

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—3 PETER 1, 13.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 29, 1838.

[NUMBER XV.]

## Original Poetry.

For the Church.  
WHAT IS LIFE?

Life's a strange and changeable thing,  
Its thoughts are ever on the wing,  
Now wrapt in gloom, now full of light,  
Now gifted with a spirit's might,  
And clothing earth with flow'rets fair,  
Dreaming they'll ever flourish there;  
Thoughtless of winter's blighting breath,  
Challenging their loveliness in death.

Life's a wild and dreary waste,  
Where man is in a desert plac'd;  
With here and there a happy spot,  
That whispers low, "forget me not!"  
A sweet oasis, holding sway  
Long after it has passed away;  
A sudden light on darkness cast,  
A ray of hope too bright to last.

Life is as a mighty sea,  
Where myriad barks are sailing free,—  
Some in flags and streamers dress'd,  
Where pleasure's found a welcome guest;  
And some with canvass crowding on,  
In the path of those before them gone;  
And some with sails all rudely torn,—  
To an early doom by the wild winds borne.

Life is as a taper's light,  
Worn out and pale at dead of night;  
But glancing still a meteor ray,  
That marks more surely its decay,—  
And making by its transient gleam,  
The darkness round still darker seem.  
Till all is plunged in sudden gloom—  
The solemn stillness of the tomb.

Life is as a forest stream,  
That glides not on in sun and gleam,  
But bears upon its surface spread,  
The verdant leaf, the sere and dead;  
And both in haste are hurried on,  
And earth but knows that they are gone;—  
New leaves may in the breezes play,—  
But they, the ravished, where are they?

Life is as a ripened seed  
From its earth-bound prison freed,  
And springing up to leaf and flower,  
Nourished and fed by sun and shower;—  
Yet paying tribute for its birth,  
And yielding to its parent earth,  
When Time is full, another grain  
That shall, like it, arise again.

J. C.

## "HOLINESS TO THE LORD," THE BADGE OF THE CHRISTIAN MINISTRY.

A Sermon preached at Montreal, on Wednesday August 8th, 1838, at the Visitation of the Right Reverend the Lord Bishop of Montreal.—By George Mackie, B.A., Examining Chaplain to the Lord Bishop of Montreal, and Curate of Quebec.

Exodus xxxix. part of verse 30.—"Holiness to the Lord."

In the times of that infant dispensation when it pleased the All-wise to address himself to His people through the medium of types and emblems, and, in "the shadows of good things to come" dimly to trace out the glories of "the better covenant,"—singularly appropriate as was every part of the Divine economy, and fraught with meaning as were all the appointed rites and ceremonial observances, there were few tokens more expressive than the vestments which the High Priest was commanded to wear when engaged in the service of the sanctuary. Of those garments of Aaron, "to consecrate him," how significant each several portion!—that girdle of fine linen with which his loins were girded about,—that breast-plate with its Urim and Thummim of light and perfection,—that mitre of authority, all seemed to mark out the ambassador of God, clothed with favor to propose, and with wisdom to negotiate, and with power to ratify a treaty of peace, between the offended Creator and His rebellious creatures. Resplendent over all was that "plate of the holy crown of pure gold," with the inscription upon it, "like to the engraving of a signet."—"Holiness to the Lord." Here however, God seems to have dispensed with the mystery of symbols, as though it could not be too plainly declared that this one essential qualification, lacking all other gifts and graces, are as nothing worth. And was it so under the Law? And shall the Priests of God, under a ministration more glorious, fail to realize in the inward apparel of a holy life and conversation, the spiritual meaning of those garments, "for glory and beauty"? If, under a system of foreshadowed sanctification, it was strictly enjoined upon the sons of Levi that they should be "clothed with righteousness," how much more when He, the Great Refiner of his people, has purified the sons of Levi, that they may offer unto the Lord "an offering in righteousness"—when the Spirit which He had earned for His Church, has been poured down in such rich profusion from on High,—and the assured legacy of peace is theirs, and the abiding portion of the Comforter? Or shall it be, my brethren of the ministry, that now when precept and example supply to us the place of emblem and prophecy, and no thing of darkness remains to obscure the way in which we should go, and nothing of encouragement is wanting to smooth our path, and to strengthen the feeble knees, and to support the hands that hang down; that now, when by reason of "exceeding great and precious promises," the ministration of death is become "a savor of life unto life," and the thralldom of fear is converted into "a labor of love,"—shall it be, that with such hopes, such prospects, such pledges of success, we fail to "purify ourselves even as He is pure"?—nay, can it indeed be that we have heard the voice of a Saviour calling, have been moved by His Spirit to follow,—and remain unholy still?—"Unholiness," you are ready to exclaim,—"This be far from us!" And to such an

expression of your feelings I do respond with the Amen of devout acquiescence. Yes! Unholiness,—"Let it not be once named amongst us as becometh saints." Still while we loathe all filthiness of the flesh and spirit, and touch not the unclean thing, let us be very careful that we do not mistake the character of that holy service required at our hands, nor underrate the extent of its claims in relation to our own peculiar calling.

Then give me your attention; and while we meditate upon these things, may an Unction from the Holy One descend and rest upon us. May He, who out of the mouths of very "babes and sucklings" can "perfect praise," Himself commend the words spoken this day, with a wisdom not their own, that benefit may accrue to His Church, and honor redound to the praise of the glory of His grace! Grant it, gracious Lord—even so for Thine own Name's sake!

"Holiness to the Lord."—Let us first consider what this thing meaneth. My brethren of the ministry, if in the strictness of the letter we were required to be holy as God is holy, or if, the extent of our duty commensurate with the extent of privileges conferred, we were bound to exhibit such a conversation as really "becometh the Gospel of Christ," who amongst us but would be constrained to cry out in the bitterness of his soul: "Enter not into judgment with Thy servant O Lord, for in Thy sight shall no man living be justified?" Yet must our conversation be becoming in its character; such a conversation as is not unsuited to the solemn proprieties of our station; such a conversation as shall be conformed to the Divine Will "not only for wrath but also for conscience sake;" such a conversation, in fine, as when failing to observe the law, shall consent to its demands that they are good. Doubtless, this holiness of living will include all things "acceptable to God and approved of men;" yet is it essentially distinct in its nature from the received system of morality; it fosters and cherishes all private, domestic, and social virtues, but it recognizes nothing in them of inherent intrinsic excellence,—laying deep its foundation in a Saviour's righteousness, it knows no other motive to action than the love of God in Christ Jesus. It makes His glory the end and aim of all its requirements, and loudly proclaims that all works that spring not from this source, and are not directed to this end, though they possess the semblance of virtue, are but forms and shadows after all; that they lack the very principle of life, and cannot abide the just judgment of God. A work wrought in us by the power of the Spirit,—internal sanctification,—will not fail however to show itself to sense and to conscience by many infallible proofs, and if there be a living principle within, it will work and its fruits will be manifest, as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." But inasmuch as these graces may be counterfeited by the cunning craftiness of Satan—inasmuch as the apples of Sodom fair without, but dust and ashes within, may be presented to us as the fruits of the Tree of Life,—and if there have been experienced no real hungering and thirsting after righteousness, the eye may rest upon their beauties, content if only they be pleasant to the sight, and careless whether they be good for food,—inasmuch as from the sluggishness of the mind to enquire and the slowness of the heart to believe, the amiable qualities of life may be mistaken for the workings of the Spirit of God, and the soul may whisper "Peace, Peace," simply because, thus deceived and lulled into a perfidious security, it has never examined whether there do exist any grounds of omity between itself and its Maker and Judge. It will therefore concern us much, if we would ascertain whether we are Holy to the Lord, first to try and prove our own selves whether we be in the faith—to discover what manner of Spirit we are of, and in the estimate of all our actions, ever to revert to the principles from which they proceed, and never to rest satisfied in the work of our salvation, but in a well grounded hope that God is working in us to will and to do of His own good pleasure. On one point indeed we can hardly be mistaken:—if fruits plainly differing in their nature from those above mentioned, those for instance described as "the works of the flesh," do show forth themselves in our lives, it is certain that we are not only "barren and unfruitful in the knowledge of our Lord and Saviour Jesus Christ," but like "the earth which beareth thorns and briars, nigh unto cursing, whose end is to be burned."

"Holiness to the Lord!" Without this "no man shall see God"—shall receive any "token for good," of His presence here, or rejoice in the unclouded light of His countenance hereafter. To "be perfecting holiness," then—how needful to every child of man; how especially needful to them above their fellows, who stand to minister before the Lord! They appointed to declare "the whole counsel of God," and this the very bond of union and communion between them and the Master whom they serve! "The secret of the Lord is with them that fear Him, and He will show them His covenant," but "to the wicked, saith God, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Again, "O ye priests, this commandment is for you. If ye will not hear and if ye will not lay it to heart to give glory unto my name saith the Lord of Hosts, I will even send a curse upon you and I will curse your blessings." Essential therefore to their own personal acceptance with God, this gracious disposition of heart should seem to be still further essential to their acceptance with him, in their official capacity, as His ministering servants, and by consequence, to the faithful and successful discharge of the work whereunto they are called.—Not that I would be here understood to assert that the Spirit of God is straitened in His energies by the unworthiness of the instruments employed, or that the Gospel may not prove "the power of God unto salvation," though unhallowed lips be the channel through which the message is conveyed. No, the Spirit of our God is "mighty in operation," and there is an inherent force in truth which can commend it to the hearts of men under every disadvantage, and in spite of every intervening obstacle. On this account Saint Paul could re-

joice, you and did rejoice that Christ was preached, "even of envy and strife;" for the faithful exhibition of Christ crucified, is, under whatever circumstances, the light of the world, and the wrath of man can be made to give glory to God. Judas the cast away! who shall yet say of him that he may not have been useful in bringing souls to a knowledge of the truth! and are we not assured that "to many who have prophesied in the name of the Lord, and in His name have done wonderful works," it shall be professed by the Judge of all that he never knew them? Under ordinary circumstances, nevertheless, and agreeably to the general scheme of God's moral government,—we are emboldened to declare that it is essential to the success of the Christian Minister that he be found Holy to the Lord, for on no other grounds is he warranted in expecting a blessing from Him who can alone give the increase. Moreover shall it be said of men "ordained in things pertaining to God," and separated to this end that they "should bear witness to the truth," that in spite of them and the practical testimony of their lives, the word of God does yet "grow and prevail"—that what would have been, under the Divine blessing, the natural result of their faithful exertions, is but a tribute extorted from their hypocrisy and overruled to the glory of God! Ah surely, if we be the portion of the world in general because of offences, fearful must their portion be who are chosen out of the world, if "by them the offence cometh!" True, as respects every, the meanest individual, it is emphatically true of the Christian Minister that he stands not alone;—powerful for good or for evil must his example over prove, and in his spiritual welfare how many important interests are involved!

