

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, 1, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, SEPTEMBER 9, 1837.

[NO. XIII.]

Poetry.

TO ONE DEPRIVED OF HEARING AT CHURCH BY DEAFNESS,
FROM "HOURS OF SORROW."

O Christian! though thine "outward man" decay,
And silence guard the ear's once-echoing cell,
Yet thou can'st calmly feel that "all is well,"
And chase desponding, murmuring thoughts away.
For, kindled in thy soul there shines that ray
Which care, and fear, and sadness can dispel:
And she, serene, though poorly lodg'd, can dwell,
Renew'd and perfected from day to day.
What though on this, the Sabbath's holy rest,
Th' external ear insensible may be!
Let not the sigh of sorrow heave thy breast;
Since God, thy God, in communing with thee,
Asks less the listening ear than listening heart,
And there his sweetest comforts will impart.

THANKFULNESS TO GOD.

I.
The clear blue sky, the glorious sun,
The song of birds among the trees,
The sweetness of the summer air,
Rich lights, deep shades, scenes soft and fair,—
Have I enjoyed, and loved all these,
And, like a beast, like a dull sod,
Warmed by the ray it cannot shun,
Have failed to think of God?

II.
Dear friends! and kindred's dearer ties!
Blest interchange of household love
When the warm heart o'erflows the eyes!
And have I known your holy joys
And failed to look above?
O God! have I thus thankless proved,
Thus from thy good extracted ill,
Thy creatures thus before Thee loved,
And dost Thou love me still?
J. H. B. M.
[Church of England Magazine.]

THE LATE BISHOP CORRIE OF MADRAS.

The revered and beloved Bishop Corrie is no more. He was removed to a better world on Sunday morning at half-past three o'clock.

The stroke which cut him off, was an attack on the brain terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and headaches; but so patiently did he bear all, that few knew how much he suffered, and little thought of the extent of disease gaining upon him. When at Hyderabad on his visitation, the disease seems to have been formed and partially developed: and on the morning of Tuesday, the last day of January, he was suddenly seized in the vestry-room of St. Mary's Church, and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life: yet on Wednesday he was able to attend to letters read to him, and converse on their contents:—so again, for a short time, on Thursday and Friday; and even on Saturday, on Miss Corrie's repeating Isaiah XII. 1. he quoted the first line of Cowper's paraphrase on it, and afterwards corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before his death, however, he seemed wholly unconscious of any thing said or done, and was insensible of pain.

The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritually-minded Brown loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. And Thomson, the friend, companion, and fellow-labourer of these devoted men, felt a holy joy in the success of Corrie's labours,—and entertained for him a brother's tenderness and regard.

Bishop Heber loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind, and most spiritual in his affections, and possessing in a high degree discrimination of character, entertained for Archdeacon Corrie a warm attachment and a brother's love, which was most cordially returned. Brown and Turner were his first and last, and most beloved friends.

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal Establishment, came to India towards the close of the year 1806, in the 29th year of his age, full of love for his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ the son of his love.

His college friend, Henry Martyn, was then in Calcutta.—By Brown and Martyn he was warmly welcomed; and most affectionately did these friends regard each other, and earnestly seek India's real welfare, from the sole "giver of every good and perfect gift."

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervour of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the natives in Hindoostani, of which he had acquired the rudiments in his voyage out. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of the late Archdeacon of Madras, he raised a small Church at Secrole, soon after another at Be-

nares, and in 1808 the beautiful Church of Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labours of love.

At Chunar, the faithful chaplain remained (having paid one visit to Calcutta meanwhile, to meet his sister on her arrival from England) until 1810, when he was removed to Cawnpore to labour with his dear friend Martyn. Here he continued not much more than one year, being forced, by a severe attack on the liver, to abandon his duties for a season, and proceed to Calcutta and as soon as possible to sea. David Brown went in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck, and about a fortnight after, Brown's spirit was relieved from his troubles of life, and entered into glory.—Mr. Corrie soon after embarked on a ship bound to the Mauritius, but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta before the close of the year.

This was an important period in his life; in November 1812 he married Miss Myers, daughter of Mrs. Ellerton, who proved to him a help-meet from the Lord. After twenty-four years of happy union, Mrs. Corrie died in December 1836, to be followed alas! in six short weeks by him whose removal we now deplore.

Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messceh, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by David Brown. Abdool Messceh was, indeed, a convert; and being converted he strengthened his brethren, and brought souls to the Saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The word of the Lord grew and prospered, but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England, he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the spiritual destitution of their fellow-men in Hindoostan.

On his return from England, along with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations, and devoted labours. It was while here, that he raised, through the help of dear friends, the fine Church at Chunar (his first station) and the chapel at Buxar.—At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing schools in connexion with the Society, for the Christian education of Hindoos and Mahomedans.

In 1819 he became Presidency Chaplain.

Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta in 1823, on the death of Dr. Loring.

His appointment to the archdeaconry did not entirely prevent him from doing something personally for the native congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated *Sellon's Abridgement of Scripture*, the Prayer-Book, and many of the Homilies, into Hindoostani. He likewise drew up *outlines of Ancient History*, in English, for the benefit of Hindoostani youth.

In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England to be raised to the high station in the Church for which the grace of God had so eminently qualified him.

On Trinity Sunday, 14th June 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury and the Bishops of Lichfield, Carlisle and Bangor. The University of Cambridge conferred upon him the degree of L. L. D. On the 24th October, his Lordship landed at Madras, and on the 28th of the same month was installed in St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians, VI. 14. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

He has been heard to speak of this sermon as the first he ever preached in India. His views of divine truth had been obtained from the Bible, and had not varied for thirty years. He did, indeed, glory in the cross of Christ;—all else to him was as nothing, or a loss, Jesus was his portion and his all.—*Madras paper.*

THE SATURDAY PREACHER.

No. IV.

FAMILY WORSHIP.

