

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 8, 1838.

[NUMBER XII.]

Original Poetry.

For the Church.

THE DESTRUCTION OF KORAH.

NUMBERS XVI.

O'er the Red Sea waste 'twas the dawn of day,
And the tribes were up in their long array;
And a thousand glories were backward flung,
As the sun o'er their ranks like a victor sprung.

There was silence fallen o'er the giant host—
On the scoffer's murmur—the rebel's boast—
And the Priests mov'd slowly on noiseless feet,
And the cloud grew deep o'er the mercy-seat.

And Korah stood on the silent plain,
With his princely leaders, his warlike train;
And their eyes flash'd pride as the flame rose higher
From their censers gleaming with unblest'd fire.

Then Israel's ruler rose, calm and slow,
With his eyes all wild with prophetic glow,
And he cried—"away from the coming wrath,
Fly, lost ones, fly the Destroyer's path!"

And the bands of the goddess were left alone,
And the hush was broke with a dull, deep moan;
And a mist o'er the sun crept dark and slow,
And the censers' glimmer wax'd faint and low.

Then a paleness shadow'd the boldest look,
Then the ground with a quivering sickness shook:
'Twas the Earthquake spirit uprou'd from sleep—
'Twas the first low rush of his thunder-sweep.

Then the heart grew fainter, the life-blood froze,
As the Earth heav'd wild with her inward throes:—
A yell of horror—a prayer to save,—
As the Earth yaw'd wide like a nation's grave.

On the sands were their tents in their pride array'd,
And the sun of the morn with their streamers play'd;
Like the whirlwind's breath came the blast of doom,
And the lost ones sank to their desert tomb.

And the tribes fell, hush'd in their chill despair,
And a deeper gloom veil'd the troubled air;
Till a sound of terror the stillness woke,
And a crash of the thunder's tumult spoke;

And the lightning, swept on its broad wings, came
O'er the censer-bearers—a sheet of flame;
So the vaulted strength of the goddess bow'd
In the Earthquake's bosom—the fiery shroud!

Then the Prophet rose with a low, deep pray'r,
And the lightnings pass'd from the troubled air;
And the shades in the heaven's blue depths were lost,
As the sun broke forth o'er the mourning host!

ZADIG.

Toronto, August, 1838.

THE ENGLISH LAYMAN.

No. XVI.

THE DUTIES OF THE LAITY.

It is not only in the clerical order that the kindly influences of the English Establishment have been manifest; they appear, in the brightest point of view, in those illustrious laymen, whose labours have contributed not less to raise the British name, than the achievements, unexampled as they have been, of our armies or our navies.—*Hannah More.*

It is too much the custom of the Laity in our communion to forget altogether that there are duties as binding on themselves, as on the Clergy. They detect, with the eye of a lynx, any failing of their minister; and attribute any derelict into which the church may fall, to pastoral laxity or neglect; while at the same time, however, the blame may with much greater justice, in many instances, attach to themselves. They may dispire the clergyman, by a rare attendance at the house of prayer, or, when they have found their way there, by a cold and unprofitable reception of his warnings and exhortations—they may evince as little regard for the temporalities, as the spiritualities of their Establishment, and offer but a languid opposition to the attempts made to discover the National religion from the State—they may even lend themselves as tools to the revolutionary faction that under pretence of reforming, aim at subverting the church, and afterwards the Monarchy itself. These are some of the discouragements that may chill the zeal, and benumb the energies of any clergyman however fervent, and—unless he be a man endued with more than an ordinary share of Christian heroism,—may convert him into a mere formalist, content with discharging his duties according to the letter, instead of to the spirit,—and alleging, however groundlessly, by way of justification, the indifference and supineness of the Laity. It should also be recollected that while each individual in a congregation has but one spiritual inspector overseeing him, the clergyman has an entire parish sitting daily and weekly, in strict scrutiny, upon his conduct; and that while very few will submit even to a gentle and private reproof from him, there is not one who does not think himself authorised to animadvert both with publicity and severity, on what he may consider reprehensible in the character of his minister. These considerations ought to be well weighed before we of the laity pass sentence on the clergy; and if we were to lay it down as a rule never to censure our minister for the omission of his duties until we had discharged our own—there would be less room for mutual recrimination; and the layman, faithfully performing his obligations, and supplying, as far as possible, the deficiencies of the clergyman, would by such an impressive rebuke speedily arouse the latter from his sluggishness, and thus save religion from much public scandal and dishonour. A curse alighted on Canaan, but a blessing was pronounced on Shem and Japheth.

At this present crisis, the churchman in England, so long habituated to the quiet enjoyment of the religion of his forefathers, and so long accustomed to regard the sanctuary as no less guaranteed in its integrity by the oath of the Sovereign and of every member of the Legislature, than protected by the Divine favour,—reluctantly discovers that the constituted guardians of the National Church, are surrendering its outworks one by one, to the besieging hosts of

Radicalism, Popery, and Dissent. He sickens at the sight of monasteries, nunneries, and Jesuit-seminaries, casting their baleful shadows over his Protestant land. He views with a scowl of righteous indignation the superstitious ceremonies of a banished faith restored to a splendour and publicity, denied to them since the abdication of the bigot James. He hears Popish peers and Popish Commoners, violating the oath which they took to respect the rights and property of the Establishment; and he views the various sects of Dissenters,—that branched off from the Church soon after the Reformation because she retained whatsoever was scriptural in the doctrines and apostolic in the usages of the Church of Rome,—coalescing with their old enemy, and willing to burn the Bible at Paul's Cross, could they only involve the sacred edifice of that name, and every other Church, throughout the kingdom, in the conflagration. But arduous as may be the struggle in which the English Churchmen are at present engaged, the victory is their own, if they will only use the means which God has placed within their reach. The Peers are true to the Protestant Church; the Protestant minority in the House of Commons, is all but a triumphant one; the Universities burn with the same spirit, that heralded the Revolution of 1688; persecution from without purifies the church within; the middle classes begin to dream of a rekindling of the fires of Smithfield, of the grinding pecuniary exactions of the Protectorate, and of the Bloody Assize of the West; the operatives are up and doing; the slothful members, both of the clergy and laity, are aroused from their torpor by the pressing danger; and the land that contains the ashes of a Cranmer, a Latimer, and a Ridley,—that has been moistened with the blood of a Russell, who suffered in defence of those principles, which his degenerate descendant has abandoned,—that land will never crouch to the spiritual despotism of a Bishop of Rome, or surrender its altars to the disciples of Socinus and Voltaire.

The Protestant Layman in Upper Canada has difficulties even greater than these to contend against. In Great Britain the Established Churches of the three Kingdoms, are bound together by a holy league; and the most learned and eloquent of the Presbyterians, is among the stoutest defenders of the United Episcopal Church. The Wesleyan Methodists of England and Ireland, mindful of the prophetic warning of their founder that "when they left the Church, God would leave them," and of his exhortation, "the Church of England men still,"—have, in their corporate capacity, given in their adherence to the Establishment, and exerted all their influence at elections, in favour of the Conservative candidates. But the scene is different, lamentably different, when we turn to Upper Canada. The Presbyterian, not confining himself to an uncompromising yet temperate advocacy of what he conceives to be his rights, all but threatens to attempt the dismemberment of the Empire, and rages so furiously as to show that Major Bellenden was not altogether wrong, when he declared that "if Saint Paul were on earth again, and a Presbyterian, he would be a rebel in three months—it is in the very blood of them." All disposition on the part of the Episcopalians to waive some portion of their vested rights, and even to acquiesce in the interpretation given to the Constitutional Act (so far as it affects the Clergy Reserves) by the Crown Lawyers in 1819, has been met on the part of the Scotch, by unmitigated bitterness and rancour. The reverend Moderator of a Synod, in a late official document, has even gone so far as to offer a national insult to every Englishman, by sarcastically remarking, with a sneer worthy of Sir Mungo Malagrowther himself, that "England first consented to receive from Scotland a King, and then sought to be incorporated with it as a nation!" I make these remarks from no unkind feeling towards the Church of Scotland. I have a Speech of one of its ministers lying before me, in which, addressing a meeting of the members of the Established Church, he declares, "I know well that the same ruthless band that would take from your Episcopacy and your Establishment, would take from us our Presbyters and our Parishes; the same spoilers, that would level the rose with the earth, would lay the thistle immediately on its ruins." I concur in this sentiment, and I reciprocate its friendliness to the fullest extent. Happy would it be could the two Churches in Upper Canada make common cause against the common enemy: but, as I am not sanguine enough to expect that the past can be retraced, or the ground now so resolutely taken on either side be abandoned without a struggle, my next wish is, that the contest may be carried on in a spirit christian and constitutional, and that the losing party, whichever it may be, may peacefully submit to the result.