Indeed, indeed, my brethren of the Ministry, much, very much, does depend upon our consistency of conduct; and "thou that teachest another, teachest thou not thyself," is a charge which if substantiated against us, will certainly expose our profession of godliness to shame and contempt, and seriously compromise the undying interests of those committed to our care, by strengthening the evil bias of their hearts, and confirming it in unbelief. Nor is it sufficient that we be not justly amenable to this charge; we must not be readily suspected of such a flagrant apostasy from every thing that is high and holy in principle.—No doubt we have many difficulties to contend with. There is in every congregation, a prevailing desire to discredit the sincerity of those who speak in the name of the Lord: from the earliest days of the Church it was even so; for men are naturally disinclined to believe that others can feel strongly the truths which they themselves despise. St. Paul, you will remember, thought it necessary again and again to appeal to the rectitude of his life in proof of his sincerity; and in an age when the pathway of gain in the Church (now alas! what a beaten highway!) was scarcely tracked and marked out,—he was content to labour with his own hands, for the supply of his necessities, if thus to convince gainsayers, that he sought not "their but them." Now, if St. Paul deemed it the wiser part thus to act, at once to the disparagement of his own just claims, and the partial detriment of the Church of God, robbed of no invaluable portion of his time; if he considered that it was before all things necessary to the success of his labors, to vindicate his uprightness of intention, and singleness of desire to win souls unto Christ, and to count all other things but loss; it will scarcely be deemed inexpedient in us to take good heed to our ways, and to make full proof of our ministry. For these are times on which we shall find our sincerity questioned at every step. Is it, for example, our own steady conviction, and the honest expression of our real sentiments, that we have been separated to our work by God the Holy Ghost? Men in general will treat these words as words of course, as a simple declaration that we are willing to embrace a reputable profession, or are ready at most to sacrifice some prospect of gain, for a more pleasing gain in kind,—the credit which is attached to the profession of a clergyman. Nor can we wonder at this,—since it is matter of awful notoriety, that the clerical garb is frequently assumed as that which a gentleman may not be ashamed to wear,—as a passport of admission to good society,—as the seemly guise of a literary leisure, or an earnest of easy preferment—assumed in fact with any intention, rather than that of "enduring hardness" and "doing the work of an Evangelist." And where much of distinction or profit can hardly be anticipated, as in the case of ourselves, the Ministers of a Missionary Church, yet the adjective of Reverend is, on many accounts, an agreeable title, and is at least a guarantee to the world, that we have received the advantages of a liberal education.

Whether these considerations have had any and what influence upon you, is a point which rests between God and your own consciences. For myself, I frankly avow, and bless the mercies of an overruling Providence, that, in all human probability, had the clerical calling been other than it is, my education had been otherwise ordered, and I had not been here this day to address you in the name of the Lord Jesus. Probably, with all of us there is some alloy of motive; we must not then be surprised, if keen to detect our failings, men be forward to distrust our pretensions. Rather be it our aim to disarm and to conquer this distrust, by so living and so acting, that they "who are of the contrary part may be ashamed, having no evil thing to say of us." Rather let us show, by our walk and conversation, that though we may not have risen above the reach of earthly attractions, we are not under their control; that though malign influences may cross our path, and impede us in our labor of love, they cannot divert us from it; that though things of sense may shake, they cannot undermine and subvert our integrity of purpose. Let us prove that our intentions are without guile,—that the main study of our lives is to give glory to God—our hearts' beat desire, that souls may be saved—or at least let us convince men, that we can lightly esteem the pleasures of the world; that "silver and gold we have none," for sensual gratification and idle parade; that we know no lawful ambition distinct from

the advancement of the Redeemer's Kingdom; and that if "needs be," we can suffer reproach for His Name.

And having begun, let us never relax in this same godly jealousy over ourselves, nor forget that if we "preach Christ Jesus the Lord," we preach to adverse hearers; and where we may be spared the fiery ordeal of direct and active hostility, must be prepared to encounter the chilling influence of apathy and unconcern. Indeed, this latter mode of opposition to the Gospel, how extensively prevalent in these our days! and what multitudes of so-styled regular and steady Churchmen, who treat the ordinance of preaching with the most consummate indifference! The preacher himself they regard as one paid and retained to deliver a certain message, which he may be expected to deliver well or ill, according to the measure of his ability, or sense of self-esteem, and love of applause. But as to whether he proclaim high or low doctrines, "the Gospel of God" or "another Gospel;" this they consider, a mere accident of schooling, or a matter of taste.—Now it is only by such an illustration of Christian faith as holiness will afford, that we may hope to rouse such men into reflection, and incline them to believe, that there is a reality in the doctrine which we preach; that we ourselves owe what we are to their blessed influence; that while nothing else can produce a saving transformation of heart and life, the truth of God when rightly received, and cordially embraced, cannot fail to produce it. Oh, then, let us by such a manifestation of the truth, commend it to every man's conscience in the sight of God; and then, if unhappily our Gospel be hid, it is hid to them that are lost—but we have delivered our souls!

(To be concluded in our next.)

## CALVIN AND EPISCOPACY.

From Notes to a late Sermon by the Lord Bishop of Calcutta.

In the Institutes, lib. 4, c. 4, Calvin says openly, "It will be useful to observe anew the form of the primitive Church (vetusta Ecclesia,) which will set before us a kind of image of the institution. For although the bishops of those times published many canons, in which they may seem to have expressed more than is expressed in the holy Scripture, yet they framed their whole economy so cautiously in agreement with that only rule, the word of God, that there was evidently in this respect, scarcely any thing different from the word of God." "As we have shown that three kinds of ministers are commanded in the Scripture, so the ancient Church divided all their ministers into three orders; for from the order of presbyters they chose some pastors and teachers, the rest taking care of discipline and morals; and to deacons was committed the care of alms. Those who had the office of teaching, they called presbyters. These chose out of their number one in each city, to whom they especially gave the title of bishop, lest, as it commonly happens, dissensions should arise from equality. But the bishop was not so superior in honor and dignity as to have absolute rule over his colleagues (ut dominus collegas haberet), but that office which a council held, proposing matters to the senate, collecting votes, directing them by advice, admonition, exhortation; guiding every action by his authority, and executing that which was decreed by common consent, that office had the bishop in the assembly of the presbyters." "We shall find that the bishops aimed at framing no other form of governing the Church than that which God prescribed in His word."

On this, the judicious Hooker observes, "Thus much Calvin, being forced by the evidence of truth to grant, doth yet deny the bishops to have been so in authority at the first, as to bear rule over other ministers; wherein what rule he doth mean, I know not. But if the bishops were so far in dignity above other ministers as the consuls for their year above other senators, it is as much as we require."—Eccle. Polity, book vii., chap. 6.

Calvin says in another place, "If they would present unto us a hierarchy, in which bishops shall so rule as that they refuse not to submit themselves to Christ, as that they depend on him as their only head, and be referred to him, &c., &c., then surely they that will not reverently, and with the greatest obedience, submit themselves to that hierarchy, if any such there should be, I confess there is no anathema of which they are not worthy."

Again: "In the mean time, we would not have the authority of the Church, or of those pastors or superintendents to whom the charge of governing the Church is committed, taken away. We confess, therefore, that these bishops, or pastors, are reverently to be obeyed, so far as they teach the word of God according to their due functions."

Once more, speaking of the bishops of the Church of Rome, "If they were true bishops," says he, "I would yield them some authority in this respect; not so much as themselves desire, but so much as is required for rightly ordering the polity of the Church."

Further, on the subject of a Roman Catholic Bishop, who might embrace the Reformation, he determines, "That it is fit such an one first renounce his Popish power of sacrificing, and profess to abstain from all the superstitious and defilements of the Romish religion; then, that he labor to purge all the Churches which belong to his bishoprick, from their errors and idolatry; lastly, that his possession and authority be left him, in order that the ministers under him may duly preach God's word, as himself must also do."

Lastly, Sirype tells us that Calvin, Bullinger, and others, in a letter to our King Edward VI., offered to make him their defender, and to have bishops in their Churches, as they were in England.

In short, the language of the Augsburg confession was the universal sentiment of the Reformed Churches: "But the bishops either force our priests to disclaim and condemn this new kind of doctrine which we have confessed, or by a certain new and unheard of kind of cruelty, put the poor and innocent souls to death. These are the causes which hinder our priests from receiving their bishops; so that the cruelty of the bishops is the cause why that canonical

government or policy, which we earnestly desired to preserve, in its some places now dissolved.

Bishop Hall says, that as late as the Synod of Dort (1638), the president of that assembly, Bogermanus, allowed that the episcopal discipline would have rendered the Churches of the Netherlands more happy. The bishop then adds, "all the world of men, judicious, and not prejudiced with their own interests, both do, and must say and confess, with the learned Casaubon, Fregoville and Savaria, that no Church in the world comes so near to the apostolic form, as the Church of England."—Episc. Divine Right Works, vol. ix. 516.

CHURCH AND STATE.

