

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, DECEMBER 30, 1837.

[NO. XXIX.]

Poetry.

BREVITY OF LIFE.

Behold

How short a span
Was long enough of old,
To measure out the life of man!
In those well-temper'd days his time was then
Survey'd, cast up, and found but threescore years and ten.

Alas!

And what is that!
They come, and slide, and pass,
Before my pen can tell thee what.
The posts of time are swift, which having run
Their sev'n short stages o'er, their short liv'd task is done.

Our days

Begun we lend
To sleep and antic plays
And toys, until the first stage end:
Twelve waning moons, twice five times told, we give
To unrecover'd loss—we rather breathe than live.

How vain

How wretched is
Poor man, that doth remain
A slave to such a state as this!
His days are short, at longest; few, at most;
They are but bad, at best; yet lavish'd out or lost.

They be

The secret springs,
That make our minutes flee
On wheels more swift than eagles' wings;
Our life's a clock, and every gasp of breath
Breathes forth a warning grief, till time shall strike a death.

How soon

Our new-born light
Attains to full-aged noon!
And this, how soon to grey-haired night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

They end

When scarce begun,
And ere we apprehend
That we begin to live, our life is done.
Man! count thy days; and if they fly too fast
For thy dull thoughts to count, count every day thy last.
Francis Quarles: 1664.

LAST DAYS OF WILLIAM IV.

At no period, from the commencement of his attack, had his majesty been insensible to his critical state; but when he alluded to the subject, it was evident that any anxiety which he felt arose less from personal apprehension than from solicitude for the country, and from a contemplation of the embarrassment into which it might possibly be thrown by his early dissolution. It was to such reflections as these that his majesty gave expression on the morning of the 10th, when he observed to the queen, 'I have had some quiet sleep; come and pray with me, and thank the Almighty for it.' Her majesty joined in this act of heartfelt devotion, and when the king had ceased, said, 'And shall I not pray to the Almighty that you may have a good day?' To which his majesty replied, 'Oh, do! I wish I could live ten years for the sake of the country. I feel it my duty to keep well as long as I can.'

On the morning of Sunday the 11th, grateful for the refreshing rest which he had enjoyed, his majesty's mind was impressed with the most pure devotional feelings. Seeing lady Mary Fox occupied with a book, he inquired what she was reading, and being told that it was a Prayer book, his countenance beamed with pleasure, but he said nothing. After a considerable lapse of time, the queen asked whether it would be agreeable to him if she read the prayers to him. His Majesty answered, 'O yes! I should like it very much, but it will fatigue you.' He then desired to be informed who preached that morning in the chapel of the castle; and when lady Mary had ascertained and told him that it was Mr. Wood who preached, he directed he might be sent for.

When Mr. Wood entered the room, the king said, 'I will thank you, my dear Sir, to read all the prayers till you come to the prayer for the church militant;'—by which words His Majesty intended to include the communion service, and the other parts of the liturgy used in the celebration of public worship.

It was equally an affecting and instructive lesson to observe the devout humility of his majesty, fervently dwelling, as could be perceived from his manner and the intonation of his voice, on every passage which bore even the most remote application to his own circumstances. His mind seemed quite absorbed in the duty in which he was engaged, and to rise for a time superior to his bodily infirmities; for during the whole service his attention was undisturbed, and he experienced none of those fits of coughing and oppression which for some days past had formed an almost uninterrupted characteristic of his complaint. As Mr. Wood withdrew, his majesty graciously expressed his thanks, and afterwards said to the queen, 'It has been a great comfort to me.' Nor was this a transitory feeling. To this pure and scriptural source of spiritual consolation his majesty resorted with unfeigned gratitude; and on each day of the ensuing week did Lord Augustus Fitzclarence receive the king's commands to read to him the prayers either of the morning or evening service. On one of these occasions, when his majesty was much reduced and exhausted, the queen, fearful of causing any fatigue to him, inquired hesitatingly, whether, unwell as he was, he should still like to have the prayers read to him? He replied, 'O, yes! beyond every thing.' Though very languid, and disposed to sleep

from the effects of medicine, his majesty repeated all the prayers. The fatal progress of the king's complaint was very visible during the three following days, June 12th, 13th, and 14th.

* * * The king's attention to his religious duties, and the great comfort which was inspired by their performance, have already been referred to. It will, therefore, create no surprise that his majesty joyfully assented to the queen's suggestion, that he should receive the sacrament, or that he at once named the Archbishop of Canterbury as the person whom he wished to administer that holy rite. Sunday was the day fixed by the king for the discharge of this solemn duty; and a message was accordingly sent to his grace, desiring his presence at Windsor Castle on the ensuing Saturday.

It had been arranged, as has been already remarked, that the king should on this day receive the sacrament from the hands of the Archbishop of Canterbury; and when Sir Herbert left the room, it appeared to the queen that the most favorable time had arrived. The physicians, however, suggested to her majesty the expediency of deferring the ceremony till the king should have in some degree recovered from his fatigue; but his majesty had already experienced the blessed consolations of religion, and removed the doubts which his anxious attendants were entertaining, by eagerly desiring the queen to send for the archbishop; seeming, as it were, anxious to ratify the discharge of his earthly, by the performance of his spiritual duties. His grace promptly attended, attired in his robes, and at a quarter to eleven administered the sacrament to his majesty and the queen, lady Mary Fox communicating at the same time. The king was very calm and collected—his faculties were quite clear, and he paid the greatest attention to the service, following it in the Prayer-book which lay on the table before him. His voice, indeed, failed, but his humble demeanor and uplifted eyes gave expression to the feeling of devotion and of gratitude to the Almighty, which his faltering lips refused to utter.

The performance of this act of religion, and this public attestation of his communion with that church, for the welfare and prosperity of which he had more than once during his illness ejaculated short but fervent prayers, was the source of great and manifest comfort to his majesty.

Though the shorter form had been adopted by the archbishop, his majesty was, nevertheless, rather exhausted by the duration and solemnity of the ceremony; but as his grace retired, the king said, with that peculiar kindness of manner by which he was so much distinguished, and at the same time gently waving his hand and inclining his head, 'God bless you—a thousand thousand thanks!' There cannot be more certain evidence of the inward strength and satisfaction which the king derived from this office of religion, than that in spite of great physical exhaustion, his majesty, after the lapse of an hour, again requested the attendance of the archbishop, who, in compliance with the wishes of the queen, read the prayers for the evening service, with the happiest effect on the king's spirits. This being done, the archbishop naturally fearing the consequences of so much mental exertion on his majesty's debilitated frame, was about to retire, when the king motioned to him to sit down at the table, on the opposite side of which he himself was seated. His majesty was too weak to hold any conversation, but his spirits seemed soothed and comforted by the presence of the archbishop, in whose venerable and benign countenance his majesty's eye reposed with real pleasure.

The king, at this interview, stretched his hand across the table, and taking that of the archbishop, pressed it fervently, saying, in a tone of voice which was audible only to the queen, who was seated near his majesty, 'I am sure the Archbishop is one of those persons who pray for me.' The afternoon of this day witnessed a still further diminution of his majesty's strength, but in proportion to the decay of his bodily power was the increase of his spiritual hope and consolation. At nine o'clock in the evening, the archbishop was again summoned by his majesty's desire. The king was now still less able to converse than on the last occasion; but his grace remained more than three-quarters of an hour, supplying by his presence the same comfort to the king, and receiving from his majesty the same silent though expressive proof of his satisfaction and gratitude. At length, on the suggestion of the queen, that it was already late, and the archbishop might become fatigued, the king immediately signified his assent that he should retire; and crossing his hands upon his breast, and inclining his head, said, as his grace left the room, 'God bless thee, dear, excellent, worthy man; a thousand, thousand thanks.'

