

# The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, FEBRUARY 10, 1838.

[NO. XXXV.]

## Poetry.

### THE LAND OF THORNS.

We have left the blue unclouded sky,  
Its ever-radiant morns,  
With weary step and weeping eye,  
To wander in the LAND OF THORNS.

We will not sorrow or repine,  
Though lone and drear our journey be,  
For still thine eyes of mercy shine;  
Father of love, we still have thee.

We still have thee! the pilgrim's sighs  
By thee are number'd, Lord of all;  
And not a tear from our sad eyes,  
Unseen by thee doth fall.

And, in the night-time, round our bed,  
When old familiar friends are flown,  
Thy arm uplifts our aching head,  
Our half-breathed words to thee are known.

We grieve not that in former years  
Poor players on sin's flowery brink—  
Thou gavest us the bread of tears,  
And sorrow's bitter cup to drink.

The Persian poet fondly thought,  
That when the storms of life were past,  
Into a bower of beauty brought,  
His happy soul would rest at last.

To us a brighter hope is given,  
When death this mortal frame unshrouds;  
We have our garden—in the Heaven,  
Our city—in the clouds.

*Conversations at Cambridge.*

### LINES BY THE LAKE SIDE.

BY BISHOP DOANE.

This placid lake, my gentle girl,  
Be emblem of thy life—  
As full of peace and purity,  
As free from storm and strife!  
No ripple on its tranquil breast  
That dies not with the day;  
No pebble on its darkest depths,  
But quivers in its ray.

And see how every glorious form,  
And pageant of the skies,  
Reflected from its glassy face,  
A mirror'd image lies:—  
So be thy spirit, ever pure,  
To God, to virtue given,  
And thought, and word, and action bear  
The imagery of heaven.

### THE LATE BISHOP OF QUEBEC.\*

The late Dr. STEWART was the third son of the late Earl of Galloway, the head of a noble family in Scotland. At an early period of his life, he was, from his own choice, educated for the ministry of the Church. After his ordination, which, I think, took place about the year 1799, he entered on his duties as parish priest of Orton, Longville, in England, where he was greatly beloved by his people, as an indefatigable minister of the Gospel, and faithful shepherd of the flock of Christ.

Thirty years ago, this fall, he came out to this country, as a Missionary from the Society for the Propagation of the Gospel in Foreign Parts, and settled, on his arrival, in St. Armand. At that time, there was no minister of our Church settled in any part of the tract of country called "The Eastern Townships," except the Reverend C. C. Cotton, who, on the arrival of Dr. Stewart, removed from St. Armand, where he had been for a few years, to Dunham, where he has remained ever since. One would suppose, if the trial had not been made, and the result not seen and exemplified, that a person brought up as he was in the lap of luxury and refinement, and possessed of a fortune not indeed very large, but sufficiently so to secure his independence, with flattering prospects before him, and powerful friends to further what ambitious views he might be supposed to have had, would have been a very unpromising missionary for a new settlement in America. But the experiment has been made, and the result has been seen, and that result is so far from shewing that persons, brought up and educated in the higher circles of life are, on that account, unfit for the duties, and privations and fatigues of a humble, laborious missionary in a new country, that, on the contrary, Dr. Stewart set an example before the English part of Lower Canada, and the whole of Upper Canada, of indefatigable labour, persevering zeal, and self-denial that never was surpassed.

I had the happiness of being intimately acquainted with him for nearly twenty-five years. I loved and honored and revered him while he was living. And now that he has "put off this tabernacle" I desire to contribute my humble mite to the honour of his memory. From the relation in which I stood towards his Lordship while he was the Minister of this Church, and afterwards a "visiting Missionary" in the Diocese, and from his habit of spending a small portion of his time, generally every year, as my revered and honoured guest, it will not perhaps surprise my hearers if I should, as it is my intention, say less of the late Lord Bishop of Quebec, than of Dr. Stewart, the former Minister of this Church. Of the character of this eminently good man, and faithful servant of God, I will speak from what I saw and learned from long and personal observation. I have too

\* From a Sermon by the Rev. James Reid, Rector of St. Armand, L. C.

much respect for his memory to say that he was perfect: for this would be to offend him if my words could be wafted to the place of his blessed habitation. Who is, or ever was perfect, except one, "the author and finisher of our faith," the Lord Jesus Christ? but this I will say, that, if I know any thing of the christian character, he was a truly good man, and a devout soldier and servant of Jesus Christ.

The first of the christian virtues was conspicuous in our departed friend. He was, emphatically, "clothed with humility." He was an humble, devoted disciple of Him who was "meek and lowly in heart." In every step of his life, his humility was exemplary, amiable and without ostentation. He had that which the Apostle calls, "bowels of mercies, kindness, humbleness of mind, meekness, long suffering," and therefore was more desirous of promoting the glory of God, by winning souls to Christ, than that men should honour him either for his rank or his talents. You never heard from his lips, that are now closed in death, the least indication of a wish to set up selfish pretensions on any ground. So far from it, indeed, that on every occasion, he was always ready to encourage the acquirements and talents of others by the most unequivocal marks of disinterested liberality of sentiment, if he had reason to conclude that they were piously disposed. This "humbleness of mind" was not only manifest in his conversation and intercourse with all classes of people, but was also pre-eminent in his manner of life. His income would have furnished him with the luxuries and elegancies of life, to a very considerable degree, even at the time when he was amongst us, before the conveniences of a new settlement had arrived at their present state of comparative comfort; but did he lay out his income on the purchase of such things as minister to the pride of life? No. He "put off the old man with his deeds," and his earthly desires, and "put on the new man." Through the grace of God, he subdued in himself, after the example of the Apostle of the Gentiles, the love of the world, and inured his body and mind to the exercise of self denial, as enjoined by the Gospel. Having no family to support, he looked on his income as peculiarly consecrated to God, and on himself as a steward, to lay out what remained, after supplying his own moderate wants, for the promoting of religion, education, and the assistance of the poor. While I knew him he never hoarded up any of his income. His general calculation always was, to make the two ends of the year meet—his disbursements to balance his income. When he did this, he was satisfied. Sometimes he fell short. When he had an overplus, he sought out for deserving objects on which it might be usefully employed.

He was remarkable for his resignation to the will of God in all things. Those of you that are old enough to remember him, cannot but recollect, with what reverence he spoke of God, as the Supreme Governor of the world. Having this view of the Almighty habitually on his mind, he recognized the overruling hand of God in every event and dispensation, without a single murmur, if of an adverse character; and with exemplary gratitude, if prosperous. Being thus piously resigned, he possessed his soul in patience, trusting in God, and troubling himself with no other concern than this, that, in all things, he might faithfully do his duty.

He was conscientiously single-hearted, candid and straightforward, without any mystery, or round-about way, in his language, views, and proceedings. Being habitually so, not from the constraint of policy, but from the deeply-rooted principles of an honest heart, he was the same in all places, and in all companies, an honest man, "the noblest work of God." In all situations, both at home and abroad, I knew him as a man, in thought, word and deed, ever conscientiously and zealously engaged, either in devising, maturing, consulting, or in bringing to effect, some good of a religious, charitable or benevolent nature. Dr. Stewart was no theorist. His plans were all practical. And what he once determined upon, he was up and doing, never suffering his plans to evaporate into smoke by delay.