The Wesleyan Methodists also in this Province,—or rather the dominant portion of them,—seem to have lost all the early characteristics of their denomination, except the mere name. While their brethren at home, have rallied round the Church,—that Church which Wesley, in the late evening of his life, declared "he would not leave while the breath of God was in his nostrils,"—they strive to deprive it of its chartered rights, and of the 57 endowed rectories, which their official organ, inconsistently enough, avows that he was from the beginning inclined to consider legal. They unite with the Church of Scotland,—a body as much opposed to the Voluntary system as ourselves,—and which only seeks to share the Reserves with the Church of England, and not in common with the various sects that overrun the Province; they identify themselves as on a former occasion, with the revolutionary politics of the country;—they assert the political innocence of the self-exiled and cowardly Bidwell,—an attempted vindication which the united voice of all loyal men in either Province has indignantly spurned and scouted into silence;—and, at every step they take, they recede farther and farther from the principles of their venerable founder,—disgusting the loyal and British portion of their own connection,—vaunting, in one moment, the efficiency of Voluntaryism, which in the words of the Scottish minister to whom I have already been indebted for one beautiful quotation, "has its principles,

like the rescripts of Draco, verily written in blood, and is the matrix and the nursing mother of all pestilential heresy, yea of Popery itself,"—and, in the next, importuning the state to endow their Academy at Cobourg, and demanding to participate in the Reserves. There is however nothing new in this, for they have long since accepted the bounty of the State. They have built chapels with government money, leased the pews in those chapels, and thus their preachers though not receiving support direct from the hands of Government, have essentially been benefitted in purse by the sums which it has granted to the conference. Why will not the true Wesleyans forsake the artful guide, who is merely making use of them as tools to further his own personal aggrandizement? If the principles of their founder bind them to support the Church in England, why not in Canada? If the Irish conference "having extensive opportunities of observing the laudable and daily unceasing exertions of the clergy, especially in this country, (Ireland) to spread scriptural truth," can express themselves to the Queen as "sensible of the great importance of such an Establishment as the most effectual means of promoting the future happiness of her people, and as the firm stay of Her Majesty's throne and government,"—if, in Ireland, where Churchmen bear an infinitely less proportion to the population of the land than they do in Upper Canada, the Wesleyans feel called upon to utter such sentiments as these,—on what grounds can their brethren in Upper Canada,—with the Popish religion virtually established and amply endowed in the sister colony, and gaining ground all over the world,—seek to rob our Church of those secular revenues which (among other hallowed applications of them) she has nobly expended since the Reformation in rewarding the triumphant vindicators of our common faith? Why do the Presbyterians combine against the Church with the Wesleyan Methodists, when an eminent preacher of the latter body (the Rev. Robert Alder) has declared in evidence before the House of Commons, that "the Methodists knew nothing of the Presbyterian Church of Scotland as an Established Church out of Scotland; that they viewed it as a strictly local establishment, and thought that its ministers had no right to enjoy any peculiar privileges in any of His Majesty's Colonies because they belonged to the Church of Scotland?" Why, on the other hand, do the Methodists join the Presbyterians in a crusade against a Church of which (according to Mr. Alder's unsolicited statement) "they consider themselves as a branch both at home and abroad," and why do they repudiate his testimony on the same occasion, that "if the revenues (of the Clergy Reserves) be appropriated to the sole use of the Church of England, we (the Wesleyan ministers of Lower Canada) shall offer no objection to it?"

With regard to the part which the Roman Catholics have taken in this debatable question, it must in justice be said of them, that they have not manifested that inveterate hatred to the Established Church, for which other denominations have been so notorious. They probably reflect,—and it is but worldly wisdom for them so to do,—that if they object to an Ecclesiastical Establishment in Upper Canada, they may endanger the possessions of their church in Lower Canada,—and that if an Act of Parliament be set aside, so as to put all denominations on a level in this Province,—there is no reason why a treaty,—which establishes the Church of Rome in all but name, and the obligations of which have been voided by the recent rebellion,—should not share the same fate in Lower Canada.

Deset on every side by the innumerable breakers and quicksands which have been pointed out, the course which the Canadian Churchman has to steer, is clear and well defined. He must take PRINCIPLE for his pilot,—the CONSTITUTIONAL ACT for his chart, and NO SURRENDER for his battle signal.—He is not called to intermeddle in a paltry squabble, such as would provoke the application of Sir Henry Wotton's monumental saying; "the itch of disputation will prove the scab of the Church"; but he is called upon to declare whether the State shall unchristianize itself, or whether, by giving efficacy to an act of Parliament, it shall provide for the support of the Protestant religion for ages yet to come. Let him therefore recollect that on his individual exertion it greatly depends, whether, after he has gone to his fathers, the land shall flourish under the blessed influences of a scriptural and moderately endowed Church, or whether it shall be spoiled by the palmer-worm and locust of the Voluntary System, or left to lapse first into Unitarianism, and finally into Infidelity.

Our warmest affections and all the spare goods that we can set apart for holy purposes are due to the support and extension of our own communion. Too many Churchmen, carrying to an extreme the diffusive charity inculcated by their liturgy, seem to act as if all religions were equally excellent, and their own communion entitled to no greater support than any other. With a criminal inconsiderateness they will give their money and their land towards the erection of dissenting chapels, which, immediately they are roofed in, echo with threats and denunciations against the Church of England. They will even go farther in their unscriptural liberality, and Gallo-like infatuation,—and,—while their own Jerusalem lies like Hagar in the wilderness fainting for want of water,—contribute largely to the dissemination of the errors (for so, if true churchmen, they must believe them to be) of the church of Rome? Is not every penny that they can spare required for the uses of their own church? even if their means of assisting it were double and treble and a hundred-fold what they are, would they not afford but a miserably scanty substitute for the religious patrimony of which every Episcopalian stands in danger of being defrauded? Then why,—when their own children lack clothing and food,—do they slight the necessities of their own flesh and blood, and pass on to the stranger and alien? Many excellent and pious individuals are betrayed into this weakness by the unguarded kindness of their disposition, and their unconsciousness of the mischief they are sowing. Others there are, who, when solicited

to give assistance to other denominations, have not the courage to refuse, and whose political influence would suffer by the refusal. Such persons, however, when they thus act, either from too little thought or too much ambition, little calculate on the legacy they are bequeathing to the Church and to their children. They are robbing England, to enrich Geneva and Rome; they are building up towers, from which armed bands will issue to besiege, even unto razing, the battlements of the citadel of the Reformation; they are undermining that citadel, on the ruins of which,—if it ever do fall by the hands of those who ought to be its defenders, for it can fall by none other,—a new Inquisition and a new Vatican will be erected, while the banner of Popery with its motto "Always the same," will float proudly from their walls.

There are other specimens of false liberality which Churchmen are too prone to exhibit. For instance, they will sometimes unite with members of other denominations in building a church for common use,—which, after all, either tumbles to decay for want of repair, or falls into the exclusive hands of some single sect. From this heterodox promiscuity there frequently arises a culpable indifference to their own communion; they stray into strange pastures, to gratify a love of novelty and their itching ears; and deprived of the ministrations of their own church, content themselves with those which chance and the spirit of proselytism may offer. But the steadfast Churchman, though he be a hundred miles distant from a church, will never be found frequenting the courts of Nonconformity. Following an example set by many of our Laity, and now happily spreading through the Province he will, on every Sunday, gather his household and neighbours together, and read to them the regular service from the Prayer Book, as well as a sermon, written by some divine of the Establishment. Till the scattered flocks of destitute Episcopalian can be blessed with the presence and residence among them of an authorized teacher of God's word, they will receive more spiritual benefit by joining in the prescribed Prayers of their Church, although read by a layman, than by resorting to the conventicle of dissent, or by listening to the political fanatic, whose language is as vulgar, and whose doctrines are as unsound, as his intrusion into the ministry is unwarranted by Scripture. In fine, the faithful son of the Church of England will testify the sincerity of his filial love even in his minutest action. He will no longer subscribe to Journals, that wage an incessant warfare against his Zion. He will no longer pay rent for a pew in a Wesleyan chapel, now that the Wesleyans are relapsing into Episcopal Methodism, and its inseparable concomitant, Republicanism. He will no longer, out of his abundance, commit the sinful folly of subscribing towards the building of a Roman Catholic chapel, now that Mr. O'Connell drives his slaves, the fettered ministry of England, into measures destructive not only of the Church, but of Protestantism itself. He will fling all false liberality to the winds; and,—no longer so blinded by Egyptian infatuation as to suffer the Israelites to spoil him of his jewels of silver and of gold,—will concentrate all his treasure and his strength for the upholding of his own communion.

But the duties of the Laity are not merely negative, and confined to a passive approval of their own church. They are summoned by every motive that can actuate a christian patriot, to lift up their long silent voices among the people—to expose the falsehoods, which the foes of their Church do not hesitate to circulate, with an industry worthy of a better cause—to point out the heresies, the wickedness, and the lawless condition of society, as in the United States, that would flow from the workings of the Voluntary System,—and, while they assail no other denomination, to defend the scriptural origin, and the secular privileges and possessions of their own. No very laborious investigation of the Scriptures, no very deep research into ecclesiastical history, will enable the Layman to discover that for fifteen centuries the Church of Christ was episcopal in its constitution, and that therefore the Church of England is framed after a model which the holy author of our religion himself, and his immediate disciples appointed. Many a gibe and taunt have been bestowed on the *Divine right* of Episcopacy, and many a Laodicean Churchman has either never troubled himself about the matter, or joined, without consideration, in the unmeaning cry against it. But let him once direct his attention to the subject—let him be told that the profoundest theologians of the Establishment, both in olden and modern time, have incontestably proved the *divine* origin of that right,—and that the leading periodicals devoted to the interest of the Church in the present day, never lose sight of it for one moment, and refer to it as a point decided beyond the power of reversal—and then he will be enabled to take a much higher position in defending his church, than if he stood on the mere earthly ground of its expediency, and adaptation to the spiritual wants of the people.