The whole course of his majesty's illness affords abundant proof, not only of his composure, his patience, and his resignation, but that even when under the pressure of great pain and suffering, his mind, far from being absorbed with the sad circumstances of his own situation, was often dwelling on subjects connected either with the affairs of the country, or with the comfort and convenience of individuals.

Monday, June 19.—Though his majesty passed a tolerably tranquil night, yet no corresponding effect was produced upon his health. Decaying nature could no longer be recruited by the ordinary sources of strength and sustenance. His majesty, however, rose at seven, for he had at no time during his illness been confined to his bed, and had even, for some weeks, anticipated by an hour his usual time of rising. There was much in the king's language and manner this morning which bespoke his sense of approaching death. On awaking, he observed to the queen, 'I shall get up once more to do the business of the country;' and when being wheeled in his chair from his bed-room to his dressing-room, he turned round, and looking with a benign

and gracious smile on the queen's attendants, who were standing in tears near the door, said, 'God bless you!' and waved his hand.

At nine o'clock, by the desire of the queen, who was naturally anxious that the hope so fervently expressed by the king on the preceding night might be gratified as soon as possible, the archbishop entered the king's room, and was received, as at all other times, with the significant tokens of joy and thankfulness, which his grace's presence never failed to call forth.

On this occasion the archbishop read the service for the Visitation of the Sick. The king was seated, as usual, in his easy chair; the queen affectionately kneeling by his side, making the responses, and assisting him to turn over the leaves of a large Prayer-book which was placed before him. His majesty's demeanor was characterized by the most genuine spirit of devotion. Though unable to join audibly in the responses which occur in the service, yet when the archbishop had rehearsed the articles of our creed, his majesty, in the fulness of his faith, and laboring to collect all the energies of sinking nature, enunciated with distinct and solemn emphasis the words, 'All this I steadfastly believe.'

During the whole service his majesty retained hold of the queen's hand, and in the absence of physical strength to give utterance to his feelings, signified by his fervent pressure of it, not only his humble acquiescence in the doctrines of our holy faith, but his grateful acknowledgment of those promises of grace and succour which so many passages of this affecting portion of the Liturgy held out to the dying Christian, and the belief of which his majesty so thankfully appreciated in this his hour of need.

With the other hand his majesty frequently covered his eyes and pressed his brow, as if to concentrate all his powers of devotion, and to restrain the warmest emotions of his heart, which were so painfully excited by the distress of those who surrounded him. His majesty did not allow the archbishop to withdraw without the usual significant expression of his gratitude, 'A thousand, thousand thanks.'

It was when the archbishop pronounced the solemn and truly affecting form of blessing contained in the 'service for the visitation of the sick,' that the queen for the first time in his majesty's apartment was overpowered by the weight of affliction.

The king observed her emotion, and said, in a tone of kind encouragement, 'Bear up, bear up.'

At the conclusion of the prayers his majesty saw all his children; and as they successively knelt to kiss his hand, gave them his blessing in the most affectionate terms, suitable to the character and circumstances of each. They had all manifested the most truly filial affection to his majesty during his illness; but on lady Mary Fox, the eldest of his majesty's surviving daughters, had chiefly devolved the painful, yet consolatory duty, of assisting the queen in her attendance on the king.

During this afternoon, to such an extremity of weakness was the king reduced, that he scarcely opened his eyes, save to raise them in prayer to heaven, with a look expressive of the most perfect resignation. Once or twice indeed this feeling found expression in the words 'Thy will be done!' and on one occasion he was heard to utter the words, 'the church—the church!' and the name of the archbishop.

It was about nine o'clock in the evening of this day that the archbishop visited the king for the last time.

His majesty's state altogether incapacitated him from joining in any act or exercise of devotion; but, as at each preceding interview, his grace's presence proved a source of joy and consolation to the dying monarch, who strove in vain to convey any audible acknowledgments of the blessing, which he sensibly enjoyed; but when, on leaving the room, the archbishop said, 'My best prayers are offered up for your majesty,' the king replied, with slow and feeble yet distinct utterance, 'Believe me, I am a religious man.'

After this exertion his majesty gently moved his hand in token of his last farewell, and the archbishop withdrew.

As the night advanced, a more rapid diminution of his majesty's vital powers was perceptible.

His weakness now rendered it impracticable to remove him into his usual bed room, and a bed was accordingly prepared in the royal closet, which communicates with the apartment in which his majesty had passed the last ten days of his life. At half past ten the king was seized with a fainting fit, the effects of which were mistaken by many for the stroke of death. However, his majesty gradually though imperfectly, revived, and was then removed into his bed.

From this time his voice was not heard, except to pronounce the name of his valet. In less than an hour his majesty expired, without a struggle and without a groan, the queen kneeling at the bedside, and still affectionately holding his hand, the comfortable warmth of which rendered her unwilling to believe the reality of the sad event.

Thus expired in the seventy-third year of his age, in firm reliance on the merits of his Redeemer, king William the Fourth, a just and upright king, a forgiving enemy, a sincere friend, and a most gracious and indulgent master.

J. R. W.

Christian Examiner.

COLLINS THE POET.

Collins is well known as a celebrated English poet. In the latter part of his life, he withdrew from his general studies, and travelled with no other book than an English New Testament, such as children carry to school. When a friend took it into his head to see what companion a man of letters had chosen, the poet said, 'I have only one book, but that is the best.'

For the Church.

REV. SIR,—I lately presented your readers with a couple of extracts from Dr. Adam Clarke's Commentary, shewing the opinions which that pious and learned man entertained on the subject of a connexion between the Church and State. His views on that now often agitated question (and they are those of a great majority of the Wesleyan Society in England and Ireland) exhibit a striking contrast to those maintained by many in Canada, who profess to belong to the same religious body.—How widely their views of Ecclesiastical Polity also differ from those of the worthy Doctor, the following extracts compared with the Editorial remarks in some late Nos. of the Christian Guardian will abundantly manifest. By inserting them in the columns of "The Church" you will oblige,

UNUS.

FROM ADAM CLARKE'S COMMENTARY, ON THE THREE ORDERS OF THE MINISTRY.

I. "Episcopacy in the Church of God, is of divine appointment; and should be maintained and respected. Under God, there should be supreme Governors in the Church as well as in the State. The State has its Monarch; the Church has its Bishop; one should govern according to the laws of the land: the other, according to the word of God." Notes on 1 Timothy, chap. III. verse 1.

II. "It seems to have been a practice dictated by common sense, that the most grave and steady of the believers should be employed as deacons; the most experienced and zealous of the deacons, should be raised to the rank of elders; and the most able and pious of the elders, be consecrated bishops." ***** "By deacon, presbyter, and bishop existed in the Apostolic Church, and may therefore be considered of divine origin." Ibid verse 13.

III. "Not only the offices which are of divine appointment, such as bishop, presbyter and deacon should be most religiously preserved in the church, but that they may have their full effect, the persons exercising them, should be such as the apostle describes. Religion will surely suffer, when religious order is either contemned or neglected, and even the words of God will be treated with contempt if ministered by unholly persons." Ibid in fine.

