

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 4, 1838.

[NUMBER VII.]

Original Poetry.

For the Church.

LAST SCENES OF MESSIAH'S LIFE.

PART II.

Earth's full-orbed satellite her star-lit path,
Mid empyrean space illimitable,
Was silently ascending, when Jesus
And his followers (a diminished
Band) Gethsemane's hallowed garden
Entered. Thither he had often times
Resorted, that amid its retir'd shades
He might in all prevailing pray'r pour forth
His soul for that world He came to save; and
'Twas that holy purpose now which led Him
To the sacred solitude: Thine was the hour,
Oh! tempter, bitter foe of man! the prince
Of darkness now did reign triumphantly,
For to him was giv'n the power to pour
On the Devoted one, self-immolated,
Unmitigated woe! Prostrate Jesus
Lay o'ercome with anguish, and thrice the pray'r
Ascended that this overflowing cup
Of misery might from Him pass. Thus far
The feebleness of His mortal nature
Triumph'd! Even from the contemplation
Of those fearful sufferings he must endure,
Emmanuel in His human weakness
Shrank appalled, while from His brow there fell
Those drops of agony which well have told
The fierceness of the conflict then He won.
But aid from above was sent Him! with the
Meekness of resignation He exclaim'd
"Father, thy will, not mine be done!" and from
The blood-stain'd ground, triumphant in the pow'r
Of Omnipotence, He rose.

Even now a hostile
Force approach'd, led on by Judas—he who,
Under the delusion of Satanic
Influence, had agreement made his Master
To betray. Undismayed the Saviour
With mildest majesty His enemies
Survey'd; then with calm dignity, He ask'd,
Whom seek ye?—Did not a ray of glory
From the Deity though veiled in flesh
Now emanate which backward drove the
Insulting foe, and on the ground them prostrate
Laid in helpless terror? E'er so; and He
The Infinite to whom the issues both
Of life and death belong, might then have
Awful vengeance tak'n on those misguided
Beings who their Redeemer sought but to
Destroy: but how could things prophetic of
Him be fulfill'd? and how might a guilty
World be saved from death eternal? In meek
Fulfillment of Isaiah's prophecy,
He unresisting as a lamb to slaughter
Led, follow'd his accusers and before
His judge he opened not his mouth.—Oh!
Full of awful wonder was the scene which
Now ensu'd! Arraign'd before an earthly
Bar, Jehovah stood; the Creator as
A criminal before a creature-judge!

E. V. N.

For the Church.

THE ENGLISH EMIGRANT'S LAMENT.

Though clothed in fadeless grandeur
The Pine urear its head;
Though sunlit Maples round me
Their summer tresses spread;
Though like lorn weeping willows,
Elms quiver in the breeze,
The gnarled Oak of England
Is dearer far than these.

Though tall primeval forests
Re-echo with the sound
Which the gaudy chattering Jay,
Pours ceaselessly around;
Amid their dark recesses
No Nightingale complains;
Hark! to the bull frog chorus—
Eye startles at the strains.

Though proud in independence
Men boast his fresh hold home,
Or here can track the red deer
And limitless may roam,
The rudest cot in England
Is dearer far to me,
Than the woodman's hut begirt
With ghost of blackened tree.

Talk not to me of freedom
The freedom of the woods,
The freedom of the desert
And darksome solitudes—
Talk not of inland oceans,
Of cataracts and falls;
Dearer to me the streamlet
That laves my native walls.

How often, when my footsteps
Through tangled forests stray,
My soul to merry England
Will wander far away!
Will sit around each coppice,
Each winding of the stream;
Will mount where with bright heather
The impurpled uplands gleam!

Will haunt the cottage window
With rose and myrtle gay
Where blackbirds trill their versers,
And chaunt their matin lay;
Will mingle pleasant converse
With friends of early youth,
While Fancy for the moment
Dispels the gloom of Truth!

Yet O! how soon the vision
Melts dewlike into air!
And, the bright illusion vanished,
I yield me to despair!
How soon my moist eye wanders
In search of turret grey,
Where my ear would gladly catch
Thy chimes, sweet Sabbath day!

But hence with vain repining!
Earth laughs aloud with joy:
Shell man the self-tormentor
His happiness destroy?
O, droop not thus my spirits!
Soar high above each care,
And blithely mounting upward,
Sing like a lark in air.

NORMAN.

THE ENGLISH LAYMAN.

No. XV.

UPPER CANADA COLLEGE AND ITS FIRST PRINCIPAL.

Foreigners often ask, "By what means an uninterrupted succession of men, qualified more or less eminently for the performance of united parliamentary and official duties, is secured?" First, I answer, (with the prejudices, perhaps, of Eton and Oxford,) that we owe it to our system of public schools and universities. From these institutions is derived (in the language of the prayer of our collegiate churches) "a due supply of men fitted to serve their country both in church and state." It is in her public schools and universities that the youth of England are, by a discipline which shallow judgments have sometimes attempted to undervalue, prepared for the duties of public life. There are rare and splendid exceptions, to be sure; but in my conscience I believe, that England would not be what she is without her system of public education, and that no other country can become what England is without the advantages of such a system.—CANNING.

I shall always be ready to join in the public opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people.—GIBSON.

STRE PONTANA DOMINI!

Whoever has visited Toronto and perambulated the principal streets in search of the most prominent and attractive objects, must certainly pronounce the College grounds the greatest ornament of a city, which,—though much decried by local jealousy,—contains a more exclusively British population, and presents a more British appearance than any other town in Her Majesty's North American dominions. Amidst surrounding objects, stamped with newness, the tourist cannot expect to meet with "spires and antique towers" or "porches with reverend mosses grey;" but he beholds a range of buildings, wearing an air of comfort, privacy, and commodiousness, and breathing all the freshness of careful preservation. Still, the houses of the masters, and the centre edifice, which is emphatically the College, do not constitute the charm of the spot. The thriving young plantations, with every variety of foliage judiciously interspersed,—the trim verdant lawn, which, but a few short years ago, was a stagnant morass—the playground to the westward enlivened by the moving forms of the young cricketers,—their cheerful shouts softened into music by distance,—and, if it be a glorious anniversary or a national festival, the white silken banner of the boys floating triumphantly from the lofty flag-staff—these are the external charms that arrest the footsteps of the passer-by, and tell him that there is at least one spot in Upper Canada where English feelings and habits reign supreme, and the rising generation is trained up in those good old-fashioned ways that have conducted the youth of England, century after century, to the highest pinnacle of virtue and renown.

Yet grateful and refreshing to the casual observer as must be the sight of this classic spot, still if he be told how well the system of education pursued within those walls accords with the aspect of the scenery by which they are environed, and how thoroughly English, orderly, and harmoniously various it is, he will gaze upon each group of graceful trees with additional pleasure, and benevolently dwell on the social blessings that must flow from so excellent an institution. A marshy common reclaimed from sterility, and covered with the halls and abodes of learning is not a greater improvement to the landscape, than the course of instruction at that College, over that which, previous to its foundation, with a very few honourable exceptions, generally prevailed throughout the Province. The system pursued at Upper Canada College, in its essential features, is the same as that of the chartered schools in England. The Classics occupy a conspicuous place, but there is this improvement (for so in compliance with modern opinions, and not from conviction, do I call it) that mathematical studies form an integral part of the course, which it moreover includes French, the highest branches of Arithmetic, the principles of Land Surveying, the elements of Natural Philosophy, and the various odds and ends that the oracular voice of Utilitarianism has declared to be indispensable towards the formation of a man of "useful knowledge." It would here be out of place to maintain by argument that the strictly classical schools of England have produced men of the most general information, and that the vicious practice of getting "a mouthful of everything and a bellyful of nothing", though it may qualify a youth for undertaking the Editorship of a *Penny Magazine*, or a *Chambers's Edinburgh Journal*, can never fashion him into an Addison or Johnson, a Mansfield or Eldon, a Stanley or a Peel. Suffice it to say that in the College system due deference has been paid to popular innovation; and that a comprehensive education is within the reach of all at a very moderate expense, that none but an endowed establishment could afford. If a boy will but enter at the lowest form, and gradually wend his way up to the highest rank, he will leave the College,—supposing him to be only possessed of moderate talents,—a respectable classical and French Scholar, familiar with the elements of practical mathematics,—furnished with a store of general learning that will at once enable him to enter with credit upon the study of any of the liberal professions—and, what will be a pure gratification to every right-minded parent, well versed in the knowledge of the Holy Scriptures, of Oriental customs and geography, and of the leading doctrines of Christianity, uncorrupted by any sectarian or exclusive interpretations.

Of the young men educated at the College but few have arrived at such a standing in their various professions as to enable us to pronounce with certainty on the results of their education as tested by experience. Yet those who have already entered on the serious occupation of their lives, whether it be law, physic, or divinity, reflect no discredit on their Alma Mater, nay, worthily uphold its reputation; and stand living examples of its efficiency to accomplish the ends for which it was designed. Amongst those of the rising generation, who are preparing themselves for professions, some of the most promising are alumni of Upper Ca-

nada College. It would not be delicate, and it might be invidious to single out the names of any living, yet why should I refrain from borrowing an interest for my page, by dwelling for a moment on the memory of William Ruttan? He sleeps in the quiet churchyard of Cobourg, yet there is that surviving of him that belongs to the associations and recollections of the College. There he was principally educated. From that haven he launched his frail bark, on the voyage that was destined to be but of a brief duration. His love for it broke out in the ejaculation "God bless every brick of it!" and had his life been prolonged to a serene old age, and had he run a career as comparatively bright as that of Lord Mansfield, he would, I am sure, in his declining days have reverted with a placid delight to the nurse of his youth, and kindled with the feeling that spoke from the heart of that great and eloquent man, when he expressed a wish to be buried in Westminster Abbey, out of respect for the place of his early education.

"This fond attachment to the well-known place.

Whence first we started into life's long race.

Maintains its hold with such unflinching sway,

We feel its sea in age, and at our latest day."

Peace to the ashes of William Ruttan! There are school-fellows of his, now buoyant with the first hopes and aspirations of manhood, who are equal to what he was in more learning and scholastic accomplishments; but is there one whose manners are so winning, whose disposition so ingenuous, whose temper so sweet, whose taste so chaste, and whose virtues can be listened to with such a total absence of all envy?