There are bright names among the Laity of England that beckon us onward to the path of patriotism, sanctified by religion. The noble martyr, Lord Cobham, cries to us from the flames, which Papal persecution enkindled. The admirable Boyle, with his ample fortune, devoted to the propagation of Christianity, and the holiest objects of philanthropy, incites us to a liberality according to our means; and with an orthodoxy, that would never suffer him to enter into a dissenting chapel, guards us against the insidiousness of modern liberality. The honest Isaac Walton, ever memorable for his fascinating biographies, and sterling homely virtues—the elegant and pure-minded Evelyn, with his multifarious accomplishments, all dedicated to the honour of his Maker,—the contemplative Addison, whose life was that of some dignified ecclesiastic, and whose end showed "in what peace a christian could die,"—the pious Nelson, the author of *Fasts and Festivals*, on whose monument a Bishop has recorded that "a Layman, he shone conspicuous among the clergy,"—these excellent men by their labours have contributed not less to raise the British name, than the

achievements unexampled as they have been, of our armies, or our navies." Their deeds have not been so brilliant, nor has fame emblazoned them so brightly as those of a Nelson or a Wellington; but their influence has purified the household character of England, and taught her gentry, that station, refinement, and wealth, gain additional and imperishable lustre from an open profession of Christianity. And, (thanks be to God!) their mantle has not fallen to the ground, uncaught. Though many of our most illustrious laymen have lately descended to the tomb in the ripeness of years,—though the father of Lord Glenelg, a principal instrument in evangelizing India, be gone to his reward,—though a Raikes, the originator of Sunday Schools, can no longer, in the body, feast on the sight of thousands of children reclaimed from vice and misery,—though a Wilberforce now looks down from the sky, and sees Slavery extinguished throughout the British Empire, chiefly through his own heaven-inspired, enthusiastic exertions,—yet have we still those living, and breathing, and active in England, who "teach the spire to rise,"—who feed the benighted heathen and the famishing colonies with the bread of life,—who devote themselves to their country, their church, and their Queen. Laymen of Upper Canada! emulate these guides and benefactors of mankind. Your labours may be silent and inglorious here,—but your reward and your glory will be hereafter!

ALAN FAIRFORD.

Cobourg, 1st September, 1838.

TESTIMONIES OF DISSENTERS & WESLEYANS
IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.

No. IV.

Dissenters represent it as an act of the greatest injustice, that they should be compelled, either directly or indirectly, to contribute to the support of the Established Church.—They who will decide aright on this point, will find it necessary to discriminate between church rates and tithes. The former, generally speaking, go to defray the incidental expenses connected with the repairs of the church edifice, burial yards, and for what is necessary for the decent performance of public worship; while the latter constitute the legal emoluments of the clergy. "The justice of exacting from all classes who are liable to such a tax, the payment of church-rates, rests upon the same principles as a Church Establishment. If the legislature deem a national religious establishment necessary and beneficial to the nation, then have they a clear right to exact from the community at large the means necessary for its support. The authority of laws, especially of laws enacted by a representative government like our own, cannot with safety be allowed to be nullified by the prejudice, the selfishness, or the real, or affected conscientiousness of individual objectors." "It may be said, without the fear of contradiction, that in far the greater number of instances, Dissenters do receive a full equivalent for the amount of church-rates contributed by them, not merely in the general good effected by the Established Church, but in the particular and local benefits which they receive from the clergy of the Establishment. In our rural districts, and numerous villages and hamlets, too poor and scattered to admit of resident dissenting ministers, how awful would be the disorganisation of society, and the corruption of morals, but for the influence of the resident clergy? The clergyman in very numerous instances is the only individual to render those pastoral and benevolent attentions to dissenters in our rural districts, which are so necessary and important in the season of affliction and want. Shall it be said, then, after this, by dissenters, that they receive no equivalent for the small contributions which the state enjoins them to make to the Established Church?" "As to tithes, which are the legal endowments of the Church, it might easily be shown that this payment is no burden upon the great body of the community: it is in fact a certain rent charge which falls upon the land owners, and not upon the people generally. If tithes, as now paid to the clergy, to whom they legally belong, were abolished, a natural consequence of it would be an increase in the rent now paid, equal to the value of the tithe now received by the clergy. It would be taking from the clergyman his right, and giving it to the landed proprietors, who have no right to it, either in law or equity. Lord Brougham, the late Lord Chancellor, though himself no Dissenter, yet friendly to Dissenters, said,—"*I think the right of the Church to the property it enjoys, as sacred as the rights of individuals to their estates or freeholds, and that the parson of the parish has as good a right to the tenth of the produce of the soil, as the body of the proprietors have to the other nine parts.*"

The following testimonies from Dissenters are important and valuable on these points:—

PHILIP DODDRIDGE, D.D., *Dissenting Minister*.—"If no coercive power were admitted, it is probable that covetousness would drive many into dissenting parties, in order to save their tithes or their possessions. So that none can reasonably blame a government for requiring such general contributions."[†]

A writer in the *Dissenting Eclectic Review*.—"So long as the support of the Establishment by legal provisions shall be deemed necessary or proper by the constitutional authorities, they have an undoubted right to tax the community of every description for that object; and a difference of opinion entertained by individuals, as to the fitness of the object, is no more a ground for exemption from contribution, than a difference of opinion on any other question of political economy, is a ground of exemption from payment of the taxes applicable to the measure disapproved. The state enjoins me to pay—by force of the social compact the state has a right to my obedience; and my paying is the evidence not of my submission of opinion, but of my civil obedience to the state. Under every possible form of government, individual will must, for all practicable purposes, be sacrificed to the public will, as proclaimed by the constituted organs. If the state applies, or orders me to apply, the money paid to an object which I do not apprehend to be aid-worthy, that is no ground for my refusal to obey, or there is an end of civil obedience at once, and the private opinion of every individual becomes the measure of his civil submission. All this has nothing to do with the question of the right of the state to dictate in matters of religion, (which the writer is the last person in the world who would attempt to advocate,) because the payment of tithe is not required by the

state, as evidence of my assent to the doctrines or discipline of the Church, nor is any such meaning attached to it. I am in no other dilemma with regard to tithe (and the writer might have added church-rates) than I am with regard to levies of any other description, the purposes of which I may think morally or politically unjustifiable. The state, provided I pay my taxes, leaves me in the undoubted possession of any private opinion I might think fit to entertain. It never attempts to tell me that I have pledged my individual assent to the cause, by contributing my quota towards its requisitions."[‡]

JOHN FELL, *Dissenting Minister*.—"They (tithes) cannot well be looked on now as an oppression; length of time has taken away the causes of reasonable complaint, some circumstances excepted, which affect the landholders only, and which are not at all of a religious nature. There is not a family in the kingdom which has any legal and just right to more than nine parts of those estates which pay tithes. No more than nine parts are ever purchased; and no Dissenter, I suppose, will attempt to prove that the lands which he now possesses have been in his family ever since the days of Alfred, or his son Edward. TO REFUSE TITHES WOULD BE TO USURP A PROPERTY WHICH IS NOT OUR OWN, AND TO WHICH WE CAN HAVE NO JUST CLAIM, AND WOULD BE EQUALLY INCONSISTENT WITH OUR COMMON NOTIONS OF RIGHT AND WRONG, AND WITH THE ACKNOWLEDGED PRINCIPLES OF EVERY CIVIL GOVERNMENT."[§]

T. DWIGHT, an American Presbyterian Minister.—"I am well aware that there are men who, in spite of any reasoning—in spite of demonstration itself—may, and in all probability will say, that however good and useful the public worship of God may be, they do not wish to avail themselves of its benefits, and owe, therefore, no contributions to its support. To these men I reply, that he who has no children, or who does not wish to send his children to school, and he who does not use the roads and bridges of his country, because he is either necessitated or inclined to stay at home, may, on exactly the same grounds, claim an exemption from supporting schools, roads and bridges."[¶]

PRE SATTU, D.D., *Dissenting Minister*.—"I trust that no spoliation will ever be suffered."^{||}

* Eclectic Rev. Sept. 1817.

† Fourth Letter on Genuine Protestantism.

‡ Travels in New England and New York.

§ Sermon on Necessity of Religion, p. 29.

WHY DON'T YOU GO TO CHURCH.