IV. "In it (i.e. the 1 Ep. to Tim.) we see more clearly than elsewhere, what the ministers of the Gospel should be; and what is the character of the true church. Bishops, presbyters, and deacons are particularly described, and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head." Notes at the end of the Epistle.

NECESSITY OF LAYING ON OF HANDS IN ORDINATION.

Commenting upon the account of the appointment of the seven deacons, see Acts chap. 6, the learned commentator remarks, under the 6th verse.

I. "The Apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this they laid their hands upon them; and by this rite appointed them to their office. So then it plainly appears that the choice of the Church was not sufficient; nor did the Church think it sufficient, but as they knew their own members best, the apostles directed them verse 3, to choose those persons whom they deemed best qualified according to the criterion laid down by the apostles themselves, that they should be of honest report, and full of the Holy Ghost, and wisdom."

He then proceeds to examine the whole account of this transaction under seven particulars, the 7th of which reads thus:—"When this was done, (i. e. prayer offered for them) they laid their hands upon them in presence of the disciples, and thus appointed them to this sacred and important work: for it is evident they did not get their commission merely to serve tables, but to proclaim, in connexion with and under the direction of the apostles, the word of life. Let no man say that any of the things here enumerated was unnecessary; and let no church pretend or affect to do without them." Again summing up his observations under several heads he says: 7. "Let the person be brought to those to whom God has given authority in the church; and let them after most solemnly invoking God, lay their hands upon him, according to the primitive and apostolic plan, and thus devote him to the work of the ministry."

I can by no means agree with the worthy Doctor in regarding the transaction recorded in Acts 13 v. 2, 3 &c. as an ordination of Barnabas and Saul in the ecclesiastical sense of the word, by Simeon &c.; nor do I pretend to be able to reconcile some of his remarks on this subject with the extracts already made; I therefore merely introduce the following passages to prove the necessity in his opinion of the imposition of hands in ordination.

II. "They laid hands upon them, thus solemnly appointing them to that particular work"—"Is it not being wise above what is written to say, 'When God has called and given authority, there is no need of ordination or appointment from man.' I would just ask the objector, why then, when God had called Barnabas and Saul to the work, did he command the Church to separate them to him for that very work? And why did they, in obedience, fast, pray, and lay hands on them?"

The opinions of A. Clarke are of course to us no more than those of a good man, possessing no authority only as we conceive them to be sanctioned by scriptural precept and apostolic practice; but surely with Wesleyan Methodists they should have at least equal weight with those of the Presbyterian author whose very erroneous views of ordination the Editor of the Guardian lately laid before his readers with evident marks of approbation.

UNUS.

LETTER 5.

Toronto, 2nd December, 1837.

TO THE HONBLE. WILLIAM MORRIS:

SIR,—In your letter to Lord Glenelg, dated 13th July 1837, you complain, "that notwithstanding the opinion of the Law Officers of the Crown in 1819 in favour of the claim of the church of Scotland to a share of the proceeds of the Clergy Reserves in both the Canadas, and also the promise of Lord Bathurst in 1825, the recommendation of the committee of the House of Commons in 1828, and the message of Sir John Col-

"borne to the Colonial Parliament of the 25th January 1832, in favour of the claim, not one farthing of the funds arising from the sale of these lands has ever been paid to the Ministers of the Scots Church in that country."

Would not any person, on reading this passage, infer that the Ministers of the Scots Church had been left totally unprovided for; and would he not stare at the hardihood of the writer, when told that a liberal allowance had been made for their support for several years before the sale of the clergy lands commenced or even produced one farthing? Yet such is the fact. You knew or ought to have known, that the substantial part of this complaint was more than satisfied before it was made;—that had your clergy depended upon the disposable fund arising from the Clergy Reserves really sold, they would have remained several years longer without any assistance, and that the amount even now is far less than they have actually received. To reasonable people, it will, therefore, appear quite extraordinary that Government should be found fault with for not assisting your clergy from a source which yielded nothing for some time after they were provided for, and, moreover, when it did begin to yield a gradually increasing revenue, was not at the disposal of Government without the authority of some judicial proceeding or explanatory enactment.

It would, however, seem that no assistance which it is in the power of her Majesty to give, avails any thing unless it be at our expense:—otherwise, instead of complaining, you would have acknowledged with gratitude what had been done for your church, for surely the provision was not the less beneficial because the Secretary of the Colonies, discovered the means of bestowing it without laying hands on the property of the Established Church.

In regard to the opinion of the Crown Lawyers in 1819 on the subject of the Clergy Reserves, it is, as I have already remarked, far from satisfactory.

1. While it admits the clergy of the church of Scotland along with those of the church of England to share in the rents and profits arising from the reserved lands under the defective wording of one solitary clause, viz. Section 37 of 31st Geo. 3d chap. 31, it declares that the King might, under the 38th section, endow any particular Parsonage or Rectory with the whole lands allotted or appropriated in that Township or Parish. Now it is obvious that if all the lands were thus attached to Parsonages or Rectories under the 38th clause, there would be no rents or profits to divide under the 37th:—it would therefore appear to common minds, such high authority notwithstanding, that the clergy of the church of England and no other are contemplated in the Constitutional Act.

2. It is likewise to be remarked, that we have opinions which we believe far sounder in law, and from authority equally respectable, in favour of this common sense construction, which declares that the provisions of the Statute contemplate the clergy of the church of England and no other body whatever.

The committee of the House of Commons in 1828 do not concur exactly in the opinion of the Crown Lawyers in 1819. They knew that no peculiar privileges could be extended to the Kirk of Scotland out of that Kingdom to which all other Presbyterian denominations were not equally entitled, for it was in evidence before them,—yet they go much farther, and state that, with respect to the distribution of the proceeds of the reserved lands generally, they are of opinion that the framers of the Act sought to reserve to Government the right to apply the money, if they thought fit, to any Protestant clergy. The committee at the same time, confirms the Establishment of Rectories; and entertain no doubt that the intention of those persons who brought forward the measure in Parliament was to endow with Parsonage-houses and Glebe-lands the clergy of the Church of England, at the discretion of the local Government.

3. The terms upon which you propose to make peace with the Church of England.

In your letter to Lord Glenelg, dated 26th June 1837, you propose certain terms of accommodation, and you begin with remarking "that if the Members of the church of England and Scotland in Canada would lay aside all jealousy and go hand in hand together as brethren professing the same faith, they need not fear the effects of their enemies." While making use of this sugared language, what was your object in going to England?—why the robbery and destruction of our Church, and yet your mouth speaks peace! You and your constituents have pursued us with unrelenting fury for a long series of years. You have sought, by every means, to deprive us of our vested rights, and destroy our usefulness; even to take from us the marks by which our Ecclesiastical Establishment is characterised,—our Parsonages, Rectories and endowments; and while you thus desire to trample us in the dust, you claim manse, glebes, corporations, and all the privileges of your church as in Scotland. And when all these objects are obtained, you are disposed to remove your feet from our necks, to lift us from the ground, and to call upon us in the language of gentleness to lay aside all jealousy and walk hand in hand with our most bitter enemies and oppressors. Is not this adding insult to injury? We harbour no enmity or jealousy against you, but what you force upon us in self-defence. All that we require of you is to let us and our rights alone. We desire no collision with you nor any other denomination of christians. We have never found fault with the Government for giving you assistance, nor opposed its increase: all that we have ever desired is that your church should not be supported at the expense of ours.