GENESIS XVIII. 19.—For I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

The most superficial reader of the word of God cannot fail to be struck with the numerous instances of Family Worship which are there recorded. Noah, Abraham, Isaac, and Jacob furnish conspicuous examples of this pious duty; for, uniformly, when their arrival at any new place in the course of their wanderings is mentioned, it is said of each of them, "There builded he an altar and called upon the name of the Lord." Joshua also, we are informed, was not content to serve God himself, but his language—well worthy the imitation of every Christian,—was, "As for me and my house, we will serve the Lord." And Job, the suffering yet patient Job, how careful was he in the exercise of the same solemn duty! He offered sacrifice and made supplication to God not merely in the company of his assembled children, but on those occasions also when they were

met together in festivity by themselves, and when, as he reasonably apprehended, they might forget God in their mirth.

Instances, too, of the sad and fatal consequences of the neglect of Family religion, are not wanting in Scripture. The misery and ruin of Lot's family we have good reason to ascribe to this neglect. There is not a single act of social worship mentioned of him in the sacred narrative. We never read there of his building an altar and calling upon God; and from the subsequent conduct of his family we cannot but entertain the fear that their religious instruction had been utterly neglected.

We, again, behold in the family of Eli a lamentable instance of the danger of relaxing parental authority, and of failing to enforce religious discipline in the household. Although himself a pious man, he did not faithfully impress the same sentiments upon his wayward sons; and when "they made themselves vile in Israel, he restrained them not." The unhappy consequence was that the blessing of God never attended his family: his sons Hophni and Phinehas were slain in battle; his daughter-in-law died prematurely in her travail; and the aged Eli himself, broken-hearted with his complicated afflictions, "fell from his seat backward, and his neck brake and he died."

These are examples which the Scriptures furnish of the value and necessity of household religious instruction;—but they contain precepts also enforcing the same duty. Thus speaks the Jewish legislator, "The commandments of the Lord which I teach thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Here then is inculcated a most diffusive piety;—an every day religion,—a subject which is to be suited to all occasions, so that our children and dependents may feel continually that this is the one grand object which is to fill the heart and govern the life.

And would God it were a subject which received the attention that is proportioned to its importance! Very different in that case would be the order and habits of society. Far less cause would there be to lament,—what there is often so much reason to lament,—the degeneracy of the times,—the recklessness of principle and aversion to religious restraint, which, charitably as we may be inclined to judge, are too generally to be observed.

There may often be an affectation in referring to the comparative purity of former times, and declaiming against the degeneracy of the present day; but if we are to depend upon the accuracy of traditional and historic statements, we must confess,—mortifying as the confession may prove,—that there is some truth in the contrast. "Our fathers and they of the old time before us," have borne satisfactory testimony to the strictness of religious discipline in their days;—and lead us to believe that the exception then was as uncommon as the rule is now, to be exact and faithful in the solemn and important duty of Family Worship.

But how is the neglect of a duty so reasonable in itself, so strictly enjoined, and so essentially Christian, to be reconciled with the privileges or hopes of the Gospel?—or to speak more plainly, though not less correctly, in what is a Christian distinct from an unbeliever, if he does not manifest in his heart, in his house, in his community, that the love of God and the dissemination of His truth and kingdom is the principle which governs and animates his life?

Well may we ask, and wonder while we ask, what is the reason of this neglect? Can it be that any are not fully persuaded of the importance of the duty? Surely with the word of God in their hands,—with the precepts which are given and which cannot be misinterpreted, as most strictly enjoining this duty,—with the examples too which are furnished of the value of adhering to this ancient and excellent custom, and the deplorable instances which it records as the consequences of its neglect,—none can any longer seriously cherish the opinion that it is not an useful, an important, a divinely-ordered duty.

But some, perhaps, are deterred from the strict performance of this religious practice by the fear of singularity,—of bringing down upon themselves the epithets of sanctimonious, righteousness-much, or even hypocritical!—It is, indeed, a serious misfortune that there should ever be a singularity in worshipping God according to his own commands, and in conformity with the example of the holy men of old;—and it is a yet greater misfortune that any should be found in the ranks of Christianity of an attachment so wavering and doubtful to the "Captain of their salvation," as to be repelled from what they acknowledge to be their duty by either scoffs, or sneers, or ridicule. There are many in the world who glory in a singularity affecting the habits and fashions of mere worldly life,—who can bear with sarcasm, and put up with ridicule, when it is merely the customs of every day life which are assailed; but their sensibility is too keenly awakened, and their moral courage fails, when their singularity in conscientiously serving God chances to be the subject of animadversion. But O, how criminal to stand aloof from a manifest duty because the thoughtless, the worldly-minded, or the profane, may affect to scorn the Christian's pious principles, and sneer at his devout example! Hear how the Son of God expresses himself in regard to these weak-hearted adherents of his cause; "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his father with the holy angels."

But do any plead that they have no time for these household exercises of religion? Is it that business, that pleasure, that the world, in short, has too strong a hold upon their affections to permit the needful attention to this important duty? Is it that en-

gagements in the morning, and diversions in the evening will not allow the requisite time for this solemn, this religious, this necessary exercise? Surely there are none who could, in moments of thoughtfulness, venture to trifle, in that manner, with Almighty God;—none so indifferent to his favour, so regardless of his blessings, so insensible to their own everlasting welfare, as to rank the service of the great Benefactor of the world amongst considerations comparatively so unimportant as these? Upon those who persist in such a course of thinking and acting, our Saviour himself pronounces the condemnation,—“Verily ye have had your reward:”—like the rich man in the parable, they have “in their life time received their good things;” and as the wages of God’s neglected service, and of the Gospel’s derided duties, their portion in the life that is to come will be with unbelievers “in outer darkness, where there is weeping and gnashing of teeth.”

We hear in the world, and witness around us, lamentable complaints of wayward and rebellious children, who, having no fear of God before their eyes, are “bringing down the gray hairs of their parents in sorrow to the grave.” But let us ask ourselves, would these things so generally, or so grievously, happen, if the conduct of Abraham, as commended in the text, were the subject of universal imitation?—“I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment!” It is perfectly natural that it should happen—it would be extraordinary indeed if it did not happen,—that children and domestics who are brought up without any attention to religious principle;—who never hear a prayer and perhaps never say a prayer;—who are allowed to follow their own unchecked inclinations as to whether they will worship God or not;—it is not unnatural that they should turn out to be wayward, self-willed, and disobedient,—unthankful children and discreditable members of society. If no check be imposed upon the natural evil propensities of the heart;—if wholesome discipline be never interposed, nor the vast extent of moral and religious responsibility be sedulously taught;—innate depravity will so far master the affections and control the conduct as to lead to the subversion of all order and decorum and virtue.