To Dr. Harris, the first Principal of Upper Canada College, is to be ascribed the merit of having introduced and established a system of instruction, which has already produced such admirable results. Brought up at St. Paul's School in London, one of those munificent foundations which called forth the eulogies of Canning and Gibbon, and from thence removed to Clare Hall, in the University of Cambridge, he there,—on the foundation laid in his younger years, not by the flimsy Hamiltonian system, but by that gradual and regular process which has matured the scholarship of our Bontleys, our Parsons, and our Monks,—established a high reputation for solidity of attainments both in learning and science, accompanied by a character conspicuous for moral excellence, and the faithful observance of religious duties. Thus eminently fitted for the task, he came to this Province to try the hazardous experiment of introducing a mode of education which, although sanctioned by the test of centuries in England, was in many respects adverse to the habits of the youth, the opinions of the parents, and the existing scholastic customs, in Upper Canada. It is not then a matter of wonder, that many difficulties and much opposition should have impeded him in the commencement of his career. Gifted, however, with a tenacity of purpose, a consciousness of rectitude, and a firm conviction of ultimate success, he overcame many obstacles that at first appeared insurmountable. Sir John Colborne lent him the sanction of his unqualified support, and the Council, in whom the management of the College was vested, consisting of some of the first persons in the colony, aided him with their cordial co-operation. Yet, with all these auxiliaries and appliances to boot, a man of less equanimity than Dr. Harris would frequently have been tempted to resign the thorny situation in despair, and retrace his steps to those academic haunts, where all is established by order, and sanctified by antiquity, and where the shade of a Colot, a Busby, or a Warton is never startled by the outcry of innovation or the discordant gabble of educational empirics, announcing the discovery of a railroad passage to the Temple of Learning. It has been generally supposed that Dr. Harris was of too impetuous and phlegmatic a temperament to be ruffled by the annoyances to which he was exposed. But the very contrary was the case. He was a man of quick and keen sensibilities, which were only exceeded by the mastery in which he held his feelings, from an imperious sense of duty. Slowly and surely he reaped the reward of his patience and perseverance, as the fruits, which his system bore, became more and more visible, until at length opposition to it gradually relaxed, and, before his resignation, subsided altogether. It is not necessary to enter at large into a minute delineation of his character to set forth his worth: the testimonies that he carried with him on his departure are the best vouchers of this. From the Masters he received a parting memorial of their respect for his virtues and abilities, and regret for his loss; from the Boys, a handsome tribute of their gratitude and affection; and by those who, under his auspices, had completed their education at the College, and embarked in professions, he would have been presented with a similar valedictory token of regard had not the disturbed state of the Province scattered his old pupils in every direction, and rendered it almost impossible to procure their combination for such an object. A more general evidence of his worth is to be found in the spontaneous expression of opinion, since his departure, by those at all interested in, or connected with the College. It is remarked on all sides, by such persons, that they did not fully know his value, till his absence had manifested it,—that they are sure, taking him all in all, he will never be surpassed,—and, that they trust his successor, speedily expected from England, may only equal him, and tread in the path he has marked out. And it should here be mentioned that Dr. Harris earned this high character by force of sterling merit, and not by the captivating arts of popularity, or bland and fascinating manners. On first acquaintance with him there was a reserve,—almost, a stiffness,—that was often most unjustly attributed to pride, but which, on a closer knowledge of him, was succeeded by a liveliness and frankness of conversation, untinged by pedantry, and seasoned by good sense and quiet humour. Even admitting that he was deficient in some of those minor amenities, which are often but a cloak for insincerity and worldly-mindedness, nobody ever knew him long, who did not accord him his full and lasting confidence and esteem. He was, in

the truest sense of the word, a gentleman. He never spoke flatteringly of a person before his face, or disparagingly of him behind his back. He never omitted an opportunity of serving those whom he thought worthy of his good offices, and would confer the most solid and important benefits, without taking to himself any credit, or letting the obliged person know to whom he was indebted. A stranger to caprice, he was consistent in all his actions; and whether the rays of viceroyal favour shone on the College, as under the administration of its estimable founder Sir John Colborne, or whether it was left to rely for support on its own intrinsic claims, he never was in the one case unduly pulled up, or disheartened in the other. This quality of consistency, together with his scrupulous sense of justice, rendered him especially respected among the Masters. While he exercised the due authority of his situation over them, and never failed to point out what was wrong or defective in their departments, he never harassed them with any needless or vexatious assumption of power, or manifested any want of confidence in their integrity or zeal. The consequences was that a gentle word of admonition, or even of suggestion from him sunk deep into the mind of the person to whom it was directed, and won a more cheerful compliance than imperious mandate, or unnecessarily aggravated censure. The Boys looked up to him with that kind of feeling, which induced the Athenians to surname Aristides, The Just. Never using any means beyond the conscientious discharge of his duty to gain their confidences or good-will, he ruled them by an ascendancy of reason, and not of passion. Favouritism, that besetting sin of schoolmasters, was a charge never whispered against him. Every boy felt sure of receiving strict justice at his hands; and he never addressed them on any occasion in public, but what his words were regarded as the sober truth, and not, as is too often the case, mere magisterial comminations directed to the fears, instead of appeals to the understandings and feelings, of youthful delinquents. When the last moment of his officiating as Principal arrived, and he had to perform the farewell duty of concluding the day with evening prayer, there was not a countenance in the whole assemblage, whether of master or boy, that did not plainly indicate the general sorrow, either by the working of the features, or the trickling of an irrepressible tear.

Thus happily founded, and thus fortunate in its first Principal, may Upper Canada College for ever flourish the nursery of British hearts, the fountain of British feeling, the dispenser of sound and Christian education! While the Masters are supported by a liberal income that sets them above the reach of servile dependence, and the necessity of submitting to the caprices and interference of injudicious parents, they are placed under a superintendence that ensures the faithful performance of their duties,—and they daily sit in the full gaze of so many scrutinizing eyes, that they cannot go astray or flag in their exertions, without being recalled to watchfulness or activity by the loud intonations of the public voice. While the Boys are imbued with solid and various learning, they insensibly imbibe a love for this and the other institutions of the country, and grow up with a determination to maintain the loyal and honourable character of this their native or adopted land. Destined to move hereafter in the same sphere of life they contract intimacies which, in future years, soften the asperities of political collision, and become united to each other by bonds of affection stronger than those of affinity or blood. A fragile spirit like that of Cowper's, may be broken by the trials and hardships of a public school, but by its discipline the timid learner courage, the presumptuous modesty, the contumacious subordination, the cruel mercy, and the pure proud urchin finds that mind is the measure of the microcosmic man. To such a discipline do we owe the long array of England's glorious names, her Pitts and Cannings,—her Lyndhursts and Peels,—her unequalled "army" of divines,—her unflinching succession of Hardwicke's, Tenterden's, and Anshel's,—her princely merchants, her heroes to achieve victories, her poets and historians to record them! Long then, I repeat, may Upper Canada College flourish! and when these who have been indebted to it for their education revisit the haunts of their boyhood after a long absence, and behold with surprise the lofty trees that were but saplings when they last beheld them, may they, in fancy, for a moment

"Obtain

Their innocent sweet simple years again!"

As they tread the green lawn, no longer "hastening across" its once forbidden award "with truant steps," or pause in contemplation beneath the shade of some tree co-eval with themselves, may their hearts be not so scorched by the selfish intercourse of the world, or their souls so dead, as to prevent them from exclaiming in the musical strains of Memory's sweetest bard,

"Up springs at every step to claim a tear
Some little friendship formed and cherished here:
And not the lightest leaf but fluttering terms
With golden visions and romantic dreams."

Hail and Farewell to Upper Canada College! May Time never falsify the motto that the Boys have chosen for it,—but

ESTO PERPETUA!

ALAN FAIRFORD.

Toronto, 27th July, 1838.

For the Church.

Toronto, 21st July, 1838.

Rev. Sir:—The periodical returns of confirmation by the Bishop seem to present the best opportunity for instructing the youth of our Congregations in many important matters of great consequence to the prosperity of the Church, and their own spiritual advancement, but which cannot be sooner introduced with the same effect.

Confirmation takes place when the mind is supposed to be just capable of appreciating the evidences of Christianity, and of beneficially partaking of those rites by which we celebrate and renew our spiritual union with Christ. Though not a Sacrament, it is the most venerable institution of the

Church, and its object so consonant to Christian principles, that if such a form had never been used by the Apostles, that object would doubtless still have been provided for by their successors, and some less august ceremony introduced.

Beidas, what is commonly deemed a preparation for confirmation, viz. the nature and obligations of our baptismal vow, and a complete knowledge of, and belief in, those supernatural truths which God hath revealed in Christ, it seems fit to instruct our youth in the nature and character of the Christian Church,—its offices, its government, and the intimate connexion which those have with the purity of the Gospel.

With this view, the enclosed instruction has been compiled, consisting of three parts; 1. Confirmation; 2. Of the Church; 3. The Government of the Christian Church.

Each is treated with the greatest brevity, and is only intended as a text or opening upon which the Clergyman should greatly enlarge.

As for my young people have become well acquainted with the Church Catechism, and can not only repeat the whole with accurate facility but quote the Scriptures upon which the doctrines and facts are founded, and give a reason for their belief in their own language, we proceed to confirmation. There we unite the instruction with the office in the Prayer Book, and find little difficulty in making our remarks interesting to the youth. The history of the rite, the great estimation in which it has been held by the church in every age, and its peculiar character as fixing the commencement of the responsible Christian life, &c., make the subject edifying both to young and old.

The second and third parts concerning the Church, her offices, and government, are subjects of vast importance, and can be made topics of great interest either from the desk or the pulpit:—

To show that our Church is the Church of the living God, the pillar and ground of the truth;

That her doctrines and opinions rest on the Scriptures and Apostolic practice;

That to the Church belongs the high and holy office of preserving inviolate the recorded revelations of God,—of bearing witness to their authenticity,—of dispensing them among the people,—of providing such forms as are best adapted for that purpose, and thus conveying grace to her members;

That all this is done by our church now as during the time of the Apostles, under three distinct clerical orders;—which three orders were employed when the voice and practice of the Church expressed the sentiments and commands of the Apostles themselves, nor were these three distinct orders of Bishops, Priests, and Deacons ever called in question for fifteen hundred years: hence it is correctly inferred that Episcopacy was the fellowship of the Apostolic primitive church.