It is obvious that if a Christian state recognises Christianity as all as a part of her constitution, she must recognise it according to some particular form of discipline, no less than of doctrine. I see not how she can do otherwise. If the state is to take any cognizance of religious truth and religious ordinances, it must do so definitively. It could do so no otherwise at the period of the Reformation; it can do so otherwise now. Then, indeed, there was no difficulty. The only thing which the legislature had to do, was to accept, in behalf of the laity, that reformation of religion which had been embraced by the clergy; and to add the sanction of parliament to that previously given by convocation, to the restoration of the ritual of the Church, thus reformed in doctrine, to a conformity with the ancient model. The case now is different. Then the Roman Catholics were the only religious dissenters of any importance; now there are many sects of nonconformists. But, I ask, to what extent can the legislature take cognizance of this difference? Shall it cease to recognize Christianity at all, because the inhabitants of the land are not agreed amongst themselves either as to what opinions they shall hold, or according to what forms they shall worship? or shall it extend its sanction, indiscriminately, to all? (for, by the supposition, selection or favoritism is out of the question). The consistent advocate of reparation must embrace the former alternative: and indeed, it would be manifestly impossible for the supreme power of the state to adopt the latter, without giving its express sanction to whatever might be heretical in doctrine, as well as whatever might be extravagant in worship. Accordingly, the former is the view taken by the consistent advocates of disuniting the Church from the State. "Leave religion," they say, "to herself: she needs not the aid of royal bounties or legislative enactments. She is independent of all such human assistances; and to interpose the civil power in her behalf is derogatory to her high origin and native energies." But, then, their consistency must not stop here. Upon their own principles they must refuse to allow of any interference on the part of the legislature in matters of religion. Christianity must be expunged from the statute-book, and discarded from the proceedings of our legislative assemblies, and banished from our courts of Justice. If it be true that the civil authority has nothing to do with the promoting of religion, no act whatever must receive the public sanction for supplying the means of Christian instruction either at home or abroad. The ignorant poor in our own island, and the uneducated inhabitants of our colonies, and the multitudes of heathens subject to our influence or dominion in our foreign possessions, must equally be abandoned to the voluntary efforts of individuals. Neither can any public authority be interposed for the suppression of vice and irreligion. The laws against profaneness, blasphemy, and infidelity, must be repealed. No protection whatever can be afforded to the peaceable and religious from the most open and daring violations of the Sabbath. Every man must be left at liberty not only to espouse, but to propagate principles the most injurious to man and the most dishonourable to God. For by what standard can such offences be tried (so far as they do not by overt acts affect the property, or peace, or safety of individuals), if Christianity be no longer acknowledged as the law of religion in the land? I would not willingly overcharge the picture, for the sake of discrediting the opinions of those who differ from me in a question like this; but, I own, I see no middle course between either upholding by legislative sanctions, the Protestant Christianity of the Church of England, and providing for the instruction of all classes of our people in its doctrines and duties on the one hand; and, on the other, the entire abandonment (so far as the acts of the civil power are concerned) of the great bulk of the population to the unrestrained operation of ignorance, infidelity, and vice. The real question at issue in this controversy appears to me to be—not whether the Church of England shall retain her ascendancy, but whether true religion shall perpetuate her existence, in our land. The content is not between the Established Church and those who dissent from her, but between Christianity and infidelity—between religion and no religion. If we unchurch the state, we shall, in my humble opinion, (if God in his mercy interpose not), unchristianise the nation.—Archdeacon Hodson's Charge delivered to the Clergy of the Archdeaconry of Stafford.

SUMMARY OF SCRIPTURE TESTIMONY CONCERNING ESTABLISHMENTS.

The result of the whole inquiry into the sense and verdict of scripture on this point, will be as follows:— 1. In the earliest and purest times of the patriarchs, we find an established priesthood;—a fixed and recognized claim to tithes;—and a common law against blasphemy and idolatry. 2. In the Mosaic dispensation we find God distinctly and positively enacting an established priesthood;—a fixed contribution for its support;—and a law against blasphemy and idolatry. 3. In the cases of the later Jewish kings, and of the heathen sovereigns who came in contact with the Jewish people, we also find the exercise of sovereign power, for the establishment of the worship of God, and for the repression of its opposers; and we find the approbation of heaven stamped upon such acts;— 4. In all the various predictions of the millennial glory, we equally find the regal power and influence of kings and rulers, as exercised in behalf of religion, placed in the foremost rank among the favourable and happy circumstances of the times;— 5. And lastly. There is no trace of any opposing dictum, prediction, or precept, excepting one, in which such a meaning is assumed to exist, to wit, "My kingdom is not of this world;" a sentence which never can be made to bear the burden which is laid upon it. The deduction attempted to be drawn,—that the use of regal or legislative power, in the establishment of the Christian faith, is contrary to the spirit

of Christianity, can never be shown to be a just inference from the words in question.—Essays on the Church by a Layman.

THE CHURCH.

COBourg, SATURDAY, SEPTEMBER 29, 1838.

While there is much in the present aspect of our Provincial affairs, regarded in a political and religious light, to fill every well-wisher to his country with doubt and apprehension,—there is, at the same time, one subject for congratulation,—one spot of neutral ground upon which all conflicting parties may meet in a spirit of unanimity and kindness. The sensation of alarm from past aggressions, and ominous fears of their renewal, have not yet died away along our extended frontier; there is no cheering sign of a speedy subsiding of our civil dissensions; perplexity besets the Canadian politician, in whatever direction he may turn his glance. Yet though "clouds and darkness rest" upon the future, and Upper Canada seems destined to be schooled by the "rigid law" of that "stern rugged" instructress, Adversity,—Providence has not altogether withdrawn its smiles from us; its gracious visitings are still most visibly manifest to us in the abundant HARVEST with which our garners overflow, and which requires our hardy yeomanry for many a toil and privation endured by them, when, in the midst of the inclemency of last winter, they rushed from their farms and firesides, and rallied round the standard of the Queen and Constitution.

Thankful indeed ought we to be that it hath pleased a gracious God to "give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them!" Thankful ought we to be that, while the same measure of success has not crowned the labours of the husbandman in a neighbouring country, and while even in our land some minor crops have not yielded their "fruits of increase," the crop of crops,—that which emphatically is called the staff of life,—that which is of most vital consideration, both as regards our sustenance at home and our trade abroad,—has been plentiful beyond anticipation. With how many arguments for gratitude and contentment are we herewith furnished! In the course of the last few years both Scotland and Ireland have suffered occasionally from dearth and scarcity, and Famine has uplifted on them her gaunt and colourless features. Here, indeed, one season has fallen short of another in productiveness and plenty; but, altogether, the channel of God's mercy has never yet been dried up to us; and we have generally been strangers to the calamities and wants that have scourged some portions of the mother country, to the hurricane and tornado that have blasted the fair islands of the West Indies, and to the famine that recently in Eastern India has been carrying off its victims by thousands.

Our forefathers of 'merry England' were wont, when the fruits of the year were gathered in, to invite their tenants and labourers to the festive board, and, with the various accompaniments of rustic merriment, to celebrate the HARVEST HOME. Far be it from us to decry the venerable and hearty customs of our father-land, or to think lightly of those usages and old ceremonies which, with an undoubted mixture of evil in them, have nevertheless entered so largely into the composition of the English character, stamped it with such a love of native soil, and enriched it with such a conservative reverence for antiquity and time-honoured tradition! Though we look upon innocent festivities in commemoration of God's mercies as accordant with customs related in Scripture, and calculated to promote a genial spirit of cheerfulness and contentment, we are not going to recommend our readers to revive the rejoicings of the English Harvest-Home. We rather call upon them to show their thankfulness by communing with their own hearts—by contrasting God's goodness with man's unworthiness—by combining watchfulness and prayer for the expulsion of every favourite sin—and by doing all that lies within their power to restore tranquillity and unity to their divided country.

A modern custom, however, has recently sprung up—or an old one has been revived—in England, which is worthy of imitation by Christians in every part of the globe. At the conclusion of the harvest-year, a time is appointed for a week-day's service:—the farmers and villagers, clad in their best attire, walk in procession to Church, and a sermon suitable to so joyful an occasion is delivered by the clergyman of the parish. The procession part of this custom may not chime in with the habits of this country; but to the main feature of it, the religious thanksgiving, there can not only be no objection, but there is every motive to commend it to our reason and affections.

To who loves to illustrate the Book of Revelation by the Book of Nature—books, both of them, accessible to the simple as well as to the learned,—cannot walk through a harvest-field, without perceiving a throng of Scripture images pass rapidly, like a panorama, before his mental eye. First is seen the altar of Noah, and the ear seems to catch the voice of God proclaiming the welcome intelligence that "while the earth remaineth, seed-time and harvest shall not cease." Rouben, in the days of wheat-harvest, finds his mandrakes in the field, and brings them to his mother. Joseph dreams his dream, and tells his brethren how his sheaf arose and stood upright, and how their sheaves stood round about, and made obeisance to his sheaf. Ruth stands amid "the alien corn," milled in her native modesty and virtue. The scene shifts, and the standing corn of the Philistines blazes with the firebrands which the foxes let loose by Samson have scattered. Again there is a change, and the man of Bethshesh, in the midst of their wheat harvest, are smitten for having looked into the ark of the Lord.—Connected with the harvest-field, we have also the beautiful and pathetic tale of the Shunammite's son;—how "going out to his father to the reapers," this, her only child, was stricken with disease and died; and how Elisha, the man of God, stretched himself in prayer over the incensate body, and in answer to his strong crying and tears, the life of the child was restored, and he was delivered again to his rejoicing mother. And as we proceed onward in our recollections of the Holy Volume, and arrive at the words of our Redeemer himself, full many a beautiful reflection will suggest itself to us, when meditating in the harvest field at eventide, or moving among the reapers while they busily ply their task! Our spiritual harvest is plentiful, but the spiritual labourers are few. The end of the world will come, when men will be the harvest, and angels the reapers; when the Saviour and Judge, fan in hand, will thoroughly purge his floor, and gather his wheat into the garner, at the same time that he burns up the chaff with unquenchable fire.

Stern and uncompromising as we may possibly appear in the maintenance of those religious rights, which we could not forego without a deep conviction of guilty disregard to the eternal welfare of succeeding generations, we can in all sincerity assure those to whose views we are constrained by a sense of duty to stand in opposition, that gladly would we retire from the controversial arena and devote ourselves exclusively to pursuits more congenial, though not less imperative, in their character. But Providence decrees it otherwise. Yet, if a contest is to be waged, let it be waged with as near an approach to Christian charity as human infirmity will admit. The day of our harvest cannot be far distant; and though, as the husbandman feels the deepest interest in the culture and produce of his own fields, we, naturally and from a sense of personal responsibility, pray most earnestly that but few tares may be found within our own communion, we can assure our Christian brethren of every denomination, that we believe and fervently hope that the heavenly garner will be stored with wheat gathered from every field, and that the hour will come when the main question will be, not whether Paul planted or Apollos watered, but whether we have brought forth "fruit unto holiness."