Now, reader, we must have a word with you personally on this subject. You know very well that Christ, and his Apostles, and his Holy Church, in all ages, have taught you by precept and example, to assemble yourselves together.—You will not deny, or pretend to doubt, the usefulness, or the necessity, of public worship. Do you—you who are reading this paper—attend it constantly? Do you attend it generally? If not—why don't you go to Church? Answer this faithfully. Remember, you will have to answer, when it may be too late to remedy what is wrong. You will have to answer before the judgment seat of God, and you know not how soon. Remember, too, that we who even now put this question, speak in Christ's name, and deliver God's message. With that high and awful authority we ask—why don't you go to Church? Alas, we have often been compelled to ask this question! Do you deny that you ought to worship God in his temple? No. Why, then, do you not? I must attend to my family, says one—I have no shoes, says another—my gown is so shabby, says a third—I have not been able to get ready, says a fourth—it is cold, it is wet—I have an engagement—I have letters to write—I always sleep late on Sunday—I have not got a good pew. In short, there are hundreds of excuses of the same sort made, and, we lament to say, by hundreds who have the means and opportunities to go to Church, but do not go. But, we have another question to ask you, if you, Reader, are in the habit of making some such excuse to your conscience; and we pray you, deal with yourself faithfully—put it home to your heart. Suppose that the minister, instead of leading you to join in praise to your heavenly Father, or in prayer to your offended God—instead of teaching you what to do to be saved, and warning you to flee from the wrath to come—were, after detaining you the usual time in Church doing nothing, to stand every Sunday at the door, and present to each poor member of the congregation HALF-A-CROWN—and each member in moderate circumstances TWO GUINEAS, and to each rich one FIVE? How many Sundays do you honestly think you should miss church? Most probably, not one in the whole year. Instead of having to ask, why do you not go to church? he would not have room for his congregation.—We should hear nothing about your dress—nothing about cooking for your family—nothing about the cold or the wet—nothing about your getting up late—nothing about your engagements—nothing about your pew. You would be thinking only how to be in time, and would gladly take your post in the aisle, or anywhere that you could get a place. Every corner would be crammed—old and young, rich and poor, healthy and sick, would be there. Brother, is not this the truth? Can you deny it? You may, perhaps, smile at it. But, beware—it is no subject for mirth. For what is the true inference from this? That you would find no difficulty at all to go to Church for a MISERABLE PIECE OF MONEY,—when you will not go for the LOVE OF CHRIST, for the HONOUR OF GOD, or for the SALVATION OF YOUR OWN SOUL! Half-a-crown, a guinea, or five guineas, as the case may be, is more precious in your sight than God's blessing and your soul's eternal safety. Do not imagine that we speak this to the poor only—we speak to the rich, as well as to the poor. Here we have no respect of persons. The rich and leisured man is even more to be condemned in this, than the poor. We address you all, brethren; read and reflect—let not the Christian freedom of our reproof offend you, and raise your pride. We speak as ambassadors of Christ, we beseech you to consider what we say—go to Church yourselves—make your children and your dependents go; for, on the day of judgment, before the searcher of all hearts, our question—why don't you go to Church? will again be present to your trembling souls. All the trumpety excuses usually made would not weigh against a piece of silver or gold; yet they are allowed to overbalance the salvation of your soul—duty to God—and love of the Lord Jesus. O, remember, that "ye cannot serve God and mammon." What will ye do in that day, when the self-deceiver and worldly "shall cast his idols of silver and his idols of gold, which they made each one for himself to worship to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Isaiah ii. 20, 21.) What will ye do

when to your horror and eternal remorse you shall hear that "your riches are corrupted, and your garments are moth-eaten? Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire? Ye have heaped treasure together for the last day" (James v. 2, 3.)

Be wise in time, lest ye be miserable in eternity.—*The Penny Sunday Reader*.

THE CHURCH.

COBOURG, SATURDAY, SEPT. 8, 1838.

Some of our cotemporaries have worked themselves into a frenzy of excitement in consequence of the official announcement of the intelligence, long ago made public, that the establishment of the Fifty Seven Rectories by Sir John Colborne is a legal and valid act. To those in the country who had given any particular attention to the question, this was no unexpected intelligence; while to thousands in the community, of nearly every sect and party—to all, in short, who respect the claims of justice and the sacredness of vested rights—the confirmation of the Rectories was a fact as gratifying as it was certain.

We shall not pause to show—what there are evidences enough to establish—that the present are strange times, and that this is a degenerate age; because this strangeness of humour and this degeneracy of principle has, in a more or less degree, developed itself in every age, amongst every people, and throughout every condition of society since the Fall. To the native depravity of the human heart—the perpetual theme of the theologian's rebuke and the pastor's warning,—to this depravity, uncorrected by the sanctifying temper of christianity, is to be referred the dislike of personal restraint and of legal subordination, the evidences of which have so lately been written in characters of blood amongst us; and to this inborn depravity, unchastened by the purifying spirit of the Gospel, is also to be referred that envy and jealousy of the advantages of others and that uncharitableness towards their possessors, which, in the controversy under review, has latterly been so apparent.

THE RECTORIES!—and to what amounts the long catalogue of grievances associated with that dreaded name? What is the vast extent of injustice which their establishment inflicts? What are the disastrous results that are to follow from their endowment?—Simply that in Fifty Seven towns or townships of the Province, a few hundred acres of land have been assigned to the support of a clergyman of the Church of England,—an appropriation which, in no instance, will be adequate to his respectable maintenance for years to come; and which, in a majority of instances, will never yield him even the tithe of a sufficient support! But supposing that it should,—supposing that, in every instance, the means were thus secured of providing religious instruction for generations to come in at least Fifty Seven scattered spots of this extensive and fast-peopling Province, is this a circumstance—is this a prospect at which the professing Christian, anxious for the spread of the Redeemer's kingdom, should rejoice? Or should it not rather awaken in every breast that is actuated by the genuine principles of our holy faith, a regret that, in the wide waste of our spiritual desolation, the boon has not been extended to fifty times fifty-seven?

But is it an arbitrary, an unconstitutional enactment?—Not while there stands recorded and unrepealed upon our Statute Book a provision, "that it shall and may be lawful for his Majesty, his heirs and successors, to authorize the Governor, or Lieutenant Governor, of each of the said provinces (Upper and Lower Canada) respectively, or the person administering the government therein, from time to time, with the advice of such Executive Council as shall have been appointed by his Majesty, his heirs or successors, within such province, for administering the affairs thereof, to constitute and erect, within every township or parish which now is, or hereafter may be formed, constituted, or erected, within such province, one or more PARSONAGE or RECTORY, or parsonages or rectories, according to the ESTABLISHMENT OF THE CHURCH OF ENGLAND, and from time to time, by an instrument under the great seal of such Province to endow every such Parsonage or Rectory with so much or such part of the lands so allotted and appropriated as aforesaid, as such Governor, Lieutenant Governor, or person administering the government, shall, with the advice of the said Executive Council, judge to be expedient under the then existing circumstances of such township or parish." [Act 31. Geo. III. chap. 31. Sect. 38.]

But will the impression,—honest, we are aware, in the minds of many,—that the Church of Scotland has a co-ordinate right with the Church of England to the Clergy Reserves, justify an opposition, on the part of that Church, to the creation and endowment of the Rectories thus legally and specifically provided for? We are not aware that the maintenance of such an opinion ever implied the necessity of the repeal of the Act which appropriates the Reserves: if it does, their claim, in common with any preferred by others, must go for nothing: if not, the separate and distinct provisions of the Statute just quoted must stand untouched, and there the authority for the establishment of the Rectories is too clear to be denied—too decided to be overturned. But if the claim to the Reserves preferred by the Church of Scotland be asserted to rest on the opinion of the Crown Officers given to Earl Bathurst in 1819, we can deduce even from that opinion the fullest justification for the establishment of the Rectories. In this it is asserted, that by the 37th section of 31 Geo. III. the Governor would, in their judgment, be "justified in applying such rents and profits (of the Clergy Reserves) to the maintenance of the Clergy of the Church of Scotland, as well as those of the Church of England, but not to the support or maintenance of ministers of Dissenting Protestant congregations;" and the same law officers proceed to state, that by the 38th section the authorities specified in the Act may "endow any particular Parsonage or Rectory with the WHOLE lands allotted or appropriated in that township or parish." Now, we by no means admit the soundness, the legality, or the consistency of this opinion; we by no means allow that it constitutes a decision of the question at issue, because for its final adjudication it must receive the sanction either of an Act of Parliament, the decision of the Judges, a decree of the Privy Council, or the award of the Court of Chancery. But supposing that the opinion were sound and final—the latter portion of it, above quoted, not only leaves untouched the authority to create and endow parsonages or rectories, but it admits the existence of a power so to endow them that no rents or profits would be left at all for appropriation to the sister Church! However,—and it is one amongst many signs of the strange times in which we live,

—that opinion, inconsistent and incomplete as it is, has actually been so far adopted as to induce the Colonial Secretary to appropriate five or six hundred pounds out of the rents and profits of the Clergy Reserves in Lower Canada to the support of the Ministers of the Church of Scotland. Now, if they have actually received the benefit of one portion of this opinion, why are we to be excluded from the benefit of the other portion of it? If they—the justice or right of the case out of the question—have obtained a share of the rents and profits, why are we to be excluded from the benefit of the land for the endowment of Parsonages or Rectories?

And what are the powers, the alleged magnitude of which has provoked so many dolorous whines on the one hand, and so much ferocious defiance on the other?—With a wickedness and falsehood, the full extent of which nobody knows better than its propagators, the public are told—yes, through the medium of public papers, never very sparing in the dissemination of slander and untruth, they are told—that TITHES may now be established through the powers conferred upon the lately appointed Rectors! This is reiterating a cry which the enemies of the Constitution did not fail to excite at the last General Election, and which the very persons who, from the worst of motives, choose now to repeat it, were at that time amongst the foremost in silencing by a manly appeal to facts. Need we then for the hundredth time answer, as they so promptly answered to the foes of the country, that an Act stands recorded and unrepealed upon our Provincial Statute Book, expressly providing that TITHES SHALL NOT BE COLLECTED IN THIS PROVINCE?