This injunction, then, ought well to be studied and understood.—Abraham “commanded his children and his household after him:”—*authority* must be added to precept, where there is no spontaneous compliance. Those who are of years too tender to be fit judges of what is most conducive to their real welfare, it is the duty of parents sedulously to instruct and anxiously to guide.

We observe mankind to be generally careful enough about the instruction of their children in those things which merely concern their progress through life:—they are, in general, anxiously taught those habits of business which will qualify them for securing to themselves independence and comfort in the world;—and often those light and elegant accomplishments are added which serve to impart a further qualification for successful progress through the mazes of this mortal journey. Of these things I do not speak in terms of censure; but O how much greater pains, how much deeper anxiety should be bestowed upon that portion of their education which is to qualify them for another world,—which is to fit them for a heavenly society,—which is to prepare them for answering in the presence of God this awful demand, “Give an account of thy stewardship!”

Trouble and trial are the lot of us all, and none are exempt from worldly adversity and from domestic afflictions. Happy they who have “brought up their children in the fear and nurture of the Lord!”—When those beloved ones are snatched from them, they can be comforted by a remembrance that they “died in the Lord:”—should they be called upon to leave their offspring fatherless in the world, they have left them, in a religious education, an inheritance “better than thousands of gold and silver.”

E. R.

PROCLAMATION AGAINST VICE, &c.

The following is the proclamation which our gracious Queen signed among the first acts of her reign, in accordance with established custom.

“By the Queen,

“A proclamation for the encouragement of piety and virtue, and for the preventing and punishing of vice, profaneness and immorality.

“VICTORIA R.

“We, most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine vengeance on us and our kingdom; we also, humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings and queens reign, and on which we entirely rely,) to make our reign happy and prosperous to ourselves and our people, without a religious observance of God’s holy laws; to the intent, therefore, that religion, piety, and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favour. And we do expect and require that all persons of honor, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, be-

ing reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws cannot probably altogether prevent. And we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord’s day at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever. And we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord’s day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law. And for the more effectual reforming all such persons, who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord’s day, or other dissolute, immoral, or disorderly practices; and that they take care also effectually to suppress all public gaming houses and places, and other lewd and disorderly houses; and to put in execution the statute made in the twentieth year of the reign of the late King Charles the second, entitled “An act for the better observation of the Lord’s day, commonly called Sunday;” and also so much of an act of Parliament, made in the ninth year of the reign of the late King William the Third, entitled “An act for the more effectual suppression of Blasphemy and Profaneness,” as is now in force; and all other laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever, in public or private houses on the Lord’s day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate houses, coffee houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of Divine Service on the Lord’s day, as they will answer it to Almighty God, and upon pain of our highest displeasure.—And for the more effectual proceeding herein, We do hereby direct and command all our judges of assize, and justices of the peace to give strict charges at their respective assizes and sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws into execution; and that they do at their respective assizes and quarter sessions of the peace, cause this our royal proclamation to be publicly read in open Court immediately before the charge is given. And we do hereby further charge and command every minister in his respective parish church or chapel to read or cause to be read this our proclamation at least four times in every year, after Divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness. And, to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, mariners, and others who are employed in our service, by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery, and other immoralities, and that by their own good and virtuous lives and conversations they do set good examples to all such as are under their care and authority; and likewise take care of and inspect the behaviour of such as are under them, and punish all those who shall be guilty of any the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

“Given at our Court at Saint James’s, this twenty-first day of June, one thousand eight hundred and thirty-seven.”

“GOD SAVE THE QUEEN.”

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 9, 1837.

We should be exceedingly rejoiced if it were in our power to return any satisfactory or encouraging reply to the inquiry contained in the first of the letters of our correspondent, given below. In all the members of our Church, it has long excited the deepest regret to observe how inadequate the number of her ministers is to the demand for their services;—that, whilst “the fields are white unto the harvest,” the supply of labourers is so lamentably insufficient. The inquiry comes home with anxiety and alarm,—how and from whence are shepherds to be provided for our fast multiplying flocks,—how are the numerous congregations, so loudly soliciting the pastoral counsel and consolations of a resident minister, in case even of means being raised for their maintenance, to be supplied,—and, above all, how are the vacancies which may be expected to occur in places already provided with clergymen, to be filled up? For, deficient as are the means in general for the support of ministers of our communion, it is certain that funds have, in various places, been raised for that object, where no clergyman can be procured.

We have, for some little time, been in possession of the proceedings of the Montreal Committee for the Propagation of the Gospel amongst the Destitute Settlers of that Province; but although, from that report, we learn that there has been for some time, in the hands of the Treasurer the sum of £181, 4s. 5d.;—an amount nearly sufficient for the support of two travelling Missionaries for a year,—we perceive that they have, as yet, been unsuccessful in procuring a clergyman to undertake that important duty!

A similar difficulty is experienced, under similar circumstances in this Province. For the Newcastle District no successor can as yet be found to the Rev. C. T. Wade, who has, for some time, resigned his missionary duty for the services of a stated

charge. In the Johnstown and Eastern Districts, funds have been raised for the same object, but no Travelling Missionary is to be procured; and we understand that the means have been provided also in the Niagara, Gore and Western Districts for engaging the same religious services in those respective portions of the Province, but as yet also with a fruitless application for clergymen to undertake them. Moreover, vacancies are occurring in long established stations, for the supply of which no ministers are to be found!