I send you these few remarks as a sort of introduction to the instruction, and in the hope that they may serve as useful hints to some of my younger brethren, as they would have been to me thirty years ago. They relate to matters to which the Clergy of the Church of England are in the present times directing their own and the serious attention of their people. I remain,

Yours truly,
JOHN STRACHAN.

I. CONFIRMATION.

1. What is Confirmation?—*Ans.* One of the appointed means of grace in the Christian Church.
2. What grace is conveyed in it?—*A.* When rightly received, it assures and seals those who have been baptized, imparting to them an increase of the grace of the Holy Spirit.
3. In what respects does it differ from a sacrament? *A.* First, because it has no outward visible sign. Secondly, The Scriptures do not say that it was ordained of Christ himself.
4. By whom then was it ordained?—*A.* The first mention in Scripture is, that it was practised by the Apostles.
5. In what does it consist?—*A.* In the laying on of hands, accompanied with prayer, by the chief pastors of the church.
6. But did not miraculous effects frequently follow from the exercise of this rite by the first Apostles?—*A.* They did so.
7. How then do we know that it was a rite to be continued in the church, when miracles had ceased? *A.* St. Paul speaks of it as one of the foundation principles of Christianity, which cannot be supposed to be temporary.—*Heb. vi. 2.*
8. Does he speak of it on occasions when we have reason to suppose miraculous effects did not follow? *A.* Yes! He speaks of it in reference to the whole church at Ephesus; and we have reason to conclude from what he says, (1 Cor. xii. 29.) that all the members of a church, even at that time, were not endowed with miraculous gifts.
9. Repeat the passage to which you refer?—*A.* "In the which, after that ye believed, ye were sealed with the Holy Spirit of promise."—*Ephes. i. 12.*
10. Why do you suppose that by the word "sealed," he here alludes to confirmation?—*A.* Because it is the word used to express it in the primitive church.
11. Have we undoubted evidence that this rite was retained in the church after the death of the Apostles?—*A.* The clearest and most convincing. The universal ordinance of it was such that St. Jerome, speaking of this ordinance, says, "do you demand where we find our authority for it? I answer, in the Acts of the Apostles. But although we could produce no positive authority of Scripture, yet the consent or practice of the whole world, in this respect, would have the force of a command."
12. What is to be thought of such persons as affect to despise this rite, and refuse to receive it?—*A.* They dishonour the ordinances of the Holy Spirit; disturb the order of the church; they show disrespect to the spiritual rulers; and are forgetful of the example of their Lord, who, when he persisted to receive the baptism of John, said "Thus it becometh us to fulfil all righteousness."
13. What injury do they suffer hereby?—*A.* They deprive themselves of the grace and blessing which they might have received; and they render themselves inadmissible to the Holy Eucharist.
14. What blessing may those look for who rightly receive this holy ordinance?—*A.* An increase of the grace of the Holy Spirit, as I said before.
15. Do they thereby become entitled to any new privileges?—*A.* Yes; to the communion of the body and blood of Christ in the Holy Eucharist, to which persons unconfirmed are not admitted.
16. Do they thereby become engaged to any new duty?—*A.* Yes; to the duty of partaking in the Holy Eucharist,

the highest and most essential act of religious worship, and the chief means of grace.

17. Is confirmation necessary for those who have been baptized when grown up, as well as for those who received infant baptism?—*A.* It was so administered by the Apostles; and has ever been required by the Christian church.

18. What is required of them who would rightly receive this ordinance?—*A.* Repentance and Faith.

19. What do you mean by repentance?—*A.* A conviction of past sin, and a desire for forgiveness: a fear of sin for the time to come, and a desire to overcome and escape it.

20. What do you mean by faith?—*A.* Belief that the pardon and assisting grace which we thus need, has been purchased for us by the death of the Son of God, and may be obtained by those who will seek them in the appointed means.

21. How are these dispositions ordinarily produced in the mind?—*A.* By instruction drawn from the word of God.

22.—Is any thing more required of those who have been baptized in infancy?—*A.* Yes; that they openly engage to fulfil the duties required of them by the Christian covenant, to which they were then unconsciously admitted.

23. What are those duties?—*A.* First, to avoid all sin, and everything which is displeasing to God, whether suggested by the devil, or the wishes of the body, or the love of the world. Secondly, to believe all God's declarations to men, as contained in his holy word, especially his gracious promise of pardon for what is past, and assisting grace for the time to come, for the sake of Jesus Christ, to those who will seek for these graces in his appointed ways. Thirdly, to obey all God's commandments, and to discharge the duties to God and man which are therein set forth.

24. Can a man perform these things?—*A.* He can do none of them by his own strength, but by the help of the Holy Ghost he can do them so as to please God, and find acceptance before him through Jesus Christ.

25. How is the help of the Holy Spirit to be obtained? *A.* Chiefly by partaking in the Holy Eucharist; but in subordination to that, by private and public prayer, and devout meditation on sacred things, and the practice of piety and charity, and the reading and hearing God's holy word, and the advices drawn from it.

26. Are you then resolved to endeavour to perform what is required of you, and to seek in the ways just mentioned for the assistance of the Holy Ghost, that you may be able to do your duty?—*A.* I am so resolved, and have thus determined, with the help of God.

PRAYER FOR ONE ABOUT TO RECEIVE CONFIRMATION.

ALMIGHTY FATHER, who calledst me in baptism, and receivedst me for thine own child, by adoption and grace; perfect, I beseech thee, the good work which thou hast begun in me: dispose me in this holy ordinance to receive thy Heavenly favour, and seal to me thy mercy by an increase of thy Holy Spirit; that with thy mighty aid, I may do what of myself I cannot—avoid sin, and keep thy commandments: that the thoughts of my heart, and the words of my lips, and my outward actions, may be acceptable in thy sight: that I may be worthy to partake in the communion of the body and blood of thy Son, Jesus Christ, in the Holy Eucharist; that I may walk in thy fear, and in the belief and hope of thy mercy all the days of my life, and at length be received into thine everlasting kingdom, through the same Jesus Christ, our Lord, to whom, with thee and the Holy Ghost, be honour and glory, dominion and power, honourforth and for ever. Amen.

A PRAYER AFTER CONFIRMATION.

O God, I beseech thee to direct, sanctify and confirm my soul, by the gracious influences of thy Holy Spirit, in the true Christian belief and obedience of thy Gospel, that I may be enabled to confirm and to keep all my holy resolutions of a pious and godly life: and grant that I may serve thee and worship thee so faithfully here upon earth, that I may obtain pardon and peace, present comfort and everlasting happiness, through the merits of Jesus Christ, my Lord and my Saviour. Amen.

(To be concluded in our next.)

THE CHURCH.

COROURG, SATURDAY, AUGUST 4, 1838.

Were it not a subject for congratulation as much to our readers at large as to ourselves, we should feel reluctant in advertising so soon again to topics of encouragement upon the progress and prospects of this journal. Almost every day is now adding something to the persuasion which it is so gratifying to entertain, that not only is 'The Church,' as respects the extent and cordiality of the patronage afforded to it, authorized to take a prominent stand amongst the periodicals of British North America, but that it is the instrument—an humble instrument, we know and feel, in the hands of a directing and gracious Providence—of much moral and spiritual benefit to the members of our venerated communion. For this we are thankful; and while to the human agents of a gratification so lively and pure we tender the cordial acknowledgments of our gratitude, we trust that these have not been neglected in a higher quarter,—at the mercy-seat of the God of blessings.

While, as an organ of general religious information, and the medium especially of intelligence and instruction so long and anxiously desired by Churchmen, it is hailed with approbation and welcome by thousands here, we rejoice to announce that it has gained many kindly words of encouragement from patrons and contemporaries in the mother country. Amongst the tokens of fraternal recognition which have been there offered, we have been much gratified at meeting with the following in the May number of the *British Magazine*:—"Several numbers of a very spirited religious periodical in Upper Canada, called 'The Church,' have been received, and are very acceptable. If possible, some portion of them will be made use of next month."

Gratifying as is this brief but cordial notice from one of the standard and most able periodicals in connexion with the Established Church in England, we should have been content with perusing it in silence, were it not that we felt it a duty to make our readers at large sharers in the satisfaction it must impart. In addition to multitudes of other testimonies recently borne to us from our parent land, it affords an earnest that neither we nor our affairs are looked upon with coldness there; it helps to confirm what recent events have been so powerfully demonstrating, that throughout the length and breadth of the British Empire a response is awakening to the oft repeated cry of our spiritually destitute,—“Come over and help us.” Not only is there a zeal aroused in the mother country to clear up the moral wilder-

ness around us; not only is individual bounty flowing in to aid in this moral renovation; but the jealousy of Churchmen at home has become awakened to those encroachments upon our birth-right against which we have long been virtuously struggling, but against which until cheered onwards in the path of duty by their approving voices, we felt that we were almost struggling in vain.

One inference which we feel authorized to make from this notice of us by the *British Magazine*, is, that they give their heartiest approbation to the principles we have avowed, and to the doctrines especially which we have supported in reference to an Established Church. Our defence of the outworks of our Zion, so violently and recklessly assailed, has been greeted with an encouraging cheer; and a hearty approbation has been accorded to our argument that the blessings which have flowed to the British empire from her Established Church are not, in deference to the doctrines of infidels and empiries, to be churlishly denied to her needy children in the colonies. The emigrant who leaves his native shores, and wanders to those distant wilds, has a right to look for the consolations and refreshments of the ordinances of his Church, in every dependency of the Empire as much as within the proper limits of the Empire itself.—These are our arguments; and we are thankful to say, they are arguments responded to and reiterated, loudly and widely, in our maternal country.

