified with his people, who were thenceforth legally included in him. As their representative he obeyed the law, and so became "the Lord their righteousness," by whose obedience "many were made righteous." It was likewise in virtue of this union, that he bore the iniquities of sinners, and that his sacrifice upon the cross is accepted as a satisfaction for the sins of all who trust in him: it is as one with his church that he diffuses throughout it the principle of spiritual life,—"I in them and thou in me, that they may be made perfect in one," so they are "quickened together with Christ," are "made partakers of the divine nature," and "the life which they live in the flesh they live by the faith of the Son of God." It is only because she is one with Christ, that the church ventures to approach even a throne of grace, and all her petitions are presented not in her own but in her Saviour's name. It is for the same reason that Christ sympathises with every suffering or affliction that may at any time befall any member of his mystical body. It is as one with Christ, that the body of the christian reposes in the silent tomb "in sure and certain hope of a joyful resurrection;" and finally, it is because of this union, (a union so intimate that the Apostle calls believers "members of his body, of his flesh and of his bones") that the church shall at length be presented in the kingdom of God, as "a glorious church not having spot, or wrinkle, or any such thing."—Thus Brethren, we see that every blessing for time and for eternity, is dependent upon union with the Lord Jesus Christ;—may it be the fervent prayer of each of us, that we may "dwell in Christ, and Christ in us, that we may be one with Christ, and Christ with us."

In pursuing this important subject, we find that as Christ and the Church are one, so also that the members of the church are mutually united with each other:—"We, being many, are one body, and one bread, for we are all partakers of that one bread;" "for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Several other figures are employed in the Scriptures which illustrate this truth. Christians are called, not only members in the same body, but branches in the same vine, and stones in the same building, erected indeed on the foundation of the apostles, and prophets, but connected together by Jesus Christ, as the chief corner-stone which unites and gives consistency to the whole. Thus a close relationship subsists between all the children of God,—thus believers of the present day may regard themselves as united in Christ with those servants of God, who lived even in the remotest times,—thus the progress of the religion of Jesus is watched with the liveliest interest,—and as each fresh convert is added to the church of God, even though that convert may, like Saul of Tarsus, have previously been "a blasphemer and a persecutor, and injurious," still like Ananias, we shall hail him as a "brother," and receive him with all the feelings of affection which such a relationship inspires. Even the two worlds are regarded as connected together by this blessed principle, and the universal church is denominated "the whole family in heaven and earth;"—and soon shall the entire church, whether militant or triumphant, be gathered together in one, even in Christ "and there shall be one fold and one shepherd." How calculated is this glorious truth to subdue every evil passion, such as "hatred, variance, emulations, wrath, strife;" to lead the followers of Jesus to live as brethren; and while they glorify their God with "one mind and one mouth," to walk worthy of that vocation wherewith they are called!

This leads me to observe, that in order that the glory of God may be advanced, and the peace and happiness of the church promoted, it is necessary, not only that its members should be one with Christ, and with each other, but also that their unity should be exhibited to the world,—and for that purpose, it is of primary importance that the church should manifest its unity in regard to doctrine, that it should shew itself to be of one mind in regard to the truths which it receives. Not that I mean to imply that every believer must hold exactly the same opinions with his brethren, on all the details of religious truth;—such an agreement is certainly most desirable, yet it is hardly to be expected in such a state of imperfection as this. At different stages of a growth in grace, Christians will necessarily adopt different views on points of minor importance. Still their duty is to be "perfectly joined together in the same mind and in the same judgment," and, until the arrival of a consummation so devoutly to be wished for, the rule which should bind the conscience of each is, "Let every man be fully persuaded in his own mind."

But while the members of the church may not see eye to eye on all the minor details of religious truth, there are nevertheless certain leading or fundamental articles of faith, in regard to which they must be one,—and in this harmonious agreement with respect to them, must exhibit their unity to the world. In order to explain myself I will mention some of those fundamental truths in the reception of which all real christians will cordially concur. For instance, that man is fallen from his original righteousness, and is of his own nature inclined to evil, and therefore that every person born into the world deserves God's wrath and damnation:—again, all real Christians are united in the belief of a Trinity

of persons in the unity of the Godhead, and that each person in the blessed Trinity "is by himself both God and Lord;"—so also they are agreed that in the sacrifice of Christ, a full satisfaction was made to the justice of God, for the sins of sinners, and that we are "accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our works, or deservings;"—they all regard the Holy Ghost as the author of sanctification;—and, finally, the whole church believes in the resurrection of the body from the grave, and in the solemn fact of a judgment to come;—and she is ready to say, "This is the Catholic faith which except a man believe faithfully he cannot be saved." Thus the union of the church, in regard to doctrine consists in a firm persuasion and cordial reception of all the fundamental truths of revealed religion. It is not the hollow negative unity of infidels, who believe nothing; nor is it the delusive unity of blind superstitious credulity, which believes every thing. But it is unity founded upon such an intelligent reception of the truth as it is in Jesus, as enables each believer to give to every man that asketh him "a reason of the hope that is in him."

But, further, my Brethren, it is of the utmost importance that the Unity of the Church should be manifested to the world in regard to the constitution of its ministry,—its worship,—and its sacraments.

We find that a perfect agreement in those respects prevailed amongst the members of the Old Testament Church. Their ministry was constituted of God himself as consisting of three orders, High-Priest, Priest and Levite: the persons who were to exercise those sacred offices were specially designated by the same divine authority, and for violating the unity of the church in this respect, Korah, Dathan, and Abiram were made monuments of the indignation of God. So also in the christian church, we find that the authority and constitution of the christian ministry is founded upon Divine appointment. Our blessed Lord, we are told, formally delegated his own authority to his apostles in these words, "As my Father hath sent me, even so send I you," and previous to his departure, he gave them his gracious promise, "Lo, I am with you always, even to the end of the world." After our Lord's ascension, we find the apostles every where acting on the authority thus conferred,—establishing an authorized ministry in the several churches which they planted, and providing for the transmission of the powers with which they were invested. Thus St. Paul empowered Titus to "set in order the things that were wanting," in the island of Crete, and to "ordain elders in every city." And he laid down clearly the principle of Apostolic succession in his second Epistle to Timothy, in these words, "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also." We find even upon a cursory perusal of the Epistles to which I have adverted, that among the things thus committed by the apostle, were clear and precise instructions in regard to the discharge of the duties of the Episcopal office,—such as the government of the church, and the ordination and appointment of ministers to the subordinate offices of Priests or Presbyters, and Deacons. Thus was the constitution of the christian ministry established; and such was the importance attached to it in the first ages, that its infringement was considered as a breach of the unity of the church. Ecclesiastical history unanswerably proves that from the times of the Apostles, the Episcopal form of church government universally prevailed, and that it has been transmitted to us, in all its essential features, by regular succession, down to the present moment; so that to use the words of our venerated church, "It is evident unto all men diligently reading the Holy Scriptures, and the ancient authors, that from the Apostles' time there have been three orders of ministers "in Christ's Church, Bishops, Priests, and Deacons, which offices were evermore had in such reverend estimation, "that no man might presume to execute any of them, except he were first called, tried, and examined, and known "to have such qualities as were requisite for the same,— "and also by public prayer, with imposition of hands, were "approved and admitted thereto by lawful authority."—Christians, then, are called upon to shew their unity by adhering strictly to the economy of Scripture, in regard to the constitution of their ministry. Neglect of this important point, (and, alas, it is too much neglected) is the fruitful source of all the confusion and disorder apparent in the professing church. Men have cast off the bonds of lawful authority, and each doing what is right in his own eyes, the sacred office of the ministry is assumed by persons who have never had any lawful call to execute the same, and who have never considered the question, "How shall they preach except they be sent?" or reflected upon the general principle laid down by the Apostle, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Thus new sects are every day springing up, and the unity of the church is destroyed by divisions, to which no one can foresee any termination. This, my Brethren, will serve to shew us the value of Apostolic order, and to impress upon each of us the exhortation of the text, "Stand fast in one spirit with one mind, striving together for the faith of the Gospel."

(To be concluded in our next.)

HORÆ LITURGICÆ.

No. IV.

GENERAL SPIRIT OF THE LITURGY.—THE INTRODUCTORY SENTENCES.

After the brief history of our inestimable Liturgy, which formed the subject of my last essay, we shall be prepared to join in this acknowledgment of a valuable writer;—"It was a blessed work for this country, at the period of the Reformation, that wise and pious men—men who hazarded their lives, and some that were actual martyrs—were qualified and raised up of God to do away the superstitions and heresies from the then national service-book, and to provide for

our use a form of prayer scriptural, devotional, comprehensive, and benevolent.*

The highest praise that can be bestowed upon our Liturgy is that it is *Scriptural*. That it seeks alliance with, that it desires to be judged by the Word of God, is evident from the number of Scripture phrases which it contains—from its embracing the whole book of Psalms—containing the substance of the New Testament in the appointed Epistles and Gospels—and in making provision for the complete reading in the course of every year of the entire sacred volume. But this is not all: there are more than these Scriptural *apologies* to the Liturgy—the “fine gold” of the precious Word of God is so interwoven with the language of our Common Prayer, that every petition it contains plainly develops the source from which its spirit and even its words are drawn. Nor is there anything in the Liturgy—making allowance of course for those changes in the particular application or interpretation of words and phrases which time will create—which may not be clearly proved to be a truth of God, by the clear and positive evidence of Holy Scripture.