You well know that from the earliest settlement of this Province, until your agitation respecting the Clergy Reserves, the greatest cordiality and indeed courtesy, prevailed among all denominations of christians and their spiritual teachers. If a change has taken place, so far as the two national churches are concerned, to which of them is it owing?

Your plan of accommodation is to give one third to the church of England; one third to the church of Scotland; and the remaining third for the support of such other denominations as Her Majesty's Government may select.

Had you gone to London merely to propose this plan, and not for the destruction of the Rectories, we should not have complained; for though we can never consent to give you any part,

much less two thirds, of a property which is at present legally ours, yet it was competent for the Imperial Parliament to deal with your proposition as they might deem fit, and it would have been our duty to submit. It is, however, very clear that, if your plan had been entertained by the Government, it could have been carried into effect without interfering with the Rectories: the trifling endowments attached to them might have formed a part of the third (more than 800,000 acres) coming to the church of England; consequently, this interference was altogether gratuitous, and has served no other purpose than to excite the malignant passions of your people and a determined spirit of resistance on ours. As regards the justice of your plan, nothing in its favour can be said. 1. It deprives the church of two thirds of her patrimony. 2. It gives the Kirk, whose members are not one fourth so many as those of the Church, an equal share,—that is four times their fair proportion; and this without regard to the difference of the Government of the two Churches. 3. It gives to the Kirk as much as to all other Protestant Denominations, who have the same claim; for if the 31st of Geo. 3d chap. 31, be extended in its 37th Section beyond the church of England, it includes all Protestant denominations in the Province.

But would such a distribution give satisfaction? It might be agreeable to the majority of the natives of Scotland and their descendants in the Province, but to none else. "Other denominations," says the Rev'd Mr. Nolan, a respectable Methodist clergyman, "consider their own claims upon Government full as good as the claims of the Scotch Kirk;—claims not founded in law, but in their necessity, in their usefulness, in their numbers; in their good moral conduct, in their loyalty, even in their moderation; in not teasing the Government for pecuniary assistance, in not calumniating the clergy of the church, in not making an array of their numbers, though so much greater than the Scotch communion, to intimidate the church;—all which strongly recommend them to the favour of Government. I do not mean to say that they are collectively more numerous than the Scotch communion, for that would convey a false idea of the number of the latter; but that some of the Sects individually are more numerous than the Scotch communion."—The Rev'd Mr. Alder gives similar evidence before the committee of the House of Commons. To expect that such a measure of distribution as you propose, would settle the question of the Reserves in a satisfactory manner to any but your own people, is the greatest absurdity.

And here I will observe that, however much inclined Her Majesty's Government may be, from your urgent representations, to favour the Scotch church, it will be found a matter of extreme delicacy on the part of Her Majesty's Representative in this colony. Several denominations consider themselves equally respectable with that in connexion with the Kirk of Scotland, and look with great jealousy at any preference conferred upon her adherents. To the church of England, as the religion of the Sovereign, and recognised by the Constitution, they may be disposed to yield some deference; but I will venture to say that no policy will be found more unpopular, or generally offensive, than to place the Kirk of Scotland above the denominations with which it is classed in Lord Ripon's Despatch, and in the different proceedings of the Imperial Government, having for their object pecuniary assistance to different religious communities in the colony.

On reaching Liverpool, you invoked the assistance of the Rev'd Dr. McLeod and the Rev'd Dr. McFarlane; and I regret that these respectable clergymen did not comply with your request. Had they done so, I am persuaded that your proceedings would have been very different both in object and temper.

Even your invitation betrays the bitterness of your spirit against the Established Church:—"as the influence of the Episcopal Church in Canada will be exerted to the utmost to counteract the object of my Mission to this country, I will feel greatly obliged, if you will have the goodness to give me a helping hand at the Colonial Office; and I suppose this can most effectually be done by engaging the support of leading members of the Legislature. Perhaps Principal McFarlane will also be kind enough to render me assistance in the way which he may think will best answer the purpose. No time ought to be lost; for if the subject is to be brought before Parliament the present Session, it cannot be taken up too soon."

You were doubtless much surprised, and perhaps not a little mortified, that we did not consider your mission of sufficient importance to write a single line, or make a single movement:—the Rectories had been established on ample authority; they had been confirmed by the Legislature; and they interfered with no claim from your church or any other denomination. Your reception, I confess, would have surprised us, if any thing in the present times could surprise us;—but we do not believe that the leaning of the Colonial department against the Rectories proceeded from any love to your church, but from an antipathy to Church Establishments in general, which seems to have obtained a footing in high places.

Had the venerable clergymen, whom you invited, come to your aid, they would, I am fully persuaded, have advised you to pursue the same course that Dr. Mearns adopted in 1823.—This excellent person applied to Government, in the name of the General Assembly, for some provision for their Missionaries in North America; but left it to the wisdom of Government to devise the funds which may be applicable for this purpose. The answer returned was favourable, and it has been nobly fulfilled; for ever since 1826, assistance has been provided for Ministers of the church of Scotland serving in Upper Canada.

Had both or either of the Reverend Gentlemen come to your aid, they would have deprecated your attack upon the Rectories as absolute insanity; and so far would they have been from being displeased at their erection, that they would have hailed the measure as affording the best possible ground for soliciting farther aid in support of their own Church. Any attack upon the sister Establishment they would have sternly forbidden, as peculiarly dangerous in the present times, and certain to defeat your object. They too well knew the disposition of the Ministry in respect to National Churches, and the rising strength of the conservative spirit to have countenanced you in tearing to pieces the

Church of the Sovereign. On the contrary, they would have urged your adoption of the substance of the resolutions of the House of Assembly in 1824 as the true ground of procedure,—namely, that the Government would take such measures, either by amending the Constitutional Act or otherwise, as would secure to the Clergy of the Kirk of Scotland, residing or who may hereafter reside in this Province, such support and maintenance as shall be thought meet.

Such a course of proceeding, instead of giving umbrage, would have united all parties in your favour; for so far are we from being opposed to Government assisting other denominations of Christians, that we have been its constant advocates; and as respects my sentiments, I pleaded the cause of your church in 1826, as the Hon'ble Sir Robt. Wilmot Horton can testify, as well as the propriety of providing for the religious instruction of the Roman Catholics in the Province. All that we contend for is, that such aid shall not be taken out of the provision allotted to the church of England, till the Reserves produce more than that Church requires for a decent maintenance. It will be time enough to legislate regarding any surplus, when it is discovered actually to exist.

I have the honour to be, Sir,
Your obt. humble servt.
JOHN STRACHAN.

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 30, 1837.

We this day redeem our promise to furnish to our readers a list of the Clergy of Upper Canada, with a tabular statement of the statistical information which has, from time to time, been published in our columns. These returns shew that the Clergy in Upper Canada to be 68 in number;—viz 40 in the Archdeaconry of York, and 28 in the Archdeaconry of Kingston. Of this number, however, two in the former Archdeaconry have no parochial charge; and one in the latter is superannuated. Reports from 14 parishes or missions in the Archdeaconry of York have been received, and from 21 in the Archdeaconry of Kingston; which 35 parishes or missions, as reported, exhibit for the year 1836, an aggregate of 86 congregations served,—Baptisms 2062,—Burials 646,—Marriages 620,—Communicants 3353.