Twere strange that, in the circle of human sympathies, those should be cut away and cast loose which constitute the firmest cement of affection and union between the mother country and her colonies,—that the strong and hallowed tie of a common religion should be overlooked by the counsellors of our paternal land, in devising means for ensuring the fervour and the permanency of the filial love of those who are compelled to forsake its shores. A wanderer from the village church in whose consecrated ground his fathers sleep, an exile from the altar where he had knelt so often to accept the chalice of peace, how would all the old and virtuous associations of country and home, the thousand ties upon which his affections linger—his Protestant attachments, his Gospel hopes, his loyal love of Queen and country—be quickened and preserved in the British emigrant, by observing here too a Church and an altar where he might breathe the same prayers and sing the same praises as in his native land,—where, in the village pastor, he should find the same friend in distress and the same counsellor in sorrow,—and where, in the hallowed spot that encircles the edifice of prayer, he should witness the future resting-place until the judgment day of his own mortal remains, and those of his children and his children's children after him.

We have said that in England and Ireland there is springing up towards us a vigour of parental regard, which is shewing itself in an anxious concern for our spiritual state;—we are rejoiced at the same time to believe that, in this country, many of the once slumbering sons of the Church are awakening to a better appreciation, and a more vigorous maintenance of their Protestant privileges. Now they venture to speak more freely and confidently of the rights which pertain to them as members of the Church of the Empire; now they begin to discern the hollowness and the impurity of that liberalism in religion into which, from the chara of a name, they had once been lured; and while the false doctrine of that expediency which is so prominent amongst the tenets of the sceptic is losing fast its advocates amongst the friends of true religion, the principles of our venerated Church are hugged with a purer ardour to the bosoms of her children. Churchmen; in defiance of the scowl of the infidel, the clamour of the sectarian, and the hatred of the revolutionist, begin strongly to feel and boldly to assert that, for the propagation of sound Christianity in the land, for the best welfare of the country, for the maintenance of order, good-government and peace, for the preservation of our connexion with the crown of Great Britain, the Church of England in the Colonies must, and without delay, be put in possession of her long-acknowledged and undoubted rights.

A meeting of the MIDLAND CLERICAL ASSOCIATION was held at Picton on Wednesday and Thursday the 25th and 26th of July. Eleven members were present; and the time was most agreeably and profitably employed in discussions tending to mutual edification. On the first day, the service for the Ordination of Priests, and the fifth chapter of the Epistle to the Romans formed the principal subjects of conversation, connected with various matters of business which it is unnecessary to detail. The exercises of the day were concluded by divine service in the parish church of St. Mary Magdalene, when prayers were read by the Rev. A. F. Atkinson, and the lessons by the Rev. S. Armour, and a powerful sermon on the doctrine of the fourteenth article of the Church was preached by the Rev. C. T. Wade from Luke xvii. 7—10 verses. While in this truly valuable and eloquent discourse, the Rev. preacher bore with merited severity upon that awful error of the Romish communion against which the doctrine of this Article is specifically directed, he omitted not the kindly breathings of Christian charity towards those who unfortunately are the holders of that soul-destroying tenet,—works of supererogation. Nor did he neglect to apply his earnest admonitions to those who, in the profession of a purer faith, unhappily slide into a similar error,—who practically evince the belief that the cross of Christ is but something supplemental to man's imperfect or unfinished works,—who reverse the evangelical order of things, and substitute the effect for the cause, the fruits of faith for the faith from which they flow.

On the following day, after the disposal of certain matters of business,—in which were included some further suggestions for the procuring a Diocesan Press,—the rubrics of the Church became the subject of profitable conversation, and some discussion followed upon the parable of the "Unjust Steward." Before the close of these deliberations, it was suggested and agreed upon that, in addition to the usual topics of discussion, the history of the Waldenses should, at the next meeting, form a subject of inquiry and remark.—Divine service, as on the preceding day, was held at 5 o'clock, when prayers were read by the Rev. A. N. Bethune, and the lessons by the Rev. J. Cochran, and a sermon on the Baptismal Service preached by the Rev. W. F. S. Harper. This difficult subject was managed with considerable force and skill: much stress was laid upon a prevalent error of attributing as it were a charm to the mere ceremonial of baptism, as if, whether followed or not by the "inward and spiritual grace" of which it is a sign, there was *universally* a saving influence in the ordinance. Many important exhortations were also offered, supported by illustrations of much pertinency and force, tending to increase a scriptural regard and attention to this initiating ordinance,—urging parents and sponsors to a prayerful fulfilment of the duty,

and exhorting to a becoming Christian attention to the vows and promises by which the baptized are bound.

After divine service, the members of the Association separated, with renewed and increased sentiments of mutual good-will, respect, and affection.

It becomes us further to remark that on the Tuesday previous to the meeting, divine service was performed in Hillier, at 1 P. M., within the missionary bounds of the Rev. J. Grier; on which occasion, notwithstanding the pressure of the hay-harvest, a congregation of not less than 80 were assembled. Accommodation was obligingly furnished for this object by Mr. Henry Babbit, who subjects himself to considerable inconvenience in order to secure to his family and neighbours the occasional ministrations of the Church to which they are attached. Prayers were read by the Rev. J. Short, and a sermon preached from Jeremiah L. 4, 5, by the Rev. A. N. Bethune; after which several infants were baptized by the Rev. J. Grier. In the township of Hillier an excellent field is open for the growth of the principles of the Church; and the services of a resident minister would there be fully and profitably employed amongst a large number of attached members of our communion.

Our readers, we feel assured, will be edified as well as pleased with the honestly-written letter of R. Saxon. We have no personal reasons for supposing that the arts he exposes are very generally employed; but where this may unfortunately happen to be the case, he suggests a caution, the adoption of which cannot fail to be beneficial.

In our notice of the township of Medonte, under the head of Church Statistics, in the third number of this volume, the impression might seem to be conveyed that the Rev. G. Hallen held an appointment as Missionary for that township. We were aware, however, that he officiates there without remuneration from any quarter, although obliged from circumstances to limit his voluntary ministrations to his own immediate neighbourhood.

A collection of £5 3s. 9d. was made in St. Peter's Church, River Credit, on Sunday the 15th July, in aid of the funds of the Society for converting the Indians and Propagating the Gospel amongst Destitute Settlers, after a sermon preached by the Rev. H. H. O'Neill.

His Lordship the Bishop of Montreal held an Ordination on Whit-monday last in the Cathedral Church of Quebec, when Mr. John Johnston was admitted to the order of Deacon, and the Rev. H. D. Sewell, M. A. to that of Priest. Mr. Johnston is appointed to the mission at the Bay of Chaleurs, District of Gaspé; Mr. Sewell continues to act as Travelling Missionary in the District of Quebec.

We are most happy to announce the safe arrival in this country of the Rev. R. D. Cartwright and family, after an absence in Europe of nearly ten months. We have at various times furnished proofs, in this journal, of his zealous exertions on our behalf in the mother country: the following letter details another of the gratifying results of his valuable services.

To the Editor of the Church.

KINGSTON, July 30, 1838.

Rev. Sir,—I am happy to have it in my power to announce to the Clergy, through the medium of the "Church," the gratifying intelligence, that in answer to a memorial presented by me on behalf of my Reverend Brethren, to the Delegates of the Clarendon Press at Oxford, and by them referred to the decision of the University, the Convocation, on the 9th of June, by a unanimous vote, granted to the Clergy of Upper Canada, a copy of every Theological work in the English, Latin and Greek languages, published at the University Press, for the purpose of forming the nucleus of a Diocesan Library.

This Library is to be placed at Toronto, the centre of the Province, and to be under the management of a Committee of five, viz: the Bishop, the two Archdeacons, and two Clergymen, to be nominated by them; who shall make such regulations as they may judge most likely to render this munificent benefaction generally beneficial to our scattered brethren.

The intrinsic value of this noble donation must be greatly enhanced by the gratifying manner in which it has been conferred, and the assurance which it cannot fail to convey, that the Church in Upper Canada will ever meet with the sympathy and cordial support of the Venerable Universities of England.

Mr. Betheridge is about to make a similar application to the Managers of the Pitt Press at Cambridge, and I doubt not with equal success.

I am, Sir,
Your faithful Servant,
ROBERT D. CARTWRIGHT.

To the Editor of the Church.

Sir,—I am a plain man, and having heard some mention of a work you have commenced, shall take the freedom of offering you a few plain remarks, and let you know my opinion as to the best way of carrying it on. You must know, Sir, that I am a Churchman, and I understand you are the same, and carry on your work on Church principles, which gives me great satisfaction. Not, sir, that I am for strife or contention. But so many hard things are now said against our Church, I suppose there can be no harm in saying a word or two in its defence; that is, so far as it is just and right, and according to truth, which is all I mean. I hope, sir, in doing this, all you say will be quite moderate and good tempered, as I am sure it will, being acquainted. But I also hope you will speak plainly, and you will have no occasion to put at the beginning "conducted on the principles of the Established Church," or any thing of that sort, as some do; insomuch as people will find it out, and you will have no need to tell them, which is what I mean by speaking plainly.—Also, I hope another thing, that while you stand up for the Church, that is, the Established Church, you will not forget the Holy Catholic Church, which is all God's people in earth or in heaven. Then I think, Sir, God's blessing will be with you.

When I first heard of your plan I had a thought, and it was this,—though perhaps you will wonder at my presuming as I did myself. It was, that I should like to give you a title: and it should be a title of what your work, I think, ought to be. I would call it the "Refuge," Sir, or the "Ark." It seems you have got another name, and I am too late; but I will tell you what I mean. It seems likely, and my good neighbour Mr. S.—, the Schoolmaster, thinks so too, that perilous times are about to come upon us, in which poor, unlearned Christians will be sadly tossed, and tried, and sifted;

and there are also, already, no small number, who are quite unsettled in their minds, who do indeed fear God, and wish to serve him, but belong no where, and stand each alone, as it were, in a crowd. Now, what will become of such when times of peril begin? Which way shall they turn? Where are they to settle? My answer is soon given; my wish would be, to see the true Refuge held out to them in the Church. Understand me, Sir, I do not mean the Church in the popish sense; I do not mean the Church as affording any refuge in itself, and independent of the great Head of the Church, Jesus Christ. No, he is our refuge; but what I mean is this, the Church is, according to my humble opinion, in any time of trouble and religious confusion that is coming, the best place for a man to be in. I feel it is so for me, Sir, and in the prospect of such times I feel a comfort in thinking that I belong to the Church. If I belong any where else, it may be this to-day, and that to-morrow. But thanks, according to the Prayer Book, the Church is fixed; and as a Churchman, I know what I am. The Church holds the Head, and holds him forth; I mean Jesus Christ. "Salvation will God appoint for walls and bulwarks;" and such walls and bulwarks I find in the Church's articles and homilies, which settle what we believe, and what we mean to stand to. The Church, too, has a regular Liturgy, or form of public service; so that at the end of the Sabbath one can feel that he has attended *Public Worship*, after having been to Church.