Next to the Scriptural character of our Liturgy, one of its chief excellencies is, the accommodation of its various forms to all our spiritual necessities;—proving that while its authors were deeply read in the Word of God, they were also well acquainted with the present state of human nature. Our form of Common Prayer embodies most prominently the fundamental truths of man's fallen, guilty, helpless state by nature, and the rich provision which the Gospel makes for his recovery through the atoning sacrifice of the Son of God. It directs us also most emphatically to the sanctifying influences of that Holy Spirit which “worketh in us both to will and to do;”—from the commencement to the close of the service, pointing out the agency of Father, Son, and Holy Ghost, in the glorious plan of our redemption.

How *comprehensive*, too, is the Liturgy of our Church! No temporal want can be felt, no spiritual destitution experienced—there is nothing which the body can need, or the soul desire, which is not included in some one or other of its general or special supplications. If the Christian worshipper be oppressed in spirit from a recollection of his sins, here are confessions of his guilt, and deprecations of the wrath of God, which will express his soul's most secret sorrows;—here are promises of pardon which will bring comfort and hope to the “wounded spirit.” And if in the mind of the worshipper there be a happy transition from the “shadows” of spiritual depression to the “lights” of Christian hope,—if joy succeed to sorrow, and the spirit long to tell aloud of its peace and gladness, here are hymns of praise which will express the liveliest sensations of the grateful heart. We shall find it difficult, in short, to point out any situation either of a public or private nature—relative either to our souls or bodies—which is not comprehended in our admirable Form of Prayer.

The *spirituality* of our Liturgy is another, and not the least of its excellencies. “Nothing is to be found therein,” says an excellent writer,† “to satisfy the conscience of the formalist and pharisee; but, on the contrary, every thing that is calculated to awaken attention to the necessity of the worship of the heart, of communion with God, and real delight in his service.....The absurdity of the language of mere compliment, when addressed to him who searcheth the heart, is plainly pointed out: and the worship of our Church is adapted exclusively, to the use of those, who desire and expect to enjoy on earth, in the courts of the Lord's house, that which may afford them a foretaste of, and fit them for, more refined and exalted pleasures at God's right hand for evermore.”

But these are excellencies in our Liturgy which will more clearly appear, when we proceed to examine particularly the several parts of which it is composed. And here our attention is first drawn to the *INTRODUCTORY SENTENCES*,—selected portions of Scripture, with which our public service is commenced.

“Before thou prayest, prepare thyself,” is a wise admonition, by which our church directs all her members to be guided; and if, preparatory to addressing himself to God in the burning bush, Moses was commanded to put his shoes from off his feet, because the place whereon he stood was holy ground, Christians are not to be neglectful of a preparation of the heart when they come into the sanctuary of the Most High. Not only, therefore, in reverential awe of the majesty of Him whom they meet together to worship, do they uncover their heads when they cross the threshold of his sanctuary, but ere they unite in the public services of his house, they supplicate by private prayer his blessing upon the exercises in which they are about to engage. Before they enter upon those solemn duties, it is right that the secret petition should ascend to the throne of grace, that “the words of their mouths and the meditations of their hearts may be acceptable in the sight of their Lord and Redeemer.” Better that such feelings should engage our minds, than that worldly cares or objects should be suffered to engross them: better that the wanderings of the mind should thus be restrained, than that the appealing voice of “Christ's ambassadors” should strike upon listless tempers and unconcerned hearts!

In order to awaken the impressions which befit the supplicants at the throne of grace, our attention is first directed, in the public service of the Church, to some of the most important truths in God's holy Word. One or more appropriate verses from Scripture are accordingly appointed to be read by the Minister, selected with extraordinary judgment and skill, and justifying the commendation which has thus been expressed by an able commentator upon the Book of Common Prayer.‡ “The venerable compilers of our Liturgy have walked like skillful physicians in the garden of God; and finding it plentifully stored with medicines for the cure of spiritual diseases, they have collected a few of the most potent and useful.” The Introductory Sentences are evidently selected with a view to the different classes of those, who may be supposed to appear in the house of God; and are designed to excite in them emotions suitable to the exalted nature of his worship. In this body—verifying our Saviour's similitude of the net cast into the sea and bringing up fishes good and bad—there is necessarily a “mixed multitude,” manifesting much variety of religious knowledge and of spiritual advancement.

Amongst professing Christians there is, it is to be feared, a too common error of leaning upon external privileges and resting their dependence upon a name, in the spirit of the Jews whom our Lord rebuked, “we have Abraham to our Father.” These are practical enemies to the law of God,

and in their lives strangers to the holiness which it enjoins. To them the introductory sentences of our Liturgy address a becoming warning,—that though they come to the house of God with the promise of pardon through Christ, a condition of this pardon is a change of heart and life. In the word of God they are reminded that “the wicked man must turn away from his wickedness which he hath committed and do that which is lawful and right, if he would save his soul alive.” And lest any should be slumberers in Christian duty, and careless of reformation, they have this declaration sounded in their ears, “Repent ye; for the kingdom of heaven is at hand.”

But again, there may be—nay, there ever will be, those who are self-esteeming, partial judges of themselves, and in the pride of a “carnal heart laying stress upon their holiness and deserts: to them these words of Scripture are addressed, “if we say that we have no sin; we deceive ourselves, and the truth is not in us.” They are directed to examples of old, of men after God's own heart, in whom was no boasting of personal merit: far from it—their abasing feeling, their humble confession was, “I acknowledge my transgressions, and my sin is ever before me.”....“Hide thy face from my sins, and blot out all mine iniquities.” To bring down to the dust every human dependency, every high imagination—to impel to the cross of Christ as the only refuge for salvation, we are reminded of these confessions of holy men of old; “O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.”....“Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.”

But in Christian assemblies there may be a worse description of offenders than self-deceivers: there may be those who, with Pharisaic duplicity, assume the garb of religion, the “form of godliness,” while their hearts are strangers to its “power.” At the very threshold of the sanctuary, these—if such there be—are called upon, in solemn tones, to cast away this sinful disguise, and told, upon the authority of God's own word, that “the sacrifices of God are a broken spirit,” and that it is “the broken and contrite heart which He will not despise.” Their piety must be vital, not superficial—their repentance in the heart, and not upon the lips alone—the manifestations of godly sorrow must proceed from the very “issues of life.” The mere ostentatious shew of religion, our church, at the very commencement of her public service, thus condemns from the word of God,—“Rend your heart, and not your garments, and turn unto the Lord your God.”

Once more—in the body of Christian worshippers, there will sometimes be those who are oppressed with fear and harassed with doubts; in whom a sense of unworthiness and a feeling of distrust awakens this language of the publican, “God, be merciful to me a sinner.” While others trifle, they are serious: while others enter the house of God with levity and indifference, they “tremble at his word” and presence. Their sins are many, and they feel them: “the remembrance is grievous to them, and the burden intolerable.” They are unworthy to enter into the house of God. They dare not absent themselves, because God is only to be found in the instituted means of grace; yet they tremble to appear before him. Esther's language is their's: “If I perish, I perish.”....To these sorrow-stricken worshippers, these mourning penitents, the Scriptures are full of declarations of encouragement, and the church is not backward to respond the voice of comfort. “God,” she rejoices to remind her penitent children, “is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.” To him “belong mercies and forgivenesses” even to those who “have rebelled against him,” if they return with full purpose of heart to their forsaken allegiance. The instance of the Prodigal is also adduced, and his gracious, his affectionate welcome by the father whom he had offended, but to whom, wretched and in want, he ventured to return. And while, in the concluding sentence, we are warned of the “deceitfulness of sin,” and the danger of doubting or denying its existence in ourselves, we are informed that “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

C. R.

* Biddulph.

A CHURCHMAN THE ORIGINATOR OF SUNDAY SCHOOLS.

From the *British Magazine*.

The following extract from the speech of Sir W. Cockburn, at a late meeting of that excellent institution, the Bath Church of England Lay Association, will give pleasure to all good sons of the Church of England.