May the plentiful harvest which has called forth these few observations, be the forerunner of that long political and religious repose, in the wish for which we can all so harmoniously concur!

In proceeding with the publication of the Correspondence relative to the affairs of the Church of Scotland in these Provinces, we repeat what we have already stated,—that so far from regretting the grant to that body of £1000 in Upper Canada, or the more recent donation of £500 in the Lower Province, we should rejoice if ten times the amount were bestowed; provided that, in the appropriation of such pecuniary aid, there were no infringement upon the property which the Law and the Constitution so incontestably, we believe, award to the Church of England. We regret, therefore, being obliged to dissent from the legality of the latter grant, as being made from the proceeds of the Clergy Reserves; and that at a time when no legal decision upon the claims of the Church of Scotland to that property has been made, and when the arbitrary and premature award of the Colonial Secretary has no better authority than the clumsy and inconsistent opinion of the Crown Officers in 1819, or the recommendation of a committee of the House of Commons, whose Report had never been adopted, and which consequently possesses not the sanction of any legal authority. It would appear, indeed, that the Colonial Secretary, upon his own responsibility, has undertaken the adjudication of this disputed question, and pronounced virtually a decision at the very moment that, by reiterated despatches, he refers its settlement to the Provincial Legislature!

This, it is true, is a point which must be settled with the noble Lord himself, as he appears to have undertaken the individual responsibility of the act; yet of one thing it seems most forcibly to remind us,—of the inconsistency of the clamour which, by the recipients of this bounty, has been made against a similar grant in kind to the Clergy of the Church of England. The abolition of the Rectories in Upper Canada is vehemently called for by the very parties who, in Lower Canada, receive,—and that too by a premature and as we conceive illegal construction of the Constitutional Act—a greater amount than the whole of the Rectories will probably for a considerable time annually yield.

But we are told that it is not the amount nor value of the lands which forms the subject of dissatisfaction or protest, but the principle involved in this partial endowment of the Church of England—in the powers and privileges which are thought to attach to it. But in the last of the three letters which are published to-day, our readers will be struck with the inconsistency and unfairness of advancing such an objection, while powers and privileges of at least equal magnitude are solicited as the accompaniment of a suitable endowment for the Scottish church. And let the difference be duly marked:—the privileges annexed to the Rectories are only by implication and inference, and their existence is denied by the possessors of the Rectories themselves; while in the case of the Scottish endowments, the very powers which are made the subject of such vehement protestation, are specifically sought for.

There is in this application,—embracing as it does a school in each parish attached to the communion of the Church of Scotland, and a divinity professorship in the Universities of either Province, above all the constitution of Ecclesiastical courts and power to render their judgment authoritative,—there is, assuredly, in this, every evidence of the desire of a complete and permanent religious Establishment. And most certainly it savours much of unkindliness as well as of inconsistency to attack and seek to abolish any similar powers and privileges which may be thought to attach to the Rectories.

It is not possible to foresee the exact extent of the operation of the powers which have thus been solicited by our brethren of the Scottish communion; but we apprehend that few will be at a loss in coming to the conclusion that the exercise of those powers, should they be conferred, are likely to prove a much more formidable grievance than can, by possibility, pertain to the Rectories,—fortified as the public are, by a specific enactment, against the imposition of tithes, and limited as the powers of the Rector are, by the very instrument of institution, to the flock amongst whom he ministers.

With these documents before the public, our brethren of the Church of Scotland cannot but lament the inconsistency of the course which they have been pursuing upon the subject of the Rectories, and that they have been combining with the most virulent foes of Establishments in order to overturn the very principles for which themselves are contending. We are well aware that with the more intelligent and sober minded of that body, the rancour manifested by some of their advocates of the press is deprecated as strongly and as deeply as the recent desecration of one of their pulpits in Montreal to the same unhappy purpose of religious strife and political disunion.

We have not, of course, been unobservant of the fierce warfare against ourselves provoked by our audacity in defending what we conscientiously believe to be the rights of our own Church; but sincerely can we affirm that the most painful sensation awakened has been that of grief and pity for the inconsistency and waywardness of those who persist in an unprovoked and ferocious hostility, and who, when they are met with the simple weapons of temperate and legitimate argument, reply with a force discharge of uncourteous and unkindly epithets. Our conscience bears us witness that, in the discussion of this question, we have not

been forgetful of the duty of christian courtesy, and we may challenge proof of any departure from that spirit in which violent aggression should by a christian be met.

We have to apologize to our subscribers in Kingston for the delay which has occurred in their receipt of the last number of 'The Church.' To ensure its earlier arrival there, arrangements were made for transmitting it by one of the Steam Boats; but by some oversight, the package was not sent as intended, and a considerable delay, we find, has occurred. We shall endeavour to guard against such a contingency in future.

We beg to remind our Clerical readers that the Visitation of the Clergy of this Province is to take place at Toronto on Wednesday the 10th October next. We would beg to suggest to them the convenience of that opportunity for making such remittances on account of 'The Church' as circumstances may permit, and to which the large amount of our weekly expenditure requires the most persevering attention. We have much cause to be thankful for past diligence in this respect; yet must we be pardoned for expressing our hope that this diligence will not for a moment be relaxed.

We have been kindly favoured with a copy of the London Standard of the 6th August, containing the admirable speech of Mr. Pakington on the late grant for Ecclesiastical purposes in Canada. We regret that room could not be made for it this week; but we promise at least a faithful abstract of it, in our next.

The sum of £4. 5s. was collected on Sunday last, in St. John's Church, Peterboro', in aid of the funds for the support of a Travelling Missionary in this District.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF BATH.

Rev. A. F. Atkinson, Incumbent. Divine Service is performed in St. John's Church, Bath, every Sunday morning, at 11 o'clock; and on the Island of Tanti (or Amherst Island) on every alternate Sunday in the afternoon, when the season admits of crossing. There are also connected with this charge, six stations in the Townships of Ernest-Town and Camden, which are regularly served by Mr. Paul Shirley, Catechist under the Society P. G. F. P., and periodically visited by the Rector; and recently two additional services have been established, one at Mill-Creek, and the other on Amherst Island, which are performed by Mr. R. G. Ward, another of the Society's Catechists, who is for the present settled at the former place, and has, in connexion with his duties as Catechist, the charge of a daily school. Altogether there are, within the bounds of this charge, nine congregations regularly served.

The number of children attending the Sunday-school in St. John's Church, averages 50—the number on the books is about 60. There is also a Sunday-school at Mill-Creek, the average attendance at which is about 35. It may be proper to state that, in consequence of the prevalence of the whooping-cough among the children, and of the absence of some of the teachers, the Sunday-school at Bath was obliged to be discontinued for several Sundays, but it is about to be resumed immediately.

During the year ending 10th August last, there were Baptisms 42; Marriages 9; Burials 12. The number of communicants altogether about 90; and the number of subscribers to "The Church" 37.

St. John's Church is, with one exception, the oldest Protestant Church in the Canadas, and for nearly thirty years after its erection was served by the late venerated Mr. Langhorne, who during that time was the only resident clergyman of the Church of England between Kingston and Toronto. This faithful servant of God used constantly to travel many miles on foot through the newly settled Townships along the Bay of Quinte, to preach the Gospel and administer the offices of the Church to her scattered children; and numerous and deep are the traces of those pastoral visitations, and highly interesting the anecdotes that are related by the old people, of this zealous and indefatigable minister. It is worthy of being noted that his Parish Registers are still in excellent preservation, the first entry in which is a marriage performed by him fifty-one years ago, in a small building then used as a church in Bath, (for he would never marry a couple in a private house—an example well worthy of being followed by all the clergy,) previous to the erection of the present one,—and also that the surplice which, it is believed, used to be worn by him, is now in the possession of the present Incumbent.

A new church is much needed in this parish, and it is hoped that ere long exertions will be made by the congregation to have a suitable one erected.

MISSION OF RAWDON, LOWER CANADA.

The Rev. R. H. Bourne, Missionary; who officiates regularly or occasionally at eight different stations in Rawdon and the adjacent townships of Kildaro and Kilkenny. The aggregate population is about 1300 souls, of which nearly 1100 are estimated to belong to the Church of England—chiefly Protestants from Ireland. During the year 1837, the Baptisms were 65; Marriages 10; Burials 4; Communicants 120.

EATON, LOWER CANADA.

Rev. J. Taylor, Missionary. Three full services are performed nearly every Sabbath-day either at Eaton or the neighbouring stations in Bury and Lingwick. The whole Protestant population is estimated at 1400, of which 875 belong to the Established Church. Baptisms in 1837, 28; Marriages 26; Burials 7; Communicants 60.

RELIGIOUS STATISTICS OF VAN DIEMAN'S LAND FOR 1837.

Table with 2 columns: Church/Religion and Number. Includes Church of England (15,228), Church of Scotland (2,352), Church of Rome (1,833), Wesleyans (1,399), Baptists (91), Independents (553), Quakers (69), Jews (124).

Total of Free Inhabitants, 21,649

The above is an official return most carefully compiled, and is extracted from the Hobart Town Courier.

PROTESTANT CHURCH AT LYONS.

Lyons is the second city in France. The population amounts to nearly 200,000. A Protestant congregation has

been formed in this great city by the Rev. Adolphus Monod, the present Professor of Theology at Montauban. Upon M. Monod being called, in the good providence of God, to his present important sphere of labour he devolved the charge of the congregation at Lyons on the Rev. C. A. Cordes. Under the ministry of the latter the congregation has so increased that the present place of worship is wholly inadequate to its reception. Under these circumstances, Mr. Cordes, having collected in Lyons as large a sum as he could with the view of erecting a suitable Chapel, capable of containing about 1,200 worshippers, has reached this country for the purpose of completing the sum necessary for accomplishing this great object. From the high price of ground, and of building materials, &c., in a city of the importance of Lyons, it is estimated the Chapel cannot be erected under £3,000, of which about £600 has been collected abroad.—*Record.*

A TRUE CONSERVATIVE.