For this deplorable state of things we see no present remedy, adequate at least to the magnitude of our wants. The Upper Canada Clergy Society will doubtless do something towards its alleviation; and we may look for an occasional replenishment of our thinning ranks from the arrival of clergymen in this Province who emigrate hither rather, perhaps, as settlers than with any positive expectation of a ministerial charge;—but, thankful as we always must be, even for these incidental supplies, they are too precarious and insufficient in their nature to permit any serious mitigation of the destitution complained of. For the regular and complete supply of all such demands for ministerial service, we must necessarily look to the Province itself;—but, at the present moment, what prospect does that present?—For ourselves, we are unable to adduce the name of a single candidate for orders within the bounds of Upper Canada;—amongst the many respectable families in this Province who are zealously attached to our communion, we know of none who have sons in a course of training for the sacred ministry. It is very true that, if we regard the extremely precarious prospects, in a worldly sense, of Clergymen in this Diocese,—as circumstances at present stand,—we can hardly wonder that sentiments of prudence should interpose their barrier to the exercise of this christian zeal; for few parents, who are themselves without the means of leaving a competency to their children, would feel justified in selecting for their sons a profession in which no positive means of support are offered. Charitably, however, as we may be disposed to regard the workings of this wisdom of the world, we cannot, at the same time, repress our feelings of surprise and sorrow, that,—be those prospects as discouraging as they may,—more are not to be found, amongst our rising youth, of that ardent devotion to the Saviour’s cause which would constrain them to the adoption of this sacred profession, in dependence for those needful worldly supplies upon that kind Providence which our Christian faith teaches us, will never permit the faithful servants of the Lord Jesus eventually to want.

We feel, however, perfectly assured that were a Seminary in existence, expressly instituted for the preparation of candidates for the sacred ministry, many,—undaunted by any mere worldly discouragement,—would be found ready and anxious to embrace the opportunity of qualifying themselves for that holy profession. Had, for example, the charter of the University of King’s College been permitted to remain, as it originally stood, we might have contemplated with a better hope the prospect of a steady addition to the ranks of our Clergy. All know the vigor and zeal with which the venerable President of that Institution resisted the encroachments upon the integrity of its charter, and how firmly he repudiated the unhallowed efforts,—which, unhappily, have proved at last successful—to strip it of its religious character. But amidst the regret which the triumph of clamour over principle has, in that instance, awakened, we are rejoiced to record the determination of that able and zealous individual to undertake personally the establishment of a Lecture for the express benefit of candidates for the ministry.

We do not profess to be furnished with the completest information upon this subject, nor to understand how far religious instruction may still be prosecuted under the existing charter of King’s College, but we incline to the opinion that, were such a separate establishment practicable, the institution of a Theological Seminary distinctly appropriated to the training of candidates for the ministry would be attended with better practical results. But the insertion of our correspondent’s letter leaves the matter open to remarks from other quarters, and we shall gladly receive them. In regard to his second letter, it embraces an extent of discussion—in some degree legal in its character—upon which we cannot at present enter.

To the Editor of the Church.

REV. SIR:—Encouraged by a notice, in the 2nd number of your useful paper, of two several committees appointed at the meeting of the clergy at Toronto in October last, I would inquire what was done at that meeting, or what has subsequently been done, relative to the establishment of a seminary for the education of candidates for Holy orders—and what reliance, if any, can be placed on the University of King’s College, at Toronto, as rendering such an institution unnecessary in the present condition of the church. Answers in the columns of your paper from yourself, or others competent to give them, would probably be acceptable to many, as they would be to

B. F. T.

To the Editor of the Church.

REV. SIR.—I am anxious to obtain from you, or from some of your able correspondents, information on a subject, which deeply concerns many of our congregations. In what way can property be held by a congregation? Where there is a Rector regularly inducted, the way is manifest: the Rector is himself a body corporate. But as there are many congregations within the range of missionaries; and as there are others under the care of Rectors inducted into parishes, to which these congregations however, do not belong, it becomes important to know the best way in which they can hold property. I am aware that trustees can be appointed to hold it in trust for the benefit of the congregation. But both reason and experience tell us, that this way is liable to serious objections. The trustees may become inimical to the interests of the congregation, for whose benefit they are supposed to hold the land; and as they have the power in their own hands of filling all vacancies (at least, so most trusteeships are constituted) they have the power of depriving the congregations of the benefit of that which was originally intended for them. If a general act of the Legislature could be obtained incorporating all congregations complying with its con-

ditions, and if proper exertions were used, I feel confident that many persons would willingly endow such congregations with property that is to them, and at present, comparatively useless; but which, in the course of years, would be of great service to the congregations so endowed. This act might be provisional only, becoming of no effect in each parish, as a rector is regularly inducted into it.

B. F. T.

THE LATE LORD BISHOP OF QUEBEC.

We have the melancholy gratification of inserting the following testimonies to the worth and excellence of our departed Bishop from individuals who belong not to the Church of England;—a proof that the high estimation in which his Lordship was held was not confined to the communion of which he was so distinguished an ornament, but participated in by all who bore the name and revered the profession of Christians:—

"It is with sincere regret that we announce the Death of the Hon. and Right Rev. CHARLES JAMES STEWART, D. D. Lord Bishop of Quebec. This most excellent man and venerable prelate, died on the 19th July last, at the house of his Lordship's brother, the Earl of Galloway, in the 63d year of his age. The amiable qualities, Christian virtues, and apostolic life of this truly good shepherd of the Church of England in these Provinces, are so well known to the humblest worshipper in that church, that it is quite unnecessary for us, if we were adequate to the task, to dwell upon the numerous excellencies of this faithful and zealous servant of Christ. But we cannot conclude this brief record of the lamented death of the late Lord Bishop of the Diocese, without bearing testimony, though members of another church, to the high esteem in which his Lordship was held by persons of every class and persuasion, throughout both Provinces. The Church of which he was a prelate, never embraced a more pious and charitable disciple, and never lost a more ardent and devoted friend and supporter."—*Montreal Gazette*.

"It is our painful duty to record the death of the Hon. and Right Reverend the Lord Bishop of Quebec. This melancholy event took place in Grosvenor Square, in London, on the 19th July, after a protracted illness.