I say then, Sir, think how unsettled many are, and tell them to seek in the Church a retreat and a refuge. I call the Church an Ark, and I suppose you will want to know whether I mean Noah's Ark, or the Ark of the Covenant. Perhaps I mean the Ark of Noah; because, when the waters rose, the Ark was always at the top, and swam through them. Perhaps I mean the Ark of the Covenant; because, though very precious in itself, it was most precious for what it contained; and so the Church is for its doctrines. I suppose I mean a little of both; not that I wish to force any one in, provided they wish to keep out, but I mean for their own comfort. Once, Sir, only get the people to see this—and I am sure it is so—that to be settled in the Church will be most for their own comfort, and that for their souls' advantage and growth in grace the Church will be found the best place for them, which only comes to what many persons are beginning to find out of themselves; and then those who care the most about their souls will care the least about other questions, and settle down quietly where they are best provided for in the main point, namely, in the Church.

This, Sir, was why I thought of the above mentioned title of the "Refuge" or the "Ark." But your work may be useful to another sort of persons; I mean, to such as myself; not only to such as are without, or unsettled between Church and Meeting-house, but to such as already belong to the Church. Sir, we want armour for these times; the case is this—we that prefer the Church often meet in company with such as do not, who (you understand me, quite in a friendly way) are very fond of beginning their jeers upon us, and asking our reasons, and so forth. Now, to meet such persons, we want proper arguments, which I hope you will give us. Our minds are made up, and we feel right; but we are not used to controversy, and do not make an object of it as they do, therefore wish for information. Indeed, Sir, the way in which some of them are beginning to speak out against the Church, is quite bad, really; and I call it quite indecent, yes I do, Sir. There is that young master, the gentleman what comes to supply, as they call it, at the Meeting-house; when he makes prayers, or talks serious about religion, it is really quite fine to listen to him; but when he begins to argue about Establishments, and talks against the Church, he talks quite profane, like; and I certainly consider it quite unpleasant to hear. Why, there was one afternoon, about a fortnight ago, he called in, and I asked him to stay and tea; (you understand me, all civil and so forth, though I never ask him regular; and certainly I don't intend any more to ask him at all.) Why, Sir, he talked very pretty the first cup or so, quite serious and edifying, and I and my better half looked at one another quite pleased, (for we had never been to hear him,) as much as to say what a clever gentleman! Yes, and he spoke to the children, too; my wife calls them the salt-cellars, because there are four of them, one at each corner; he called them the olive-branches; and he talked to them about being good, and so forth, in a way I was quite thankful. But, Sir, all of a sudden, he turned round, and began about the Church; and really he did speak against it so bad, and found fault with the prayers, and prayer-book, and clergymen, and the service, and told bad jests, till I could not sit to hear him, so I told him he must leave off that strain, or I must send the children out. And so I must, or else he must, for I would just as soon have let them hear an infidel talk; or the man that came and set up, and then ran away without paying his debts,—him they called the scape-tick; it did sound so unpleasant. And do you know, Sir, I think it is very wrong of parents, that bring up their children regular to learn their catechism, &c. keep to their Church; if they suffer such persons as that young gentleman to come into their houses, and talk against the Church, and catechism, and creeds, and Church service, and so forth, before their children. It must be likely to make their children unsettled; and perhaps ungodly, if it gives them a turn for scoffing. And when people do come into people's houses, and talk so before their children, I think it is very low-lived and vulgar, and taking a great liberty; what right has any man to come and poison the minds of my children, though I do ask him to stay and tea? Or what right has any woman either? For I call it poisoning, yes I do, when people come and talk before one's children, and set their minds against the Church to which they are brought up. And it is unsettling them too; for if they leave one, there is no certainty they will join another; and besides, Sir, they have no right to come and talk so, and I call it taking a very great liberty.

And do you know, Sir, when people talk thus against the Church, it seems to me as if it was very bad for themselves, and hurts their own religion; though they may be serious people, where there is profaneness there cannot be much real godliness; and really, Sir, this after all is what it comes to; such talk against the Church as I often hear, is neither more nor less than profane—that is the true account of it, and the end I fear is, that they bear no good fruit. Such persons jeering at the Church and its services, always put me in mind of Michal jeering at King David when he danced before the Ark; and you know, Sir, her jeering had its punishment from above. And that is what I always tell Dissenters when they ask me, as they are sometimes apt to do, (you understand me, Sir, all civil and friendly between neighbours,) why it is, with all their freedom and liberty, as they call it, and with all our formality, that our religion after all seems the more profitable and comfortable to the soul of the two,—and that in our quiet way, we Churchmen after all seem (this is what they say themselves, Sir, and I know they feel it, and it puzzles them) to prosper in our souls? Why, I tell them this,

"It is not," says I, "that we are any better than you, far from it, we know what we are—though we do not know what you are—and we know that we are bad enough; but the reason," says I, "is this, you have got that in your form of religion which hurts your religion, and cuts it like an April frost. You are always on the attack, and that is bad for your own spirits—you are always attacking our services and forms, and when form and spirit are united, as they are in our Church, you cannot attack the one without going against the other. Now," says I, "the spirit of religion is everywhere the same—the same, supposing we both have it, with you and with us: so, in going against the spirit of our religion, you go against your own; and, without hurting us, your attack comes home upon yourselves, and your own religion suffers." That is the way I make it out to them; in course, Sir, they do not quite like it, but this is the answer I always give to them; and (do you know, Sir,) they never ask me twice. But I was saying your work may be useful to plain persons like me, who keep to their Church, as well as to those without; and I mean in this manner, that Dissenters, as I said, are very apt to set upon us, and unlearned men, such as I am, are often quite unable, as you must clearly perceive, to give them a proper answer; and perhaps you might tell us what to say. I really think, Sir, you might in this way, from time to time, do us plain Churchmen a great service. We love our Church, we are satisfied with it, we mean to stand by it; consequently we are not likely to be drawn away by any objections of its enemies, to leave it. But we want to be supplied with arguments. Our own minds are made up, and our liking to the Church is not merely a matter of argument, but of feeling and experience, therefore we want no reasons for ourselves; but we want reasons to give to objectors who have no opportunity for experience, being without; and whose feeling is more hurtful to themselves than ever it can be to us; and we also want them to fortify the weak of our own way of thinking. Such, Sir, I hope you will give us, and if any thing in my line will be of service, please to signify the same to your humble servant to command,"

R. SAXON.
July 17, 1838.

Summary of Civil Intelligence.

By the arrival of the British Steam Ship *Royal William* at New York, news from England to the 5th July have been received—twenty days later than that furnished by previous arrivals. The *Royal William* made her passage in 19 days: the first half of her voyage was accomplished in 7 days, but owing to boisterous head winds and gales the latter half was much retarded. The following items of intelligence are selected:—

THE CORONATION.

Before dawn on Thursday, (June 28th) the metropolis was alive to the interesting and important transactions of the day, which was ushered in by the firing of a royal salute of twenty one guns at a quarter before 4 o'clock; streams of persons were soon after seen hastening to the point where was to be exhibited the gorgeous spectacle, and joyousness, happiness and loyalty appeared to swell every breast. At 5 o'clock the doors of the Abbey were opened, and many of those having the privilege entered shortly after that time, and carriages continued to arrive in rapid succession and set down their company for several hours.

The approach of her Majesty's state carriage was the signal for the kindest and most affectionate demonstrations, and a shout, deep, strong, fervent, and enthusiastic, was sent up from the immense assemblage; many were the fervent blessings uttered as her Majesty gracefully bent forward and acknowledged these many touching demonstrations of loyalty and affection; and she was visibly affected with these marks of devotion and attachment. Throughout the whole line of route but one desire seemed to actuate all present—that of best exhibiting their loyalty towards their Sovereign.

In about an hour after leaving Buckingham Palace, her Majesty arrived at the west entrance of the Abbey, and was received by the great officers of state, the nobleman bearing the regalia, and the bishops, when her Majesty repaired to her robing chamber. Her Majesty having been robed, advanced up the nave into the choir, the choristers in the orchestra singing the anthem, "I was glad when they said unto me, we will go into the house of the Lord." When her Majesty took her seat in a chair before and below the throne, the spectacle was truly magnificent. Then followed the recognition, her Majesty's first oblation, the Litany and the remainder of the service. The sermon was preached by the Bishop of London, from *Chap. xxiv. v. 31*. The Archbishop of Canterbury then administered the oath, to the transcript of which her Majesty affixed her royal sign manual; after which the Archbishop appointed and consecrated her Majesty. Then followed the presentation of the spurs and sword; the investing with the royal robe, and the delivery of the orb; the investiture of the ring and the gloves, and the delivery of the sceptre and the rod with the dove.

The Archbishop then placed the crown on her Majesty's head, and the peers and peeresses put on their coronets, the bishops their caps, and the kings-of-arms their crowns. The effect was magnificent in the extreme. The shout which followed this part of the ceremony was really tumultuous. After this followed the anthem, "The Queen shall rejoice in thy strength, O Lord;" at the conclusion of which the Archbishop presented Her Majesty with the Holy Bible, and then pronounced the benediction; and the choir sang the *Te Deum*. Then followed the ceremony of the enthronisation, the Archbishop and Bishops, and other peers lifting up her Majesty into the throne, when the peers did homage. The solemnity of the coronation being thus ended, the Queen went down from her throne to the altar, made her second oblation, and returned to her chair. The Archbishop then read the prayers for the whole estate of Christ's Church militant here on earth, &c. and the chorus, "Hallelujah! for the Lord God Omnipotent reigneth," having been sung, her Majesty proceeded to the altar, accompanied by the great officers of state, when the Archbishop read the final prayers. The whole coronation office being thus performed, the Queen proceeded, crowned, to King Edward's Chapel, where she delivered the sceptre with the dove to the Archbishop, who laid it on the altar there. His Grace then placed the orb in the Queen's left hand, and the procession returned in the same state and order.