In regard to the rights and privileges, real or supposed, of a Rector, we stated in the first number of this journal, nearly eighteen months ago, that the very warrant of Institution by which he is placed in possession of his Rectory, limits his powers and privileges to the congregation amongst whom he is appointed to minister. And who does not know, in regard to Church Rates or any other pecuniary impost for religious purposes, that even in England a Rector has no power of himself to levy a Church Rate, but that this is always established by a vote of the parishioners? We are quite confident that the law authorizing Church Rates in England does not apply to this country,—it is not even applicable, to the latter, in Ireland, where a different species of provision for the same object exists; but should there, upon reference to legal authority, be any ground of fear discovered of its applicability here, it is quite as practicable to fence the Provincial Constitution against this dreaded impost, as it was to do so from the possible imposition of tithes. But to shew how far the Church of England are disposed to grasp at shadowy powers; how far, for example they are disposed to try the legality of a Church Rate in this Province, they suggested in a late scheme for the employment of the Reserves that, in each township or parish, one or more Clergy Lots should be appropriated exclusively to the repair of Churches and Parsonages within its bounds.

We shall not, at present, prosecute this subject; it has been twisted and tortured enough, but we can wind our way through all the perplexities with which the foes of peace and the enemies of true religion would involve the question. We pretend not to divine the secret workings of the mysterious heart, nor profess ability to detect all the schemes of selfishness on the one hand, and of malicious hate on the other, which lie hidden beneath these attempts at the spoliation of the rightful proprietors of the Clergy Reserves. This much we can predict,—because we have full confidence in the good sense and good feeling of the mass of the community,—that the efforts now in unhalloved progress to shake the public mind from its quinquinity, will experience a miserable failure. We venture to predict further,—because we have equal confidence in the faith of Acts of Parliament and the decrees of law,—that the present attempt to subvert the rights of the Church of England in this Province will fail as miserably too. Rival and hostile sects may, for a moment, lay aside their jealousy and appear to smother their antipathy—they may unite in unnatural and unholy combination to rob us of our patrimony—they may, for this iniquitous purpose, join hand in hand while the spirit breathes hatred and the heart feels loathing—they may reciprocate embraces as fervent, were all their ardour to be put forth, as the eastern serpent's deadly clasp,—all this they may do in the belief that we shall take alarm at their menaces, and be terrified into a surrender of what neither conscience nor duty will suffer us willingly to yield. But we tell them—we tell the world, that we despise their threats, and that, by every constitutional means, we shall resist their aggressions. We place our feet upon the rock of PRINCIPLE, and from this position—come weal, come woe—we shall never recede.

In our paper of the 25th ult. we said, "we are confident that no well informed man in England or Ireland ever heard of any other 'Protestant Clergy,' save that of the United Church of England and Ireland;" in other words that every well informed person in those countries must know that the term 'Clergy' is one which is there legally applied only to those of the Established Church of England and Ireland.—This declaration has awakened the amazement of some, and excited the wrath of others; and to make out a case against us, every possible species of misconstruction of our actual meaning is resorted to.

One, with extraordinary vehemence, proclaims his wonder that neither here nor in foreign lands had we ever heard of any 'Protestant Churches' besides those of England and Ireland, as if an opinion had been expressed upon the meaning of the word Church at all; and upon this assumption of our ignorance or arrogance, as the case may be, a column or two of language neither very courteous nor very Christian-like is expended.

Another favours us with a special communication on the subject, and asks whether we hold to the astounding doctrine that there are no other 'Protestants' in the world besides the clergy of England and Ireland, and consumes a goodly amount of paper and of time in combating a position which he has himself been the only one to raise!

The placing of the term 'Clergy,' as we did, in italics, should have conveyed to every fair-judging person a sufficient indication of our meaning, viz. that the term 'Clergy' was, in legal phraseology, never applied to other in the United Kingdom than those of the Church of England. And, whether the amazement wilder than ever may follow, or wrath more fierce than before may ensue, we resolutely yet calmly reiterate our declaration, and we do so upon the grounds which are furnished by English law itself. In Tomline's Law Dictionary, we find the following definition of the term: "The word Clergy comprehends all persons in holy orders, and in ecclesiastical offices, viz. Archbishops, Bishops, Deans and

* See these points more fully treated in "Reasons for Attachment and Conformity to the Church of England, by the Rev. R. Meek," 2d edit., published by Hatchards, London, pp. 280—299.

† Doddridge's Lectures.

Chapters, Archdeacons, Rural Deans, Parsons (who are either *Rectors or Vicars*), and *Curates*, to which may be added *Parish Clerks* who formerly and frequently were in orders." From this, then, it is manifest that the term is only applicable to the Clergy of the United Church of England and Ireland, in which alone are to be found the orders of ministers above defined. Blackstone asserts that none but a *clerk in orders*—in other words a *Clergyman*—can hold a benefice; but the bestowing of benefices in England is limited surely to the Clergy of its own established Church. Moreover there are several statutes which very decidedly maintain the distinction betwixt a *Clergyman* of the United Church and a *Minister or Teacher* of any other Protestant denomination. We would merely refer the reader to the 41 Geo. III. chap. 63, where the difference is upheld in marked terms, for example, between "a *Clergyman* of the Church of England and a *Minister* of the Church of Scotland."

We have just been favoured with a copy of the excellent Sermon preached by the Rev. G. Mackie, B.A., at Montreal, on occasion of the Visitation of the Clergy held in that city by the Lord Bishop of the Diocese, on the 8th of August. We have no room to day for extracts; and, we believe, we shall best consult the interest of our fellow-labourers, as well as do most justice to this really excellent production, by transferring it entire to our columns as soon as our limits will permit.

We must not omit the present opportunity of thanking our numerous correspondents, known and unknown, for the transmission to us of English papers and periodicals containing so much that is appropriate to our columns, and serviceable to our cause. We are especially bound to tender our obligations to our esteemed fellow-labourer at Richmond: and to assure him and others who, from time to time, favour us with these important materials for our work, that such are carefully set aside for use as speedily as our limits, and an adherence to the regularity of our plan will allow.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF ST. GEORGE'S, KINGSTON.

The Ven. Archdeacon Stuart, L. L. D. Incumbent, the Rev. R. D. Cartwright, M. A. Assistant Minister, and the Rev. W. M. Herchmer, B. A. Chaplain to the Penitentiary. The Notitia Parochialis for 1837 is as follows: Baptisms—parochial 96, Garrison 28; in all 124. Marriages, parochial 60, Garrison 10; in all 70. Burials, parochial 100, Garrison 9; in all 109. During the year 45 communicants, parochial 24 and garrison 21, have removed, and 7 have died; 23 have been added: in all about 200.

PHILIPSBURG, LOWER CANADA.

Rev. R. Whitwell, Incumbent; who performs divine service on Sundays at three different stations, two of the latter being attended on alternate Sundays. The population of the Church of England within the bounds of the Mission is about 600, being somewhat more than half of the whole number of inhabitants. There were in 1837, Baptisms 22; Marriages 9; Burials 19; Communicants in all 72.

CALDWELL AND CHRISTIE MANORS, LOWER CANADA.

Rev. M. Townsend, Incumbent. There are within the limits of the parishes served by him 3,800 inhabitants, of which 1,450 belong to the Church of England. Two Churches are regularly served, one in the forenoon and the other in the afternoon of each Sunday. There were in 1837, Baptisms 108; Marriages 16; Burials 21; Communicants 81.

GLEANINGS FROM ENGLISH PAPERS.

INCORPORATED SOCIETY FOR THE ENLARGING, BUILDING, AND REPAIRING OF CHURCHES, &c.

Twenty years have now elapsed since the society commenced the good work in which it is still engaged. Beginning with a fund not much exceeding £50,000 it has been enabled to expend not less than £244,731 from its own resources, and to cause the expenditure of a much larger amount. The total number of places which have received assistance from it is 1,485; and the total number of additional sittings obtained is 398,960, of which, 292,339 are free and unappropriated. We shall probably be far below the amount if we state that not less than a million and a half sterling has been devoted by individuals, during the last twenty years, to the great and holy cause which this society was instituted to promote; a sum not less than the amount of the parliamentary grant to the commissioners for building additional churches.—*Annual Report, (British Magazine.)*

CHURCH METROPOLIS SOCIETY.

On Wednesday, June 13th, a highly respectable meeting was held at the Society's room, Lincoln's Inn Fields; the Bishop of London said prayers. His Grace the Archbishop of Canterbury was in the chair. Amongst those present were the Bishop of Winchester, the Earl of Harrowby, Lords Bexley, Radstock, and Sandon, Sir R. Inglis, Sir S. Glyn, and Sir C. Hunter, besides many clergymen and gentlemen of the first respectability. Mr. Dodsworth, the Secretary, read the report, by which it appeared that the present year's subscription amounted to £128,775 9. 9. the increase over last year being £11,352 8. 3., a sum far short of what might have been expected from a great mercantile city. The report concluded by announcing that Her Majesty had graciously been pleased to become patron, and subscribed £1000. The Bishop of London requested the secretary to state to the meeting that the Draper's Company subscribed £500.—*Morning Paper.*

The anniversary meeting of the Society for the Propagation of the Gospel in Foreign Parts, was held on the 22d June; his Grace the Archbishop of Canterbury in the chair. The Lord Primate of Ireland moved the adoption, printing and circulation of the Report, which is most cheering.—His Lordship, in the course of his speech, stated that it had pleased God to give him the power, as Trustee to the will of Mr. Jackson, of York Hill, Armagh, to place at the disposal of the Society the annual sum of 1,000l.

THE CHURCH IN UPPER CANADA.