The friends and supporters of the conservative cause in South Hants, having, at a meeting held at Southampton, resolved to present a splendid piece of plate to R. Cruikshank, Esq., that gentleman, to his honour, requested that the sum raised might be applied to the erection of a church; offering, at the same time, a site for the building at Anglesey. In consequence of this, subscriptions are to be immediately commenced for the completion of the good work.—*English paper.*

CORRESPONDENCE.

No. 3.

To Sir George Grey, Bart.  
*Thornhill, Dumfriesshire, 14th June, 1837.*  
Sir;—I have had the honor to receive your communication of the 2d instant, intimating that "Lord Glenelg will lose no time in instructing the Earl of Gosford to pay to the Presbytery of Quebec of the Church of Scotland in Lower Canada, during the present year, the sum of £500."  
In my own name, and in that of my brethren, I beg that you will convey to his Lordship our grateful thanks for this mark of his regard for the welfare of the Scottish Church.—It is important, as it is the first time that his Majesty's Principal Secretary of State has recognized the claims of that church to a share in the benefits arising from the Clergy Reserves. I cannot, however, but regret that Lord Glenelg has not made the grant larger; as £500 divided among fifteen clergymen (the number at present in Lower Canada) leaves to each only £33 6s. 8d. Nor can I admit that this grant, even admitting it to be a permanent one, is a fulfilment of the pledge given by Lord Bathurst to the Scotch Church in June 1825.

I respectfully request that Lord Glenelg will take into his consideration the propriety and justice of augmenting the grant to such an extent as will ensure to each of the Clergymen now in Lower Canada at least £100 each. This sum, together with the contributions of the people, is the very least on which a clergyman can support himself and his family; and less than this could not have been intended by Lord Bathurst. The small sum paid to the Clergy of the Church of Scotland in Upper Canada is taken, I believe, out of the proceeds paid to the Government by the Upper Canada Land Company. Might I respectfully suggest that an addition to the sum already granted by Lord Glenelg to the Scottish clergy in the Lower Province, might be taken out of the proceeds arising from the Land Company lately established in that Province, until the proceeds from the Clergy Reserves be available for the purpose.

I am anxious to be the bearer of cheerful intelligence to my brethren in Lower Canada, and I trust that I shall be honored with a favourable reply from Lord Glenelg addressed to me at Newton Stewart by Dumfries on or before the 26th instant.

I have, &c.  
(Signed) EDW. BLACK.

(No. 4.)

To the Rev. Edward Black.  
*Downing Street, 27th June, 1837.*  
Sir;—I am directed by Lord Glenelg to acknowledge your letter of the 14th inst., expressing the thanks of the Scotch Church in Lower Canada for the assistance which her Majesty's Government have granted to them during the current year; but stating your regret at the small amount of the grant, and suggesting an addition to it out of the payments of the British American Land Company.

In reply, I am to express Lord Glenelg's regret that it is not in his power to adopt your suggestion. The exigencies of the public service in Lower Canada, as I have already had the honor to explain to you, are such as to absorb all the revenue in that Province at the disposal of the Crown; and it is therefore out of the power of Her Majesty's Government to grant assistance to the Scotch Church out of any other fund than the limited proceeds of the Clergy Reserve sales.

I have, &c.  
(Signed) GEORGE GREY.

(No. 5.)

To Sir George Grey, Bart.  
*74 Jermyn Street, St. James's, 25th July, 1837.*

Sir;—Had I not been informed that you were out of town, I should have taken the liberty of introducing to you personally the gentleman who will deliver this letter, the Reverend Alexander Mathieson, one of the Presbyterian Ministers of Montreal. He has been deputed by his brethren in Lower Canada to make some representations on their behalf to her Majesty's Government, and I beg leave to recommend his statement to your favorable consideration, in the assurance that his integrity, moderation, and acquaintance with that Province entitle him to more than common attention.

The objects which he has been commissioned to promote, in as far as the interference of government is required, I understand to be chiefly the following, viz.:

1. A provision for elementary education to the Scottish Presbyterian inhabitants to the extent of at least one school to each congregation connected with the Church of Scotland.
2. The foundation in King's College, Toronto, and College, Montreal, of professorships in the various branches of liberal education, but especially in Theology, in conformity to the principles of, and to be held by Professors in connection with that Church.
3. The interposition of the authority of government, either by Charter or Legislative provision, for rendering the judgments of the ecclesiastical courts in Canada authoritative, and enabling them to maintain order and discipline in their body; an arrangement, the importance of which I believe is fully recognized by Lord Glenelg, and its necessity evinced by circumstances of recent occurrence.
4. A similar arrangement to facilitate the acquisition of

property for ecclesiastical purposes, either by the courts of the church or through Trustees; the system hitherto followed having been found extremely inconvenient, and in some instances almost prohibitory of erecting new churches even in situations where they were most urgently required; and

5. A settlement as to the long disputed question as to the application of the Clergy Reserves, so as to remove the irritation and excitement which it still occasions, and must continue to occasion so long as it remains unsettled. It is believed that any reasonable proposal such as to appropriate an adequate share of those funds to the branches of each of the established churches in the Provinces, even though the surplus should be applied to general purposes of instruction, would not be objected to by the parties interested.

Permit me to add, in my own name and in that of the Committee on whose behalf I have frequently had the honour of addressing you, our earnest recommendation of those objects, as in our apprehension of great importance to the civil and especially the religious interests of our countrymen in Canada, and to assure you of the high esteem and respect with which I have, &c.

(Signed) D. MACFARLANE.

To the Editor of the Church.

Sir;—Allow me through the medium of your useful paper, (so generally read by Churchmen in this city) to suggest to my fellow citizens the propriety of offering the Clergy accommodations during their stay here at the ensuing Visitation. I know that several families are desirous of doing so, and I am sure it only requires to be mentioned and numbers would offer to receive them. This I conceive is not only a mark of respect they deserve from us, but a duty particularly enjoined in scripture. And that it was very generally practised in the days of the Apostles, we learn from the various instances on record of their lodging in private houses. Indeed, Sir, I have heard it remarked that there is a canon of the church against clergymen lodging at inns (if it can be avoided) when visiting places on ecclesiastical business.—For my own part, it would give me great pleasure to enjoy the society of a clergyman on such occasions, and I am sure it would be a benefit to my family. I would, therefore, beg leave to propose that those gentlemen in the city, who feel disposed to accede to the suggestion, would leave their names with the Rev. Mr. Grassie, who I have no doubt would feel pleasure in directing the Clergy, as they arrive, to their lodgings.

I am, with much regard,  
Your humble servant,  
SIMON.

Toronto, 24th September, 1838.

Summary of Civil Intelligence.

By recent arrivals at New York, London dates have been received to the 18th August. By them intelligence has been brought of the Prorogation of Parliament by the Queen in person on the 16th of August, together with her Majesty's Speech upon the occasion, which will be found below.

Another debate ensued in the Lords on the *Canada Indemnity Act*, on the 13th August; Lord Brougham moving its third reading, seconded by the Duke of Wellington. The Bill passed on a division, and was sent to the Commons, where it also subsequently passed its several stages without amendment. The character of the discussion being very similar to that in the Lords, before published.

The Lords' amendments to the Irish Tithe Bill were also agreed to.

On motion of Mr. Leader, a return was granted of the names of all persons in Upper Canada who had been convicted of treason, together with the value of the confiscated property, &c. Mr. L. deprecated the course now proposed, and adverted to a letter of Mr. C. Buller, published in a morning paper, said that "one more unconstitutional or disgraceful to the writer, he had never seen."

"Mr. Leader attacked Lord Durham's whole course with great severity. He referred particularly to the seizure of a press in Montreal, on which had been reprinted an article from the Westminster Review, written by Mr. Mills. He denied that the parties banished to Bermuda had confessed themselves guilty of treason. He had a copy of their application from which he read some extracts. They confessed that they had rebelled, not against the person or government of Her Majesty, but against the bad colonial administration; and declared that they had never taken arms, except in self defence. Mr. Leader then attacked Lord Durham's appointments, and especially that of Mr. Thom, editor of the Montreal Herald, whom he called "the most violent sanguinary-minded party-man in all Canada."

"The debate was continued at great length by Mr. Leader, Mr. Hawes, Sir Wm. Follett, Sir E. Sugden, Sir Charles Grey, and others; and the bill was reported without amendments, to be read a third time on the 15th."

On the 14th, Lord Lyndhurst presented a petition from the merchants and ship owners of Glasgow, respecting the foreign trade of the kingdom, which he shewed to be in an alarming state; there being a gross falling off in the exports of last year to the amount of six millions sterling. The noble Lord severely rebuked ministers upon this occasion, for their lack of ability and diligence in not more effectually protecting the trade of the country from infraction. The Duke of Wellington and Lords Strangford and Brougham also spoke in support of the petition, and Lord Melbourne replied.

The accounts of the harvest are much more favorable, and it is now thought the crop will prove an average one throughout the United Kingdom.

Nothing of any great importance is announced from the continent.

SLAVERY.—Sir Robert Inglis, in acknowledging a very satisfactory statement by Lord Palmerston of the efforts made and making by the government for the suppression of Slavery, thanked the noble Lord for the attention he had paid to the subject, and trusted it would be distinctly understood that the British parliament and British people would not suffer the continuance of the slave trade.

A letter from Constantinople, in the Morning Herald, dated the 25th July, gives the important information that Mr. McNeill, the British envoy to the Court of Persia, had broken all communication with the Shah, and was on his way to Constantinople, there to await farther instructions. This step was caused by the obstinacy of the Shah in keeping up the war upon Herat, which was believed to be the effect of Russian influence.

PARLIAMENTARY PROCEEDINGS.

August 15th. *House of Lords.* Conferences were had with the other House on the Bill to abolish imprisonment for debt—the Commons giving way—and on the registration of electors bill the Commons adhering to their rejection of the Lords' amendments, and the Lords insisting.