His Lordship was the third son of John seventh Earl of Galloway, brother of the late and uncle of the present Earl. He was born 13th April, 1775, and had consequently not long completed his sixty-second year. His premature decay may be ascribed to his indefatigable labors in the service of the Gospel. After the usual academic course at Corpus Christi College, Dr. Stewart was elected Fellow of All Souls College, Oxford, but very soon resigned his Fellowship for a Rectory in the Diocese of Lincoln, to which he was presented by his noble relative, the Earl of Aboyne. Actuated, however, by a desire to serve his Divine Master, as a Missionary, he came to Canada in 1807, and settled at St. Armand, in the Lower Province; from whence in 1815 he removed to the township of Hatley; in 1819 he was appointed Travelling Missionary; and on the death of that accomplished Prelate, Dr. Mountain, he succeeded him in the See of Quebec, and was consecrated on the 1st January, 1826.

Though not possessed of the erudition and critical acumen of Middleton, the classic taste of Heber, or the dignity and eloquence of his predecessor in this Diocese, Dr. Stewart was inferior to none in the essential qualities of a Christian Bishop. There was such an evident sincerity in all he did, that it was impossible not to respect the disinterested zeal and apostolic simplicity of his character, and it was these sterling graces which gave Dr. Stewart an influence both within and without his own communion, which few of higher talents have ever attained.

By the members of the Church of England his memory will long be revered, and every body of Christians in Canada will unite their testimony to the worth and devotion of this humble servant of God. The Church of England has certainly been highly honored in her Colonial Bishops; we trust it may never be otherwise."—*Kingston Chronicle*.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF ANCASTER.

Rev. John Miller M. A. Incumbent. Service is performed every Sunday at Ancaster and Dundas,—each being supplied in the forenoon and afternoon alternately. The regular prosecution of this duty has been somewhat impeded lately by the ill health of the Minister; but he has now reason to hope that, with the blessing of God, he will soon be enabled to proceed with renewed vigour and health to the discharge of his manifold duties. In 1836, there were Baptisms 36; Burials 8; Communicants 60.

RECTORY OF BELLEVILLE.

Rev. John Cochran, Incumbent. Service is performed once, on each Sunday, in Belleville, with occasional duty on week days; and also, on each Sunday, in the Church of Sidney, about seven miles distant from Belleville. Stated week-day services have also been held in the townships of Huntingdon and Hungerford, where numerous congregations—often exceeding a hundred at one spot—always attended. In those rapidly settling townships a large field is opened for the ministrations of a resident clergyman,—a considerable part of the population being composed of Irish Protestants.

During the year 1836, there were in the Rectory of Belleville, Baptisms 52; Marriages 18; burials 19; Communicants in Belleville 94,—(greatest at one celebration, 48)—In Sidney 27; total 121.

RECTORY OF FRANKTOWN.

Rev. Jonathan Shortt, Incumbent. Divine service is performed every Sunday in Franktown at 11 A. M. and every Sunday at 3 P. M. in Montague and Beckwith alternately. The Parishioners in Franktown and vicinity have lately raised amongst themselves upwards of £100 towards the erection of a Parsonage House.

In 1836, the Baptisms were 27, Marriages 2; Communicants 50.

From the Peterboro' Sentinel.

A most respectable Meeting of the Congregation of the Rev. R. H. D'OLIER, was held at the Episcopal Church on Tuesday the 22d inst., for the purpose of taking into consideration the

measures necessary to be pursued in consequence of the Rev. Gentleman's official communication, that he purposed resigning the Rectory of Peterboro. A delicate state of health and family circumstances, are the reasons assigned for this movement.—Thus we are deprived of the ministry of a worthy and zealous Clergyman, and society loses an amiable and instructive companion.

The meeting called STAFFORD F. KIRKPATRICK, Esq. to the chair, and we discovered by this gentleman's opening speech, that a two-fold object was in view. To express and record the unfeigned regret of the congregation, that its members should lose in Mr. D'OLIER their religious Instructor—one whose mild and benevolent, yet forcible doctrine, had fixed him so firmly in their affectionate regard. The other object was to endeavour to supply the place of Mr. D'OLIER by the introduction of the Rev. C. T. WADE:—and we must here observe, that as circumstances have rendered necessary the retirement of Mr. D'OLIER, no nomination can be more acceptable than that of the Rev. C. T. Wade. We have heard him frequently. The qualities of his mind and his eloquence in the pulpit, are of the highest order. These, added to his very engaging manners, induce us to form the sanguine hope, that the Lord Bishop of Montreal will favorably regard the very numerous signed memorial for inducting Mr. Wade to the Rectory of Peterboro'.

The first resolution was moved by Charles Rubidge, Esq. and seconded by Major Shairp, expressive of the great regret felt by the congregation at losing the ministry and society of the Rev. R. H. D'OLIER, and that no time should be lost in an endeavor to supply his place.

The second resolution was moved by the Hon. T. A. Stewart, and seconded by E. Sandford, Esq.: That having been occasionally favored by the ministry of the Rev. C. T. Wade, who has given such general satisfaction, we shall render a service to the Church and to the public, by petitioning for his appointment to the Rectory of Peterboro'.

The third resolution was moved by J. Darcus Esq., and seconded by H. B. Holland, Esq.:—That the undermentioned gentlemen be requested to form a Committee for addressing the Rev. R. H. D'OLIER, expressive of the unfeigned regret of his congregation, and of the public generally, at his retirement—and that the same Committee be requested to draft a Memorial to the Lord Bishop of Montreal, for the appointment of the Rev. C. T. Wade.

(Signed,) S. F. KIRKPATRICK, Chairman.
 HON. T. A. STEWART, }
 S. F. KIRKPATRICK, } Esq's,
 MAJOR SHAIRPE, }
 W. H. WRIGHTON, }
 EPHRAIM SANFORD, } Committee.

LETTER OF THE LORD BISHOP OF MONTREAL
 (Continued from our last.)