Her Majesty reached the palace at a quarter to six o'clock, and, as she descended from the carriage, the cheers which saluted her in the morning were repeated with increased heartiness and renewed vigor. She appeared as steady in her bearing notwithstanding the fatigues of the day, as when she set out in the morning, and recognised by her graceful acknowledgments the cheers and gratulations of her subjects.

The night presented a scene of indescribable lustre from the illuminations throughout all the principal squares and streets of the metropolis, the inhabitants vying with each other in doing honor to this interesting occasion. There was also a brilliant display of fire-works in Hyde park.

The additions to the peerage made before the coronation were not as numerous as it was supposed they would be.—We find gazetted only the following:—

The Earl of Mulgrave to be Marquis of Norhamby.
Lord King to be Viscount Oakham and Earl of Lovelace.
This is the nobleman who married Byron's daughter.
Lord Dundas to be earl of Zetland.

The Scottish Earl of Kintore to be Baron Kintore of the United Kingdom.
The Irish Viscount Lismore to be Baron Lismore of the United Kingdom.

The Irish Barons Rosmore and Carow to be Barons Rosmore and Carow of the United Kingdom.

The Hon. William Francis Spencer Ponsonby created Baron de Mauley.
Sir John Wrottesley created Baron Wrottesley.
Charles Hanbury Tracy, Esq. Baron Sudley; Paul Mothuen Esq. Baron Mothuen.

The Marquis of Carmarthen, eldest son of the Duke of Leeds, is created Baron Osborne of the United Kingdom.

In the House of Commons, June 16, a conversation took place between Lord John Russell and Mr. Chapman, relating to the appointment of an inspector of steam vessels.—Lord John Russell intimated that some steps would be taken to that effect.

The old affair of the Vixen was brought up again by Sir Stratford Canning, who moved for papers relating thereto. Lord Palmerston said the affair had been grossly misrepresented.

In the House of Lords, June 23d, a petition was presented from merchants of Liverpool, complaining of the blockade of Mexico by the French. Lord Melbourne said the subject had not occupied the attention of the government. It was of great importance and deserved the utmost consideration.

A Mr. Woulfe, Roman Catholic, has been appointed chief Baron in Ireland, succeeding the deceased Baron Joy! It is said that the place was offered to Mr. O'Connell, and also the mastership of the Rolls, but that he declined both.

Miss Landon, the poetess, was married June 7th, to George Maclean, Esq. Governor of Cape Coast, Africa.

Mr. John Van Buren, Governor Cass and Col. Thorne were presented to the Queen at her levee, hold June 20, being the anniversary of Her Majesty's accession.

The Irish corporation bill had its third reading June 25, and was carried by a majority of 35—with Lord John Russell's £5 qualification. The tory papers say that a compromise will be agreed upon in the House of Lords, some intermediate sum being fixed between £5 and £10. Sir Robert Peel opposed the third reading with all his force. No less than 264 members paired off on the division.

On the day after the coronation Col. the Hon. John Maitland, and Lt. Col. Wetherall were appointed companions of the order of the Bath—doubtless for their services in Canada.

SIR FRANCIS BOND HEAD.—It would seem that Sir Francis' conduct as Governor of Upper Canada was about to come under discussion in the House of Commons. In the meantime he had sent up to that body an "explanatory memorandum" on the subject, which, on motion, was laid on the table.

The government forces in Spain have gained several fresh successes, and there seems now to be some prospect that this ruinous war may be at length brought to a close.

A declaration of independence was reported to have been made by Mehemet Ali, the Pacha of Egypt, heretofore tributary to Turkey. The latest accounts go rather to discountenance the rumor.

The Minister of War of his Holiness the Pope (Cardinal Febrizi) died of an attack of apoplexy on the 8th June.

It was reported in Naples that the King of Sardinia had been visited with insanity.

There was an attempt at Revolution in Portugal on the 4th June, but without success.

Accounts received from Berlin this morning state that reports were in circulation there of the re-appearance of the cholera in that city. Its approach had been indicated by the sudden death of many persons two or three days previous; but the disease itself is by many medical men tho't not yet to have commenced. The symptoms were precisely similar to those before observed.

PROVINCIAL.

ESCAPE OF FIFTEEN STATE PRISONERS FROM FORT HENRY.—Yesterday morning our Townsmen were astounded with the news that 15 state prisoners had escaped from the Fort during the previous night, which had been very stormy. They had been furnished with a plan of the Fort, which, it is believed, had been drawn by some one who had access to the plans in the Engineer department. They had also obtained a mason's setting bar which had been recently pointed with steel by a blacksmith in the works. Thus furnished they broke through the partition wall between their cell and the adjoining one. This wall was 4 feet thick, and had had a door connecting the two cells, which door way had been walled up, and through this they broke. This other cell has a trap door leading to the covered way which goes out into the ditch of the Fort. They then made their bed boards into ladders by tying them together with their sheets, and mounted the wall of the ditch and escaped. The blacksmith who had been steeld the bar, when he heard that such an article had been found in the cell, came forward to say that he had done it for one of the workmen, but had no idea of the purpose for which it was wanted. The workman is in custody. The following is the list of prisoners who escaped, the 17 who came down last from Toronto being in a different part of the Fort. John Montgomery, John Anderson, Edward Kennedy, Gilbert F. Alorden, Wilson Reid, Thomas Tracey, Wm. Stockdale, Thomas Shepherd, John Alarn, John Stewart, Stephen B. Brophy, Michael Shepherd, Walter Chase, John G. Parker, Leonard Watson.

They were traced for several miles down the river bank, and a party of the Frontenac Light Dragoons were sent off in pursuit. John G. Parker has been retaken by a corporal of the 83d who had been sent out with other scouts disguised. The corporal came on Parker in the woods, addressed him by name, drew a pistol and made him prisoner; Parker offered him \$900 to let him go, but he nobly refused the bribe. A subscription is on foot to reward him for his patriotism.

Four others have since been taken.—U. C. Herald.

On Friday evening sixteen soldiers of the 32d Regt. who were badly wounded at Point au Pelce, arrived here, and ex-

hibited as melancholy an appearance as we have witnessed for a long time. A sergeant had his arm off, and most of the other poor fellows were wounded in the legs and arms, and rendered nearly cripples. A Surgeon was in attendance upon them, who accompanied them on board a Steamer on Saturday for Toronto, on their way to Quebec. They have been discharged, and are on their way home.

Jacob Beemer, "a Rebel in chains," arrived here on Friday, in charge of the Gaoler of London. He is destined for Niagara. He is stated to have been the leader at the Short Hills.—*Hamilton Gazette*, July 31.

A letter from Toronto, received last night, informs us that *Morreau* was executed at Niagara at twelve o'clock on Monday last. Our correspondent adds, "It is said that a party of refugees at Lowiston had been concerting measures with a view to his rescue, and that the authorities at Lowiston having received intimation of the affair, had the party arrested to the number of thirty or thereabouts."—*Star*, August 1.

Comparative Statement of Vessels, &c. arrived at the Port of Quebec, in 1837 and 1838.

	Vessels.	Tonnage.	Passengers.
1838.—July 23,	563	177,490	1661
1837.—July 23,	530	163,535	16,583
More this year,	33	13,956	14,723 less.

Advertisement.

CHAMPION, BROTHERS & CO.
TORONTO,

Importers of Hardware, &c. &c.

HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES, made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workman and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of

- Cooking Stoves,
- Six Plate do.
- Parlour do.

Sugar Kettles, Pot Ash Coolers, &c. &c. &c.
Toronto, July, 1838. T. J. f.

Miscellaneous.

CHURCH PROPERTY.

It was the destined hire of the labourer in the Christian vineyard to the end of the world; in some sort the hereditary income of our children's children throughout all generations—of our sons who may hereafter enter the Church, and of our daughters who might be wedded to gentlemen in holy orders. And what an admirable institution is the consecration of a tithe of the predial commodities [or, the seventh of the lands] of the country to holy uses!—the establishment in every direction of a nucleus of virtue, refinement, and religion! What a contemplation for the philanthropist,—for the man who believes in the gradual advancement, the progressive amelioration of our common humanity—who looks forward to that diminution of evil in the world, which human wisdom and divine religion both authorize us to expect; is that of the ten thousand parish churches, wherein even the unlettered imbué a faith in their immortality, and acquire a knowledge of the Great First Cause, beyond the reach of the most sanguine philosophy of Greece and Rome,—a trust and an assurance, which mocked the aspirations of Plato, and eluded the calm investigation of Tully.—*Church of England Quarterly Review*.

CHARACTER OF THE ENGLISH FOR TRUTH.

I may here mention (and I do it with some feeling of national pride) that some years ago there was an Armenian Jeweller in Cairo so noted for his veracity that his acquaintances determined to give him some appellation significant of his possessing a virtue so rare among them; and the name they gave him was El-Ingilco'zee, or the Englishman; which has become his family name. It is common to hear tradesmen in this place, when demanding a price which they do not mean to abate, say, "One word, the word of the English!" they also often say, "the word of the Franks;" in this sense; but I have never heard any particular nation thus honourably distinguished excepting the English and the Mugh'rab'ees, or Western Arabs, which latter people have acquired this reputation by being rather more voracious than most other Mooslims.—*Lane's Modern Egyptians*.

TO CORRESPONDENTS.

The Dialogue by a "Real Hearer" shall have an early insertion.

The letter of a "Subscriber" in our next.

The very pleasing poems of J. C. are welcomed, and shall have an early insertion.

The excellent and cheering letter of Dr. Mewburn in our next.