He was an eminent example of what the great Apostle exhorted Timothy to be—an example of "charity," in his opinions of other men. So expanded was his "charity," in this respect, that I never knew any who denied it. Conscientious in his attachment to the principles and ordinances of his own church, he had, nevertheless, a heart open to all the faithful followers of our common Lord, without prejudice on account of the denominations to which they might belong. He was indeed, what we daily pray in our excellent Liturgy, and what our church requires us to be, "in charity with all men." Christians of other denominations honoured him for his christian virtues, and amiable deportment, because they well knew that he was a man of whom it was not enough to say that he was "without guile," being only the praise of a negative virtue, but that he was always ready for every good work. Neither in the freest conversation, nor in his public preaching, could a word be detected, that shewed either a spirit of bigotry or intolerance, but kindness, charity, and benevolence to all. Those that loved our Lord and Saviour Jesus Christ were sure to find in him a friend; and though he felt himself bound, in the first place, to devote his means to the furtherance of religion in his own church, yet on many occasions others have shared of his bounty.

Dr. Stewart was eminently the friend of the poor. His heart was easily affected by the tale of woe and sight of distress, and no sooner did his eye behold an object of charity than his hand was moved to minister of his bounty in money, or clothing, or food, or medicine, as the case might require. His kindness of nature was, no doubt, liable to be imposed upon by the designing hypocrite, and if ever it was so, the sin is on the skirts of the deceiver, while the blessing of the Lord's poor rests upon his me-

more. In the time of the last war, no man could have done more, with the means he had under his control, for the alleviation of distress, and for the maintenance of peace on the frontiers, than Dr. Stewart did. He spared no labour. He was personally on the spot, wherever his presence was necessary, to do good, by his advice, by his influence, or by his purse. Of his own, he bestowed liberally, and as cases of distress multiplied, he procured from a society of benevolent persons, at that time established in Montreal, for the relief of sufferers from the war, an additional sum of money, so that the effects of his benevolence, affording effectual relief to many individuals, extended all the way from Missiskoui Bay to the Township of Potton.

Dr. Stewart was the zealous friend of education. At that early stage of the settlement, qualified teachers were scarce; but to supply the deficiency, he took pains to procure some from a distance, where he could find them. In many schools, in this seigniory, he uniformly had one or more children educated at his own expense, besides giving away, from time to time, quantities of books. He had a few children brought up and educated entirely at his own charge. To furnish an example of what he was doing, I will merely mention, that during the two years he was absent in England, after my succeeding him in the place which I now occupy, my account against him on his return for monies paid out on education, and the maintenance of some children, that he took in charge, amounted to upwards of £100 currency.

His meekness, and his forgiving disposition were no less remarkable than his humility and benevolence. Naturally of a cheerful, happy temperament, at no time subject to lowness of spirits, he might sometimes, to those who did not know him, have the appearance, from the ardor of his manner, and the vivacity of his replies, of being hasty; but if on any such occasion, he perceived that the least umbrage was taken, even in the slightest degree, he was sure to do away the unpleasant effects that might follow, by his ever flowing kindness and condescending goodness. As for feeling himself, at any time, or under any circumstances aggrieved or ill-used, I never knew one instance. He did not allow himself to be affected in this manner, nor to have any accounts of this nature ever to settle. He was entirely above all such petty annoyances. He looked upon none with an evil, jealous eye—suspected no evil intentions, as he had none himself, towards him, and if any thing wore a suspicious appearance, he wiped it from his mind by a charitable construction. No one so humble and so kind-hearted as he was, could have preserved his dignity, and at the same time so free in his conversation, and so easy of access, so well as Dr. Stewart, always, and on all occasions did to the end.

Dr. Stewart was ever ready, as "a good workman that needeth not to be ashamed," for every good work, whenever he was called. Indeed it was not his custom to wait for a call, if he thought that he could do any good. Neither storms, nor bad roads were ever considered by him as obstacles when duty called; and his sermons were always scriptural, solid, plain and practical, and delivered with a pathos and zeal and energy which convinced every one that his heart was deeply engaged in his Master's work. Wherever any one was sick, he was sure to be found at the bedside, speaking a "word in season;" and when he missed any one from Church, who generally attended, he made it his business in the course of the ensuing week, to ascertain the cause. Thus, he was ready, in Church, and out of Church, at home or abroad, to instruct, admonish, and to stir up his people to their duty. A parish priest he surely was whom but few can equal. In less than three years after his coming to St. Armand, this, and St. Paul's Church, were built and completed. To each he was a heavy contributor. And such was his diligence from house to house, among people who had not been accustomed to be moved by "the sound of the Church-going bell" which "these valleys and rocks never heard," as well as in the pulpit, that both his Churches, when I first knew them, were filled with attentive hearers. Besides these Churches, the first that have been built in the Eastern Townships, there are many other memorials of his ministry amongst us. Many can trace the first of their religious impressions to his ministry, of whom many have gone before him to the eternal world. There are many of the children whom he baptized that bear his name, as a proof of the veneration in which he was held by their parents. For some, he stood as god-father at the baptismal font. This ordinance of the Church was not viewed by him, as an empty ceremony, to be forgotten no sooner than it was performed. He kept a list of all the children for whom he stood in the relation of god-father, and made it his special duty to pray for them, on many occasions, but particularly, on his days of solemn fasting and prayer. It is within my knowledge of his practice, to record that every Friday, whenever he remained a week or two in one place, was kept by him as a day of fasting and prayer. I mention this that others may be moved to follow his example: for fasting is a Scriptural duty, and cannot be neglected by christians without sustaining loss. Generally, when he came round, as long as he lived, he came provided with good books for his god-children, as they grew up. There are still, I trust, many such memorials of him throughout the country, as mementos of his zeal and piety, in the shape of Bibles, New Testaments, Common-Prayer Books and small devotional Treatises.

Before he was promoted to the head of the Ecclesiastical Establishment of the two Canadas, Dr. Stewart was employed as a visiting Missionary in the Diocese for five years—an office, though fatiguing, in the extreme, he performed with unwearied

diligence and perseverance. Through his instrumentality new congregations were formed in many places, many new churches were built, and clergymen were procured. On two occasions, he made voyages to England for the purpose of raising money from the zealous friends of the Church, to assist in the building of churches in Upper and Lower Canada. In this appeal he was eminently successful. For, in addition to his high rank in life, and the respectability of his numerous connexions, his own singleness of heart, and the decided character of his piety, and devotion to the best interests of the Church in Canada were such as to give weight to his appeals which no friend of the Church could resist. Accordingly he raised, in all, perhaps rather more than £3,000, a sum not large in England, but of great service, when distributed in small portions, to assist in the building of between thirty and forty churches in new settlements.

Every church that has been built in the two Canadas within the last thirty years, is, more or less, a memorial of the zealous Apostolic Missionary, the late Bishop of Quebec, as none have been built within that period, without some agency or assistance of his, to animate the undertaking.