A very interesting meeting was held at Horncastle, on Monday, the 28th May, in aid of the District Committee of the Society for the propagation of the Gospel, with especial reference to the religious destitution in Upper Canada, which was attended by the Rev. W. Bettridge, B.D., one of a deputation from the Bishop and Clergy of that Province. Thos. Brailsford Esq. was in the chair, surrounded by a large number of the neighboring Clergy. Resolutions in reference to

the objects of the Society having been moved and seconded, and the concurrence of the Rev. Dr. Madely, vicar of Horncastle, in the objects of the meeting having been expressed on his behalf by the Rev. Dr. Smith, together with his regret that the state of his health prevented his attendance, the Rev. Mr. Bettridge addressed the meeting in a long speech, the eloquence of which, great as it was, is not so high a praise as the truly christian spirit which pervaded all he said. At the conclusion of this speech it was resolved that a petition to the Legislature should be prepared from the town and neighborhood of Horncastle, praying that the state of spiritual destitution in Upper Canada may be taken into consideration. The collection at the meeting amounted to £20 13s.—in addition to the sum of £8 0s. 10d.—collected at the Church on Sunday morning after a sermon by the Rev. J. Bowstead, M.A., Rector of Greetham; and £13 4s. 4d., also collected at the church on Sunday evening, after a sermon by the Rev. W. Bettridge, making together £41 18s. 2d.—*Lincoln Chronicle.*

Summary of Civil Intelligence.

The arrival of the packet ship *George Washington* at New York, has brought us English news to the 24th of July, three days later than the previous accounts. The following constitute the principal heads of the intelligence received:—

In the House of Commons Lord Chandos moved for a return of all appointments made by the Earl of Durham, with the salaries.

Great numbers of petitions were presented, against the sanction of idolatrous worship in India, and against the sale of spirituous liquors in grocers' shops.

HOUSE OF LORDS, July 20.—Lord Wharreliffe presented a petition on the subject of the state of the church in Canada.—The Bishop of Exeter censured the government for leaving the province of Canada so destitute of religious instruction, complaining that the Protestant Bishop received only £1000 from the government, while the same amount was received by the Catholic Bishop.

Lord Glenelg said that his powers did not enable him to give more extensive aid to the Canada church than he had given hitherto—that ample spiritual instruction was provided for his Protestant fellow subjects in the colonies.

The extraordinary ambassadors, with their several suites of foreign princes, dukes, counts, &c. were leaving the kingdom for their respective countries. The Duke of Wellington was to give Marshal Soult and some of the other ambassadors a grand farewell dinner on the 28th July.

The London papers announce the death of Admiral Sir Robert Pulteney Malcolm, on the 20th July.

The Dublin Mail says that Sir Edward Blakeney is to succeed Sir John Colborne in Canada.

A Letter from Paris dated July 22 states that King Leopold of Belgium has been prevailed on by his father-in-law King Louis Philippe, to consent to evacuate the provinces of Luxembourg and Limburgh, but still objected to the article of the treaty relating to the pecuniary indemnification awarded to Holland. King Leopold was to leave Paris for Brussels on Sunday July 22.

Intelligence had been received from Madrid, of the discovery of a Carlist conspiracy in that capital, in consequence of which a number of arrests had been made. No movement of consequence had been made, either by Don Carlos or General Espartero, since the date of our advices by the Great Western.

IDOLATROUS PRACTICES IN INDIA.

The Bishop of London said, he had a question to put to the Noble Viscount on a subject respecting which his Right Rev. brethren were greatly interested, in reference to certain idolatrous practices among the Hindoos. This subject he had felt it his duty to bring forward on a former day, and he then stated, that if it turned out that the case was as had been reported to him, he should bring the matter forward again. The case which he had been made acquainted with, he had now reason for believing was accurate. He felt the inconvenience of bringing subjects like these forward before their Lordships for discussion; but if the same practice was continued by the authority of the Supreme Council in India, he certainly should feel it his duty to bring the matter again and again forward. He wished, however, to say on this occasion that he should, at a future day, and no very distant one, be prepared to bring the subject forward again, unless the Noble Viscount were prepared, on or before that day to state that Her Majesty's Government had an intention of taking the subject into their most serious consideration, so that those who felt a deep interest as regarded christianity in the East would have reason to be satisfied.

Viscount Melbourne said, that Her Majesty's ministers were deeply sensible of the great interest involved in the question, and he begged leave to assure the Right Rev. Prelate that the attention of the Government had been already directed to the subject, in order to bring about such an arrangement as should prove satisfactory to the people of this country. (Hear.)

UNITED STATES.

THE BOUNDARY LINE.—It is probable that Governor Kent of the State of Maine, will attempt, shortly after the 1st of next month, to run and fix the boundary between that State and the British possessions, without the co-operation of the United States and British Governments. It will be a new exercise of State sovereignty, inconsistent with the constitution of the Federation. But Governor Kent will be acting in obedience to resolutions passed at the last session of the Legislature which were published some time ago in this *Gazette*. He is supported by a large party in the State of Maine and the United States, ever ready to embarrass the General Government, and is besides a candidate for re-election as Governor of Maine at the election which commences on the 3d September; and the running and fixing the boundary has recently been made a local party question, in favour of which his supporters have decidedly pronounced. Under all the circumstances, he will probably find himself compelled to proceed to execute the resolutions of the Legislature, till he is probably hindered by force, either on the part of the British or the United States Governments. As to the former, Governor Kent will probably not have long to wait, after his commissioners set to work within the disputed territory. We do not think it likely that any British authority will suffer itself to be ousted *sans ceremonie*, out of an actual and acknowledged possession. The Militia of New Brunswick are as good and well disposed force for defence, as the Militia of Maine for attack.

The proceedings of the Legislature of Maine and Governor Kent, will probably render more difficult the settlement of the boundary question, on which we believe both the British and United States Governments are sincerely intent; but in the present position of the two countries, we hardly

think war will ensue. It is true, nevertheless, that when the passions of men connected with national pride, become inflamed, there is no great dependence to be placed on the influence of reason.

Some of the United States papers have connected the meeting of the Governors of the British North American Provinces, with the difficulties about the boundaries. We rather think that the internal concerns of the Provinces and projected improvements. The authority to recruit in Prince Edward's Island, which has a population of 30,000 souls, has also been supposed to have been given in view of difficulties with the United States. It is sufficient to say, that this order is dated the 9th May last, and does not seem to have been extended to any of the other Provinces which contain a population of nearly a million and a half, and where recruits might be obtained in nearly the same proportion as in Prince Edward's Island. We have no doubt, but that on the prospect of a war with the United States, twenty-five thousand men could be recruited in the Provinces.—*Quebec Gazette.*

SENTENCE OF ABNER KNEELAND FOR BLASPHEMY.—There was a large concourse of people in the Supreme Court this morning, to hear Mr. Kneeland's sentence. He came into Court, attended by his wife and family, and a number of female friends. The Bench was full, and, at the direction of Chief Justice Shaw, Mr. Wild, the Clerk, read the sentence, which was sixty days' imprisonment in the common goal. Mr. Kneeland made no remarks on the sentence, and was immediately removed to prison.—*Christian Witness.*

COLONIAL.

The Montreal Gazette has again broached the subject of the Clergy Reserves and the Rectories endowed by Sir John Colborne. We have as sincere a respect as the Gazette has for the Church of Scotland, but we do not see how its cause can be at all advanced by intemperate ravings, which are certainly very much out of place in a religious point of view. The Rectories endowed by Sir John were legally endowed, and until the law which authorised him to do so is repealed, or a better one substituted for it there is neither common sense nor reason in denouncing them as "iniquitous and illegal." We should be very sorry indeed to believe that the "transaction," as the Gazette styles it, "has enkindled in the bosom of every true Scotchman, a feeling of indignation and distrust, which nothing on this side of the grave can ever eradicate, but the abolition of the rectories, or the immediate extension of a corresponding endowment to the Church of Scotland." We have been often told that all Scotchmen ought to be Presbyterians, and we have heard Scotchmen who never were Presbyterians, reviled on that account, in a most unchristian manner, and we think it is equally unchristian in any Scotchman to regard the establishment of the Rectories with a feeling of indignation and distrust, which nothing can eradicate but their abolition. On the contrary, assistance afforded to any Protestant religious denomination ought to be hailed with delight and gratitude by every person possessing a spark of christian charity, as the means of extending the knowledge of the gospel, and of enlightening those who stand in need of moral and religious instruction. We have no objection whatever to the Church of Scotland receiving equal endowments with the Church of England, but we would rather see one getting endowments than neither, and we think the article in the Gazette to which we allude, savours far more of sectarianism and bigoted zeal than of religion.—*Montreal Herald.*

From the Old Quebec Gazette of August 31.

The documents laid before Parliament relating to the persons arrested or convicted on charges of being concerned in the late rebellion in Upper Canada, are extracted from the Toronto Examiner, which states that they were copied from the newspaper now published in New York, by the author of the Navy Island Declaration of Independence, and *soi-disant* President of the Upper Canada Republic. They were probably forwarded with the correspondence of Messrs. Roebuck and Chapman, to the leaders of the rebellion in Lower Canada, now refugees from Montreal, which correspondence has, at different times, appeared in several United States papers since the flight of these leaders.