LETTERS received during the week, ending Friday, August 3rd:—

Rev. H. Seadding, with book accompanying, [omitted to be acknowledged in our last]; Rev. A. F. Atkinson, add. subs. and rem.; Rev. J. Cochran, rem.; Rev. S. Givins, rem.; Rev. J. Deacon, rem.; Rev. J. Shortt, add. subs. and rem.; H. Levescompt, Esq. sub., in full for Vol. 2; D. B. Stevenson, Esq. do. do.; M. C. Crombie, Esq. add. subs.; Rev. C. T. Wade, rem.; Rev. H. Patton, (per Rev. A. F. Atkinson) rem.; J. Kent, Esq. (2) with enclosures; Rev. H. J. Graout, (3) enclosures & rem.; J. Somerville, Esq. add. subs. & rem.; Rev. J. Magrath, rem.; Rev. Dr. Bethune, (2) add. subs.; Lord Bishop of Montreal; R. Deacon, Esq. (the parcel has been recovered); Rev. R. D. Cartwright, with parcel; J. White, Esq. rem.; A. Turner, Esq. rem. in full for Vol. 1 & 2; Rev. W. Leeming, rem.; Rev. G. Mackie; T. Champion, Esq.; Rev. R. Rolph; G. W. Baker, Esq. rem.; J. Thirkell, Esq. rem. in full for Vol. 1 and 2; Rev. J. Grier, add. sub.; E. M. Ormstown; P. M. Toronto; Rev. M. Burnham, rem.

Youth's Department.

SCRIPTURE QUESTIONS.

XXXIV. MISCELLANEOUS QUESTIONS IN B.

- 274. Barabbas was the person whom the Jews preferred to the Saviour.—How do you ascertain that his crimes were sodition, robbery and murder?—(Luke and John.)
275. What was the general character of Bar-jesus? with what particular sin does he stand chargeable? and what was the judicial punishment inflicted upon him?—(Acts.)
276. Do you recollect the place where this wicked man resided; and the other name by which he was there generally called?—(Acts.)
277. On what two occasions in Barabbas introduced to us in the Scriptures? and can you find any reason for concluding that this name thus twice employed is intended to point out two different persons?—(Acts.)
278. Who was Bartholomew?—(Matthew.)
279. Bel was the great idol of Babylon.—Where is the destruction of this and its other idols predicted?—(Isaiah.)
280. Paul and Barnabas arriving at Berea, preached the Word of God.—What proof did its inhabitants give of their candid disposition?—(Acts.)

CHURCH CALENDAR.

- Aug. 5.—Eighth Sunday after Trinity.
12.—Ninth do.
19.—Tenth do.
24.—St. Bartholomew's Day.
26.—Eleventh Sunday after Trinity.

SCENES IN OTHER LANDS.

No. XXVI.

KING WILLIAM IV; LORD BROUGHAM; EARL GREY; LORD DURHAM, &c.; BISHOPS OF QUEBEC AND SODOR AND MAN.

There seemed a cloud upon the brow of our gracious King, as surrounded by "lords and high estates," he proceeded slowly through the corridors of the Painted Gallery of the House of Lords. Not the galaxy of wealth and rank around him,—not the jewelled beauties who stood on either hand beside him, and who, with hundreds of the sterner sex, testified the ardour of their loyal affection by every manifestation which, on such an occasion, it was decorous to offer,—not all these proofs of his living in the honours of his people awoke the semblance of a smile upon the countenance of our beloved Sovereign, nor imparted to his features that mute eloquence which implied that the heart was affected by the welcome of this pageantry. And why was this, thought I? Could it be that a few weeks of reflection, a more philosophic contemplation of late events, had begotten in the monarch's mind a foresight of the dark results to which the measure he was at this moment about to recommend from the throne, would so infallibly lead,—that the moral convulsion which the reverberated cry of 'Reform' had created, was felt to be shaking the foundations of the throne, while it was threatening to extinguish the pure fire of Protestantism which blazed upon the altars of the land. I can believe this; although committed to the act, our gracious King could not now recede without a convulsion in the minds of his people and perhaps the fortunes of his country, even worse than that which the step he was taking was about to excite. I can, I repeat, believe this; because subsequent acts of this good King served to prove that the shadows of coming events were discerned by him on the day that he proceeded, with look so pensive and step apparently so reluctant, to tell the Representatives of his people that he wished the manner of that representation to be 'reformed.' It was within one short year that he resolutely denied assent to the proposition, so degrading to the distinctive of the integrity of the House of Lords,—to create a batch of Peers which, in that noble and truly patriotic body, would drown the independent and conscientious voice of opposition:—it was within about two years of that period that he told the Bishops of England, with an energy of manner worthy of a Protestant King, that no innovation should ever be permitted by him upon the rights of that Established Church which he was sworn to sustain.

That excellent monarch is no more,—gone, we trust, to exchange an earthly for a heavenly crown; and we know that in politics he became a Conservative long before the death-summons taught him the vanity of human applause, and the folly of being flattered by its changeful breath; and we know, from testimony which it is cheering to advert to, that as became a Christian king, he died. A young and beautiful Sovereign wears his relinquished crown; and millions hear upon their hearts to the throne of grace, while their lips and deeds attest the warmth of their loyal homage, the loved and honoured name of 'VICTORIA.' Long may she reign; and ended with victory over every earthly foe, may she share at last in the conquest achieved by the Saviour of the world over death and the grave!

King William the Fourth, on the occasion I have alluded to, struck me as bearing a strong resemblance to the best portraits of his admirable father George the Third. He was attired rather plainly in an admiral's uniform, a silver star the only decoration,—over which, upon his return from the House of Peers, was thrown a mantle of ermine. The person who first struck my attention in the magnificent train by which he was accompanied, was the Lord Chancellor Brougham; for none who had seen the numerous prints of this distinguished individual in the windows of every picture or caricature-shop in London, could fail to discern the likeness. His countenance was any thing but prepossessing: the flowing wig ill became his elongated and harsh features; and upon his ungainly figure the splendid robes of state sat awkwardly. In Earl Grey, then the premier, the contrast was very striking. He was a tall, elegant figure, and a countenance which bespoke the patrician at once.—Although at that time fully seventy years of age, there was a firmness in his step and a vigour of intellect stamped upon his pale brow and beaming in his mild bright eyes, which told you that the destinies of the country were not entrusted at least to incapable hands. Earl Grey's adherence to the constitutional rights of his "order" we much admire; and over shall respect the strength of real British principle which would not allow him to be a party to the schemes of spoliation into which certain degenerate guardians of the sacred interests of the land would have dragged him. Earl Grey is a Whig; but as Lord Stanley, himself a bright specimen of what he described, lately explained it,—he is a Whig who clings to the principles which animated that body in the memorable year of 1688.

Lord Durham was also in the retinue,—tall in figure and slender; with features small and regularly formed, but his countenance extremely sallow and betokening ill health.—His appearance at the time was so extremely youthful as to

draw forth expressions of surprise from many of the bystanders, that the cabinet should possess so boyish a member.

Times have changed since the sketcher of those distant scenes, and the painter of those living portraits, beheld Lord Durham in that courtly train; and events as unexpected as they are extraordinary, have brought him, surrounded with vice-regal pomp and invested with more than vice-regal powers, to the shores of this new world. May he succeed in extracting the poison of disaffection from the tainted in our land, while he fosters the growth of that loyalty which in the bosoms of bold thousands amongst us is so thriving and vigorous a plant. It may be hard to do both; for while the care and caresses lavished on the one fail to win them, with the soul's affection at least, to the path of loyal duty, the other may droop and wither from unmerited neglect.—Lord Durham, too, is a Whig; but he is one to whom pertain the principles of an English gentleman and an English nobleman; so that while, from the avowed sentiments of his party, the rebel looks up to him with the expectation of lenity and forbearance, the loyal and the true turn with hope and confidence to his honour as a peer of the realm, and to his justice as the exalted representative of our loved and lovely Queen. As an English noble, too, proud of the country of his birth, and proud of the institutions which his ancestors spent their blood and treasure to uphold, he will naturally wish to see transplanted to every appendage of the Empire the spirit at least of the institutions which adorn and bless our mother land. And in this desire to be the bountiful instrument of good, he will not, we can believe, overlook the duty of scattering more diffusively in our moral soil the seeds of that "pure and reformed Church" which gives to the free and happy institutions of our parent land their characteristic blessing, and which throw around their human glory something of the sanctity of heaven. Churchmen in Canada may not buzz and flit about the Earl of Durham with a vexatious pleading of their claims. These stand out so brightly and broadly to the world, that they seek no better respect to them from that noble lord than what his own manly British spirit will naturally dictate,—the respect claimed by inherent and indubitable right; one which an English nobleman would feel that his honour was tarnished in infringing upon.

But this is a long digression, and I must return to my narrative. The King passed again through the Painted Galleries—the trumpets sounded, the cannon roared, the multitude huzzed,—and the gala of the day was over. But what a scene did the streets in the vicinity of the Parliament-House present! What an assemblage of gay and glittering equipages! what a mass of human beings! With the utmost difficulty and hazard, and after at least an hour's delay, I threaded the mazes of the mingled throng, and reached my lodging in safety.

In the evening of this day I had the pleasure of dining at the house of a friend, whose the Bishop of Quebec and the Bishop of Sodor and Man were guests. To me the former was no stranger, and to few who may favour these remarks with a perusal was he a stranger either: therefore upon his character, marked by the simplicity and devotedness of a purer age, I need not dilate. The Bishop of Sodor and Man was a person of very mild and engaging manners, though exhibiting little in countenance or conversation to indicate superior talents; yet has this prelate—now no more—immortalized himself by the spirited and affecting memorial in behalf of the rights of his ancient and interesting diocese, which he indited almost upon his dying bed. It is well known that amongst the recommendations of the late Ecclesiastical Commission was one that, after the decease of the present incumbent, the bishopric of Man should merge into that of Carlisle; but so loud and strong have been the protestations against this suicidal measure, echoed with patriotic energy by the dying bishop, that every hope exists that the Isle of Man—which from the earliest ages could boast its bishop, and amongst its bishops the saintly and apostolic Wilson—will, for generations to come, enjoy the same high and spiritual privilege.

Amongst the company assembled was an excellent individual—now also no more—viz: George Marriot Esquire, at that time one of the Police Magistrates of London, with whom it was my privilege subsequently to enjoy frequent intercourse. His was a most harassing and responsible life; and various were the characters with whom, of course, he came in contact,—evincing all the grades of villainy, and sometimes alas! the various shades of insanity. In dilating upon the ludicrous and painful incidents which, in the course of duty, he encountered, he read us a letter received that morning from a lady who complained to this 'worshipful' protector that she was enforcing under a cruel infliction of spiritual anatomy. It was not easy to decypher the real meaning of this fair correspondent under the cloud of words through which it was attempted to be conveyed; but we all agreed that the best recommendation to this complainant, if of such she could avail herself, was to place herself under the spiritual guardianship of a pastor of the Established Church, with whom she would be spared at least any carelessness or injudicious or indelicate wounding of her excited feelings. There were many such, it was also agreed—and each eye turned involuntarily to the amiable and beloved rector of the parish of our host, who happened to form one of the present party—many such to be found, who were imitators of their heavenly Master's gentle treatment, to "carry in their bosoms the lambs, and gently to drive" the sick and weary.