“They might remember that at the meeting in February before alluded to, when he occupied so much time, and Mr. Tolpeltanham so ably pleaded their sacred cause, when he (Sir W. Cockburn), amongst a few of the countless claims which the Church in England had upon the gratitude of the population, stated as one of them, the establishment of Sunday Schools; that claim was vociferously denied by dissenters present, and to his surprise their denial was confirmed by several of his clerical friends, so that he was constrained to withdraw that claim at the time, though with the protest as to the good authority whence he derived it; that he had since taken great pains to gain the best evidence upon the subject, and they would sympathize with him in the feelings of satisfaction with which he again confidently made that claim, and hoped to be the humble medium of settling that disputed point generally, to the well known and undisputed history of Sunday Schools,—viz:

“It was in the year 1784, that Sunday Schools were first established by Mr. Raikes, of Gloucester; and in 1788, only four years after, they afforded shelter and protection to not less than 250,000 of the children of the poor. Mr. Raikes first mentioned his plan to a worthy Clergyman of the name of Stock, and well knowing that religion was the only foundation on which education ought to be built, they began by gaining the consent of the parents that their children should meet them (Mr. Raikes and Mr. Stock) at the early service performed in the *cathedral* on a Sunday morning.

“When Mr. Raikes was on a visit at Windsor, the good Queen Charlotte sent for him to inquire into the nature of his plans, and to express her unqualified approbation of his Sunday Schools, and her confident hope that they would prove an incalculable benefit to the human race.”

“He rejoiced to add the testimony of the nephew of the immortal Raikes himself, as to his having been a devoted member of our Established Church. He had only lately obtained the following conclusive and satisfactory note:—

“DEAR SIR,—I have great pleasure in replying to your inquiries, as I can reply most explicitly, and most confidently.

“My venerated uncle, Robert Raikes, was not only a member of the Church of England throughout the whole of his life, but he was also a most attached and devoted one.

“I should much doubt whether he ever entered a single place of worship unconnected with the Establishment, and he was uniform in his attendance at his parish church on Sundays,—frequent in his attendance at the early prayers in the cathedral on week days.

“His memory is still cherished by some of the oldest inhabitants of Gloucester, who would remember that, though his mind overflowed with charity and good-will to men of all denominations, his affections and allegiance were wholly with the Church of England.

Yours truly,

H. RAIKES.

Chester, Jan. 1, 1838.

[The reading of this Letter called forth the most cordial cheers.]

“Thus was this, one of the greatest benefits ever conferred upon the population, not only matured, but originated, by Churchmen.”

To the Editor of the Church.

REV. SIR,—In some addresses presented to Sir F. Head, on his departure from the Province, and also in some observations of the public prints on the services of that gentleman and of Sir John Colborne, I observed, with regret, the not unfrequent expression of “*Saviour of the Province*” applied to both of them. Those who used this expression, I have no doubt, did so in compliance with a vicious custom, and with no irreverent intention. I would however call their attention to the exceeding impropriety of bestowing on a human being any term appropriated to the Deity, and thus by a common, and almost profane use of it, diminishing the solemn awe with which we ought always to name the Almighty, or any of his exclusive attributes. Lord Clarendon, in relating how the Commons in gross adulation had saluted the Duke of Buckingham as the *Saviour of his country*, designates their conduct as *blasphemous*; and Dr. Johnson, with equal justice censured the application of the term *Omniscient* to a gentleman of most extensive information, and substituted that of *all-knowing*. My attention to this subject was revived by observing that Lord Brougham, the other day, with his usual disregard of decorum and flippant handling of things sacred, had sneeringly called the Duke of Wellington “the *Saviour of Her Majesty's Government*,” and I shall feel gratified if these few remarks prevent for the future the levity of which I complain, and which, I am sure, springs from inadvertence, and not from any set design to degrade scriptural terms to an improper use.

Yours, &c.

ALAN FAIRFORD.

Cobourg, 20th August, 1838.

THE CHURCH.

COBOURG, SATURDAY, AUGUST 25, 1838.

On more occasions than one, since the commencement of this Journal, it has been our pleasing office to call the attention of Churchmen in Upper Canada to the interest evinced in their spiritual welfare by the generous people of England and Ireland. Had not private bounty, especially that portion of it distributed through the medium of the “*Society for the Propagation of the Gospel in Foreign Parts*,” afforded that aid which the State, neglectful of its most solemn duty, either failed to supply, or supplied in a most inadequate manner,—the present condition and the future prospects of our Establishment would have presented a most disheartening appearance. It is no wonder then that at a General Meeting of the Clergy held at Toronto in 1836, for the purpose of deliberating on the measures necessary to be adopted for answering the loud calls for the ministrations of the Church issuing from every quarter of the Province, the expediency of sending a clerical deputation to England was decided upon,—the members composing which were to call public attention to the destitute state of the Church in Upper Canada, and to seek from the Christian sympathies of the nation pecuniary contributions in relief of the growing evil. The clergymen selected for this important mission, were the Rev. W. Bettridge and the Rev. B. Cronyn, the Rectors of Woodstock and London. They sailed for England in the early part of 1837, and each selected his native country as the field of his labours,—Mr. Bettridge remaining in England, and Mr. Cronyn repairing to Ireland. Of the proceedings of the latter gentleman we have as yet no full or authentic information; but Mr. Bettridge, with a laudable view to make the people and Legislature of the Mother country acquainted with the merits of our case, has published a *Brief History of the Church in Upper Canada*; and upon this production we will now proceed to offer a few remarks.

The “*Brief History, &c.*” is a spirited Pamphlet divided into three parts;—the *first*, contains the parliamentary enactments, and public documents, on which the Church rests her claim to be considered as the sole ecclesiastical establishment in Upper Canada,—the *second*, comprises an account of the proceedings of the Deputation in England,—and the *third* with a forcible brevity sets forth the religious destitution of the thousands and tens of thousands of Episcopalians scattered over the face of this extensive Province. The arguments by which we seek to establish our exclusive right to the Clergy Reserves, have been so recently and so fully brought before the public, that we will pass over without comment the *first* part of the Pamphlet, which is entirely confined to this part of the subject, merely remarking that we are confident no well-informed man in England or Ireland ever heard of any other “*Protestant Clergy*” save that of the United Church of England and Ireland. To the *third* part of the Pamphlet we shall also make no allusion, because in summarily adverting to the difficulties and necessities with which our Church has to contend,—to its inability to feed the sheep which seek for pasture within its fold,—and to the general unhallowed aspect of a Canadian Sabbath,—it only touches upon subjects and wants with which we are all too familiar,—wants which we not only felt in the isolated shanty and newly-opened settlement,—but which even rob hundreds of our smiling and populous villages of that fairest moral feature of the British landscape,—the *Village Church*.

Mr. Bettridge arrived in London at a time most unfavorable to the objects of his mission. The members of the Establishment, it is true, both clerical and lay, had received a new and extraordinary impulse from the pressure of the times, and had never evinced so much zeal or liberality whether in defending the rights, or in ministering to the exigencies of their communion. This very circumstance, how-

ever, was adverse to an extension of their bounty to the distant colonies of the Empire. The West Indies, with claims we submit, far less urgent and legitimate than ours had absorbed £40,000;—the Society for Building New Churches in London, £150,000;—the famine in Scotland had been relieved by the munificent contributors of £30,000;—the Spitalfield's weavers were drawing daily upon the public purse;—and the Clergy Aid and Church Pastoral Aid Societies, besides donations, had already procured annual contributors to the amount of several thousands, and were constantly adding to the number of their supporters. The country vied with the metropolis in this noble outpouring of earthly treasure for such hallowed uses. Every diocese almost had formed an Association for the building of additional Churches; and not only did new combinations, in connexion with the Establishment, spring up to counteract the attacks of political dissenters and infidel liberals on the National Religion,—but the old charities put on a new youth, and instead of being thrown into the back-ground by those of a more recent institution, enlarged their means and powers, and consequently their sphere of usefulness. At such a time as this, when the Conservative mind of England was deeply interested in matters possessing so homely an interest, had Mr. Bettridge to call upon a benevolence, apparently already exhausted, to aid a branch of the Empire Church struggling against difficulties in a remote colonial dependency. Although he commenced his task with despondence, he soon discovered with a joyful surprise, that the charity of English Churchmen was inexhaustible. The Primate and Bishops, though taxed not only daily, but hourly, for subscriptions towards charities, both benevolent and religious, did not turn a deaf ear, or close their hands, to the petition of Upper Canada. They gave their money, and they gave the sanction of their venerable names. The *Society for Promoting Christian Knowledge* contributed £2,000, and that for *Propagating the Gospel* an ANNUAL grant of £500; while the *Upper Canada Clergy Society*, which has already sent out three missionaries, renewed its exertions to augment its funds. Having received such encouraging support from these bodies, Mr. Bettridge proceeded to apply to the bounty of individuals:—London furnished a handsome quota,—Cheltenham, one still larger. At Cambridge, besides present pecuniary aid,—and also at other places,—auxiliaries were formed to the *Upper Canada Clergy Society*; and the sister University of Oxford, sustaining its ancient character for Christian loyalty and Christian munificence, entered warmly into the cause of the Colonial Church.

We gather from Mr. Bettridge's Pamphlet, that the people of England generally are beginning to make themselves acquainted with our true condition, and that it only requires a moderate continuous exertion on our part to diffuse more widely, and permanently to sustain that interest in our religious welfare, which late events, and especially the Rebellion, have tended to create. Notwithstanding, as we have before said, the Conservatives of England had never before exhibited such unstinted liberality,—had never before been so incessantly called upon to support with their purses the thousand Societies organized in defence of Church and State,—the Church in Upper Canada was a theme that never failed to awaken the sympathy not only of words, but of deeds. Among several gratifying instances of individual generosity we cannot refrain from adverting the following which Mr. Bettridge relates as having occurred at Oxford.