The documents from Lord Glenelg shew that the lenient treatment of the traitors and rebels in both provinces, has proceeded from the Home Government. We are not disposed to find fault with anything that spares human life and gives an opportunity of repentance and reparation; but if this course is to be followed, we think it would be better that the law were altered. Every one is now told that death and confiscation of property is the penalty of any overt act to subvert the established Government; now, so far from this being true, it is sufficient that the intention of subverting the Government should be apparent or avowed, to exempt robbery, murder and arson by those engaged in such attempts from the declared penalties of the law. The natural consequence is, that all law is brought into contempt, and anarchy or a government of brute force is the result. It was never intended that the prerogative of mercy should have the effect of abolishing, or suspending the law; but merely to mitigate the dreadful rigidity of law, in very extraordinary cases or where there might be doubt of error on the finding of the Jury, or the sentence of the Court, to the prejudice of the condemned. Any thing further is an abuse of the prerogative; which, eventually, must destroy it or the law.

In corroboration of the rumours regarding the re-organization of the rebels under Dr. Cote at Champlain and Rouse's Point, we may mention that when Major General Clitherow and his attendants were on their way to Isle-aux-Noix, on Friday last, their progress was impeded in consequence of a bridge about three miles on this side of the island having been cut down, and the party was under the necessity of taking a circuitous route past the house of a brother of Cote's, which commands the road. It is said that Major General Clitherow sent an intimation to General M'Comb, commanding the American forces at Plattsburgh, that our Government would consider him and his Government responsible for any invasion of our territory by the American pirates, and that he ought to disperse them. We are happy to learn that the barracks and fortifications at Chambly, Laprairie, and Blairfrancie are on a most extensive scale, and that there is every prospect of their being soon finished for the reception of troops. The fortification and garrison of Isle-aux-Noix are also to be made much stronger than they at present are.—*Montreal Herald.*

Yesterday, the Grand Jury found true bills against F. Jalbert, and two others not in custody, for the murder of Lieut. Weir, but ignored these against Mignault and L'Hussier, sen. True bills were also found against the murderers of Chertand.—*Montreal Courier, Sep. 1.*

The Toronto *'Patriot'* in relation to the rumour that the British Government would insist upon the payment by the

United States of the expenses attendant upon the recent invasions of these Provinces by citizens of that country, denies that there is any ground for such a report.

Miscellaneous.

SIR DANIEL K. SANDFORD.

We, last week, briefly and hastily, announced the death of this accomplished scholar. He died, it appears, of typhus fever, after an illness of only eight days. Sir Daniel was a son of the late Bishop Sandford, of Edinburgh, and distinguished himself as a prize-taker, both at the high school of Edinburgh and at Oxford. He had but just attained his majority, when, although an Episcopalian, he was elected, on the recommendation of men of all parties, to the comparatively rich professorship of Greek in the Presbyterian University of Glasgow. By his enthusiasm he soon awakened a love of Greek Literature in the students; and his most distinguished pupils, it is believed, were not inferior in acquirements to the best in Oxford or Cambridge. He remodelled the elementary books, translated some German works, and published them with additions; and, by his stirring lectures—many of which were published,—his lecture on Greek authoresses, for instance, as articles in the *Edinburgh Review*—combined with his unrivalled skill and success as a teacher, he elevated over all Scotland the standard of acquirement in classic literature. During the Catholic Emancipation struggle he hurried to Oxford and gave Sir Robert Peel a welcome vote, and soon after, the Wellington ministry made him a Knight, in consideration of his literary eminence. The excitements of the Reform Bill came, and, at every meeting in Glasgow, the most brilliant speaker was Sir Daniel Sandford—the people used to carry him home on their shoulders. After an unsuccessful contest for Glasgow, he appeared in the House of Commons as member for Paisley;—a flowery scholar in a most matter-of-fact assembly—a civilian, who had studied little civil law—a Scotch Professor, whose pupils were taught by proxy—a pledged follower of Mr. Home in all matters of economy—a staunch supporter of Mr. Goulburn against the emancipation of the Jews—a high-minded gentleman, to whom honour was more than life—and last, and most painful of all, a most excitable adventurer, to whom failure was fatal and inevitable. He failed, and retired in ill health. The last productions of his pen were some beautiful passages in *Blackwood's Magazine*, entitled, 'Alcibiades,' where also have appeared occasionally some of his admirable translations of Greek poetry.—*Athenaeum.*

A LITTLE OF THE BRIGHT SIDE OF GEORGE THE IV.

"The Prince was one day so exceedingly urgent to have £800 at an hour on such a day, and in so unusual a manner, that the gentleman who furnished the supply, had some curiosity to know for what purpose it was obtained. On enquiry he was informed that the moment the money arrived, the Prince drew on a pair of boots, pulled off his coat and waistcoat, slipped on a plain morning frock without a star, and, turning his hair to the crown of his head, put on a slouched hat and then walked out. This intelligence raised still greater curiosity, and with some trouble the gentleman discovered the object of the mysterious visit. An officer of the army had just arrived from America with a wife and six children, in such low circumstances, that to satisfy some clamorous creditor, he was on the point of selling his commission, to the utter ruin of his family. The prince by accident overheard an account of the case. To prevent a worthy soldier from suffering he procured the money; and, that no mistake might happen, carried it himself. On asking at an obscure lodging house in a court near Covent Garden, for one of the inmates, he was shewn up to his room, and there found the family in the utmost distress. Shocked at the sight, he not only presented the money, but told the officer to apply to Colonel Lake, and give some account of himself in future; saying which, he departed, without the family knowing to whom they were obliged."

DR. JOHNSON'S INTERVIEW WITH SIR JOSHUA REYNOLDS IN HIS LAST ILLNESS.

He sent the other day for Sir Joshua; and, after much serious conversation, told him he had three favours to beg of him, and he hoped he would not refuse a dying friend, he they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds that he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the first point; but at length Sir Joshua promised to gratify him in all.—*Mrs. Hannah Moore.*

NOTHING IN NATURE EVER LOST.

"To a careless observer," remarked some modern writer, whose name has escaped us, "the fallen leaves of vegetables which rot upon the ground, would appear to be lost forever; Berthollet had shewn by experiment, that wherever the soil becomes charged with such matter the oxygen of the atmosphere combines with it and converts it into carbonic acid gas. The consequence is, that this same carbon is absorbed by other vegetables, which it clothes with new foliage; these in their turn decay, and thus revolution and renovation go on to the end of time. In short, in the whole circle of the material world, we never witness a single instance of destruction or annihilation."

BIRTHS.

At Cavan, on the 1st inst. Mrs. John FitzGerald of a son. At Cliff Cottage, Point Levi, near Quebec, on the 16th August, Mrs. Henry Edward Davidson, of a son.

MARRIED.

On Wednesday the 29th ult., at Lawton Park, near Toronto, by the Venerable the Archdeacon of York, D'Arcy Edward Boulton, Esquire, of Cobourg, Barrister, to Emily Caroline, youngest daughter of the late Colonel Heath, of the Hon'ble East India Company's Service.

LETTERS received during the week, ending Friday, September 7th:—

Rev. R. D. Cartwright, rem.; W. Holditch Esq. rem. in full for vol. I and 2; Rev. W. M. Herchmer, rem.; J. B. Ewart Esq. add. subs. and rem.; Rev. J. Shortt, add. subs.; Rev. C. B. Fleming, rem.; James Cummings Esq.; Rev. M. Burnham, rem.; Rev. A. F. Atkinson, add. sub.; Venerable the Archdeacon of York; Rev. J. Cochran, add. subs.; Rev. A. Balfour, add. sub.; H. Rowsell Esq. with parcel; Rev. H. J. Grasett, do.; Rev. C. Matthews, add. subs.

Poetry.

Lines written on the Death of the Rev. T. Bryer, late of George Town, Demerara, formerly of Southampton.

BY A YOUNG NEGRESS, EIGHTEEN YEARS OF AGE.

The shepherd sleeps! His work is done;
His Master has recalled his breath;
Th' appointed combat he has won,
And now he sleeps the sleep of death.
The shepherd sleeps in realms of rest,
Where death's cold hand no more can sever
The happy spirits of the blest,
The shepherd sleeps, and sleeps for ever.

The shepherd sleeps! In vain we mourn;
Can human tears restore his breath?
The shepherd never will return,
For ah! he sleeps the sleep of death!
The shepherd sleeps! No longer weep;
His spirit's fled unto the Giver;
In Jesu's name he's fallen asleep,
And there he'll calmly sleep for ever.

The shepherd sleeps! Let praise employ
His weeping widow's silent breath.
The widow's heart shall sing for joy,
Although he sleeps the sleep of death.
The shepherd sleeps! By young and old,
His precepts be forgotten never:
May sheep be added to the fold,
Although the shepherd sleeps for ever!

M. ROGERS.

CHURCH CALENDAR.

Sept. 9.—Thirteenth Sunday after Trinity.
16.—Fourteenth do. do.
21.—St. Matthew's Day.

SUPERFICIAL RELIGIONISTS.

NAMES AND CHARACTERS.

Old James Steady—his Grandson, Stephen Standfast—
Mrs. Runabout—her Niece, Sally Heapteacher,—and
William Itchingear.

SCENE—A Hay-field.

Itchingear.—Good morning 'ye, James—a nice morning for your mowing.

Old Steady.—'Tis, thank God! and a blessing to have strength to get about so early.

Itching.—What time did you go to bed last night, James?
Old Steady.—Oh, about nine. We generally get our bit of victuals at eight; and when we have all kneeled together to praise God for past mercies, and to ask for future ones, 'tis about time to go off.

Itching.—What sort of discourse did you get yesterday?
Old Steady.—A very sound and searching one—it has given me enough to do for some days to get well into it.