On the 1st January, 1825, Dr. Stewart was consecrated Bishop, to succeed the late Bishop Mountain, in the see of Quebec: and every one knows that he still continued his arduous labours, and his fatiguing journeys, until he had actually worn out a constitution never very strong. The most of you know the esteem in which he was held as a Christian, Apostolic Bishop, as well by members of other denominations, as by the members of his own Church.

To us, who belong to the Church of which he was a distinguished ornament, such a testimony as this is very acceptable, because it gives us to understand that his Christian virtues, which we esteemed, were appreciated by others out of his own pale. To you, his first congregation in this country, he was endeared as your faithful, affectionate, and devoted minister. In this character he will long be remembered by you. But we have also seen him here on three visitations, after he was promoted to the Episcopate; and at each time, we have seen him, the same humble, holy, zealous servant of the Most High God, and the same friend to all. On my ordination in the year 1815, he congratulated me, the first time he saw me, on my promotion, but, in a fatherly manner, reminded me that I should not view it in any other light than as contributing to make, and keep me humble. This exhortation which he then gave me, he truly practised himself; for the older he grew, the more humble, holy, and devoted he grew likewise. At all times, the supreme desire of his heart was to promote the glory of God, and to bring sinners to Christ. Whether as a minister, or as a Bishop, this was his ruling desire. Under his administration of ecclesiastical affairs, the church enlarged her boundaries, her ministers were increased in number, her congregations were multiplied even in the face of discouragements and opposition. Like the apostle St. Paul the care of all the churches fell heavily upon him. But notwithstanding all his cares, and all his fatigues, he was a remarkable instance of punctuality and order in the despatch of his business. He had always been in the habit of keeping a memorandum of what he had to do for every day—what persons he had to see—what he had to do with and say to them, and what letters he had to answer, that he might do every thing in season. Throughout the whole of his useful life, he continued the same humble, holy, active, cheerful and zealous servant of Jesus Christ, until his accumulated labours of body and mind brought on a premature old age, and broke down a constitution rather feeble at all times, than strong. He died in the month of July last in the sixty third year of his age.

In the beginning of the year 1834 I was his guest in Quebec for three weeks. I saw him then at all seasonable hours, and observed that, though I had intimately known him for a long time, yet I was struck with wonder at the pleasing evidence which I daily had before my eyes of his manifestly growing in grace. He was so devout, so engaged in his Master's service, but cheerful, pleasant and happy; so strong in the Lord and in the power of his might, but meek and humble; so much engaged in the cause of religion and the Church, but patient and resigned under disappointments. The affairs of the Church lay heavily on his mind, and always constituted a part of his prayers. Few men like him, are to be found, so heavenly-minded—so devoted to God—so regardless of the pomps and vanities of this world—so moderate in his wants and desires—so zealous for the salvation of sinners. We, in this place, had the first fruits of his labours in America. "He was a burning and a shining light" while he remained. Let us venerate his memory and take shame to ourselves that we have not profited more by the example and instructions of so godly a Pastor. Let us keep in mind, after his decease, what he had taught us from this pulpit, and be followers of him and others, who through faith and patience are now inheriting the promises.

For the Church.

JEREMIAH XXIII. 29.—Is not my word like as fire, saith the Lord?

There is a remarkable and instructive anecdote in ecclesiastical history, which may serve to illustrate this beautiful comparison. The circumstance took place at the famous council of Nice. The following account of it is copied from Milner's History of the Church of Christ.\* He says, "Before the immediate business of the Synod was entered upon, their attention was engaged by the attempts of some Gentile philosophers who appeared among them; some with a design to satisfy their curiosity concerning Christianity itself, others wishing to involve the Christians in a cloud of verbal subtleties, and to enjoy the mutual contradictions of the followers of Christ. One of them distinguished himself above the rest by the pomp and arrogance of his pretensions, and derided the clergy as ignorant and illiterate.—

\* Vol. II. p. 60. The anecdote here related is mentioned by various other authors; particularly by Baker in his Reflections on Learning, who refers to Sozomen and Ruffinus, as the historians who have transmitted it to us.

On this occasion, an old Christian, who had suffered with magnanimous constancy during the late persecutions, though unacquainted with logical forms, undertook to contend with the philosopher. Those who were more earnest to gratify curiosity than to investigate truth, endeavoured to raise a laugh at the old man's expense; while serious spirits were distressed to see a contest apparently so unequal. Respect for the man, however, induced them to permit him to engage, and he immediately addressed the philosopher in these words: 'Hear, philosopher, in the name of Jesus Christ, there is one God, the Maker of heaven and earth, and of all things visible and invisible, who made all these things by the power of his Word, and confirmed them by the holiness of his spirit. This Word, whom we call the Son of God, compassionating the sons of men involved in error and wickedness, chose to be born of a woman, to converse with men, and to die for them. And He will come again, the judge of all things which men have done in the body. That these things are so, we believe in simplicity: do not labour in vain, seeking to refute things which ought to be received by faith, and investigating the manner in which these things may or may not be; but if thou believest, answer me now that I ask thee.' Struck with this plain authoritative address, the philosopher said, 'I do believe,' with pleasure owned himself vanquished, confessed that he embraced the same sentiments with the old man, and advised the other philosophers to do the same, swearing that he was changed by a divine influence, and was moved by an energy which he could not explain. Men will draw their conclusions from this story according to their several tastes and views. A self-sufficient reasoner will despise the instruction it contains; but he who thinks with St. Paul, will consider the whole story as no mean comment on his words, 'that your faith should not stand in the wisdom of men, but in the power of God;' nor will he much regard the prudence of those who labour to accommodate Christian ideas to the spirit of unbelievers, by which they only weaken themselves, and abate not in the least the enmity of their opposers. They will think it better to go forth in simple dependence on God, trusting that he will bless his own word with victorious energy. Such know, that even in our own times there want not instances of conversions of the same kind; and those who are still disposed to object should at least be told, that the story has the proper marks of historical credibility, whatever inferences they may be pleased to draw from it.—*Biddulph.*

L. S.

For the Church.