I could furnish multiplied details of this nature, which have been little known to the world, and which, on that very account are the more valuable, as being exempted from all suspicion of parade. I leave them under the veil as it regards the names;—but since the SOCIETY has been sometimes reproached with a presumed character of inertness attaching to the Clergy in Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from advertent to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not of course, mean that the labours of all the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ: but not to speak of the Episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon, making his *insolitos natus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow-shoes. I could tell how some of these poor ill-paid servants of the Gospel have been worn down in strength before their time, at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick-bed at the distance of fifteen or twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday.—These are things which have been done by the Clergy of Lower Canada, and in almost every single instance which has been here given by Missionaries of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.* (See Note D.) I could mention the number of preaching stations which are served by some of the Clergy, or of week-day services which they constantly perform; and if I were to advert to the style of preaching which characterizes our Clergy in Canada, I could affirm my belief that no unprejudiced person could deny to them, as a body the credit of faithfully setting forth Christ crucified among their people. But although *no man shall stop me of this same confident boasting*, when once compelled to become a fool in glorying on behalf of my brethren, yet the chief object of my anxiety is to draw some favourable attention to the unprovided condition of many settlements,—which may not always comprehend any considerable number of settlers, but which, if their own spiritual destitution were not a sufficient plea, are the beginnings of a great and

even now a rapidly growing population,—dependent, in all human calculation, upon the religious advantages enjoyed by the present settlers; for the moral character which they will exhibit, the habits which they will cultivate, and the faith which they will follow. The stream, in all its progressive magnitude, may be expected to preserve the tincture which it receives at its source.

I may be allowed, therefore, to select some leading examples illustrative of the religious wants of Canada; and if these are taken from the Lower Province, as being that with which I am officially connected, it will readily be judged that the wants of Upper Canada, which for some years past has been much faster filling up with an emigrant population from the British Isles, and in which the mass of the whole population is Protestant, are in proportion, more extensively and more severely felt. How far the Bishop of Quebec may find that he can allow the Lower Province to benefit by the late liberal vote of the Society, placing £500 a year at his disposal, I have not, at this moment, any means of knowing; but I am sure that the wants of Upper Canada would quickly absorb the whole of a far larger sum.

In the county of Beauharnois, lying south of the waters of the St. Lawrence, above Montreal, there is a large tract of country inhabited chiefly by Protestants, of whom the members of the Church of England do not form so large a proportion as in most other parts of the province, but are still sufficiently numerous to furnish growing congregations at half a dozen different places, who attend upon the ministrations of two Catechists appointed by the Bishop of Quebec, and paid from the fund placed at his disposal by the SOCIETY.

The people lie wholly out of the reach of any of our Clergy; and although the Catechists are both excellent men, and one of them (Mr. Forest) having been for some years among the people, has been eminently instrumental to their spiritual good, and gained a high degree of affection and respect, yet they feel the insufficiency of such a provision; they live in a great measure, without the sacraments of their religion: the printed sermon read to them is not like the word coming from a teacher, who bears the regular commission to preach it; the relation in which they stand to the teacher is not the same; he has not the weight of one who is clothed with a distinct character of sacredness, and carries the established badge of pastoral authority. The Bishop of Quebec has sent round among them four or five times, at his own expense, some one of the Clergy whom he found disposable for a short time: but in the intervals between these brief visits, which have been necessarily "few and far between," the people are obliged to leave their children unbaptized, or to carry them to ministers of other denominations. In the summer of 1834, I visited these settlements, in the course of an official circuit made in my capacity of Archdeacon; I found everywhere a pressing desire for the establishment of a Clergyman. At Ormestown I preached at the opening of a very neat church, built by the persevering exertions of Mr. Forest, aided by those of the people themselves, and two small grants of money, one from the Bishop, and one of £25 from L. Browne, Esq., Agent of the Seigneur,* (who is the Right Hon. E. Ellice.) The church was crowded to excess. Upon another Sunday I preached, and administered both sacraments, three miles above the village of Huntingdon, in the threshing-floor of a large empty barn. The whole interior of the barn was filled, and a large number of persons stood abroad in front of the open doors. In the afternoon of the same day I preached and administered baptism in a small school-house at Huntingdon, where the people were jammed together in an oppressive degree, and there were also auditors on the outside of the windows.

I could swell this communication with a mass of details of the same nature, referring to different portions of the province, and falling in many instances within my own personal experience; but I will simply mention three or four detached cases in the way of further example. There are several straggling and ill-tended flocks, from the paucity of shepherds, in the settlements which lie up the Ottawa River; among these the inhabitants of a settlement called the Gore, are situated eighteen miles from the parish of St. Andrews, the station of the Rev. W. Abbott, on the River Ottawa, and are visited by that gentleman on a *week-day* once in a month. At the time when I was there, there was scarcely an exception to the profession of the Church of England among these people—none, I believe, to a willingness of disposition to conform to that Church; not a few were warmly affectionate and devout members, and the number of communicants was stated to be eighty. They are strangers, however, to the ordinances of the Sabbath; and if the mercy of God does not raise up help for them, it is more easy than encouraging to forebode what will be their condition in another generation. In the township of Kilkenny and parts adjacent lying near to Montreal, I have been assured by one of the principal inhabitants that there are 120 families, and that they all belong to our own Church. I do not think that any of our Clergy have ever penetrated to this settlement; and I have no reason to doubt the melancholy truth of an account given me, that the people hearing of a Protestant minister, whom some circumstance had brought into the adjoining seigneurie, came trooping through the woods with their infants in their arms, to present them for baptism *in the name of the Father, the Son, and the Holy Ghost*, to one who was a preacher of the Unitarian persuasion! The station of the Church of England nearest to Kilkenny is that at Rawdon, but there is no communication except by making a prodigious circuit: and the proper charge of the Missionary at Rawdon is itself far more extensive and more scattered than can be well provided for by the labour of one man.

* The Agent also, by authority from his principal, gave the site.

LETTERS received during the week ending Friday, Sept. 8th.—Rev. A. Palmer, add. subs. and rem.; J. L. Hughes, Esq., [the marginal note he refers to does not affect the general understanding in regard to Postmasters.] The spare Nos. of the Rev. J. Braithwaite are received. [We should gladly receive from him or any other agent who may have them to spare, superfluous copies of Nos. 9 and 10, of which we have unfortunately fallen short.] Rev. R. Blakey; Rev. A. F. Atkinson; Rev. J. Abbott, with spare Nos.; Rev. H. H. O'Neill, whose request shall be attended to; J. Burwell, Esq., add. subs. and rem.; Dr. Low, add. subs.; Anglo Canadian, com.; Rev. T. Green, rem.

Youth's Department.

ANSWERS TO
SCRIPTURE QUESTIONS.

For four weeks in advance.