“At the public meeting I mentioned as a fact, that for every £100 subscribed in England, the erection of a church capable of containing from 250 to 300 persons would be secured, the people, out of their poverty, being expected to contribute an equal sum. In making this statement I expressed a wish that some pious individual then present would, of the abundance which the Lord had given him, offer such a donation; and pledged myself that such a church, in remembrance of Oxford and the approaching festival, should be built and called “*Commemoration*.” The following morning the success of our request was announced to us, at the bank, where, we were informed that the sum of £100 had been deposited to our credit by the Vice Chancellor, from some anonymous friend.”

At Cheltenham also a Lady, whose humility conceals her name, understanding that in a particular part of this Province there was a settlement of Devonshire emigrants, anxious for a resident clergyman, forwarded the sum of £200, which, she was given to understand, was sufficient for the purpose.

Intelligence, even far more cheering than this, we hope shortly to communicate to our numerous readers, who, we are sure, must feel gratified by, and thankful for, these tokens of English cordiality and affectionate good-will. In a corresponding spirit of active zeal we are bound to exert ourselves, as the best return for this generous assistance from the mother country. Our means may be scanty and circumscribed, yet not so much so, as to prevent us from contributing a larger portion of them than we do at present towards the defence and advancement of our own venerated Church. Let us but redouble our exertions, and England will redouble hers in our behalf. Let us but shew that we are no degenerate scions of the parent stock, and that we dare boldly and openly profess our devotion to the principle of Church and State, and, above all, our attachment to the Liturgy, rites, and doctrines of the Church,—and we feel confident, that if at the same time, each to the best of his ability transmits information to England of the spiritual darkness of the land, and more especially of the utter inability of the Church, deprived of its inheritance, to preach the Gospel without price,—we feel confident, we say, that a feeling will be aroused in England, which will soon be heard within the walls of Parliament, demanding that the Sovereign shall fulfil the promise, which she made in her Coronation oath, of “*maintaining and preserving inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, AND THE TERRITORIES THEREUNTO BELONGING.*”

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF KEMPTVILLE.

The Statistics of this Parish for 1837 may be briefly summed up as follows:—Full service every Sunday morning at half past ten, in Kemptville; and at three P.M. in Marlborough, 10 miles distant. A third service every other Sunday evening at Merrickville, 6 miles still more distant. In each of these places is a decent and comfortable Church. That in Merrickville, built of stone, was completed last summer, and the exterior of the church in Marlborough was painted the same season at an expense of £30. There are also weekday services regularly during the winter, and occasionally during the summer, in the townships of Wolford, North Gower and South Gower. There is a Sunday School connected with the church in Kemptville; and this summer there is another in Marlborough. There is also a Parochial Library of Religious books, under charge of the Rector. There were

* Rev. H. G. Watkins.

† Rev. T. T. Biddulph.

‡ The late Rev. J. Shepherd.

in 1837, Baptisms, 58; Marriages, 10; Burials, 8. The greatest number of communicants at one time, were in Kemptville, 65; in Marlborough 26; total 91. Whole number in the parish, about 110. There were twenty subscribers to Vol. I of the 'Church' all of whom have paid their subscriptions. At present twenty-three copies are taken, and I hope some others of my parishioners will enable me soon to increase the number.

H. PATTON, Rector.

RECTORY OF THREE RIVERS, LOWER CANADA.

The Rev. S. S. Wood, Incumbent. Three full services are performed on each Sunday, 10½ A.M., 1½ P.M., and 6½ P.M.—the second being designed particularly for the troops who are stationed in that town. The population of Three Rivers is about 4000 souls, the great majority of whom are Roman Catholics;—the average attendance at Church on Sunday mornings, is about 200. A Sunday School is attached to the church, at which the attendance varies from 25 to 30. The number of communicants is about 50. [The number of Baptisms, Marriages and Burials, from an error in the printed circular, was given in for 1832; consequently they are not included in the present statement:

We are indebted to the 'Gospel Messenger' for the following synopsis of late English Ecclesiastical Intelligence:—

A new church at Wareham was opened on the 15th of April, capable of seating 700 persons, erected at the expense chiefly of Thomas Duffield, M. P., and family.

A poor Clergyman in the parish of Middleton, in Teesdale, whose income was no more than 40 guineas per annum, left the whole of his property, amounting to £200 sterling, saved with great care, as the foundation of an endowment for sustaining a perpetual successor in that destitute vicinity,—and for establishing a burying-ground, the parish ground being ten miles distant. The name of this devoted servant of the church was George Carpenter. For many years he was a school-master, not having taken orders till about 30 years before his death, which occurred in May last at the age of 73 years.

The receipts of the Church Missionary Society for the last reported year, were £73,447, and the expenditure £86,540—being an increase of income of more than £12,000. £1000 have been given towards negro education.

The London Missionary Society have 455 stations and out-stations, and 135 Missionaries, with 505 Assistants.

The annual report of the Prayer-Book and Homily Society states, that 3,326 vessels had been visited. Sixty-nine masters of vessels held divine service regularly,—799 entirely neglected that duty.

The number of Prayer-Books and Homilies in whole or in part, issued during the year, was 164,386.

Subscriptions to the Society for promoting Christianity among the Jews have risen the last year to upwards of £19,000, being an increase of more than £4,500.

The income of the British and Foreign Bible Society for the year exceeded £97,000,—the expenditure upwards of £91,000. The first year's report of the Pastoral-aid Society states, that relief had been granted to 132 incumbents of parishes, embracing a population of 1,086,000 souls. Provision is made for sustaining additional Clergymen to the number of 123.

The Church Building Association of the diocese of Peterboro' has, in 15 years, contributed the sum of £119,404 sterling to the object of the society. By this munificence, 313,550 additional church seats had been obtained—and of these, 233,225 were to be free seats.

To the Editor of the Church.

REV. AND DEAR SIR:—You were kind enough to furnish in your valued journal, very copious extracts from my notes of Missionary duty performed in this District; and upon reference to your paper, I find that a brief account of my humble services in this interesting department of my duty was given, up to the close of the year 1836. Would you permit me to occupy a small portion of your columns by a condensed account of my Missionary labours from that period to the time at which I entered upon the duties of a settled charge?

Early in the month of January, 1837, I proceeded to the Townships of Clark and Darlington, in each of which I officiated on two successive Sundays to numerous and attentive congregations, and on one occasion administered the Holy Sacrament in the latter township to 13 communicants. In viewing the wide field presented in this well peopled portion of the country for the services of a clergyman of the Established Church, I am led most deeply to deplore that the want of a provision by government for his salary, independent of the free-will offerings of the flock amongst whom he should minister, has so long proved an obstacle to the supply of regular religious ministrations in this part of the Province. Here are four or five townships, lying between Port Hope and Toronto, well settled and containing several hundred families warmly attached to the Church, who have long been supplicating, but in vain, for the boon of a resident minister amongst them. The prospects of our Zion are, I am happy to think, at present more cheering, and I feel warranted in hoping that the time is not far distant when a supply of labourers will enter upon the spiritual harvest of this Province, in some degree commensurate with its great and growing wants.

On the 23d of the same month I proceeded to Percy, from whence, after having held service in Benton, I pursued my journey to Seymour and afterwards to Asphodel. In the latter township I performed service twice on Sunday, the 29th, and baptized nine children. On my route to Peterborough I met a small, but attentive congregation, near the mills of Dr. Gilchrist in Otonabee. To this place I returned and received a gratifying welcome, a few days after; and on the evening of the 31st February, performed service in the 5th concession of the same township.

On Sunday, the 5th February, I visited Douro, and met a good congregation at the house of Mr. F. Strickland; and on the following Sunday I had the gratification of preaching to very numerous congregations in two different spots in the township of Dummer, the inhabitants of which are chiefly emigrants from England, and where I discovered a great anxiety for the stated ministrations of the Church. The weather was, on this and the following day, intensely cold: this, conjoined to the fatigue I underwent in attempting to reach the township of Harvey, increased to a violent degree the rheumatic symptoms with which I had for several days been affected, and with extreme difficulty I reached the house of Mr. Richard Athill in Verulam. Here I suffered the acutest pain from this afflictive disorder, and the most serious consequences might have ensued were it not for the kind and fra-

ternal care of Mr. Athill and Mr. Boyd, who attended to my wants with the most patient and affectionate assiduity. On Sunday the 19th, I was, by the blessing of God, so far relieved as to be able to read prayers and deliver a sermon to as many as could be congregated in Mr. Athill's house. This gentleman—now a candidate for holy orders, and destined, I hope and pray, to become a faithful and useful servant of the Lord Jesus, and successful labourer in his vineyard—as well as his neighbour Mr. Wallis of Fenelon Falls, were in the habit of regularly reading the service and a sermon to as many of the surrounding settlers as could be collected on the sabbath day. This is a praise-worthy example, which cannot be too heartily recommended to lay gentlemen of our communion similarly circumstanced.