Giving credit to the unreported stations in the Province for an average, of all the above, equal to those that have been reported; adding to this statement the very large number of communicants of our Church scattered throughout the Province, who have no means of joining themselves to any established congregation; taking further into account that the statistics of 1837 will exhibit a very considerable increase over those of 1836, and that in the returns for the latter year the number of communicants was, in many instances underrated, because accurate accounts had not been kept,—a circumstance, we ought to mention, which has prevented many from making any returns at all;—taking all these things into consideration, we know that we are fully sustained in the assertion made some weeks ago, that nearly 10,000 communicants of our Church were now to be found in Upper Canada.

But while it appears that more than sixty clergymen of the Church of England are actively employed in this Province, we have often already laid before our readers sufficient proof that, in order to meet the actual demand from the spiritually destitute of our communion, at least one hundred clergymen more are immediately required. We should be much rejoiced were we able to say that any immediate prospect exists of securing the services of even half that number; yet we trust that the fact of our spiritual destitution will open the eyes of those who are in authority to the necessity of rendering available, as speedily as possible, the means appropriated by the Constitutional Act for the maintenance of the Established Church in these Provinces.

There is not a doubt in our minds, and probably there will be none in the minds of any other reflecting and unprejudiced person, that, had there been a clergyman of the Church of England placed years ago in every township of the Province,—in the manner contemplated by the Constitutional Act,—we should not have been disturbed by the late revolutionary outbreak.—Most of the individuals who were induced to join in that wicked rebellion either had no opportunities of religious instruction at all, or, much of what they did receive was by no means calculated to foster an attachment to the settled institutions of the country.

While we deny not to the majority of all the religious denominations in the Province the praise of loyalty, of which the late stirring events have elicited such sterling proof, we can appeal triumphantly to the guarantee afforded in the constitution, ritual, and government of the Church of England for the attachment of all her real members to the constituted authorities of the land.—So woven and grafted is the principle of loyalty into the whole polity of our National Church, that her adherents must be mournfully wayward and inconsistent if their political practice should ever manifest a contradiction to their religious profession. We are proud to think that such a contradiction is very rarely to be observed.

A word more upon the foul rebellion from whose terrific consequences we have been so mercifully delivered. Can any deny that to the protecting Providence of our God we are alone indebted for this escape from a calamity all but inflicted upon our peaceful and unsuspecting country? And can any doubt that the prayers which rose from thousands of pious hearts, on the very day previous to the meditated infliction of fire and slaughter, against "all sedition, privy conspiracy, and rebellion," had reached the throne of grace, and produced that merciful answer which a grateful country is now acknowledging? And we trust that this is an acknowledgement of the special protection of heaven which will soon rise from crowded worshippers in every christian temple throughout the land. As soon as we have better recovered from the turmoil and confusion into which recent events have thrown our country, we feel assured that a day of

public thanksgiving will be appointed. For if we have rejoiced to acknowledge the mercies of our God when pestilence has been stayed, we cannot refuse our tribute of gratitude when the sword is averted. In comparing the respective terrors of these two instruments of heavenly wrath, every Christian will recollect how David reasoned when he was compelled to choose amongst the calamities threatened to his people; "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

There will be no morning service in St. Peter's Church in this town to-morrow. The usual evening service will take place at 7 o'clock.

For the Church.

LINES

SUGGESTED BY THE LAMENTED DEATH OF THE LATE COL. MOODY.

Now joy for every faithful breast! awake each loyal voice!
Far thro' our echoing forest-land, let Freedom's soul rejoice!
Out of the darkness of the past hath burst a glorious light;
Our God hath serv'd the patriot's arm, and dash'd the traitor's might!

Come to our fathers' hallow'd shrine, with joyful footsteps now,
With gladness in each trusting heart, with Faith's triumphant brow;

Wake the deep fount of grateful pray'r to bless the guardian power
That saved the altar of our sires in treason's darkest hour.

Oh! be its solemn fane upheld while earthly time is told,
Still may the impious spoiler know the wther'd hand of old:
Ten thousand hearts their life-blood pour to guard the birthright well

For which the British martyr bled—the mountain christian fell!

Joy on our gladden'd forest homes! heap high the Christmas hearth!

Soft are the beams of kindred eyes, sweet sounds our household mirth:

And while the song and tale go round, His name be ne'er forgot,
Beneath whose shield we meet again around this hallow'd spot.

There is a shade of passing gloom, one mournful memory yet,
To dash the brightness of our joy with dark and deep regret:
One gallant heart hath ceas'd to beat, one war-worn head lies low
Beneath the midnight robber's arm, the dastard traitor's blow.

Thine was the noble soldier's heart, no purer blood than thine
The warrior Brion e'er hath pour'd, like waves on Freedom's shrine;

High on thy country's starry page, her crimson roll of fame,
Amid her chivalrous, her best, we read thine honor'd name.

Thou might'st have found a brighter doom, meet for the true, the brave;

Fallen 'neath the combat's stormy charge, the ocean's crimson'd wave,

When the thunders of the fight were hush'd, when the victor shouts rung high

And Triumph sate on Freedom's brow,—then might the soldier die!

But thou—a deeper, darker lot thy parting hour hath known,
When the veil of death was on thine eye, unfriended and alone;
The life-blood ebbing from thine heart, thy fell assassins near,
With bitter tauntings on their lip to mock thy dying ear.

Thou might'st have dream'd of brighter hours to close thy chequer'd life,

Beneath thy country's victor flag, sure beacon in the strife;
Or in the shadow of thy home with those who mourn thee now
To whisper comfort in thine ear, to calm thine aged brow.

Well! peaceful be thy changeless rest,—thine is a soldier's grave:
Hearts like thine own shall mourn thy doom—meet requiem for the brave—

And ne'er till Freedom's ray is pale, and valor's pulse grown cold
Shall be thy bright career forgot, thy gloomy fate untold!

Dec. 25th, 1837. J. H. H.

THE VILLAGE CLERGYMAN.

In provincial obscurity, with punctuality, cheerfulness, and fervour, the christian clergyman will discharge the sublime and affecting duties of his solemn office. But it were to convey a very inadequate idea of his usefulness; to confine it to his efficiency in the pulpit; or, in other respects, to the bare fulfilment of the sacerdotal contract. He is the cynosure from on high, by which all steer their course: By the silent influence of his example, he refines the habits, advances the civilization, and promotes the welfare of the little community, who look up to him as their model. The presence of their village pastor imposes a check on the influx of depravity, allays the beginnings of strife, and sets the affections in right tune. His voice recalls the creature to his Maker, proclaims the knowledge of our Lord and Saviour, whose Gospel he expounds to a circle of grateful hearers. His preaching is of power to inbreed and cherish the seeds of virtue, to preoccupy men's minds, and bar out the entrance of spiritual pride and fanaticism. By the influence of his practice he brings God himself, as it were, into request. The spectacle of his life, the godliness manifest in genuine piety, the beauty which after long bearing witness, men get to perceive in a calm mind and a sober conversation, furnish the best commentary on his pure, benevolent, and peaceable doctrine. The custom of living well is soon caught up and followed, since men heed example rather than precept; and thus the silent appeal of the parochial priest, his meekness, simplicity, and loving kindness, present the most eloquent sermon on Christianity.—Church of England Quarterly Review.

CHRISTMAS EVERGREENS.