#### GRAVES AND GRAVESTONES.

To an unconverted man, the sentiments of the Christian must sound like so many enigmas; a declaration of much that he experiences must be either disbelieved or misunderstood. And the reason is clear—the latter possesses a principle which the former does not. For instance, the interest which the Christian takes in visiting the grave of a departed saint, one personally unknown to him, some who perhaps moved in a very humble sphere of life, is inexplicable to the man of the world, because the consideration of the case excites no feeling of sympathy in his heart. Death, bare death, and after that the judgment are the ungracious reflections that present themselves to him at the sight of a grave. Life and a blissful immortality are not suggested thereby as portions of a heritage awaiting him. The pagan Roman, we read, was wont to regard with extraordinary veneration those spots which had been struck by lightning, deeming them to have been marked by the scathing eye of his chief God. Such was his idea of Deity,—where His eye rested, there was wrath, and the blasting of the breath of his displeasure.—And such must be the aspect in which God is viewed, not merely by heathens, ignorant of a mediator, but by every man in a Christian land, who is not yet enlightened by the Spirit of God. Our God, the Friend and Father of Christians, is to him and them, alike, a consuming fire. Every tomb must corroborate the gloomy idea. To the disciple of Jesus, however, the tomb teaches a different lesson: to him, every tomb is a memorial of his own glorious hope,—but especially every tomb that encloses a Christian. With these he associates, not the flashing wrath of an offended God, but the untiring superintendence of a Father's eye, beaming grace, condescension and love. Like the individuals they commemorate perhaps, the gravestones may be plain and unobtrusive, not to be distinguished among the thick crop of solemn monitors to the living in the midst of which they stand,—but their record of grace causes them to differ; their simple legend deeply touches the Christian's heart; each preaches to him a sweet homily of humility and faith; each invites him to persevere in the holy path which he hath chosen. How well would it be, were every tablet in our churchyards made the vehicle of some wholesome scripture-warning, speaking as in a voice from the dead to the passers-by;—but especially becoming would it be, in the memorials which we set up of known and devoted servants of Christ. Here should always be found something in unison with the thoughts which the tombs of such persons suggest. In those graves, as in a store-house, lie folded up, tents which God himself once deigned to inhabit: from those frail tents now mouldering below, the high-destined soul looked out, as it were, from between the tottering arches, and decaying mullions of a beautiful ruin, upon scenes which were also beautiful;—but a shadow of sadness was upon them both, for the glory of the one was passed, and the glory of the other was passing: that soul felt that neither constituted her rest. Often did she yearn to be clothed upon by a body, which should no more be a ruin, but indestructible and pure, and look out upon a world whose bliss should be immortal, and scenery permanent as well as fair. That soul has now her desire; she is so clothed upon, and she possesses a world where all things are new, and whose exquisite beauties are neither marred by sin, nor clouded by the certainty of their quickly passing away. And there, with Him who was her only satisfier during her sojourn in her temporary abode below, she enjoys an intercourse

"Never to be broke off again,  
Thro' all eternity."

Whilst thoughts like these are solemnizing our minds, how cheering to meet with such texts as "There remaineth a rest for

the people of God," "Blessed are the dead that die in the Lord,"—and a hundred others so appropriate for inscriptions. A walk in a Churchyard then becomes a means of grace. We have good reason to conjecture that the early Christians in the pure ages of the Church, visited the graves of departed brethren, and derived spiritual benefit from the associations there excited.

We may infer that this was the genuine use of the practice from the flagrant abuse of it which followed. Standing upon the grassy mounds that covered martyrs and confessors, actually within a few feet of their mortal remains, they could not but feel stirred up within them a greater warmth of love and devotedness of heart in the cause of their Lord. The very dust under their feet would else cry out against them. Such were the feelings of primitive Christians, and we, on whom the ends of the world are come, experience the same. "Would that I were such a man!" exclaimed very recently the pious Bishop of Winchester, laying his hand on the recumbent effigy of the holy Bishop Andrews in the Ladye Chapel of St. Saviour's, Southwark. Natural sympathy, the great sustainer of perseverance, is thus sanctified and enlisted in a good cause. Its effect, thus directed, is great. Satan, in the primitive days, found it to be so,—and to negative that effect, he set up a vile counterfeit. The making of pilgrimages and the touching of relics, bodily exercise which profited little, intermixed with doctrines of demons or departed spirits, were introduced:—and here, as in so many other instances, he succeeded in substituting the performance of a mere act for the possession of the spirit intended to be expressed by that act. Let us however defeat every device of this kind, by making our visits to the graves of our brethren contribute to the demolition of the idea of merit in ourselves before God: there let us be the more deeply taught, with line upon line, and precept upon precept, that by GRACE we are saved, and that CHRIST alone, without any addition of pilgrimages and touchings, is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. I will only add in conclusion that by appropriately recording on the gravestones of believers, the circumstance that they were so, combined with some striking scriptural truths, we extend that influence for good which every Christian desires to exert. Who can tell, thought the writer, as he stood by the graves of the well-known Christians, the *Young Cottager* and the *Dairyman's Daughter*,—whose memories shed a moral grace over the otherwise exquisite natural scenery of the island in which those graves are situated,—who, even the humblest and most obscure, can tell the ends for which he may be living? True it is that in the cases just mentioned, there was the pen of the ready and talented writer to record and disseminate their 'short and simple annals,' by means of which so many have been awakened from the sleep of sin. This, all cannot expect,—but God chooses the weak things of the world to bring to naught things that are mighty, and obscure things to bring about effects most visible. How know we, but that we too are links in important providences. Such honour have all his saints; so no man liveth unto himself. The Lord may be working great things by us: let us seek grace to co-operate with him. Heartily to desire this, is Christian ambition. By the humble persons over whose mortal remains we were standing, the Lord wrought; by their influence as proofs of the reality and efficacy of grace, they being dead yet speak, to the turning of many to righteousness, and the confirming of many in their most holy faith. Reader, may you and I have grace to do likewise, to walk worthy of the vocation wherewith we are called, and shine as lights in a dark world, both before, and in, and after, death.

DEO-DEUCE.

\* For instance, we read in the Douay Testament, (p. 350. ed. Antwerp, 1600.) as a note on Acts xix. 16.—"The Devils knew St. Babylas and other saints, even after they were dead, when they could not speak for the presence of their relics, and when they were tormented and expelled by them, whereof all antiquity is full of testimonies. But our heretics, Luther, and Calvin, and their scholars, attempting to cast out devils sped much as these good fellows did," i. e. the exorcists, verse 13. The poor heretics, the Wickliffites, descendants of Luther, &c. come in too for an occasional fling in modern days, from similar high infallible authority. Vide a late mandement of the R. C. Ep. of Montreal.

#### THE CHURCH.

COBOURG, SATURDAY, FEBRUARY 10, 1838.

The observance of Tuesday last as a Day of Public Thanksgiving, in this town and neighbourhood—and in our commendations we must not omit the highly interesting and attentive congregation whom we are in the habit of meeting at Grafton—was most gratifying. The suspension of the ordinary business of life—except in a few straggling instances where probably the knowledge of the Proclamation had not reached—evinced a becoming respect for the injunction of the authorities of the land; while, from the crowds who attended upon public worship, pleasing assurance was conveyed that the feeling was wide and deep of gratitude to that kind and overruling Providence, to which we are indebted for the present peace and quiet of the country. While the "lips" speak eloquently and warmly the tribute of thankful praise, may the "lives" of all manifest the truest gratitude in their more zealous devotion to the service of a too much neglected God!

Upon the appropriateness and beauty of public worship, on such occasions, we might here dilate; but in one respect, on a day especially of public thanksgiving, is it peculiarly striking and affecting,—from the similarity which is presented in these acts of public praise to all that is revealed in scripture of the employments of the glorified and happy in heaven. The notes of praise from consecrated temples here below are but the prelude to that song of redemption which shall be sung eternally above:—these are scattered sounds of "many voices" on earth which will swell in universal chorus in heaven.