*House of Commons.* Col. Sibthorp asked if it was true that an additional force had been ordered to Canada. Lord John Russell said that one regiment in Nova Scotia had been ordered to Canada, at the request of Lord Durham.

The registration of electors bill, with the amendments insisted on by the Lords, was rejected.

PROROGATION OF PARLIAMENT.

August 16. *House of Lords.*—This being the day appointed for the prorogation of Parliament by her Majesty in person, considerable anxiety was manifested to witness the proceedings, especially as regards the interior of the House of Lords.

At twenty minutes past two the salute of cannon announced her Majesty's arrival at the entrance, and very shortly afterward the flourish of trumpets told the peers that the Queen was then approaching.

The Queen having robed in the inner library, which is used on these occasions for that purpose, the trumpets announced that her Majesty was about entering the house, and the heralds immediately passed in, followed by the lord steward and other officers of the household. The Lord Chancellor preceded her Majesty, as well as the earl marshal, the Earl of Shaftsbury, the lord great chamberlain, &c. Her Majesty's train was borne by the pages in waiting. Viscount Melbourne stood on her Majesty's left, bearing the sword of state, and the Earl of Shaftsbury the cap of maintenance.

The Queen having taken her seat on the throne, desired their lordships to be seated, an intimation immediately obeyed by Sir Augustus Clifford, the gentleman usher of the black rod was then directed to summon the commons.

Shortly afterwards the speaker, with a large body of members, appeared at the bar, accompanied by Sir Augustus Clifford.

THE QUEEN'S SPEECH.

The Lord Chancellor, kneeling on his right knee, then presented to her majesty a manuscript of the royal speech.

Her Majesty in her usual distinct and emphatic manner then read the following speech:—

"My lords and gentlemen,  
"The state of public business enables me to close this protracted and laborious session.

"I have to lament that the civil war in Spain forms an exception to the general tranquillity. I continue to receive from all foreign powers the strongest assurances of their desire to maintain with me the most amicable relations.

"The disturbances and insurrections which had unfortunately broken out in Upper and Lower Canada have been promptly suppressed, and I entertain a confident hope that firm and judicious measures will empower you to restore a constitutional form of government which unhappy events have compelled you for a time to suspend.

"I rejoice at the progress which has been made in my Colonial possessions, toward the entire abolition of negro apprenticeship.

"I have observed with much satisfaction the attention which you have bestowed upon the amendment of the domestic institutions of the country. I trust that the mitigation of the law of imprisonment for debt will prove at once favorable to the liberty of my subjects, and safe for commercial credit; and that the established church will derive increased strength and efficiency from the restriction of the granting of benefices in plurality.

"I have felt great pleasure in giving my assent to the bill for the relief of the destitute poor of Ireland. I cherish the expectation that its provisions have been so cautiously framed, and will be so prudently executed, that whilst they contribute to relieve distress, they will tend to preserve order and to encourage habits of industry and exertion.

"I trust likewise that the act which you have passed relating to the composition for tithe in Ireland will increase the security of that property, and promote internal peace.

"Gentlemen of the House of Commons,  
"I cannot sufficiently thank you for your despatch and liberality in providing for the expenses of my household, and the maintenance of the honour and dignity of the Crown.

"I offer you my warmest acknowledgements for the addition you have made to the income of my beloved mother.  
"I thank you for the supplies which you have voted for the ordinary public service, as well as for the readiness with which you have provided means to meet the extraordinary expenses rendered necessary by the state of my Canadian possessions.

"My Lords and Gentlemen,  
"The many useful measures which you have been able to consider, while the settlement of the civil list and the state of Canada demanded so much of your attention, are a satisfactory proof of your zeal for the public good. You are so well acquainted with the duties which now devolve upon you in your respective counties, that it is unnecessary to remind you of them. In the discharge of them you may securely rely upon my firm support, and it only remains to express an humble hope that Divine Providence may watch over us all, and prosper our united efforts for the welfare of our country.

After the delivery of the speech the Lord Chancellor again knelt, and received Her Majesty's commands relative to the period of the prorogation, which his lordship thus announced:—  
"My Lords and Gentlemen,  
"It is her Majesty's royal will and pleasure that this parliament be prorogued to Thursday, the 11th day of October next, to be then here holden, and this parliament is accordingly prorogued to Thursday the 11th day of October."

WEST INDIES.

THE BISHOP OF BARBADOES.

*House of Assembly.*—Mr. Haynes rose and presented a bill, of which he had given notice at the last meeting.—This bill, he said, was to grant a sum of money for the repair of the lord bishop's residence, Bishop's Court. We understood the honourable member to express his opinion that his Lordship had in every way deserved this, and it was evident that he carried along with him the opinion of the whole house. Mr. Clarke seconded the motion, and dwelt on the equitable and impartial political course the bishop had adopted, his utter exemption from prejudice, and the inestimable benefits which all had derived from his lordship's mission. He (Mr. C.) knew that the bishop had some time ago refused an offer of a portion of the parliamentary grant for the relief of the sufferers by the hurricane, and had requested that, as the fallen churches and chapels were then building, it should be appropriated to them, rather than to the repair of his residence; he knew also that several public monies which had been offered him had been refused by him, as they might in his (the bishop's) opinion be applied to the benefit of the public institutions. These circumstances had only lately come to his knowledge, and he concluded by moving the first reading of the bill. The bill, which

empowers the treasurer of the island to pay to his lordship the sum of £2000 currency to be left to the bishop's discretion, was then read three times, and passed the house unanimously. It was then sent up to the council for their consideration.—*Barbadoes Paper.*

UPPER AND LOWER CANADA.

The engrossing topic of conversation in both Provinces seems to be the probable result of the recent decision in England relating to the Bermuda prisoners. In the natural expectation that Lord Durham, as a consequence of those proceedings, may be induced to resign his important Mission, and in anticipation of the many difficulties which would follow the sudden or premature termination of his Lordship's government, all political parties seem to unite in the desire that it may be retained by him until opportunity at least be afforded for the completion of those measures for the political quiet of those Provinces which his Lordship, we feel assured, is anxiously engaged in endeavouring to complete.—We subjoin the Address which has been agreed upon at a public meeting of the Inhabitants of Cobourg; and we doubt not that these are sentiments which will be universally responded to. A similar address, we perceive, has been agreed to by the Inhabitants of the City of Toronto.

ADDRESS.

To His Excellency the Right Honourable John George Earl of Durham, Viscount Lambton, &c. &c. Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, and Governor General, Vice Admiral, and Captain General of all Her Majesty's Provinces in and adjacent to the Continent of North America, &c. &c.

WE beg to thank your Excellency for the many and valuable services which you have rendered to the Province of Upper Canada, and to beg leave to express our sincere regret at the unfortunate occurrence of the recent debate in the House of Lords, upon the subject of the ordinances lately promulgated by your Excellency in Council. Without expressing any opinion upon the legality of those ordinances, we lament the discussion of their validity at the present period; as calculated to inspire the disaffected in Lower Canada with a belief that the crime of rebellion may continue to be committed with impunity, and to render a settlement of our difficulties more remote and uncertain. We cannot but feel that a fair opportunity has not been afforded to your Excellency for the development of those plans which your Excellency has assured the people of this Province, will tend to maintain their "eternal" connection with their beloved mother country.

Confiding in the patriotism, firmness and ability of your Excellency, we entreat your Excellency not to be discouraged by the untoward circumstance alluded to, but manfully and earnestly to persevere in your endeavors to place the security and prosperity of these important appendages of the British Crown upon such a foundation as shall be satisfactory to the whole empire.

And as in duty bound, we shall ever pray,  
Cobourg, September 23, 1838.

The Brockville Statesman gives the following returns of Emigration from the United Kingdom to British America:

In 1832	66,339
In 1833	28,808
In 1834	40,060
In 1835	15,573
In 1836	34,226
Total,	185,006

The returns show the following amounts to the United States during the same periods.

In 1832	32,960
In 1833	29,225
In 1834	33,074
In 1835	26,720
In 1836	37,774
Total,	159,773

Balance in favour of British America 25,233.

We copy the following from the Montreal Transcript:

"We have received many communications from the country which, in the desire neither to create alarm, nor to embarrass the government, we have refrained from noticing—yesterday and the day before we received communications which call upon us to say that we no longer entertain any doubt that some insurrectionary movement is in preparation."

"When we wrote the editorial matter which precedes this, we little expected that the truth of our information, and of the assertions of American editors was so soon to be established. The curtain has risen already, and the first act of the tragic piece so long in preparation stands revealed to all who dare to look upon it; who do not wilfully avert their eyes. A convoy of arms, destined for the ready insurgents, has passed the lines, consisting of swords, muskets, and some pieces of brass cannon. These have fallen into the hands of the loyal and vigilant Missisquoi Volunteers.—*Mont. Transcript 25th Sept.*"

General rumour, as conveyed to us by those arriving in the steamboats from Quebec, asserts that the Earl of Durham is going home.—A private letter from Quebec states to us the same fact, and mentions the *Malabar* as the ship in which his Lordship proposes to return to England.—*Id.*

DIED.

On Sunday morning last, after an illness of but a few hours duration, at the house of her brother, in Hamilton, Harriet, second daughter of the late Major Elias Jones, of that township; in the thirty-fourth year of her age.

In the month of February last, at Silverdale, near Lancaster, England, the Rev. Peter Jackson, B.A. (brother of Mr. Henry Jackson of this town), Curate of that place. He was a devoted clergyman, and much beloved by his parishioners. The nobility and gentry of the neighbourhood erected a monument to his memory, and placed in the parish church a marble tablet with this inscription beneath his name, "To me to live is Christ, and to die is gain."

At the Parsonage, Melbourne, L. C., on the 3d inst. Charles George, infant son of the Rev. Charles B. Fleming.

LETTERS received during the week, ending Friday, September 28th:—

- Rev. R. Rolph, add. subs.;—J. Beavis Esq (2) do;—
- Rev. S. Armour, add. sub.;—R. Athill Esq. do;—C. H. Morgan Esq.;—T. Fidler Esq. rem. in full for vol. 2;—Rev. H. J. Grassie;—A. C. Genl. Scobell;—A. Dixon Esq. add. subs. and rem.;—J. Somerville Esq. add. subs.;—P. M. Kingston.