The succeeding dates, as respected myself, would furnish only a lengthened detail of bodily suffering, unremitting kindness on the part of my friends, and the continued, though undesired mercies of my God. My malady having increased, and its duration being uncertain, I resolved to make an attempt to reach Cobourg: accordingly on the 3d March, with the permission of my kind friends in Verulam, who provided every possible accommodation for my ease and comfort, I started for Peterborough. This, after two days' most tedious journey, during which I suffered indescribable pain, I was fortunate enough to reach in safety, and was deposited at the house of my beloved fellow-labourer, the Rev. R. H. D'Olier, intending, upon the first respite from bodily suffering, to pursue my journey to Cobourg. But it seemed good to the merciful disposer of events to order it otherwise. The violent increase of my malady rendered removal impossible. Here then, under the roof of my beloved friend and brother, I remained for many weeks—helpless as an infant and enduring every extremity of corporal suffering; but every want supplied, every wish anticipated, every possible kindness bestowed by the Christian and affectionate sympathy of those dear and unwearied friends. To them my debt of gratitude can never be repaid; nor shall I ever forget the professional services, combined with the anxiety of a personal friend, rendered to me by Dr. Hutchinson, nor the marked attention and sympathy which I uniformly experienced from the surrounding gentry and the inhabitants at large:—a series of mercies for which I humbly desire to thank my God.

It was on Good-Friday, March 24th, that I experienced the first mitigation of my intense sufferings; and on Easter day I was happily able to receive the Holy Sacrament at the hands of my kind and hospitable brother. My health now rapidly improved, and on the 16th of the following month I was able to perform the duty in Peterborough Church. But while I was permitted to regain strength, the health of my beloved fellow-labourer rapidly declined,—and so alarming were the symptoms of consumption that it was deemed advisable that he should proceed to New York for change of air. He there experienced considerable relief from a new mode of treatment adopted in the case of consumptive patients by Dr. Sherwood; but his improvement was partial and temporary, and at the earnest solicitation of his friends in Ireland, he repaired thither in the month of October last.

During the absence of Mr. D'Olier, I spent a considerable portion of my time in Peterborough, occasionally visiting the adjacent townships of Smith, Douro, Dummer, &c. In the months of June, July and August, I paid several visits to the townships of Clark and Darlington, where, in my ministrations, I continued to meet with every encouragement; and after extending my services once more to Fenelon Falls and Emily, I undertook, with the sanction of the Lord Bishop of the Diocese, the specific charge of the Rectory of Peterborough, rendered vacant by the lamented resignation of its late esteemed and faithful incumbent.

I remain, Rev. and dear Sir, yours faithfully and affectionately in Christ,

CHARLES T. WADE.

Peterborough, August, 1838.

Summary of Civil Intelligence.

UNITED STATES.

The boundary question is not calling forth unanimous feeling, even in the State where they are most interested in it.—The *Eastern Argus* says, that "the tale about backing the Commissioners with a competent military force is not only ridiculous in itself, but is put forth solely as a bait for political gudgeons."

In alluding to a probable declaration of war, this paper says further, that Governor Kent's "reflection—or in default of that his political advisers—will tell him that such an experiment would be too palpable an infraction upon the good sense and permanent interests of the people of Maine—and policy will dictate to him to avoid any necessity for such a step, even on the ground assumed by his friends, by keeping his Commissioners upon the undisputed portion of the boundary, until winter shall put a stop to their operations, and he shall be relieved of responsibility by a change of administration." This is good advice, and well calculated to get the Governor out of the dilemma into which he has fallen.

LOWER CANADA.

Thursday's Official Gazette contains an advertisement to architects for plans and specifications and estimates for the erection of suitable buildings on the estate of Burnside, for the McGill College, for the best of which the sum of fifty pounds will be given, and twenty-five pounds for the second best.

- The said plans to provide—
- 1st. Apartments for 100 students: to consist of 50 sitting-rooms and 100 sleeping-rooms.
 - 2d. Apartments for a Vice Principal and family, and for four Professors.
 - 3d. College Hall.
 - 4th. Library.
 - 5th. Chapel.
 - 6th. Stewards apartments—

With a connected Plan of the distribution of the ground on the north west side of the continuation of Sherbrooke street in avenues—with ornamented and kitchen gardens.

The said plans to provide for the erection in the first instance of such portions of the buildings as are specified below to be hereafter incorporated with the general design when completed; the sum at present disposable being limited to about £5000.

- 1st. Two large rooms, each calculated for separate classes of 50 non-resident students.
- 2d. Two rooms available for medical students, chemical apparatus, &c.
- 3d. College Hall.
- 4th. Library.
- 5th. Steward's apartments.

Information respecting the proposed site and grounds, with other particulars, can be obtained on application to the Rev.

Dr. Bethune, Principal of McGill College, Montreal, to whom the plans are to be delivered on or before the 1st of October next.

It is gratifying to know that the benevolent designs of the founder of McGill College are at length about to be put in execution, for it has hitherto been a disgrace to Montreal that no such institution has been in existence, and in no other city with anything like the population of this, are the means of obtaining anything above a common school education out of the reach of the inhabitants. We think the time limited for the delivery of the plans is too short, especially as no attempt will be made to commence building operations this year.—*Montreal Herald.*

In noticing the facility of intercourse between England and America by means of steam navigation, the *New York Times* mentions that the Hon. Gullian C. Verplank, on looking over a number of old *New York papers*, met with one published about the middle of last century, giving an account of the coronation of George III, which had been brought out in a vessel called the *Sally Ann*, from Bristol to New York, in eighty days. It is a singular coincidence that the news of the coronation of Queen Victoria should be brought from the same port to New York, but in the unprecedentedly short voyage of fourteen days and a half, less than one-fifth of the time taken by the *Sally Ann*.—*ib.*

We learn by the *Quebec Mercury* that his Excellency the Governor General, accompanied by his family and suite, and by their Excellencies Sir Colin Campbell and Sir C. A. Fitzroy and Vice Admiral Sir Charles Paget, left Quebec on Saturday in the *John Bull* Steam boat to attend the Races which commence to-day. It is said that his Excellency's return to Quebec will not be delayed beyond Thursday.

His Excellency embarked at two o'clock: a guard of honour was in attendance at Gillespie's wharf, a salute was fired from the Citadel, the ships were manned, and the steamboats were dressed in colours on the occasion. A Captain's Guard, of the Grenadier Guards, accompanies his Excellency.

His Excellency and suite landed at Sorel, where they were remaining, when the *Canadian Eagle* steamer passed yesterday afternoon. It is expected that His Excellency will arrive here early this morning, and we hear that the salute will be fired at 8 o'clock.—*Montreal Courier, August 20.*

From the *Quebec Official Gazette.*

GOVERNMENT HOUSE,
Montreal, 6th July, 1838.

Major General John Clitherow was sworn in as a Member of the Special Council, and took his seat accordingly.

A military prisoner, whom we understand to belong to the King's Dragoon Guards, arrived this day in the *Steamer Eagle* he was under charge of a corporal and two men of the 66th Regiment. It is said he is a deserter from the Coldstream Guards, who had afterwards enlisted in the Dragoons, and has now given himself up to his former Regiment.—*ib.*

We are happy to inform the public, that his Excellency the Governor General has sanctioned the expenditure of £1,500 by the Commissioners of the Megantic Land Company, in surveying the fine tract of land on Lake St. Francis, and that Mr. Russell has been employed in the service of the company, as Surveyor, and leaves town immediately.

This preliminary measure will have a most beneficial effect on the Townships, generally; for even if the Company do not complete the purchase, the tract will be ready for that improved system of settlement we are led to expect, and an addition 10,000 or 20,000 settlers in Megantic will at once, advance the whole Eastern Townships.

We have been requested to state, that all the communications respecting the Company, will be published shortly, for the information of the stockholders, and the public generally.—*Quebec Gazette.*

We understand that Sir John Colborne leaves for England in the course of the ensuing month, but that his successor had not been appointed up to the date of the last despatches.—Amongst the officers rumoured as likely to succeed Sir John, the names of Lieut. Generals the Right Hon. Sir Fredk. Adam and Sir Benjamin D'Urban are mentioned.—*ib.*

The wives of Chandler and Waite, two of the Upper Canada rebels sentenced to be hanged, arrived in the *St. George* for the purpose of imploring His Excellency the Governor General to mitigate the sentence.—*ib.*

A private letter from Bermuda, dated the 1st of August has been received per *Medea*, by a gentleman in Quebec, which mentions the death of Sir Stephen Chapman, Governor of the Island, on the 31st ultimo.—*ib.*

UPPER CANADA.

George Duggan, Esq. senior, has been elected Alderman of St. David's Ward, Toronto, vice S. E. Taylor, Esq. deceased.