A word for the old evergreens of Christmas. Long may it be before they are banished from our houses and churches.—Their freshness seems to us a token of a heart unchanged from youth and the early virtues of life by the cold barren principles of the world and the age. They bloom the more verdant from the very desolation of winter that surrounds them. They are appropriate in themselves to the sacred festival of Christmas, and bear witness, in their living hue, plucked from the snows and lifeless woods, of a life and immortality brought to light on this day. They are consecrated to the pious purpose of honouring a Christian temple by that incident in the life of our Saviour

when, on his entering into Jerusalem, multitudes cut down branches from the trees and strewed them in the way. The walls of the church should be well and warmly covered; not as we have seen them of latter years, sparsely sprinkled here and there with a single twig or a poor plucked branch in the window, emblems of a careless and indifferent piety, but carefully arranged round the pillars, the chancel, and the altar. On entering a church clothed in this manner at this season, piety naturally assumes a warmer expression, and devotion cannot be lukewarm or the very leaves would upbraid us. Churchmen should love and honour this custom of pious antiquity in the church which is now entrusted to their keeping. We have too few relics of the early days.—New York Churchman.

LETTERS received to Friday 29th Dec:—

Mr. T. Webster, [whose request has been attended to]; Rev. J. Padfield; B. Y. McKays, Esq rem.; J. Kent, Esq (2); Rev. H. J. Grassett, add. subs. and rem.; Rev. C. T. Wade, add. subs.

CLERGY OF THE CHURCH OF ENGLAND IN UPPER CANADA.

ARCHDEACONRY OF YORK.

| NAMES OF CLERGY AND STATIONS. | Statistics of 1836. | | | | |
|--|---------------------|-----------|----------|------------|---------------|
| | No. Cong. served. | Baptisms. | Burials. | Marriages. | Communicants. |
| Anderson, Rev. John, Fort Erie, | | | | | |
| Bettridge, Rev. W., Woodstock,—absent. | | | | | |
| Blake, Rev. D., Adelaide, | | | | | |
| Brough, Rev. W., Oro, | 4 | 30 | 10 | 30 | 60 |
| Burnham, Rev. M., St. Thomas, | | | | | |
| Clarke, Rev. James, St. Catharine's, | 1 | 79 | 22 | 18 | 145 |
| Cree, Rev. Thos., Niagara, | | | | | |
| Cronyn, Rev. Benj., London,—absent. | | | | | |
| Campbell, Rev. R. F., Goderich, | | | | | |
| Dade, Rev. C., U. C. College, occasional preacher at Scarborough, | | | | | |
| Elliot, Rev. F. G., Colchester,* | | | | | |
| Evans, Rev. Francis, Woodhouse, | | | | | |
| Flood, Rev. Richard, Delaware, | | | | | |
| Fuller, Rev. T. B., Chatham, | 3 | 58 | 6 | 20 | 146 |
| Geddes, Rev. J. G., Hamilton, | | | | | |
| Grassett, Rev. H. J., Asst. Minister, Toronto, (see Strachan) | 1 | 21 | 4 | 15 | 40 |
| Grout, Rev. G. H. F., Grimsby, | | | | | |
| Green, Rev. Thos., Trav. Missionary, London District, | | | | | |
| Graham, Rev. G., Nelson, | | | | | |
| Hallen, Rev. G., Medont, | | | | | |
| Harris, Rev. Dr. U. C. College,—no parochial charge. | 1 | 14 | 0 | 11 | 32 |
| Johnson, Rev. W., Sandwich, | | | | | |
| Leeming, Rev. W., Chippawa, | 2 | 7 | 5 | 6 | 30 |
| Mack, Rev. Fred., Amherstburg, | 2 | 49 | 11 | 10 | 126 |
| MacMurray, Rev. W., Sault St. Mary's, | | | | | |
| Magrath, Rev. J., River Credit. | | | | | |
| Mathews, Rev. C., U. C. College, Yonge Street, | 3 | 32 | 4 | 11 | 70 |
| Mayerhoffer, Rev. V. P., Markham, | 2 | 36 | 8 | 11 | 60 |
| Miller, Rev. John, Ancaster, | 1 | 18 | 14 | 11 | 60 |
| Mortimer, Rev. Geo., Thornehill, | | | | | |
| Maynard, Rev. G., U. C. College,—no parochial charge. | 2 | 41 | 8 | 8 | 40 |
| Nelles, Rev. A., Tuscarora Mission, | | | | | |
| O'Neill, Rev. H. H., Trav. Missionary, Gore and Niagara Districts, | | | | | |
| Osler, Rev. F. L., Tecumseth,† | 3 | 31 | 8 | 11 | 96 |
| Palmer, Rev. Arthur, Cuzeph, | 2 | 55 | 20 | 15 | 89 |
| Phillips, Rev. Thos., Etobicoke, | | | | | |
| Radeliff, Rev. J., Warwick, | | | | | |
| Rothwell, Rev. J., Oxford, | | | | | |
| Strachan, Ven. J., Rector of Toronto, and Archdeacon of York. | 2 | 223 | 142 | 98 | 350 |
| Usher, Rev. J. C., Brantford, | | | | | |

* Very recently ordained.

† Settled there in June last.

ARCHDEACONRY OF KINGSTON.

| | | | | | |
|--|---|-----|----|----|-----|
| Archbold, Rev. George, Cornwall, | 2 | 129 | 45 | 22 | 112 |
| Armour, Rev. Samuel, Cavan, | 7 | 100 | 10 | 7 | 70 |
| Atkinson, Rev. A. F., Bath, | 2 | 30 | 14 | 8 | 77 |
| Belhune, Rev. A. N., Cobourg, | 3 | 110 | 40 | 28 | 172 |
| Blakey, Rev. Robert, Prescott, | 2 | 42 | 17 | 6 | 106 |
| Boswell, Rev. E. J., Carleton-Place, | 4 | 95 | 0 | 15 | 189 |
| Cartwright, Rev. R. D., Assist. Minister, Kingston, (see Stuart) | | | | | |
| Cochran, Rev. John, Belleville, | 2 | 62 | 19 | 18 | 121 |
| Deacon, Rev. Job, Adolphustown, | | | | | |
| Denroche, Rev. Edward, Brackville, | 1 | 40 | 5 | 0 | 60 |
| Elliott, Rev. Adam, Franktown, | 2 | 27 | | 2 | 50 |
| Givins, Rev. Saltern, Nepanee, | 2 | 52 | 16 | 6 | 108 |
| Grier, Rev. John, Carrying-Place, | 5 | 68 | 14 | 25 | 41 |
| Harper, Rev. W. F. S., Seymour,* and Trav. Missionary, Midland Dist. | | | | | |
| Harris, Rev. Michael, Perth, | 5 | 95 | 12 | 37 | 168 |
| Herchmer, Rev. W. M., Chaplain to the Penitentiary, Kingston, and occasional preacher at Waterloo, | 2 | | | | |
| Lincolnsay, Rev. J. G. B., Williamsburg, | 3 | 45 | 7 | 12 | 132 |
| Macaulay, Rev. William, Picton, | 1 | 18 | 9 | 10 | 60 |
| Padfield, Rev. J., March, | 4 | 101 | 6 | 20 | 60 |
| Patton, Rev. Henry, Kemptville, | 3 | 50 | 12 | 7 | 55 |
| Rogers, Rev. R. V., Richmond,† | 1 | 24 | 11 | 4 | |
| Rolph, Rev. Romaine, Onabruck, | | | | | |
| Short, Rev. Jonathan, Port Hope, | 2 | 43 | 11 | 23 | 30 |
| Strong, Rev. S. S., Bytown,‡ | | | | | |
| Stuart, Ven. G. O. Rector and Archdeacon of Kingston, | 2 | 127 | 96 | 84 | 210 |
| Thompson, Rev. Joseph, Cavan,—superannuated, | | | | | |
| Tremaine, Rev. —, Smith's Falls,§ | 2 | 64 | 30 | 25 | 60 |
| Wade, Rev. C. T., Peaboro', do. Travelling Miss. Newcastle District, | | 58 | | | 110 |

* Very recently settled in Seymour.