A correspondent in referring lately to the advantages and delights of the public worship of Almighty God, alluded to one cause of the partial interruption of its beauty and benefits, to which we promised, at the time, to give some consideration; namely, the practice, of which he states the grounds of complaint

to be too general, of entering Church after the service has begun. We do not mention the place in which he more particularly desires the cause of this complaint to be removed, because we conceive it to be applicable to so many, that to specify might appear invidious and unfair. We join, however, most anxiously with our correspondent in the desire to see this practice, so detrimental to the enjoyment and to the design of public worship, as much as possible done away.

The habit of entering Church late inflicts a double disadvantage;—upon those who practice it, and upon those, if we may so speak, upon whom it is practised. It is detrimental to themselves, as depriving them of a considerable portion of a service which, unless the whole be joined in, is strikingly incomplete and imperfect. Besides, it is always proper that a public religious service should, if possible, be preceded by some few moments of private meditation; an advantage which, in the case of late attendants, is unhappily lost. But the deprivation is much more serious, if it include not merely the introductory sentences, so calculated to startle or to soothe, but that act of worship also,—without which we cannot feel that any act of worship is complete,—the General Confession of our sins, supplied by our Church in terms so incomparably pathetic and beautiful. An acknowledgement of transgression ought surely to precede the supplication for their pardon; and both should be done, before the poor unworthy petitioner should feel emboldened to an offering of praise. To be deprived, then, or rather to deprive one's self, of the opportunity of uniting in these essential portions of public worship is a misfortune which it can need no admonition of ours to induce our fellow-Christians to avoid.

But this is only half the evil:—the interruption to more punctual worshippers, is another unhappy and much to be deplored consequence of the practice of late attendance at Church. To them it produces a discomfort of feeling, a confusion of thought, and an interruption of the enjoyment of communion with heaven, which, we feel well assured, no Christian would wantonly inflict upon his brother. And if the feelings of those who minister in the sanctuary; who, as ambassadors of a condescending Lord, speak forth these prayers and praises on behalf of fellow-sinners;—if their feelings on this subject may be told, then would we, from mournful experience, add how intensely distressful to them is the interruption occasioned by late attendants at the house of God.

We have spoken only, in these remarks, of discomfort and disadvantage to worshippers themselves from this unhappy practice:—we ought to ask, is it no offence, no evidence of carelessness, no mark of irreverence towards the Holy Being who is the object of this public worship?

We are aware that many plausible excuses in extenuation of the offence, for offence we must call it, are made;—that, for example, the distance is great, or the standards of time are variable, or household impediments exist to the exercise of a becoming punctuality. As for the deceptions which may be created by the variableness of clocks and watches, that at least can not be advanced as an excuse for late attendance by those who are within hearing of the regular summons of the bell! So that we have too much reason to infer that to a want of becoming exertion, perhaps of becoming earnestness in regard to the duty itself,—is this lamented habit mainly attributable. It is too much the custom to think that indulgence in the sluggard's spirit on the morning of the sabbath-day is not only justifiable, but seems to be specifically included in the provision for a general rest. That the Sabbath is designed as a day of repose from the perplexing business of life, none deny; but as it is also a day set specifically apart for God's public worship, any repose thus divinely allowed to us must not be suffered to interfere with that obvious and admitted duty.

We might go on to ask why the people cannot, on this day, be as punctual, for example, as their minister? What impediments to regularity are there which would not apply equally to both; for although it may be said that to the latter this is the special business of the day, we may ask, is it not of the former also? Is not the duty to the one as specially enjoined, and as important as to the other?—This were a view of the case which, if justly reasoned and acted upon, would soon obviate the necessity of any further complaint upon this subject; more especially, if in such an estimate of this duty there be included but a little spark of the love of the sanctuary by which the breast of the Psalmist was actuated:—*"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."*

To the earnest solicitation of several respectable and esteemed individuals, with whose requests we should at all times feel it extremely difficult to refuse compliance, we have yielded a reluctant consent to publish in *'The Church'* of next week the sermon which was preached in St. Peter's Church of this town on the morning of Tuesday last, and in the afternoon of the same day at Grafton. We say that we have consented reluctantly, because sermons that may, from a variety of adventitious circumstances, make an impression as delivered, often fail in awakening any such sensation when read; because, from the numerous and no doubt more able discourses which our readers will have heard on the same subject, the sermon in question can present to them no idea that is new; and because, from the extremely limited time of preparation—the often interrupted hours of a single day—it cannot be expected to present a finish either as to style or arrangement which would justify a submission of it to the critical eye of an enlightened public. But we have consented to its publication; and it must be accepted rather for the sentiments it contains, than for the garb in which they are clothed.

We have been very politely favoured, by the author, with a copy of a Sermon recently preached at Kingston by the Rev. Egerton Ryerson, on occasion of the late Conspiracy in this Province. It contains much sound reasoning in support of the Scriptural sanctions by which the Civil Government claims our respect and obedience; and presents, in clear and striking colours the awful sin of those who so unjustifiably sought the overthrow of our unrivalled Constitution. Amongst the extracts introduced into this timely and useful Sermon in elucidation of its well-

sustained positions, we are pleased to perceive many from some of the 'shining lights' of our own venerated Church;—a proof of friendly, we can believe of filial regard towards the Mother communion, to which we are glad to annex the following additional testimony from an editorial article in the Christian Guardian of the 31st ult. which, we believe, we are not wrong in ascribing to the same writer:—

The writer of these observations is happy to avail himself of this opportunity to acknowledge an improvement in his own feelings of cordiality and respect towards the Church. The unfavourable impressions of early years, derived principally from the perusal of *Simpson's Plea* and successive volumes of the *Eclectic Review*, (works which tell but half the truth in relation to the Church,) have been in a great measure effaced, and succeeded, we trust, by juster views and better feelings, derived from more extensive reading and personal observation. To what branch of science—to what department of literature—to what doctrine of Christian theology, or topic of Biblical criticism, or even noble army of modern martyrs, has she not been the most liberal contributor? and the writer must possess a blind and unsusceptible heart indeed to have listened to the hallowed and anointed eloquence of her Sumners, her Noels, her Mellvilles, her Dales, and Snows, and Stowells, and Marshes, and MacNeils, and Bickersteths, and Bensons, without inwardly exclaiming, Blessed is the Church that raiseth up such champions for the truth, and happy is the people who sit under such a ministry! And the ordinary opportunities of observation, with a candid and religious spirit of inquiry, will produce in the mind of the reflecting traveller the conviction, expressed strongly on one occasion by a Dissenting Minister, that there is at this very hour a more extensive revival of experimental and practical religion in the Established Church than in any other denomination in England.

UPPER CANADA COLLEGE.

On Friday, the 2d instant, the Masters of this Institution invited their Principal, the Rev. Dr. Harris, to a dinner, for the purpose of presenting him with a testimonial of their respect, previous to his return to England. The Venerable the Archdeacon of York, the Chief Justice, the Vice Chancellor, the Attorney and Solicitor General, Mr. Rutan M. P. P. and the Rev. H. J. Grasett honoured the occasion with their presence, and the evening throughout was marked by the highest intellectual gratification, and an interchange of the most cordial and delightful feeling. The Testimonial consists of a chaste and elegant silver Inkstand made in London. We subjoin the Address that accompanied, and the Reply that followed, its presentation:—

ADDRESS OF THE MASTERS.