SHORT HILLS REBELS AND PIRATES.—Fourteen of the rebels and pirates who were implicated in the attack on the Lancers, and the robbery of Ousterholdt, at the Short Hills, and who have been lately tried and found guilty at Niagara, were brought over and sent down to Kingston in the *St. George Steamer* yesterday morning. The sentence of death upon these fourteen has been commuted. Three of them, George Buck, Murdoch McPadden, and Sands, (a coloured man) are to be sent to the Penitentiary, we believe, for three years. Eleven—Linus Wilson Miller, Geo. Cooley, Norman Mallory, William Reynolds, (Americans), James Gamble, John Grant, John Jas. McNulty, David Taylor, James Waggoner, Garret VanCamp, and John Vernon (British Subjects)—are to be transported for life. Alexander McLeod, Samuel Chandler, Benj. Waite, and Jacob Beamer, are sentenced to be executed at Niagara on the 31st instant.—*Christian Guardian.*

William Thompson, John Hamill, J. Moore, Wm. Webb, Charles Chapin, and Calvin Austin, were liberated from Jail on Saturday last, in commemoration of the coronation, on giving security in £200 individually, and two others in £100 each. Sir Allan N. Macnae attended to receive the bail, whose conduct we heard those pardoned rebels extol most highly.—They certainly appeared very grateful for the unexpected boon.—*Hamilton Gazette.*

Jacob Beamer, of Short-Hills notoriety, has been tried and convicted at Niagara, and ordered for execution on the 31st inst. He has written his last letter to a brother "Patriot" now confined in our Jail, in which he states, that it being his second offence, he has no hopes of mercy being extended to him, and that he shall soon meet his late compatriots in arms, Loun and Matthews, in that land where treasons and rebellions are unknown.—*ib.*

Ephraim Cook, under sentence of death, to be banished for life, and to leave the Province in three days.—*ib.*

His Excellency the Lieut. Governor has appointed Dr.

Sampson a Commissioner for the improvement of the navigation of the river St. Lawrence.

Notices are given in the Official Gazette of applications to be made to the Legislature at its next Session, for an additional grant to complete the Macadamized road from Kingston to Napanee, and continue it to the limits of the District; and also for an act to amend the act incorporating the Town of Kingston.—*Upper Canada Herald.*

Sir George Arthur and suite arrived here on Thursday afternoon from Kingston, via the Bay of Quinte and the Carrying place, and left again at eight o'clock on the following morning for the Rice Lake and Peterboro. His reception in Cobourg was highly creditable to the taste and character of our community, and must we think have been equally gratifying to himself.

We subjoin an admirably written and appropriate Address from the Inhabitants of Cobourg, read to His Excellency on the occasion by Mr. Sheriff Ruttan, together with His Excellency's no less admirable reply thereto. The former though strikingly conservative in character, it is satisfactory to observe was unhesitatingly signed by persons of all political opinions:—

To His Excellency Sir George Arthur, K. C. H. Lieutenant Governor of the Province of Upper Canada, and Major General commanding Her Majesty's forces therein, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We Her Majesty's loyal subjects, the inhabitants of the Town of Cobourg, avail ourselves with pleasure of this the first opportunity of personally assuring Your Excellency of our inalienable attachment to the British Empire, and of our confidence in your Excellency's administration of that portion of it in which we have the happiness to live.

We trust that Your Excellency may be enabled to pursue a series of measures, which,—while they develop the resources of this favoured country, encourage emigration, and diffuse the blessings of a religious education,—will secure to us more firmly those institutions under which we enjoy every liberty that British freemen can desire.

We reside in a District second to none in the Province for a productive soil, and superior to almost all in the facilities afforded to commerce by its inland waters; and we can assure Your Excellency that it is our earnest wish to co-operate with Your Excellency in every undertaking that may be entered on for the improvement of those great natural advantages,—being much more anxious to direct our energies to such peaceable and important objects, than to the perpetuation of civil strife and political animosity.

We confidently look to the mighty arm of the British Government,—not for a partial and temporary, but,—for a powerful and lasting protection against all future eruptions of internal treason, as well as the unprovoked aggressions of a foreign people: and, thus secured in the enjoyment of the fruits which our honest industry may produce, we shall ever pray that Your Excellency may fulfil the charge entrusted to you by our beloved Queen in such a manner as to maintain the glory and unity of the British Empire,—to promote the welfare of this Province,—and to earn for yourself a name that shall be held in grateful remembrance by the present and succeeding generations.

HIS EXCELLENCY'S REPLY.

GENTLEMEN,

It is with the most sincere and unaffected pleasure that I acknowledge your Address, and thank you for the kind, and cordial reception with which you have greeted me on visiting your District, which yields to no other in the Loyalty of its inhabitants, in the fertility of its soil, or in its general local advantages.

The confidence you have expressed in my administration cannot be otherwise than very gratifying to me; for there was never a period when the general support of the people of Upper Canada was more necessary in aid of the local Government.

To co-operate with you in promoting every measure that promises the successful advancement of the moral and religious instruction of the youth of the Province—of works of public improvement—of the revival of Trade and Commerce, and the general development of Provincial resources—will be an undertaking of the most agreeable nature to my wishes and feelings.

Although the memory of the recent unhappy disturbances may not, perhaps, be very speedily obliterated, we may, nevertheless, hope that their effects on the public welfare may be surmounted by the energies of a united and contented population, which shall wisely prefer the peaceful pursuits of honest industry, under the protection of free Institutions, to the troubled scenes of civil commotion.

Your entire reliance on the power of Great Britain for the preservation of your connection with that great country and for your defence against every foe, is not less honorable to your character, as British Subjects, than it will be gratifying to Her Majesty, who considers it her chief glory to reign over subjects devotedly attached to her throne, and firmly confiding in the power of her protecting sceptre.

GEO. ARTHUR.

BIRTH.

At Port Hope, on Friday the 17th inst., the Lady of James Smith, Esq. of a Son.

At Kingston, on the 14th inst. the lady of Alex. McDonell Esq. M. P. P. for the county of Northumberland, of a Son and heir.

DIED.

In the city of Toronto, on the 15th instant, in the 68th year of his age, Andrew Patton, formerly Major in the 45th Regiment of Foot. He has left behind him an afflicted family, who deplore the loss of the kindest of husbands and most affectionate of parents. They desire at the same time to praise God, that in the midst of their sorrows, his comforts have refreshed their soul. Through the assistance of his grace, the deceased object of their love was enabled to resign himself perfectly to the will of his Heavenly father; his latter end was one of peace; and he departed in the full assurance of having found mercy, through the prevailing merits of his dear Redeemer.—[Communicated.]

LETTERS received during the week, ending Friday, August 24th:—

- J. Kent Esq. with enclosure;—Rev. J. Shortt, do.;—C. Brent Esq. rem.;—Rev. H. J. Grasett, with enclosure;—Rev. A. Elliot, add. sub. and rem. in full for vol. 2;—John Burwell Esq. rem.;—Rev. T. Green;—P. M. Toronto (2); A. Davidson Esq. add. sub.;—Mr. Jon. Scott;—Rev. H. Patton;—Rev. Geo. Archbold.

Youth's Department.

SCRIPTURE QUESTIONS.

XXIV. MISCELLANEOUS QUESTIONS IN B.—CONTINUED.

288. Who was *Bildad*? and what were the names of the two other friends of Job who attempted to comfort him?—(Job.)

289. Who was *Blasius*? on whose behalf did he intercede with his royal master? and what was the peculiar judgment which in the issue overtook the King?—(Acts.)

290. Which of the Apostles were surnamed *Boanerges*? and what is the import of the term?—(Mark.)

291. Boaz was the kinsman of Elimelech the husband of Naomi; and he afterwards married Ruth the Moabitess.—Who was the father of Boaz? and who was his son? and how does he stand related to king David?—(Ruth.)

292. *Bochim* signifies weepers.—Can you mention the occasion which gave rise to the name?—(Judges.)

293. Bozrah was the capital of the Eastern Idumea. The Saviour is represented as coming with dyed garments from this royal city of Edom.—Do you recollect the passage in which this striking description occurs?—(Isaiah.)

CHURCH CALENDAR.

Aug. 26.—Eleventh Sunday after Trinity.
Sept. 2.—Twelfth do. do.
9.—Thirteenth do. do.

PERRANZABULOE,

OR THE LOST CHURCH FOUND.

From a work by the Rev. C. Trelawney Collins.

At the time when Christianity was first introduced into Cornwall, the people, like all the other inhabitants of the British islands, were devoted to the strange religion of the Druids,—a religion that seems to have been a singular combination of the worship of many gods with a belief in one God. They believed in some great universal Intelligence, and at the same time worshipped the hosts of heaven. Yet the sun, the moon, and the stars, were not the only objects of their veneration; the sublimest and wildest objects of nature were transformed into so many deities. Rocks, and cataracts, and torrents, and stately oak-trees, were all the abode of some supernatural intelligence. Their priests, combining in themselves all political as well as religious authority, offered human sacrifices on every altar. Cornwall, from the natural boldness and wildness of its scenery, seems to have been, more than any other portion of Britain, the favourite seat of Druidism. Hence the numerous altars, circles, basins, and cromlechs, which still abound in that interesting country, and which, through its length and its breadth, from Tintagel to Castle Trevyn, and from the frowning rocks of Carnibic to "Duloc's dark stream," proclaim, by their number and their magnitude, "there were giants in those days."