† This comprehends the report of only six months. The recent settlement of the Incumbent accounts for his not furnishing a statement of communicants.

‡ Very recently settled in Bytown.

§ Lately settled at Smith's Falls.

Poetry.

THE HOLY INNOCENTS.

These were redeemed from among men, being the first-fruits unto God and to the Lamb.—REVELATIONS, xiv. 4.

Say, ye celestial guards, who wait
In Bethlehem, round the Saviour's palace gate,
Say, who are these on golden wings,
That hover o'er the new-born King of kings,
Their palms and garlands telling plain
That they are of the glorious martyr train,
Next to yourselves ordain'd to praise
His name, and brighten as on Him they gaze?

But where their spoils and trophies? where
The glorious dint a martyr's shield should bear?
How chance no cheek among them wears
The deep worn trace of penitential tears,
But all is bright and smiling love,
As if, fresh-borne from Eden's happy grove,
They had flown here, their King to see,
Nor ever had been heirs of dark mortality?

Ask, and some angel will reply,
"These, like yourselves, were born to sin and die,
"But ere the poison root was grown,
"God set his seal, and mark'd them for his own.
"Baptiz'd in blood for Jesus' sake,
"Now underneath the cross their bed they make,
"Not to be scar'd from that sure rest
"By frighten'd mother's shriek, or warrior's waving crest."

Mindful of these, the first-fruits sweet
Borne by the suffering Church her Lord to greet;
Bless'd Jesus ever lov'd to trace
The "innocent brightness" of an infant's face.
He rais'd them in his holy arms,
He bless'd them from the world and all its harms;
Heirs though they were of sin and shame,
He bless'd them in his own and in his Father's name.

Then, as each fond unconscious child
On th' everlasting Parent sweetly smil'd,
(Like infants sporting on the shore,
That tremble not at Ocean's boundless roar,)
Were they not present to thy thought,
All souls, that in their cradles thou hast bought?
But chiefly these, who died for Thee,
That thou might'st live for them a sadder death to see.

And next to these, thy gracious word
Was as a pledge of benediction, stor'd
For Christian mothers, while they moan
Their treasure'd hopes, just born, baptiz'd, and gone.
Oh joy for Rachel's broken heart!
She and her babes shall meet no more to part;
So dear to Christ her pious haste
To trust them in his arms, for ever safe embrac'd.

She dares not grudge to leave them there,
Where to behold them was her heart's first prayer,
She dares not grieve—but she must weep,
As her pale placid martyr sinks to sleep,
Teaching so well and silently
How, at the Shepherd's call the lamb should die:
How happier far than life the end
Of souls that infant-like beneath their burden bend.
(Keele's Christian Year.)

CHURCH CALENDAR.

Dec. 31.—Sunday after Christmas.

1838.

- Jan. 1.—Circumcision.
- 6.—Epiphany.
- 7.—First Sunday after Epiphany.
- 14.—Second do. do.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. VIII.
LOST TIME.

It is a hackneyed subject, but one of such growing importance in the history of each individual, that too much stress can hardly be laid on it. The simple fact of a past hour being wholly irrecoverable, would alone stamp it with awful interest; but when to this is added the equally certain truth, that it has not passed unremarked or unrecorded by the Most High, and that what is our loss, is also our theft, a robbery committed against Him,—we may well mourn the past, and watch unto prayer for a right use of the future.

Time-losers form a very considerable majority in the upper classes of society, and no small proportion even among those on whose daily labour their daily bread depends. The former, by late rising, by lingering at the toilet and over the breakfast and dinner-table, squander so many hours, that they may almost be said not to live out half their days, such inaction being unworthy the name of life. When to this is added the frivolous employments of what are termed morning calls, the needless lounging in shops, and the utterly useless occupation of writing letters full of gossip and egotism, it is fearful to calculate the amount of this robbery. The humbler sort of people appear, on a comparison with those, to pass a life of incessant labour; but they too are chargeable with much sinful waste of what they are equally bound to improve, though happily exempt from many of the temptations that assail others. Are we, then, to stigmatise as criminal the occasional relaxation of mind and body, that experience shows is necessary to the health of both? By no means: we do wrong when neglecting to ensure it to ourselves, and to those under our authority, or within our influence. Rest and recreation, too, are among the blessings provided for us, and which we have no right to reject. Unbelief alone can lead us to sacrifice them to an over-anxious care for the morrow's supply; and I do not consider the time so spent as being *lost*, any more than the moments which the mechanic sets apart for sharpening the tools necessary to his especial work, is lost to him. Deduct from all unemployed hours a fair proportion for such rest and refreshment, and account only for the remainder,—it will prove a formidable arrear.

"I am always employed in one way or another," is the remark frequently heard from busy idlers, who fancy that, so long as their bodies are not stretched on a couch, or their hands folded before them, they may be said to be up and doing. But what is

it to be employed? Johnson defines the word "business, object of labour." We have, therefore, only to inquire, what is men's business in the world? what is the object pointed out to them as most worthy to be laboured for? If they be of the Israel of God, the answer is given by him, "This people have I formed for myself, that they may shew forth my praise." If they be not of that Israel, O how awfully startling is the cry of every squandered hour, while they linger unmindful of the thrilling call, "Escape for thy life; flee to the mountain!" That is lost time in which the follower of Christ does nothing to glorify his Master; and that is lost time, involving a lost eternity too, wherein the soul, that has not yet found peace through the blood of the cross, does nothing towards seeking and finding it. That the angels of God take a lively interest in the concerns of our world, is unequivocally shewn in Scripture; and often do I think with what wonder and indignation these heavenly creatures, who, for ages that we cannot number, have been serving the Lord day and night, with an eternity of such joyous service still before them, must look on man. Limited, at the utmost stretch of his mortal existence, to a few fleeting years, to work out his own salvation and to glorify God, who works in him both to will and to do, man, who might be expected to number his moments as a miser numbers his golden pieces when compelled to deal them out, will fling away hours, days, months, years, as though he too had an eternity in possession, with no object but to gratify his own capricious will. Surely these two words, *LOST TIME*, will be found engraven on the gates of hell.

What is the remedy? For the past, none, save in the cleansing stream of a Saviour's blood, washing out the sin. For the present and future, "looking unto Jesus" in a threefold light, is the remedy. Look to him as an example; watch his course, when on earth, going about doing good; speaking words of heavenly truth, warning, invitation, consolation, to all around; finding it meat and drink to do the will of his Father. Look to him as able to supply all your need, to overcome your besetting sin, to strengthen and cheer you in the struggling race. Look to him as the end and object of that race; as the great arbiter, holding forth the crown of life, not so much as a reward for the victor's exertion, as the free gift of his own grace, the purchase of his merit, the token of a love for which the devotion of our every energy, feeling, word, and thought to his service, is so poor and mean an acknowledgement, that the same mercy which impels him to confer the boon, can alone induce a reception of our praiseful thanksgivings.