ERRATA.—In page 1st of this day's number, column 4, line 21, for "ut dominus collegas haberet," read "ut dominium in collegas haberet."

In the Address to the Lord Bishop of Montreal for the inhabitants of Cornwall, page 12 of this Journal, 2d paragraph, last line, for "predecessor," read predecessors.

Youth's Department.

SCRIPTURE QUESTIONS.

XXVIII. CARMEL.—CONTINUED.

309. Carmel was the name of another mountain in the southern part of the tribe of Judah: it was here that the covetous and unfeeling Nabal resided.—Do you recollect any of the particulars of David's application to him?—(1 Samuel.)

310. The word Carmel signifies "The Vine of God," and this mountain was noted for its fertility. One of the kings of Judah, who is stated to have "loved husbandry" had vine-dressers in Carmel.—Do you remember his name?—(2 Chronicles.)

311. The blessings of the Gospel are frequently described by the names of places celebrated for their fruitfulness. Carmel is one of these places. Thus, The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon.—Can you tell where this prophecy occurs?—(Isaiah.)

XXXIX. CYRUS.

312. Cyrus, the king of Persia, was foretold by name nearly 200 years before the events transpired which were predicted respecting him.—Where is this striking prophecy recorded?—(Isaiah.)

313. One part of this prophecy relates to the means which should be adopted by him towards rebuilding the temple of Jerusalem.—Where is the accomplishment of this event related?—(Ezra.)

314. Another part of the prophecy states that God would loose the loins of kings to open before Cyrus the two-leaved gates.—Where do you find the accomplishment of this declaration?—(Daniel.)

CHURCH CALENDAR.

Sept. 29.—St. Michael and all Angels. 30.—Sixteenth Sunday after Trinity.

SONNETS IN OTHER LANDS.

No. XXIX.

THE HOUSE OF COMMONS.—CONTINUED.

Amongst the various sources of intellectual enjoyment in London, there is none more varied or bountiful than the House of Commons; so that after the gratifying evening I spent there, the particulars of which have already been detailed, it was not long before I availed myself again of the 'feast of reason' which it offers.

Upon entering, I found that the House had just gone into Committee on the Reform Bill; and clause 27 of that celebrated measure was, at the moment, under discussion. It proved a very animated and very interesting debate, and I sat many hours gratified and edified by the various able speeches which were delivered. Lord Althorp, at the time, was in possession of the floor; unravelling, as well as he might, the intricacies of the measure he was pledged to advocate;—"explaining," as in parliamentary phraseology, it is termed; mystifying, as, in sober parlance, his Lordship's well-meant but feeble exhibition of oratory must be deemed.

When he had concluded his remarks, Mr. Frankland Lewis rose, a portly man, with a fine countenance, and a small but keen and searching eye. His words were evidently no desultory remarks,—no random shots, which might or might not take effect; but the leaky vessel of 'reform' was battered with an artillery of logic and eloquence which might provoke this cry of its adherent,

"nonne viles, ut Nudum religio Intus, Et malis celeri saucius Africo, Antennis quo gemant?"

The chain of his reasoning was most creditably kept up; and the duller series of mere argumentation was enlivened by many a burst of genuine eloquence which woke the 'hear, hear,' in volumes of approving voices from the Conservative Benches, and won many tokens of approbation even from the occupants of the Treasury side of the House. Mr. Frankland Lewis, although, doubtless, not of the first order of public speakers, is one whom, upon a subject calculated like the present to call forth the vigour of a statesman's powers, you cannot fail to hear with satisfaction; and the prolonged cheers which followed the conclusion of his speech showed that his fellow legislators partook of the admiration which his hearers in the gallery so evidently felt.

Mr. Lewis's speech was powerful, and it manifestly made a great impression; and I was pleased to see that the Chairman of the Canada Committee of 1828 was, at bottom, so sound and eloquent a Conservative. Although the presiding member of that Committee, it does not necessarily follow that he was equally prominent in the advocacy of the opinions which it promulgated; yet its Report seems something anomalous in legislation, for while by many in the Canadian Provinces it has been regarded as a species of Colonial Magna Charta, and often alluded to as gravely by Cabinet Ministers and by others who can detect in its recommendations any thing to favour their peculiar views, as if it were the law of the land,—yet it is a Report that has never been adopted by the House which sanctioned its publication!

When Mr. Lewis sat down, after his admirable observations upon the Reform Bill, the friends of that measure probably thought that some speaker of name should come forward to break the force of that speech, and unhinge the compactness of its reasoning; and, accordingly, Mr. Edward Lytton Bulwer rose to weaken, either by the celebrity of his name or the force of his eloquence, the impression which the opponent of 'Reform' had evidently left upon the House. Mr. Bulwer is a tall, and otherwise remarkably fine looking man, with a mild expression of countenance, a bland and winning smile, and a manner of much grace and considerable energy. His words flowed with rapidity enough; but there was not that variety in the intonation of his voice which, even had his words been better chosen or had they clothed an argumentation of greater power, could long rivet the attention of his hearers. His voice was peculiar and bordering rather on a feminine tone; and a strong lip, with a striking inability to pronounce the letter r, not only destroyed the pleasingness and effect of his enunciation, but rendered him in many of his sentences quite unintelligible.

Mr. Bulwer's vocation as a novelist evidently distinguished him more than his efforts as a public speaker, or his zeal as a politician; but I cannot say that I could wish him to abandon the latter for a more undivided devotion to what is clearly the bent of his taste and talent. I could wish him from my heart, to abandon both; because he is, in his political principles, a republican, and therefore unfit to sit in a legislature, the sworn duty of whose members is to protect the altar and the throne; and because his religious sentiments are tinged if not with infidelity, at least with

scepticism; and the poison of his principles spreads the more widely and is accepted the more incautiously from the gorgeous colouring which enshrouds them from the casual view.

Speaking of both the political and religious principles of Mr. Bulwer, it is refreshing as well as instructive to contrast him with the late Sir Walter Scott. I recollect that when the death of this great and good man was announced, and Bulwer told us, in his peculiar eloquence, of the potency of the magic wand which had been broken, and of the sweetness of the lyre whose chords had been snapped, he paid a compliment to the political principles of his rival of which Conservatives might be proud. He stated that although of the highest order of Tories in his political sentiments, Sir Walter Scott was a liberal in the kindness of his heart and in the practical beneficence of his life; at the same time that, adhering to the contrasted qualities of the deceased Lord Byron, he spoke strongly of the painful contradiction between the principles and the practice of that noble bard,—that whilst he was a liberal in his politics, he was the proudest and the sternest of mankind in the walks of every day life.

There are every day realizations of the incongruity of which Mr. Bulwer complains; and it may be asserted as an established truth, that while the professors of what are termed high Tory doctrines in politics are, as a general rule, the kindest-hearted and the most indulgent of men, the peer or commoner, or the meaner follower in their wake, who drops lionized accents about the rights of the people, the boon of universal suffrage, and all that can be thought to bring the mass of mankind to that dead level which neither Scripture, nor reason, nor expediency sanction, is often the voracious spot and the most capricious and irritable of tyrants in his sphere of social or domestic duty.

But a word more of Mr. Bulwer.—Rich and inventive as his genius is, and great the celebrity he has acquired, he seems lamentably deficient in that knowledge—and fervently do we pray that he may yet acquire it—which refreshed the dying hours of the good Sir Walter Scott. We could wish him, though it were at the eleventh hour of life, the possession of that comfort which, with a kindling look, yet with a moistened eye, Sir Walter thus expressed to an attendant friend in his last illness,—"I have tried to unsettle no man's faith, to corrupt no man's principle, and to have written nothing which, on my death-bed, I should wish blotted out."

The Honourable Mr. Trevor, member for the city of Durham, rose to reply to Mr. Bulwer;—a high conservative, but evincing no power of debate, and failing evidently to gain attention, far less to make an impression. There was a good deal of that species of interruption to his speech which the House of Commons know so well how to offer, when they would bring a prolix or inefficient member of their body to that consciousness which a native self-love and vanity so generally obstructs,—that he is saying little either to amuse or edify his hearers, that he is needlessly wasting the gas which sparkles in the burners around him, and that he is most thoughtlessly abridging the term of sleep to which the advanced hour is inviting many an eyelid! But this was an interruption which the aristocratic spirit of Mr. Trevor could ill brook: he paused—turned a scornful glance towards those who were loudest in the irreverential confusion—cast a hasty look of appeal to the chair—and then, in a calm yet energetic tone proclaimed to honourable members that he would await their convenience certainly, but should occupy the floor until he could be heard. This produced a momentary lull, and Mr. Trevor was heard rather patiently to the end of his speech. This calm and resolute behaviour—requiring a strength of nerve and a moral energy which few can command, because the pride of the spirit usually breaks beneath this cruel contempt of the House—was evinced out of doors a few evenings after by the same honourable member. He and the Marquis of Londonderry were riding together near the House of Lords; and no uncommon result of the popular and fostered frenzy of the day, various ruffians who might safely be challenged for a solitary reason for their enmity, assailed them with brick bats and stones. The noble pair looked calmly and contemptuously round upon the hooting and pelting crowd; and reining in their horses to a quiet walk, shamed the mob into a speedy cessation of their unmanly and unprovoked assault.

Amongst those who took part in the discussions of this evening, was Sir Charles Wetherell,—who dealt out volumes of wit and sarcasm against the misshapen ranting of the infatuated Whigs! He is the very personification of drollery: his countenance so quizzical that it alone would provoke a smile—his dress so untrimmed, and his manner so odd, that you would suppose him the standing jester of the House! But perhaps there was not at the time a sounder lawyer, or a man of more vivid intellect in the kingdom than Sir Charles Wetherell; and although in his railings at the Reform Bill, and in his appeals to the House not to reduce them to the beggary of political sans culottes, he excited roars of laughter, when not a muscle of his own humour-breathing face was moved, there was a tenderness in his observations, a point in his remarks, and a vigour in his conceptions that made you feel that, altho' like Esop at play, he had partially unstrung his master-mind, it could soon be braced up to a vigour and power before which his opponents, parting with all their mirth, would quail.