The conversation during dinner turned also upon the late Bishop Hobart,—known and hospitably entertained by some of the present party during his visit in England;—and some remarks were uttered in condemnation of his memorable Sermon upon his return to his native land. The Bishop of Quebec interposed in defence of his able and lamented friend and brother prelate; and although he excused not the obnoxious sentiments of that sermon, and dissented heartily from the untenable views by which it was characterized, he was loud in his praises of the zeal, the piety, the efficiency of Bishop Hobart, yes, and of his unfeigned attachment to the Church of England herself. I can easily believe that had Bishop Hobart lived to the present day,—when the question of an Establishment has come under fair discussion, and when its weak and selfish enemies have literally been crushed beneath the weight of scriptural and rational argument,—when, after this full and free discussion, the trumpet of victory on the side of an Established Church can sound its triumph and its challenge to any Goliath of dissent who may venture to enter the arena;—had he lived to this time, it is easy to believe that, whether from the incontrovertible reasons advanced in its favour, the practical proofs afforded of its incalculable blessings, or the melancholy evidences which this very continent exhibits of the effect of its absence, Bishop Hobart would himself have regretted the

sermon, which friends and foes are all fast forgetting in unimpaired admiration of a holy man and a devoted bishop.

Nor, amidst the friendly discussions of this hospitable board, was allusion forgotten to the gala splendours and tumults of the day. With the present company it constituted no topic for peculiar gratification; and with many a sigh of apprehension, while the health of our gracious King was given, the hope was expressed and the prayer was breathed that the multitude who cheered to-day the royal advocate of 'reform,' might not evince the fickle cruelty of those who, in the case of a greater King, shouted to-day "Hosannah in the highest," and to-morrow raised the infuriate cry, "Crucify him, crucify him."

(To be continued.)

A TALE OF THE TOMB.

THE INFIDEL.

I had been spending a few hours among the tombs in our village churchyard. The day had gradually worn away.—The sun was sinking behind the western hills, and the shadows of evening began to steal over the landscape, before I was aroused from my musings. The simple eloquence of the rustic epitaphs around me, had brought to my mind many a subject of rich, though melancholy contemplation. My feet trod upon the dust of forgotten generations. All the various incidents and anxieties of life, a thousand times repeated, had sunk into the gloom and stillness of the grave. The mother had brought her tears, and poured them upon the dust of her sleeping child. The husband had groined to see the beloved of his youth shut up in those silent chambers. The beauty of the rich and delicate was consuming away "in the sepulchre out of their dwellings;" and the sorrowful sighing of the poor was here heard no more for ever.

Whilst I was wrapped in these contemplations I was somewhat startled by a voice beside me.

"A good evening to you, Sir—for the day's sinking blithely."

I turned and found that old John Hodges, our parish clerk had approached, without my having perceived him.

"You've chosen an awful spot, Sir," said he, "for your evening meditations."

"How so, John?" said I.

"Why, Sir, look beneath you. We turn a few sheep into the churchyard, to nibble the grass a bit now and then; but ne'er a one of them will feed where you are standing."

On looking down, the grass did seem to grow rather rankly above the spot to which John had pointed. I could not help smiling at the old man's superstition; but knowing that he was a kind of living register of this ancient burying-place, I endeavoured to hide my smile, for the sake of gratifying my curiosity.

"There's many a story told in the village," said John, "of him that's sleeping under that greensward; but none know better than I do, the long and the short of it."

"Well, John," I replied, drawing nearer to him, and putting on a countenance of as grave a character as the old man's self-important communication allowed of, "what is the history of this perished child of mortality?"

"Aye, perished indeed!" said John, "you may well say that: perished in body and in soul too, Sir, I fear. He was a good man's son, Sir, and the more's the pity: but you know, it isn't of blood, nor yet of the will of man. 'Ho will have mercy upon whom he will have mercy, and whom he will he hardeneth.' But he had his day of grace, and his means of grace, notwithstanding; and an awful use did he make of them. He was taught the Scriptures, Sir, from a child. Many a goodly sermon has he heard from the pulpit yonder. At first the neighbours thought that much good would come of him; and often had our old minister laid his hand upon his head, and praised him for the wisdom of his youth.—But it all passed away, Sir, like the early dew, as the Scriptures say. As he grew up, he got connected with some free-thinkers. They used to meet of a night, at the Falkland's Arms, down by the road side; and awful doings they had at those meetings of theirs. One night, Sir—it was blowing a hurricane, and I wonder the house didn't topple upon their heads—they had got the Bible fastened to a string and were roasting it before the fire. Well, Sir, they argued all the poor lad's good out of his head. Did you ever hear of a book that's said to be written by one Tom Paine, Sir?"

"I have heard of it," said I, "and a sad production of blasphemy it is."

"Well, that they called their Bible, Sir; and they used to read a chapter of it every night, after the first three quarts were done. But to speak of the poor lad that's lying down below there: oft and again did his friends warn him of the danger of such doings, and told him that the 'end of such things was death.' But he only laughed at them, and told them that he had learned to know better—that he was 'ot such a fool as to believe in a future state—and that when death came, there was an end of body and soul too. I think he called it 'annihilation,' Sir."

"Poor youth!" said I, "and was it for this miserable notion that he exchanged his hope of heaven?"

"For nothing better, Sir," replied the old man, "and stoutly would he contend for it. Indeed, at last, he seemed given up to believe a lie. Warning came upon warning—affliction upon affliction—but he was none the better for it."

"Well," said I, "and how did it end, John?"

"Awfully, Sir," said the old man. "It was on a cold winter's night. I remember it well, Sir. The sleet had been coming down all day, and a thick snow-storm had set in at evening: you could hardly see your hand before you, it was so wild and gloomy. Some one knocked at my door. 'Who is there?' said I. 'Oh! John Hodges,' said the man, 'do you think you could get the minister to come to the poor lad that's dying down yonder? He's in a dreadful state, John.' 'Come in, man,' said I, 'and I'll go with you, as soon as I've wrapped my old coat about me.' Well, Sir, off we set to the minister. He was preparing to lie down to rest; but as soon as he knew our errand, 'Go with you?' said he, 'I should be an unworthy servant of my Master, if I shrunk from any of his work. Come John,' said he, 'let us seek this lost sheep.' Off we set, Sir; and many a time did I think we should never find the way to the lad's dwelling. But our minister bore the storm bravely. 'It's but a little thing,' said he, 'to the storm of God's wrath, John.—When we got to the dying lad's bed-side—I call him a lad, Sir, but he was at that time some two or three and twenty—Oh! the horror that was upon his countenance! He was as pale, Sir, as death itself. His free-thinking companions had all fled away from him: the scene was too horrid for them. As soon as the minister reached him, he stretched out his poor shrivelled hand, and grasping the minister's arm, with a look that I shall never forget, Sir, to my dying day—'Mercy! mercy! mercy!' cried he, 'Oh,

tell me, can there be any mercy for me?' Our good old pastor could hardly speak, Sir, for a few minutes. In the meantime, the dying lad filled the room with his moanings. At length the voice of the minister was heard: 'This is a faithful saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.' 'Oh! name Him not,' said the dying youth; 'I despised Him, I ridiculed Him, I trampled under my feet the blood that he had shed for me; and now—Oh! now I find no place for repentance, though I seek it with tears.' Our good minister tried to calm him, but in vain. Those awful passages of Scripture which speak of the everlasting wrath of God upon his enemies, rushed like a torrent upon the dying man's memory. 'He is laughing at me,' said he; 'He is mocking me; I cry but he heareth not; He hath a controversy with me; heaven is barred against me; the pit openeth its mouth to swallow me up. Woe, woe, woe upon me, for I shall soon make my bed in hell!' The deep, unearthly tone in which he spoke these last words, Sir, made my blood run cold. We knelt down to pray, but we had not been long upon our knees, when he started from his pillow, 'It's of no use,' cried he, 'it's of no use. For heaven's sake, pray no more; it only makes me worse. I am going—none can save me!' We heard no more, Sir. His voice rattled in his throat, and before we could collect our thoughts, he was gone!"

Cottage Magazine.

The Garner.

PRAYER

Is the key which opens the repository of spiritual food, the wardrobe and the armoury of heaven. It is the bolt which excludes the thief and the robber, the stormy wind and tempest. It is the outlet of trouble, and the inlet of consolation.—Biddulph.

Subject (to Christ) we must be, whether we will or no: but if willingly, then is our service perfect freedom; if unwillingly, then is our averseness everlasting misery. Enemies we all have been: under his feet we all shall be, either adopted or subdued. A double kingdom there is of Christ; one of power, in which all are under him; another of property, in those which belong unto him. None of us can be excepted from the first; and happy are we, if by our obedience we show ourselves to have an interest in the second; for then, that kingdom is not only Christ's, but ours.—Bishop Pearson.

The heart is a small thing but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.—Hugo de anima.

He forced him not: he touched him not: only said, Cast thyself down; that we may know, that whosoever obeyeth the devil, casteth himself down; for the devil may suggest, compel he cannot.—S. Chrysostom.

The idea of having heaven, without holiness, is like the idea of having health without being well,—it is a contradiction in terms.—Erskine.

By flowers, understand faith; by fruit good works; as the flower or blossom is before the fruit, so is faith before good works: so neither is the fruit without the flower, nor good works without faith.—S. Bernard.

We may be sure, that when we leave our sins and wickedness, and turn unto God, with all our hearts earnestly, then he will turn himself to us, and shew himself a loving father.—Bishop Latimer.

A wise man counts his minutes. He lets no time slip: for time is life, which he makes long by the right use and application of it.—L'Estrange.

The Church

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

TERMS.

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

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrearages are paid, unless at the option of the Publisher.

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

AGENTS.

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