To the Rev. Joseph H. Harris, D. D.  
Principal of U. C. College.

Reverend and Dear Sir,

As but a short time will elapse before your retirement from the situation which you now hold, we have sought this opportunity of presenting you with a parting testimonial of our respect.

The silver Inkstand, which we now offer to your acceptance, bears engraven on it the following inscription:—

Presented by the Masters of Upper Canada College to the Rev. Joseph H. Harris, D. D. the first Principal of that Institution; whose high classical and scientific attainments, combined with strict impartiality, and a conscientious discharge of his duties, have earned the respect of all who acted under him; and whose judgment in forming, and perseverance in maturing a comprehensive and Christian system of education have entitled him to the gratitude of the Province. December, 1837, Toronto, Upper Canada.

But, as the limits of an inscription are necessarily confined, and forbid the full expression of all we desire to say, it is with pleasure that we seize the present moment to declare, more at large, how truly we appreciate your worth and ability, and how deeply we feel the loss which we are about to sustain.

When Upper Canada College was first established, on you devolved the arduous task of forming a system of education, which should embrace the excellences of the English mode of instruction, and, at the same time, combine those additional branches of learning more particularly required in a young and rising country. That you succeeded immediately, and overcame without delay every difficulty that beset you in your new position, it is not permitted us to assert. But cheered and upheld by the countenance of His Excellency Sir John Colborne,—who may justly be styled the founder of Upper Canada College, and whose name will never be heard within these walls without emotions of gratitude and veneration,—you persevered in your plans: slowly and cautiously you introduced alterations, or rejected what practice had proved to be superfluous or inapplicable,—till, at last, neither hurried on by a love of novelty, nor obstinately resisting the suggestions of experience, you have brought to maturity a system of instruction, which,—based as it is on a Christian foundation, and uniting classical learning with every science necessary to a commercial or general education,—we cannot but hope will long remain unimpaired in its essential characteristics.

In discharging the various duties of your situation, we believe you to have been governed by the most conscientious motives; and the conviction of this, in your own bosom, will, we are assured, add a new gratification to that, which you must already have so justly derived from a retrospect on your distinguished academical career, and on your able superintendence of an Institution, which, we trust, will continue to be the nurse of **LOYALTY, LEARNING, and RELIGION**, for many succeeding generations.

A few weeks will separate us from you, probably for ever in this world. Yet, much as we regret your departure for our own sakes, and for the sake of Upper Canada College, we cannot but congratulate you on your anticipated return to your native country. Carrying with you the esteem of all who know you,—the gratitude of your pupils,—this the humble testimonial, and these the feeble expressions of our respect,—may you, through a course of continued usefulness, experience a happiness that shall know no interruption, until it is exchanged for immortality.

(Signed)

CHARLES MATHEWS, M. A. Pembroke College, Cambridge, Clerk, 1st Classical Master.

CHARLES DADE, M. A. Fellow of Caius College, Cambridge, Clerk, Mathematical Master.

GEORGE MAYNARD, M. A. Caius College, Cambridge, Clerk, 2nd Classical Master.

F. W. BARRON, Scholar, Queen's College, Cambridge, 3rd Classical Master.

J. P. DE LA HAYE, (College de St. Malo) French Master.

G. A. BARBER, 1st Writing Master.

JOHN KENT, Master of Preparatory School.

JAMES DUFFY, 2nd Writing Master.

J. G. HOWARD, Geometrical Drawing Master.

THOMAS YOUNG, Drawing Master.

JAMES PADFIELD, Clerk, late Master of Preparatory School.

REPLY OF THE REV. DR. HARRIS.

I thank you, Gentlemen, most sincerely for this token of your approbation and esteem; the value of which you have so greatly enhanced by the kind terms, and flattering manner of its presentation. Most unaffectedly do I wish, that the conduct which you are pleased to view so favorably, had been, in every way, more deserving of such an estimate; but defective, as I am aware it has been in all other respects, it is most gratifying to me to know that you believe it has been always directed by conscientious motives. Such has indeed been my endeavour: and, whatever errors of judgment I may have committed, I can truly say that I have never adopted a measure, nor taken a step, in my superintendence of U. C. College, which I did not believe to be called for by my duty to uphold its character, and increase its usefulness.

You have kindly adverted to the successful progress of the Institution from its origin, through various stages of improvement, to its present state. On this subject I may remark with the less reserve, because, whatever of success has attended the College, as a place of education, I only share the credit with others. I am free to admit, that, educated myself at an English public school, and coming directly from an English University, I brought with me (as was natural) some ideas on education from the Old World, which were not equally applicable in the New; and that experience, aided by the suggestions of others, particularly of those, who had been longer conversant with the wants of a new country, gradually taught me the expediency of those successive modifications which have resulted in our present system; respecting which, though I doubt not it is capable of great further improvement, yet I hope I may be pardoned for saying that it appears to offer many advantages, as well in its comprehensiveness, as in its soundness, which only an Institution of similar extent, and character, could afford; and the suitability of which to the requirements of the Province, we may be allowed to infer from the decided increase which has taken place in the number of its pupils, particularly within the last year; and that, not without having overcome some prejudices, nor without undergoing the ordeal of comparison with various other seminaries, foreign as well as provincial.

In alluding to the suggestions of others which have contributed to improvements in the College system, I am reminded of that feature of it, which has enabled you to characterize it as Christian, and which consists in the scriptural instruction which forms an integral part of the course in every stage. I should not satisfy my own feelings did I omit to acknowledge that the more extended and systematic plan of this scriptural instruction, which has of late been pursued at the College, originated in the presentation, for several years, of a valuable prize for scriptural knowledge, by the first Classical Master. (Rev. C. Mathews, Ed.)

And, indeed, in all my endeavours to realise the objects for which the College was founded, I am not unmindful of the many sources to which I am indebted for that aid, which so essentially contributed to any measure of success. Full sensible am I of the support and encouragement which my humble efforts experienced from His Excellency Sir John Colborne, whom you justly designate as the founder of U. C. College, and who to an indefatigable watchfulness over the general interests of the Province, added an enlightened and anxious desire to promote its intellectual advancement. Long may this Institution remain the flourishing monument, as it is the offspring, of his regard for sound and useful learning!

Nor do I forget the kindness and liberality with which I have been sustained by the College Council, and I cannot but feel happy in the persuasion that the future stability of U. C. College will be secured, and its usefulness extended by the union of its interests with those of the noble foundation which is the primary charge of that honorable body.

And lastly, gentlemen, I am most sensible how much I owe to those with whom I have shared the labours of instruction; and how little any arrangements, or individual exertions of mine could have availed, without the able co-operation of those Masters with whom I am, and have been, associated; to all of whom, whether present or absent, I beg to take this opportunity of offering my sincere acknowledgments for the zeal and ability with which they have conducted their respective departments.