The people, no doubt, partook of the savage wildness of their mountains, and the character of their human creed; and though their intercourse with the Phœnician merchants must have largely contributed to their civilization, and rendered them more easily accessible to the early Christian missionaries, still they did not easily relinquish a religion closely associated with their wild and romantic scenery. Historians are not agreed when Christianity was first planted in Cornwall; probably, however, it was not later than early in the third century; for after the Saxons spread their conquests from east to west, "the Cornish purchased, by an annual tribute, from Cerdocius, permission still to exercise the rites of the Christian religion." We know also, that about the middle of the fourth century, Solomon, duke of Cornwall, openly professed Christianity; and the nobles, clergy and people, at the end of that century, "lived happily together in the bonds of Christian unity." The first Cornish apostle of note was Corantinus (now called Cury), born in Brittany, who first preached to his own countrymen, and then to the Irish, till, being expelled from Ireland, he settled at the foot of Meneloh, a mountain in Cornwall; and was consecrated bishop by St. Martin, bishop of Tours; and converted almost the whole of Cornwall before his death, A. D. 401.

Piramus, a man of noble family, of Ossory, now began to attract attention. He passed the first thirty years in Ireland leading a moral life, though not yet converted to Christianity. His conversion having been effected by means of a Christian laic, in 382, he went to Rome, where he was baptized, and from whence, after devoting some years to the study of the Scriptures, having, meanwhile, been consecrated a bishop, he returned to Ireland with five priests, who were afterwards bishops, viz. Lugarius, Columban, Meldanus, Lugad, and Cossan.

His first residence was in the heart of Ireland, close to a lake called Fuarar; here he built a cell for himself, to which his sanctity attracted such crowds, that a town was at last built there, called Taiger. He was very successful in converting that savage people, and among others, his master—called, according to Usher, Liadan, or, with greater probability, according to Leland, Wingela—and all his family, who constituted the clan of Osraig.

In confirmation of his doctrine, and as a proof of his sanctity, it is asserted that God wrought great miracles by his hands. His cell was thronged with visitors from all parts, which so distracted his attention, that, anxious for more retirement, he passed over into Cornwall, taking with him his mother and many others, who acquired such veneration among the people, that the Cornish have consecrated almost all their towns to the memory of Irish saints; "witness," says Camden, "St. Burian, St. Ives, St. Mewan," &c.—These missionaries took different directions. Piramus himself went to the east, and settled in a district near the sea, now known by the name of *Perranzabuloe*, or St. Piran in the Sand.* Here he fixed his abode by a spring of water that still bears his name, but anciently called Fenton Berran. Here he not only instructed the people in the great truths of Christianity, but communicated to them the art of reducing from their oxides the metals which there abound. The Cornish miners have therefore always regarded him as their tutelary saint. His memory is still cherished; and on the 5th of March, the "tanners keep his feast, and hold a fair on the same day near his Church," being allowed to make merry withal in honour of St. Piranus.

The venerable saint could, in the decline of life, point to the success of his labours. Having exhorted his converts to remain steadfast in the faith, and feeling his departure at hand, he commanded his grave to be dug, and, descending into it, he knelt down, and meekly surrendered his soul

into the hands of his Creator. His flock immediately erected a Church on the spot inscribed with his name, and which became the resort of Christian worshippers from all parts of the country. The Britons in Cornwall resisted the usurpations of Rome much longer than the rest of their countrymen; and it was not until the year 905 that they surrendered any portion of their independence. At that fatal period, "Edward the Elder, with the pope's consent, settled a bishop's see among them, which by the pope's power, then greatly prevailing, in a short time reduced them, much against their wills, to submit their ancient faith to the conduct of papal discipline." During the dark and troubled times which succeeded, little is known of the history of St. Piran's Church, beyond the fact, that time did not diminish the reputation of the saint. On the contrary, his shrine became the resort of devout worshippers without number, and princes and nobles did not disdain to kneel at the tomb of the Cornish apostle. In after ages, as the Romish superstitions increased, and the merits of pilgrimages and of sin-offerings became at once an article of faith and a source of revenue to a corrupt priesthood, so were multiplied to an extraordinary extent the rich oblations that were laid on St. Piran's tomb. And it is no insignificant proof of the wealth that was thus accumulated even as early as the reign of Edward the Confessor, that at that time a dean and canons were established there, and the Church was endowed with estates, and the privileges of a sanctuary. It was afterwards considered by Henry I. sufficiently valuable to be made by him a royal gift to the dean and chapter of Exeter.

The Church of St. Piran, so celebrated in Cornish annals disappeared in process of time in the most remarkable manner. The overwhelming weight of the great Western sea advanced, and invaded, year after year, the fruitful district in which it stood, and at length the Church was buried in the sand. The overflowing surge had so effectually done its work, that not a trace remained to mark the place of its entombment, save a swelling mound. Yet the neighboring tinner, as he passed the spot, seemed to feel a religious awe as he journeyed by. Their children bowed their uncovered heads; and with quickened pace and suspicious look, ran past on the other side.

Centuries rolled away, the sands deepened, and the winds and waves further encroached; so that this persecuted "parish but too well brooketh his surname 'in sabulo' for the light sand, carried by the north wind from the sea-shore, daily continueth his covering, and marring the lands adjoining; so as the distress of this deluge drove the inhabitants to remove their Church."† And we find from another ancient historian, that more than 300 years ago the parish was "almost drowned with the sea-sande, that the north-west wind whirleth and driveth to the lande in such force as the inhabitants have been once already forced to remove their Church; and yet they are so annoyede as they dayley loose their lande."‡

Such has been the melancholy condition of Perranzabuloe nearly from the time of the Norman invasion; though there is reason to believe that the church itself was not entirely buried till the twelfth century.

Many have been the attempts made from time to time by enterprising individuals to clear away the overwhelming mass, and to restore to the light of day so interesting a relic of the piety of their forefathers. At times the work seemed to prosper in their hands; and at the moment when success had almost crowned their labour, their old enemies, the waves and the winds, would mar the enterprise, and the church slept on in her sandy bed.

At length approached the year 1835, the glorious tercentenary of the unlocking of the Bible from the tongue in which it had been hidden from the people. It is a curious and memorable coincidence, that in this same year another treasure, precious to every Cornish Protestant, has also been unlocked by the single efforts of a spirited individual: Perranzabuloe—the lost has been found—the bound has been set free. A gentleman of singular enterprise and perseverance, neither deterred by difficulties, nor intimidated by former failures, resolutely put his hand to the work; and tho' the waves foamed on the neighbouring shore, and the winds with more than accustomed fury, "drove and whirled" around him the densest clouds of suffocating sand, yet, nothing dismayed, the work advanced, every obstacle was overcome, till at last he had the unspeakable honour and happiness of laying open the ancient British church, and of presenting it in all its unpretending simplicity, to the wonder of antiquarians, and the gratitude of Cornish men.

The sand that for centuries had been accumulating was carefully removed, and every part of the sacred building, though deeply enervated with the penetrating dust, was easily restored to its original state; so that, with the exception of its roof and doors, it was found to be as perfect as when first erected. The masonry of the walls is remarkably rude, but as remarkably solid and compact, and without doubt is one of the earliest specimens of stone-building that superseded the mud-walled walls of the first British churches. It appears never to have contained more than one small window, and probably never possessed a roof, or otherwise at that early time service might have been performed by the light of tapers; for we learn from an early historian, that in Achaia, in Thessaly, and Jerusalem, it was the custom to go to prayers when the candles were lighted; and likewise that in Cappadocia, Cyprus and Cæsarea, the bishops and presbyters did not expound the Scriptures till after the candles were lighted. This early practice was afterwards converted into two distinct offices in the Greek and Latin Churches; in the former it was called *luchnikon*—in the latter, *lucernarium*. It is possible, therefore, that this custom of some of the eastern churches might have been introduced at Perranzabuloe, and may thus account for the absence of windows.

The doorway is in high preservation, neatly ornamented with the Egyptian zig-zag, or arrow, waving on the key-stone of its round-headed arch a tiger's head sculptured, and two human heads on the corbels of the arch. On entering the interior, it was found to contain none of the modern accompaniments of a Roman Catholic place of worship. Here was no rood-loft for the hanging up of the host, nor the vain display of fabricated relics; no latticed confessional; no sacring-bell; no daubed and decorated images of the Virgin or of saints. There was nothing found that indicated the adoration of the wafer, or masses for the dead. The most diligent search was made for beads and rosaries, pyxes and agnus dei's, censers and crucifixes; but not the remnant of one could be discovered.