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| 71. 2 Kings xvi. 1, 2. | 87. 2 Chron. xiv. 9—15. |
| 72. 2 Kings xvi. 2, 3. | 88. 2 Chron. xv. 8, 9. |
| 73. 2 Kings xx. 8—11. | 89. 2 Chron. xv. 12—15. |
| 74. Isaiah i. 1. Hosea i. 1.
Micah i. 1. | 90. 2 Chron. xv. 16. |
| 75. Acts v. 1—5. | 91. 2 Chron. xvi. 7—9. |
| 76. Acts ix. 10—18. | 92. 2 Chron. xvi. 10. |
| 77. Acts xxiii. 2. | 93. 2 Chron. xvi. 12. |
| 78. John i. 40, 42, 44. | 94. This is said, no doubt, of his
conduct with regard to idola-
try. His heart was in this
respect perfect all his days:
in this he did that which was
right in the eyes of the Lord |
| 79. John i. 41, 42. | 95. 1 Samuel xxii. 20—23. |
| 80. Mark i. 29—31. | 96. Deuteronomy xvi. 1. |
| 81. Acts xviii. 2, 3. | 97. 1 Samuel xxv. 3, 42. |
| 82. Acts xviii. 1, 2. | 98. Exodus vi. 23. Levit. x. 1, 2. |
| 83. Acts xviii. 26, 27. | |
| 84. Romans xvi. 3. | |
| 85. 2 Chronicles xiv. 1. | |
| 86. 2 Chron. xiv. 2—5. | |

CHURCH CALENDAR.

SER. 10.—16th Sunday after Trinity.
17.—17th do. do.
21.—St. Matthew's Day.
24.—18th Sunday after Trinity.
29.—St. Michael's Day.

To the Editor of the Church.

July 9th, 1837.

REV. SIR:—In my occasional visits to one of those blessed institutions erected by the liberality of the rich for the benefit of the poor, I was privileged to meet with rather an interesting case,—an imperfect account of which I submit to you for the benefit of your readers, if you deem it fit for the columns of your paper. It was the case of a young man,—a native of England. His parents had belonged to the more respectable class of tradesmen. They had not neglected their duty, for they had brought him up to a trade, and bestowed upon him a religious education. But, like too many of his fellow immigrants, he seemed to have forgotten that there is the same God to be served in America,—as demanded his worship in England. The house of Prayer had been seldom entered;—the Holy Scriptures more seldom perused:—the company of the servants of God had been exchanged for that of the servants of Satan. The exchange had not been without its consequences. Evil communications had corrupted good manners. The tongue that had been taught to lisp the praises of God, had been not unfrequently employed in blaspheming his Holy name. From an active, robust young man he had become a mere shadow of his former self. Disease, induced by his evil ways, had brought him to the hospital. It he had entered, in profession an Unitarian, but in reality a Deist.

It, however, was so ordered by the good providence of God, that the hospital, at that time, was blessed with the visits of a "devout Cornelius." H. L. was not overlooked. He, who cared for the souls of the poor patients; sat by his bed-side, and spoke to him the words of kindness and of Christian love; he read to him from the divine oracles; and told him of that blessed Jesus, who "died the just for the unjust that he might bring them unto God." But no attentive ear was lent. All was sullenness and dislike. The rules of the institution alone restrained him from rudeness: else his kind instructor would have been plainly told that his services were not desired. So inimical was H. L. to God, that, when his kind friend was reading or speaking to the other patients in the ward, he invariably covered his head over with the bed clothes and even closed his ears with his fingers; and as soon as his formentor had shut to the door of the ward, he vented his enmity in language that made the blood of hardened sinners run cold. So far did Satan drive him, that he begged the matron of the Hospital to ask the Captain to pass him by. Thus was he anxious to "reject the counsel of God against his own soul." But that christian woman knew her duty and his soul's worth too well, to grant him his petition.—He continued, therefore, to be regularly visited.—By degrees his heart became less obdurate. The disinterested kindness of his instructor appeared to gain some hold on his affections. His message was consequently better received. He continued instant in his labour of love. Satan's thralldom became each visit less powerful, till at last, through divine grace, the bond was broken, and H. L. became the Lord's freed man. And now when he thought of Christ, and his astonishing condescension, and recurred to his own blasphemies, he would cry for very anguish of spirit. It smote him to the heart to reflect upon his requital of the Saviour's infinite love. "Oh! is this the Saviour whom I have so shamefully treated? Is this the blessed Jesus whose name I have so often blasphemed?" Unable from weakness to read himself, he was particularly anxious that others should read to him. The devoted Matron of the Hospital; whose services are recorded in the book of God's remembrance, frequently selected to read to him such works as she thought suited to his case. But invariably he asked her to read to him from the Bible, remarking: "Your books are doubtless good; but, as I have only a short time to live, I am anxious to hear as much as possible of God's own word." *Much had been forgiven, and he loved much. Whenever the reader mentioned the name of Jesus, he would stop him, and for a time appear lost in adoration.*

His brother called to see him some time before his dissolution and tried to bring him back to his former views! With almost supernatural energy he rebuked him and plainly told him, that he, his own brother, had been the cause of his miserable career.—"You found me," said he, "happy in the service of my God, strong in body, and sound in mind." You poisoned me with "your principles. I became a companion of fools." I have "reaped the reward of my sinfulness. I am going to an early grave. But I go trusting in the redeeming blood of Jesus." "That blessed Being, whom I so cruelly denied, will bear me up. Even on this bed of sickness I find more comfort, more happiness, than I ever knew in the days of health and prosper-

ity. And will you rob me of this? No! rather go yourself, and seek, through the merits of Christ, pardon for your past sins, and find in believing, a peace you have never known; and may God grant you his grace." This was too much for the sceptical brother. His weapons fell powerless from his hands, and, conscience-struck and speechless, he left the happy sufferer. H. L. gradually wasted away, evidencing in his tranquil and calm submission to his heavenly Father's will (so unlike his former accusations of the Deity, when he complained that he did not see why he was so severely treated) that he had new comforts and new consolations—even such as come from God alone. He found great satisfaction in partaking of the blessed sacrament of the Lord's Supper.