I shall conclude, by cordially reciprocating the kind wishes you have expressed for my future welfare, and by earnestly hoping that, whether in the continued discharge of your present useful and honourable duties, or in any other pursuits, a large portion of happiness and success may reward your exertions. For myself, whilst I cannot but anticipate with pleasure a return to my native country, and the land of my early friends; and though the labours of my present situation are too onerous to be relinquished with regret; yet if it please God that I should again reach the shores of England in safety, often shall I look back with grateful recollections on the scenes and friendships of Canada; and many will be the pleasing reminiscences I shall enjoy connected with my Academical engagements on this side the Atlantic,—and among the most pleasing of such reminiscences will be those recalled by this elegant memorial; for which I again beg you, Gentlemen, to accept my warmest thanks.

LETTERS received to Friday, 9th Feb:

Rev. J. Padfield, rem.—Rev. R. Knight, rem. in full for vol. 1.—Rev. J. Cochran, with enclosures; Rev. C. T. Wade; Rev. J. Bethune; Rev. E. W. Sewell, with packet; Rev. G. Archbold; Rev. E. Denroche, rem. and add. subs.—Rev. J. L. Alexander, rem. in full for vol. 1.—J. Kent Esq. (3) with enclosures; Rev. W. Macaulay, rem.—Rev. H. J. Grasett, rem.

## Youth's Department.

## SCRIPTURE QUESTIONS.

XVIII. BABYLON.—CONTINUED.

175. Which of the Jewish captives were exalted to high stations while in Babylon?—(*Dan.*)
177. Who was it that in the pride of his heart exclaimed, "Is not this great Babylon that I have built?" &c., and what was the punishment of this proud boasting?—(*Dan.*)
178. When was the city of Babylon taken? and by whom?—(*Dan.*)
179. There are many passages in the prophets, which foretell the destruction of Babylon.—Can you point out one of the most striking from each of the prophets Isaiah and Jeremiah?—(*Isaiah and Jer.*)
180. What reason is there for supposing that a Christian Church was founded in the time of the apostles, in Babylon?—(*1 Peter.*)
181. The term Babylon, employed in the book of Revelation, is generally supposed to represent the Church of Rome.—Can you mention any of the chapters in which the prophecy respecting spiritual Babylon is alluded to?—(*Rev.*)
182. What prophecy in Ezekiel very strikingly resembles that of St. John concerning spiritual Babylon?—(*Ezek.*)

## CHURCH CALENDAR.

- Feb. 11.—Septuagesima Sunday.  
18.—Sexagesima Sunday.  
24.—St. Matthias Day.  
25.—Quinquagesima Sunday.  
28.—Ash Wednesday.

## SCENES IN OTHER LANDS.

No. XVII.

EDINBURGH.—CONTINUED; STATUE OF JOHN KNOX; HOLYROOD HOUSE; CALTON HILL; THE GENERAL ASSEMBLY.

In proceeding towards Holyrood House, we passed the ancient abode of the celebrated John Knox, the sturdy and virtuous reformer of Scotland:—the window was pointed out to me from whence he was accustomed to preach to the multitudes below the pure doctrines of a long darkened faith; and in a niche in the wall, near to the very spot where the form of the honest divine was so often seen in the promulgation of unadulterated Christianity, stands a rude statue to his memory. It is not to be thought that the reformer of Scotland was that rigid enemy of Episcopacy and of the ceremonies which usually attach to it that has sometimes been asserted:—to his successor Melvil that opinion may more correctly apply; but testimony is not wanting of Knox's approbation of the principle of Episcopacy, while the existence of a ritual under the title of "John Knox's Liturgy" proves that he was not at least an unqualified adversary of forms of prayer.

That the doctrines of the Reformation should have been introduced into Scotland under the Presbyterian rather than the Episcopal discipline, was matter, in a great measure, of accident: Calvin himself, to whom is ascribed this innovation upon the primitive and universal government of the Church, was by no means a rigid adherent of the novel system he had at least helped to introduce; and amongst other evidences to be gathered from his writings, his letters to the protector Somerset prove sufficiently his leaning to that apostolical form of Church government, and to those rules of worship, which the Church of England, in conscientious adherence to primitive truth and order, has felt it necessary to retain. Nor is it by any means the fact that, originally, Presbyterianism was the choice of a majority of the people of Scotland: episcopacy had a deep root and an extensive prevalence in that kingdom; and were it not for various injudicious civil proceedings, working rather upon the pride than the consciences of those amongst whom they were indiscreetly exercised, the general and peaceful establishment of Episcopacy would have been certain. It is indeed a remarkable fact,—I shall quote the words of the Rev. R. Adam in his 'Religious World Displayed,'—that "at the very time when Episcopacy was voted [in 1689] a grievance to the nation, three fourths even of the common people, and a much greater proportion of the higher ranks, were then Episcopalian."

The palace of Holyrood House stands at the foot of the Canongate, and is a fine venerable building in quadrangular form, having a spacious open court in the centre. In front are two large castellated towers; and the entrance is ornamented by four Doric columns, which support a cupola in the form of an imperial crown. Over the gateway are the royal arms of Scotland. Our first visit, upon entering, was to the great gallery hung round with the portraits—many of them of course fanciful—of one hundred and eleven kings of the country. Having next viewed the dining and drawing rooms of the Duke of Hamilton, the hereditary keeper, which for a regal residence seemed but indifferently furnished, we proceeded to the antiquated apartments rendered so famous by the melancholy history of Mary Queen of Scots. The bed of the unhappy queen was shewn to us—its furniture bearing about it remnants of regal costliness, but from age now scarcely hanging together. We were shewn also the opening in the wall which leads to the passage and trap-door communicating with the apartments below;—the very passage through which the jealous Darnley and his accomplices entered to murder the unhappy Rizzio. We did not of course omit to visit the private drawing room, where, while the queen and the favourite were at supper, this tragic scene occurred. A dark stain in the floor, near the threshold of this apartment, was pointed out to us as the spot, which nothing could wash away, where the murdered Rizzio lay "weltering in his blood."

At the time of our visit, Charles X. the ex-king of France, was the inhabitant of Holyrood House; the same as had been his place of refuge when he escaped from the horrors of the French Revolution in 1793. He retained ever the most grateful recollection of the kind and hospitable treatment experienced during this first sojourn in the capital of Scotland; and the remembrance of it no doubt induced him to select it as his place of exile

again, when the revolutionary spirit of his people drove him a second time from his country. Lest the citizens of Edinburgh, forgetful of their former guest, or charmed, perchance, by the wild spirit which dismissed him so lately from a throne, should relax in the attentions due to an individual who from rank and misfortune presented so strong a claim to their compassionate regard, a beautiful and pathetic letter was addressed to them—it is said by Sir Walter Scott—calling upon them not to forget the sacred duties of hospitality to the aged and unfortunate king.