At the eastern end, in a plain unornamented chancel, stands a very neat, but simple stone altar; and in the nave

are stone seats, of the like simple construction, attached to the western, northern, and southern walls. The church originally contained a very curious stone font, which fortunately has been preserved, having been removed before the building was buried in the sand. This font was transferred to the second church mentioned by Carew and Norden, and now stands in the third, or present parish church at Sambourne. On removing the altar, three skeletons* were discovered; one of gigantic dimensions, the second of moderate size, and the third apparently of a female. No doubt the former is that of the old saint Piranus† himself; and the latter his aged mother Wingela. They were carefully replaced in their narrow cell—there, let us hope, to remain undisturbed till that day when "the trumpet shall sound, and the dead shall be raised incorruptible."

Such are the particulars attending the discovery and restoration of Perranzabuloe—a discovery most interesting to the lover of antiquarian lore—a restoration invaluable to those who are happily within the pale of the Established Church. Legibly can we read in its history, now that it is scoured and cleared of what so long had defaced its ancient characters, the image and superscription of our pure and reformed Church; it illustrates in a manner most literally and strikingly true, the actual condition of the long-lost Church of England at the time of the Reformation, when it was not rebuilt, but restored, purged, and cleansed from those monstrous errors and incrustations which the Church of Rome, the great Western tyrant, had spread over the walls of our Zion, and by her repeated encroachments had at last entombed in the very dust and depth of her own abominations.

* The ground around the church is now covered with human bones, which from time to time have been uncovered by the winds, and lie bleaching on the sand.

† "In sabulo positum S. Pirano sacellum."

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

NO. XIII.

THE GRAVE-STONE.

"It is useless to puzzle yourself any longer over what is utterly illegible—the letters are worn past all hope of deciphering a single sentence. Come away."

And thus ends the last effort of poor humanity to perpetuate its cherished sorrows, or to display its pompous boastings, in the sight of posterity. That old, grey, mossy stone, with its half-shadow of a cherub's face peeping out from the broken outline of a pair of wings; its green and yellow patches of corroded surface, where the long inscription once appeared; and its slanting position, bending forward while it sinks sideways into the soil—that is the sole surviving memento of—what? It is a memento, for it says "Remember;" but who or what is to be remembered by it, all the wit of all earth's wise ones cannot discover. Nay, though, right under the cherub's chin, we may trace the course of the "Hic jacet," by knowing where it should stand, still, no more is communicated than the bare existence of such a tablet in that place must make known. It is a grave—its inmate has long tenanted the silent dwelling; and here our information ceases.

Is it, then, idle and vain so to mark a spot, endeared, perhaps, to some fond breast far beyond all that the residue of the globe contains? No; it is comely and befitting our nature so to do; though I look on the practice not as a mere natural impulse, but as one among the multitude of unregarded evidences afforded of the doctrine of the resurrection, as having been revealed to man from the earliest period. We find the art, not only of sepulture, but of preserving the human body itself after death, carried to a pitch of perfection at which modern science can only gaze and wonder, when unrolling from its delicate wrappers the corpse of two or three thousand years' unchanged existence. It seems to bespeak a thorough conviction that the spirit would reanimate its earthly tenement; but with a total ignorance or mistrust of the Power that could gather up the scattered dust, and say,

"Lost in earth, in air, or main,
Kindred atoms meet again!"

Probably not to one in a thousand who puts a head-stone at the grave of a departed friend does it occur that there is the remotest connexion between his act and the recognition of a great and glorious truth; yet I cannot sever them. That the custom prevails, with extravagant additions, such as the periodical digging up and cressing of the dry bones, among some people lost in the lowest depths of barbarism, and destitute even of a ray of spiritual understanding, does not militate against the supposition. It is in such circumstances that we find the rites of propitiatory sacrifice observed with jealous care, and practised with unsparring cruelty. Yet who questions the divine origin of the sacrificial rite, or fails to recognize in it a testimony to the truth of holy writ, proving that the sons of Noah, of whom the whole earth was overspread, transmitted, each to his descendants, an obligatory knowledge of the act which they with their fathers first performed upon issuing from the ark by offering on an altar the victims miraculously preserved for that purpose? I know it is a question with some, whether the doctrine of the resurrection of the body was held in the patriarchal Church; but so clear to my apprehension is the language of Scripture on this point, that I never could contrive to perplex myself with a doubt. I believe it to have been as well understood by the earliest of the Old Testament saints as the nature and end of sacrifices. I love to think so. And on an old illegible grave-stone I can find a lesson written, beyond the mere tale of how the fashion of this world passeth away.

The feeling to which I refer the origin of monuments erected on the spot where the dead moulder, is distinct from that which would record their names in historical tablets. In the former there would be something as humiliating as in the latter there is honourable distinction, were it not connected with a higher destiny. The old custom of burning the dead is far less harrowing to the mind than, on deliberate reflection, is the fearful process of gradual decomposition, and ultimate mingling with a cold damp soil. The ancients enclosed in an urn the calcined mass obtained from their funeral pyres and stored it up; but to put a mark upon the spot where corruption and the worm are fulfilling their slow, noisome task on the body of a beloved object, does really seem like a triumph of faith over sight, of hope over experience, worthy of those who have been taught concerning them that sleep in Jesus, that their scattered dust shall rise again. Then how sublime becomes the language of a grave-stone!

"Stop," says the crumbling monument of by-gone generations,—stop, passengers, and mark me. Here lies a brother of your race; I shew you precisely where he was laid under the sod. Dig now, even to the centre, in quest of the frame so fearfully and wonderfully made. Search, sift every handful of earth as you cast it forth, you shall not find a vestige of my charge. All is resolved into the parent element;

beyond the power of your keenest investigation to separate or to discern the one from the other. Yet, read me again. Here lies that mortal; and hence he shall again come forth, in a moment, in the twinkling of an eye, at the last trump—What you toss around you is the corruptible that must put on incorruption; the mortal that must put on immortality.—Go, learn from my defaced surface a lesson of faith.—Blessed are they which believe, yet see not."

Summon me not, therefore, from gazing on this crumbling head-stone. I may rove far, and look upon many an object, before I encounter a monitor at once so humble, so venerable, so faithful, and so just.

The Garner.

GOOD WORKS NECESSARY BUT NOT MERITORIOUS.

One reason against all merit of our good works is this: there is no just proportion between our works of righteousness, and the reward of them. Our good works are but a few seeds; but the reward is a harvest. He that sows in righteousness, shall reap and receive his reward, not according to the small proportion of the seeds of righteousness that he hath sown, but according to the measure of the divine mercy and goodness, which used superabundantly to remunerate man's slender performances. As in a good and plentiful year, the harvest or crop that is reaped, vastly exceeds the seed sown, every grain yielding many more; so, and much more it is here. What poor slender seeds of righteousness do we sow! But O the vast crop and harvest of glory that shall, through the mercy of God, spring and rise out of those seeds! It shall be so great, that when we come to reap it, we ourselves shall stand amazed at it. He, therefore, who hath sown the seeds of righteousness most plentifully, must look for his harvest of glory only from the mercy of God. He that is richest in good works, must sue for heaven in the quality of a poor worthless creature, that needs infinite mercy to bring him thither: mercy to pardon his sins done before his good works; mercy to forgive the sins and defects in his works; mercy to advance his works, (which, though supposed never so perfect, are yet finite and temporary) to the possibility of an infinite and endless reward. He must confess with St. Paul, that eternal life is the gift of God through Jesus Christ; that it is the rich purchase of Christ's most precious blood, by which alone a covenant of eternal life was established upon the gracious condition of faith working by love; that it was the grace of the Divine Spirit, promised in the same covenant, that prevented him, and co-operated with him, and continually assisted and followed him in all his good works; and consequently, that though his crown of glory be a crown of righteousness, that is of God's righteousness, whereby he is obliged to make good his own covenant; yet that it is a crown of mercy too, because that covenant itself was a covenant of infinite grace and mercy.—Bishop Bull.

RELIGIOUS TRIFLING.

How willing are we to engage in speculative discussions, to talk, and argue, and reason about some of the mysterious doctrines of the Gospel, and to persuade ourselves, because we are interested in these things that all is right with us. Men will argue about the state of the soul between the time of death and the time of judgment; will discuss the probability of our having the same bodies in a glorious state to which our souls are united in this world; will agitate their minds about the condition of the lost angels; and a thousand such things will draw away their thoughts from the one great question, whether the promise of the Father be yet come upon them, whether the Spirit of the Most High hath yet converted their souls, and given them power over the defilement of their hearts; over the temptations of the world, over the lusts of the flesh, over the devices of the devil.—Rev. W. Cogswell.

Advertisements.

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* Perranzabuloe takes its name from "Piramus in sabula." Piran in the fine sand (sabulum). In the ancient Cornish language it is "Pieran in Treth."

* Carew's survey of Cornwall.

† Norden's History of Cornwall.

‡ William Mitche's Esq. of Camperdown, near Turo.

§ A bell rung before the host.