His death was happy and peaceful. He quietly slept in Jesus. And his spirit doubtless winged its way to the mansions of eternal rest.—From this case two lessons should be learned:—the first that the young especially should beware how they allow themselves to be seduced from their principles by the vicious and sceptical—and the second, that Jesus is the only refuge for such, if they wish to recover, and obtain peace and comfort.

B. F. T.

From the Christian Witness.

THE BAPTISM.

In the discharge of my pastoral duties, in visiting the souls committed, in the providence of God, to my care, I have just had the satisfaction of receiving into the Church of the living God, by the administration of the holy sacrament of Baptism, one far advanced in life, and in a state of bodily weakness of long standing. She had filled up her three score years without an experimental knowledge of her God and Saviour, and, suffering from the palsy, had for years been confined to her house and bed, debarred the privileges of those public means of grace which by her in former times had been too little improved. Her poverty and sickness brought the benevolent and pious to visit, converse with, read to and pray for her, as well as minister to her wants. By this instrumentality God has been pleased to open her heart to receive the word of the Gospel of his Son.—The first visit I made her after learning her desire to receive the Sacrament of Baptism, will not soon be forgotten. It was a cold and cheerless day, early in the present month. She was sitting employed at the little work she was able to do, chilled and enfeebled as she was from her complaint, without fire, fuel, or means to procure it. She was, however, relieved from funds no way ample, raised as from offerings like the widow's mite. I had until her desire to be baptized was made known, supposed hers to be but a common case of poverty and sickness, calling indeed for the alms, the exhortations, the sympathies and kindnesses of the Christian, especially of the Christian minister,—but still only a common case where we should sow the good seed, but scarce any, and perhaps too little hope ourselves to be the reapers. In the present case, I had happily, in a measure, entered into the pious labors of others, and found that the good seed of the Word had not been planted and watered in vain. It became a duty to make myself better acquainted with her character from others, before admitting her to visible membership in Christ's mystical body. My inquiries resulted satisfactorily, shewing that her professions were to be relied on. But however sober, industrious, and well conducted, she had always been, it was to her no ground of hope for acceptance with God. It was alone on his mercy in Christ that she relied, and only doubted if it might reach her. But she found peace in believing, and was this day admitted into the household of faith, baptized into Christ's death. I shall not attempt to describe,—it would but mar the scene, and do violence to feelings which only the scene itself could awaken. She is now sixty-one, and though in poverty, and infirm in body, rejoices in spirit and in humble hope of the glory of God.

McB.

May 20.

A TALE THAT IS TRUE.

A short time since I was invited by a friend to accompany me to — Hospital to witness an operation which was to be performed that day. I consented, not that I wished to look upon a suffering man, but rather that I might have an opportunity of seeing how operations were conducted in these dwellings of the afflicted. I seated myself by the side of my friend, while my eye wandered about the room, tarrying on knives, saws, and other instruments, which lay upon the table before me, painting to my imagination the scenes of anguish which these walls had witnessed, and exciting in my heart pity for those poor sufferers who were from day to day extended on the sheeted table. As I was meditating upon the "many ills which flesh is heir to," the door opened, and upon a board was brought a man exhausted with disease and worn out with pain. He was laid upon the table and the instruments of amputation readily prepared. The bloodless face and trembling form told us that the sufferer was conscious of his situation, and dreaded the pain he was about to endure. Perhaps, thought I, as I looked upon the mortified and deadened limb, perhaps that man is a father, who has a wife and children to mourn over his misfortunes, and friends to minister to his wants—but now none are with him, he is to bear his pains alone. The saw followed the knife, and soon the limb was taken off. As the surgeon was taking up the arteries, curiosity led me to enquire the cause of the disease, and my feelings were indescribable when I was told—"while in a state of intoxication, for want of a better shelter he slept in a barn and froze his feet!" I was faint and sick with the sight and rose to leave the room. The hand of my friend held me by the shoulder, while he asked if I did not intend to see the whole operation? "Is it not already done?" I enquired. "No, the other is to be taken off!" I hastened from the spot, again to be in the open air, and relieve my ear and heart from the cries of the unfortunate man.

If I have listened unmoved to temperance lecturers and temperance addresses, the eloquence of that place converted me.

But the man who provided him with the rum! I would that he were there, and if the groans of that suffering man could not reform him, a voice from the tomb would fail to do it.—*Olive Branch, as quoted in the Episcopal Recorder.*

THE POWER OF THE SAVIOUR'S NAME.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connexions. A minister, with whom he had been well acquainted, visited him; and when conducted into his room, he said, "Bishop Beveridge, do you know me?" "Who are you," said the Bishop. Being told who the minister was, he said he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner—"Do you know me, Bishop Beveridge?"—"Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bedside, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving, as if the name had produced in him the influence of a charm, "O! yes, I have known him these forty years; precious Saviour; he is my only hope!"

A COURTEOUS REPROOF.—Two gentlemen having called at a coffee-house and drank together, when about to part both insisted on paying. One put a seven shilling piece on the table, and swore dreadfully that his friend should be at no expense.—The other jocularly said "that seven-shilling piece is a bad one." on which he swore still more. The master of the house hearing what passed, came forward and said, if they would allow him to examine the money he would tell them whether or not it was good. Returning soon after, he, in the most polite manner, laid the piece before them on a card printed as follows:—

It chills my blood to hear the blest Supreme,
Rudely appeal'd to on each trifling theme.
Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death:
Reflect!—your Maker now could stop your breath."

The gentlemen read it, and he who had sworn acknowledged that he was justly and properly reproved, and promised that in future he would be more guarded in his speech.

SIMPLICITY OF WORSHIP.—At the end of Lent comes Holy Week, in the ceremonies of which I took no interest. The music is fine, but I saw none of the effects said to be produced by it, such as tears, &c. The illumination of the exterior of the dome of St. Peter's, (Rome) which is effected almost instantaneously, is very striking, and the fireworks are more magnificent than any I ever saw, but I was dreadfully tired of the whole business.—The simplicity of our service, performed every Sunday in three small rooms in a private house; to a congregation of remarkable propriety of appearance and behaviour, was much more to my taste than any of the ceremonies of St. Peter's.—*Walker's Original.*

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