Colonel Sibthorpe followed,—a fine, soldier-like looking person; but his mustachios were more prominent than his eloquence, and his whiskers would command more attention than his speech. His remarks were very rambling; and he had better have been content to be one of the 'dumb dogs' of the House, than weary it as he did into distressful signs of impatience.

Lord John Russell also appeared upon the floor, but said little, and that in a tone of voice almost inaudible. His appearance is very homely; and his look as heavy almost as the queros from his pen which encumber the shelves of his bookcase! At that time he was the lordly representative of a County, and in the application of the pruning-knife to the boroughs, had declared,—with a lingering persuasion, no doubt, that Devon would never forget its mood of gratitude to a patriot so disinterested,—that never would he sit in the House of Commons, unless as the representative of a County. His lordship has subsequently arrived at the belief that rash vows are wont to be made which are better honoured in the breach than in the observance; for in about four years after this magniloquent resolve, the changed temper of the ungrateful people of Devon compelled him to avail himself of the influence of political connexion in procuring a seat for the humble borough of Stroud! Lord John Russell, too, in the sudden and unwaited intoxication of forming one of a majority, could speak of the conscientious and salutary opposition of the House of Lords as "the whisper of a faction." The whisper has since grown into a potent voice, sufficient

to alarm the wild abettors of revolution; and it is a voice which a large majority of the electors, and an immense majority of the wealth, intelligence, and piety of England most heartily responds to.

Sir Robert Peel rose soon after; and, like some great magician, he soon stilled into silence the murmure which were floating throughout the House. Even at the announcement of his name by the chairman, there was a check to the hum of conversation around; as he proceeded, there was a hush of every murmur; and as his tones grew louder, and his manner more energetic, you could have heard the dropping of a pen upon the floor in the remotest extremity of the House. Shouts of approbation soon followed;—deep and concentrated, when they bespoke assent to some high principle, which neither persecution nor taunt could induce them to forego,—harsh, quick and ironical, when they would lend an impetus to the sarcasm which he knew so well how to direct. Sir Robert Peel is certainly a speaker of extraordinary power; and in adhering to him and to others both in the Lords and Commons of the same principles, we may look forward with hope to the ultimate triumph of the party which possesses beyond all comparison the wealth, the talent, yes and the integrity of the country.

COWPER.

It is almost impossible to speak of the productions of this amiable and unfortunate poet, except in connexion with his religious character; and it were well for us all if, in doing so, we remembered the remark of Hooker, that three words uttered with charity and meekness will receive a more blessed reward than volumes written with disdainfulness and sharpness of wit. They who, against every principle of common sense, venture to attribute the sufferings of Cowper to religion, evidently know nothing of the subject. They mistake religion for fanaticism. Under the most happy combination of circumstances he would always have been subject to occasional melancholy, but there can be no doubt that a milder and more scriptural belief would have mitigated his malady. For many years he had been living in an artificial manner. His mental constitution, always weak, lost its tone more and more; and the gentle and beneficial stimulants afforded by change of scene and society were out of his reach in the seclusion to which he had banished himself. If it be objected that the poet followed his own inclination, we venture to doubt the assertion: the delight with which he welcomed Lady Austen rather opposes such a conclusion. His amiable mirthfulness of temper, his blandness of manner, his delicacy of taste, all rendered him more than commonly susceptible of the innocent enjoyments of life. There is such a thing as change of air for the mind as well as for the body. It is vain to say that the intellect may retain its vigour. Mozart composed his 'Requiem' while sinking beneath the imaginary terrors of a supernatural visitor; and Cowper wrote the 'Cast Away' while doubling if his servant, Sarah Kerrison, would find him in the morning. The instantaneous rapidity with which he leapt from the lowest depth of horror into the most triumphant ecstasies, soon produced a corresponding intensity of exhaustion. It was impossible that those days and nights of rapture could continue without a fatal result; at length the body vanquished the spirit, and then came the depression, the weariness, the heart-sickness, all centering in the terrible delusion that God had abandoned him. The moment he ceased to feel what has been called the transcendental comfort,—that moment he beheld an insurmountable wall built up between himself and eternal happiness. Such were his own words to Hayley.—Nothing can exceed the ingenuity with which he argues his own condemnation; to employ a phrase of Locke, he reasons rightly on a wrong principle. The favour of God, he thought, was revealed in glimpses of divine light, in sensations of unearthly joy, in elevations of the soul to heaven; the faintest cloud upon the spirits was interpreted into a sign of God's displeasure. Thus he kept the edges of his wounds raw by perpetual irritation. But if his theological learning had not been limited to the works of Doddridge and Watts, he would have known that he shared these spiritual droopings with the best and greatest men. There will always be days of storm as well as sunshine in the Christian's calendar. It is the nature of all sectarianism to narrow and prejudice the mind, and Cowper did not escape its injurious influence. \* \* \*

But we will not linger upon this painful passage in Cowper's history; his errors arose out of those of his friends; his prejudices were the offspring of theirs. He is gone to their reward, and it is consolatory to believe that the pillow of death was smoothed by ONE, whose salutation was PEACE! and that his weakness was made strong in the might of a Redeemer. His epitaph may be found in the touching expressions of another poet, upon whose eyes the mild rays of paradise have also shone!

"Thou art gone to the grave, and its mansions forsaking Perchance thy weak spirit in fear linger'd long; But the mild rays of Paradise beam'd on thy waking, And the sound which thou heard'st wast the Seraphim's song." Heber.

The change of the seasons, and particularly the falling leaves of autumn always affected him with melancholy forebodings. "Shall I behold these trees another year?" Such mournful communion did he hold with his heart. He is now gone where the leaves never fall, and all is well! \* \* \*

It is as a descriptive poet,—as the adorer of the domestic charities of life,—that Cowper has obtained a home in every heart of sensibility. He has brought the muse in her most attractive form to sit down with us by our hearths, and breathed a sanctity and a charm over the commonest transactions of life. He builds up no magic castles, he leads us into no enchanted gardens, or bowers of bliss; no silver lutes sigh through his verse; no wings of fairy glisten upon his page; instead of wandering along the twilight shores of old Romance, he is teaching over the book of life, and unfolding to our eyes that conjugation of many duties which forms our intercourse with the world. How pleasantly with him glides away the morning in all the rural delights of 'the Garden,' and what a delicious warmth and comfort breathe over his 'Winter Evening':

"Gathering in short notice in one group The family dispers'd, and fixing thought, Not less dispers'd by daylight and its cares."

[Church of England Quarterly Review.]

The Garner.

GOD SAVE THE KING.

In the absence of a national Church, worship may be conducted, week after week, without prayer for the king. We are altogether unwilling to leave this important matter in any uncertainty. We observe that it formed a part of the decree of the heaven-instructed king of Persia, concerning God's house of prayer, that therein prayer should be offered for the

king and his sons. And it is a subject of high scriptural satisfaction to us, that in the houses of God in our land we have a prescribed "form of sound words," wherein, according to the commandment of God, and the commandment of the king, (not according to our own fluctuating choice or treacherous memory,) we are to pray for the king, and for all who are in authority under him; that we may be quietly and godly governed. Under this is a precious exercise! There is something in it so congenial to the heart that loves the King of kings,—there is something in affectionate loyalty so near akin to true religion, because the king is an image on earth of God's temporal authority over all men,—there is something so congenial to the soul that is subdued under the authority of the great King, and finds that subjugation of spirit mingled with true affection, the love of Jesus as the Saviour of sinners joining with submission to Jesus as "the Prince of the kings of the earth,"—there is something so congenial to that soul, in pouring forth prayer for God's blessing upon the King, that I marvel not at the joy real Christians find in the liturgy of our Church in this respect. And I would affectionately and earnestly exhort you all to cultivate this joy more and more; and let the affections of your soul go forth, while your lips utter words of prayer for the king—"O Lord, save the King." You are invited to say it often in the course of our service; you are invited to remember that he is "the minister of God to you for good," and to pray "that he, knowing whose minister he is, may above all things seek God's honour and glory; and that we and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him in Christ and for Christ, according to his blessed word and ordinance."—Rev. H. McNeile.

Advertisements.

TO BUILDERS AND OTHERS. OFFICE OF KING'S COLLEGE, Lot-Street, Toronto, Opposite the College Avenue.

SEPARATE Sealed Tenders, for the undermentioned Buildings of the intended University of KING'S COLLEGE, Toronto Upper Canada, will be received by the Bursar of the University, on or before the first day of November next, viz:

- No. 1. The South-East Building, containing the Students' Apartments, &c. No. 2. The South side of the Quadrangle, containing the Chapel, Library, Museum, Lecture Rooms, &c. No. 3. The South-West Building, containing the Hall, (pro. tem.) Proctor's Apartments, Steward's Rooms, &c.

The Drawings, Specifications, &c of the several Buildings, may be seen at the Office of Mr. Thos. Young, Architect, No 98, Newgate Street, between the hours of Ten and Four, from the 20th of September to the 1st. of November, 1838.

Each Contractor to provide two good and sufficient Sureties for the due performance of his Contract or Contracts, and the envelope of each Contract to be numbered and directed as above described.

The Council reserve to themselves the right of deciding whether any of the tenders are such as they will accept and they do not bind themselves to take the lowest Tender, unless they are satisfied of the competency of the person tendering to perform his undertaking in a workmanlike manner.

By order of the Council of the University of King's College, bearing date this Fifth day of September, 1838.

JOSEPH WELLS, Registrar & Bursar.

4W13

INFORMATION WANTED

OF CHARLES ALEXANDER STELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Active about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1828, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. B. D. Cartwright or J. S. Cartwright Esq. Kingston.

\* \* \* The Clergy in the Niagara, Goro, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13—8w

PRIVATE TUITION.

A MARRIED CLERGYMAN, residing in a central and healthy part of Upper Canada, has a vacancy in his family for another pupil. Application may be made (if by letter, post-paid,) to the Editor of "The Church." 10-8w

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c.

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

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

- Cooking Stoves, Six Plate do, Parlour do, Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1/2.

The Church

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

TERMS.

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