From Holyrood House we walked to the Calton Hill. This is a rocky eminence almost within the city, and commanding from its summit views of unparalleled variety and beauty. On the top of the hill stands the National Monument, a structure (not then completed) which is designed to commemorate the immortal heroes who fell at the decisive battle of Waterloo. The model upon which this monument is constructing is that of the Parthenon at Athens; the classic citizens of Edinburgh resolving to stamp and perpetuate, by some structure reared by their own hands, the resemblance of their beautiful town to the ancient city of Minerva, of which there are said to be so many natural evidences. On the Calton Hill is also an Observatory, and a pillar to the memory of the gallant Nelson. In the burying ground attached to this spot, rest the ashes of David Hume, and not far from the Observatory, is a memorial to the honour of Professor Playfair.

From hence, after a never-tiring inspection of the beauties of nature and the handywork of man, so conspicuous from this noble eminence, I proceeded to enjoy a gratification of another description, at the General Assembly, which was then in session. I was fortunate enough to enter in the midst of a very animated debate on the subject of the heresies of the Rev. Edward Irving. That which came under more immediate discussion was the extraordinary doctrine advanced by that eccentric tho' pious and kind-hearted individual,—the alleged "peccability of the human nature of Christ;" and certainly the error was of sufficient magnitude, from the awful deductions which would flow from its admission, to call for the warmth of condemnation, which was on this occasion exhibited, and for the vote so overwhelmingly passed for the expulsion from the Church of Scotland of its talented but heterodox advocate. Fully two hundred members I should think were present, lay and clerical, and many of the speeches delivered on the occasion were marked by much force of argument and eloquence of expression.

Lord Belhaven sat at the head of the room as the representative of the King, the legal head of the Scottish Church; but his office did not permit him to take any part in the discussion. His lordship's countenance is fine and classical, but his political principles—almost a solitary exception I believe to the pervading feeling of the sixteen peers just elected at Holyrood House—partook, it is said, of the levelling mania of the day. He was dressed in military costume; surrounded by pages and other attendants; and he drove to and from the place of assemblage with almost regal pomp.

After the vote upon Mr. Irving's heresy had been taken, Dr. Lee, a prominent individual in the Assembly, rose with a voluminous report in his hand on the religious condition of his Scottish brethren in Canada; but the house, wearied by the long and exciting discussion which had just been concluded, showed many signs of impatience, to the evident annoyance of the philanthropic divine. They dropped away by scores; and in a few minutes Dr. Lee, being left to address a 'beggarly account of empty benches,' bundled up his papers, with many muttered reproaches at this indifference to the spiritually needy in distant climes, and retired also.

(To be continued)

## BISHOP BARRINGTON.

The pleasantest hours which I passed with my lamented friend, were those, which elapsed between the removal of the supper and the entrance of the servant who attended him to his room. He was now ninety years of age, and he had long been accustomed to live in the constant anticipation of death. Every night he composed himself to rest, not expecting to live till the morning. The conversations, therefore, which we were accustomed to hold at this hour were always grave, and serious, though uniformly cheerful. He regarded death as a man of sound judgment and Christian principles will ever do—without fear, without rapture; with well-founded hope, though with undefinable awe; as a punishment decreed by the Almighty, yet as the introduction to a higher state of happiness than he could possibly experience (though he possessed every worldly enjoyment) in this state of being. The more frequent topics of our conversation were derived from the possible or probable approach of the period, when the body should be committed to the ground, and the spirit return to its Maker. He delighted to dwell on these subjects. The questions which appeared to interest him more than any others, were,—Whether the soul slept in the grave, with the suspension of its faculties, till it awoke at the resurrection; or whether, (as he steadfastly believed) it passed, in some mysterious manner into the presence of God, immediately upon the dissolution of the body; the nature of human happiness and misery; the continuance of the mental habits which are formed in this state, and which constitute, in some measure, our future condition; the extent of redemption, and the opposite opinions of Christians respecting the invisible state; these, and similar considerations were alternately discussed in those calm and silent hours: and he uniformly concluded by saying, "I know not, and I care not, what may be the solution of these questions: I am in the hands of a merciful God, and I resign myself to his will with patience and hope."—*Rev. G. Townsend.*

## ANECDOTE OF COWPER.

Cowper the poet, in his Memoirs of his early life, gives an affecting instance of the benefit frequently derived from the recollection of some consolatory text of Scripture. It occurred while he was at a public school. My chief affliction, he says, consisted in my being singled out from all the other boys by a lad about fifteen years of age as a proper object upon whom he might let loose the cruelty of his temper. One day as I was sitting alone

upon a bench in the school, melancholy, and almost ready to weep at the recollection of what I had already suffered, and expecting at the same time my tormentor every moment, these words of the Psalmist came into my mind, "I will not be afraid of what man can do unto me." I applied this to my own case, with a degree of trust and confidence in God, that would have been no disgrace to a much more experienced Christian. Instantly I perceived in myself a briskness of spirit and a cheerfulness which I had never experienced before, and took several paces up and down the room with joyful alacrity; his gift in whom I trusted. Happy would it have been for me if this early effort towards the blessed God had been frequently repeated by me.—*Saturday Magazine.*

## FAITHFULNESS OF GOD.

He who fears, that God will be less than his promise, let him fear that God will cease to be himself. It was the motto of the wise and learned Dr. Donne, the late Dean of St. Paul's, which I have seen more than once written in Spanish with his own hand, "Blessed be God, that he is God divinely, like himself." As the being of God is the ground of all his blessed ascriptions, so of all our firmitude, safety, consolation, since the veracity and truth of God, as his other holy attributes, are no more than his eternal essence. Fear not, therefore, O thou weak soul, that the Almighty can be wanting to himself in failing thee. He is Jehovah, and his counsels shall stand. Fear, and blame thine own wretched infirmities; but the more weak thou art in thyself, be so much the stronger in thy God; by how much more thou art tempted to distrust, cling so much the closer to the Author and Finisher of thy salvation.—*Bishop Hall.*

## BODY AND SOUL.

If the body be such a rare piece, what is the soul? The body is but the husk or shell, the soul the kernel; the body is but the cask, the soul the precious liquor contained in it; the body is but the cabinet, the soul the jewel; the body is but the ship or vessel, the soul the pilot; the body is but the tabernacle, and a poor clay tabernacle or cottage too, the soul the inhabitant; the body is but the machine or engine, the soul that something within, which actuates and quickens it; the body is but the dark lantern, the soul or spirit is the candle of the Lord that burns in it.—*Ray.*

## MAXIMS OF PYTHAGORAS.

Let not sleep, says Pythagoras, fall upon thy eyes, till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone that I ought to have done? Begin then with the first act, and proceed; and in conclusion, at the ill which thou hast done be troubled, and rejoice for the good.—*Rambler.*

Distinguish carefully between the means and the end of religion. The means of religion are the reading, hearing, and meditating upon the word of God; public and private prayer; receiving the sacraments, &c.; but the end of religion, is—the change of our life and temper here; and the ultimate end, the salvation of our souls hereafter.

"One said that the great saints in the calendar were many of them poor sinners; Mr. Newton replied, they were poor saints indeed, if they did not feel that they were great sinners."—*Life of Rev. J. Newton.*

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