THE REWARD OF DISOBEDIENCE.

"It blew a tremendous gale last night," exclaimed Mr. Thompson to his son, as he entered the breakfast-room; "I fear we shall hear it has done great damage to the shipping."

"Thomas has just told me," replied Lewis, "that there are two brigs on the sands near the Goodwin light; and only think papa, the large vessel that sailed with the evening tide is totally wrecked. She, too, was driven on the sands, but succeeded in getting off; however, she was so much injured, that before she could put back again into the harbour, she went to pieces, and almost all on board perished." "Put on your hat," said Mr. Thompson, "and we will walk to the pier; we shall be back before your mamma is ready for breakfast." Lewis readily obeyed—not that it was his usual custom to do so, for, like many other little boys, he was very headstrong, and preferred his own gratification to complying with the wishes of his parents; but curiosity now prompted him, and he eagerly accompanied his father.

They soon beheld a dreadful spectacle. The sea was still agitated in a frightful manner, and the wind continued to blow very strongly. All was bustle and anxiety among the sailors and fishermen, and the bodies of several persons lay extended on the pier-head. Lewis shuddered. "Oh, pray let us go back!" he exclaimed; but before his father could make any reply, the attention of both was attracted by the piercing lamentations of a poor woman, who was kneeling by the side of a boy apparently about twelve years old, and wringing her hands in an agony of distress. "Oh Ned, Ned," she sobbed, "and is it come to this! Oh, he would always have his own way;" an expression which she repeated several times. Mr. Thompson turned to one of the spectators, and asked the cause of her words.

"Why, your honour," replied the fisherman whom he addressed, "that poor boy who lies there, Lord have mercy on him, was always a sad wilful lad; he was very anxious to go to sea, but neither his father nor mother were willing, for he was their only child, and not very strong. All they said, however, was of no use—nay, perhaps, it made him still more determined to have his own way; so last night, while his father was gone out with the mackerel boats, he got on board the Resolution, and sailed before any one knew any thing about the matter. His mother was looking for him the whole of the night, almost wild with distress: his dead body has just been hauled up with those other poor fellows."

"Dreadful!" murmured Mr. Thompson. Unable to endure the scene longer, Lewis grasped his father's hand and drew him away. He did not attempt to speak a single word as they walked home; and when seated at the breakfast-table, his looks shewed so much distress that his mother anxiously inquired if he were well. Lewis returned no answer, but, rising from the table, threw his arms around her neck, and for some minutes wept violently: "Oh, mamma," at length he cried, "I have seen such a sight—I have heard such cries—Oh, I shall never forget them! forgive me for being so naughty and obstinate as I have often been, and never, never, I think, will I disobey you again." Mrs. Thompson looked at her husband for an explanation, which he in a few words gave her.

"Thus," said he, as he concluded his distressing narrative, "thus has God thought fit to punish this breach of his holy commandment, which enjoins us to 'Honour thy father and thy mother, that thy days may be long in the land.' The sea, at His word, has opened her mouth, and swallowed up the disobedient child, almost in sight of his home; and made his fate an awful warning to all who, like him, are tempted to forget the great and sacred duty they owe to their parents."—*National School Miscellany.*

DR. HACKET.

Dr. Hacket, the Ezra of his age, was born in 1592. In the year 1640, he was appointed one of the committee for settling the peace of the Church. His admirable speech concluded with these prophetic words: "Upon the ruins of the rewards of learning no structure can be raised up but ignorance; and upon the chaos of ignorance, no structure can be built but profaneness and confusion." Dr. Hacket suffered imprisonment; his zeal for the honour of God, and his love for the Church of God, brought down this evil upon him. Although subjected to heavy penalties during these barbarous and bloody times, he continued to read the service in his parish church of St. Andrew's, Holborne. One day, while on his knees, like a second Daniel with the lions in view, a sergeant with a body of soldiers entered the church, and threatened him with instant death if he did not leave off. "Soldiers," said this intrepid soldier and servant of a higher and better Master, "I am doing my duty, do you do yours!" and with a louder and firmer voice continued the service; thus, in the language of the Psalmist, "made he even his enemies to be at peace with him;" for the soldiers, awed by his fortitude, left him to finish the service. Dr. Hacket was appointed to the bishopric of Lichfield in 1661.

SPIRITUAL FOOD.

Two friends, living in the country, met together at the village church, a little way from their dwelling. "What is the use of going to church so often," said the younger to his companion, "since we always hear nearly the same thing?" "What is the use," replied the other, "of taking your meals so regularly every day, since they are composed of nearly the same dishes?" "The cases are very different. I must eat to nourish my body, which would otherwise perish." "Not so different as you suppose; for what food is to the body, the exercises of worship are to the soul; and spiritual life will languish if we cease to support it by the means which God has graciously given us."—"But how happens it," says the younger, "that all men have not the same relish for these exercises as they have for their food?" "You mistake again," replied his friend: "all men, it is true, receive their food with pleasure when they are in health; but when they are sick, food becomes not merely tasteless but disgusting. It is the same with the soul: that is in health while it has peace with God through the redemption that is in Christ Jesus our Lord: then it desires the exercises of religion; it enjoys them, and cannot consent to omit them. It is sick when it is hardened in sin: it has then no appetite for spiritual food; it avoids opportunities of receiving it. The sanctification of the Sabbath is a burden, and the conversation of Christians is unpleasant. The resemblance goes further still; for a sickness of the body, if not cured by medicine, ends in death, so also the corruption of the soul—that disease with which all men are infected ends, unless God heals it, in spiritual and eternal death, that is, in the exclusion of the soul from the presence of its God."

LIBERALITY.

There is no one of the current terms of the day, against whose mis-use in argument we should be more vigilant, than the word *liberality*. It is a most seductive word, because it seems connected with enlargement of mind, and a freedom from contracted views of things. But it has been so often claimed by those who in their sentiments and acts, "betray" Christ, that we cannot be too suspicious of its application. It is the candour which is found within the realms of truth, which is alone legitimate: that which stands on the confines of truth and error, and casts, alternately, a smile on each, is indifference—is treason.—*Rev. R. Eden.*

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.

COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasett, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

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

AGENTS.

- The Clergy of the Church of England in both Provinces.
- Robt. Stanton Esq., King Street, Toronto.
 - Mr. C. Scadding, New Market.
 - Dr. Low, Whitby.
 - Charles Brent Esq., Port Hope.
 - H. Hughes Esq., P. M. Emily.
 - W. Warren Esq., Darlington.
 - J. Beavis Esq., Clarke.
 - B. Y. McKyes Esq., Colborne.
 - J. B. Ewart Esq., Dundas.
 - Brooke Young, Esq., Guelph.
 - John Burwell, Esq., P. M. Port Burwell.
 - J. White, Esq., P. M. Camden West.
 - A. Davidson, Esq., P. M. Niagara.
 - Mr. J. Ruthven, Hamilton.
 - T. S. Shortt, Esq., Woodstock.
 - Hon. James Kerby, Fort Erie.
 - G. W. Baker, Esq., Bytown.
 - Alfred Knight Esq., Wm. Henry, L. C.
 - Mr. Jas. McLaren, Quebec.
 - Messrs. Swords, Stanford, & Co. New York.