Itching.—Well into it! but what 'd' ye mean? why, I can take in a matter of six discourses running, and not be overdone.

Old Steady.—That's more than I can—for I like to get to the bottom of the Lord's words, and to have them turned into food for my soul; but, if I were always listening to discourses, I should seem to be eating all day and getting no nourishment.

Itching.—Oh, if you did but once hear one or two of our men, you would not find it tiresome—my soul goes along with them up and down the Bible, and never has enough.

Old Steady.—I can't travel quite so fast—besides, I find so much work of different sorts to be done in my soul, and so much fruit to be gathered off one of the trees of promise, that it takes a length of sober and serious time to gather them.

Itching.—That may be all very well now and then; but, if you would but once go with me and Mrs. Runabout, and Sally Heapteacher, to hear some of our people preach and pray, you would find yourself get on a good deal faster, and a good deal pleasanter too, I am apt to think.

Old Steady.—Why, they say, neighbour, "the more haste the less speed," sometimes: but, to be plain with you, I should be sorry to drive through the Sabbath in that wild manner, where there is so much inward work to do in private: such as self-examination, confession of every remembered sin during the week, petition for pardon, for special grace against particular sins, and intercession for my dear family and friends, and such like.

Itching.—Well, I can't say but this is all good; but you might do that another time, and you can "never hear too much of that which is good."

Old Steady.—Why, as for that, though it sounds wonderfully well, a man that hears in one day more than he can turn to a good account, does hear too much, in my opinion—not that the Word is the less good, because he can't profitably hear it at one time; but man is a small vessel, and can't hold the sea—and the Word, you know, according to David's practice, and all the good old Bible-characters, must be pondered, meditated on; and so the soul will be "transformed" by it; but not, if 'tis poured through as swift as running water. And, as for doing what I spoke of, "another time," when has a poor man so much leisure as on the Sabbath-day? And what time is likely to be so good for the purpose, as that which God has specially appointed for him and his people to come and commune together in?

Itching.—James, I can't quite understand all your meaning, though you seem to me to go deep into things—but, just ask Mrs. Runabout if she will not tell you the same as I do.

Mrs. R.—Oh yes, James. Now, I'll tell you how I spend my Sabbath. There's first, six o'clock in the morning—I get my breakfast, and then off to prayer-meeting—there we pray all round, and oh! if you could but hear us pray: some have got the gift so wonderfully, I'm sure you'd be delighted—'tis beautiful work! Then comes the time to go to hear; and we go, and sit under Mr. Speakloud, or somebody else, whosoever turn it is. Well, then we go to dinner, and after that there's another prayer-meeting; and in the evening, chapel again; so that, with getting our bit of victuals, and praying, and hearing, the day slips away like I don't know what. Some of our people even find time to go to church between whiles, so that their's is a wonderful Sabbath for means of grace.

Old Steady.—Whether they be means of grace, if rightly used, is another matter; but if this be the way of using them, they are but means of blinding and ruining, to my mind. Why, I should as soon go, and hear men discourse all day about mowing, and never go and turn my own hand to it, and get the grass down, as be always at this outward work that you speak of, for the main of it must needs be outward work.

Mrs. R.—Oh no, that it is not, I can tell you: my soul gets on wonderfully—I seem lifted up out of myself—my

feelings dart along like a flight of birds—I seem so full, I don't know what to do with myself—and surely this is heavenly, this is the grace of God.

Old Steady.—That can only be proved by the fruits.—Feelings are not facts. If your soul be as full of grace every Sabbath, as you seem to persuade yourself it is, you must be a pattern of holiness to all the country round. Whether you are so, or not, is best known to yourself; but I should wrong many godly women of our acquaintance, who do not run on in these ways, if I did not bear witness that they adorn the doctrine of God their Saviour in all things. But, did you hear what I said to William Itchingear just now?

Mrs. R.—No, I didn't mind it at the moment; but you ask Sally Heapteacher, if she doesn't find our way of going through the Sabbath as beautiful as I do.

Sally.—I should think I did, too: and I only wish I had more of it—I should like to hear ten men a-day, if I could—you can't give me too much of it.

Old Steady.—Sally, you talk fast, but you are young and unreflecting: let me ask you, if you are prepared in conscience to say, that your profiting is equal to your hearing; for it seems to me, if you hear so much of the Word of the great God, and don't get on in proportion, your account is all the heavier; particularly as you must neglect other spiritual duties to give so much time to this.

Sally.—Why, to be sure, I can't say that I get on, in the way that you count getting on, in proportion to what I hear: but there—I feel myself so comfortable, and heavenly-like under good, stirring-up preaching, that it must be "good to be there;" and I am never so well in myself at any other time.

Old Steady.—That is just what I expected: here lies the mischief. You don't spend any time worth speaking of, in close, private communion with God; you have no long, painful heart-searchings—no full confession of your numerous sins, and their aggravations—no meditation on the Divine Word—no solitary business with your soul. You wouldn't like that, Sally! It would be burdensome and dull to your feelings: you like to be stirred up, as you say—to have your heart made to beat quick and loud—and, because that is a pleasant sensation, and often breaks out into tears, sometimes of sorrow, sometimes of joy, you count it religion, and say 'tis the grace of God.

Sally.—And can you think of denying that it is?
Old Steady.—I mean to say that you may feel all this, and yet you and God be utter strangers to each other! Our hearts can run out into tears over a tale of misery, even though it isn't true; and, what is more, we may go to a round of Bible Meetings, and Missionary Meetings, and like the stir and pleasantness of them, and yet not go to God all the day any more for that; and when night comes, and we have got to kneel, why, we shall find that soul-communion with God is quite another thing—I know I have found it so.

Sally.—I don't seem to know how to talk to you about this, James; but I must say, as I said before, I can't think I can be wrong in hearing ever so much of the Word of God.

Old Steady.—Sally! if you have got a real desire to come at the truth in this matter, I shall be very willing to teach you, according to my little knowledge. Your fault lies in using only one out of many means of grace, in attending chiefly to one, whilst you neglect others. Your way of going on is as though a man should have an ear ten times bigger than any other member of his body—but Christ would say of hearing, "this ought ye to do, and not to leave the other undone." Depend upon it, Sata is very willing that you should hear as long as you like, if you don't retire as often to strict examination, and to pour out your soul before God, and hold private converse with him, and get him to "search out your spirit," and apply his grace. The hearing of the Word is to lead to this, or else it is heard in vain: and, it is because this is the hardest, and the least pleasant, of spiritual exercises, (tho' it is by far the most important,) that you like hearing a rousing sermon, and joining in singing much better. Don't you see what I mean now?

Sally.—You seem to let in some light upon me, but I should like to hear you go on.

Old Steady.—Why, then, you look at that there old cow of Farmer Tillground's, Sally, and see, when she has fed, she goes and lies down; and by and by the grass that she has been eating, comes up again into her mouth, and she chews it over and over, "chewing the cud," as the saying is; and then at last it goes down into her stomach, and is turned into good nourishment. Now, the Word is like the grass that she eats till it is turned into nourishment; and to get by yourself, and meditate upon it in prayer, is, like her, to chew the cud of the Word, and get grace out of it—but without meditation, there is no such effect as this; and how can you meditate worth speaking of upon any one part of the Word, when, one hour after another, you are hearing a number of other parts; and those, perhaps, all about very different things from the first?

Sally.—Why, to be sure, that seems just.

Old Steady.—Well, and then there's the parable of the Sower. The Lord Jesus says, the Word is the seed, and the heart is the ground. Now, the farmer prepares the ground for the seed, and then covers it in, and then sets to watch it, lest the birds should come and steal it; and much time and care are required after this, before it, "brings forth fruit to perfection." Just so should the ground of your heart be prepared by private prayer, and self-examination, before hearing: this is the ploughing up, and the couching, and the harrowing: and then, when the seed of the word is sown, why, meditation covers it in, and persevering prayer brings out and keeps out, the sun and dew of God's grace upon it, and it comes up, and bears, "first the blade, then the ear, and then the full corn in the ear." And you just consider the holy men that we read of, how they are put before us in solitary prayer—look at Isaac out in the fields at even-tide meditating—look at Daniel in his bed-chamber three times a-day—look at David praying at morning, and in the evening, and oft times at midnight too—look at Nehemiah putting up short prayers over his work—look at Peter on the house-top—look at the Lord Jesus out all night in prayer; not to say how often we read he went apart by himself to pray—and lastly, hear holy Paul cry out about what he discovered, and what he did, in attending to the state of his soul in private. Now, these blessed persons loved the Word of God just as much as you, Sally, to say the least of it; but see how much more account they made of private business with God on the concerns of their soul! And 'tis here, to speak the truth, that you and your people so ruinously fail, to my mind. I never hear any of you speak of conversing with God in solitude—you seem to think that getting together, and praying and singing together, and hearing the Word preached by it matters not who, is the whole of religion, or most of it; whereas, I consider that

to be only the scaffolding outside, which is needful to raise up the building within; and surely, you are not to be always attending to the scaffolding.

Mrs. R. and Sally together.—What! you don't mean to run down preaching, and praying, and singing together?

Old Steady.—Don't be in a flutter about what I said, and I'll tell you. I thank God I know the value of preaching; and I go to it, as the child goes to the breast of the mother that bore it; or as the poor horse goes at night to his master's trough and manger. But I am not to be always hearing, any more than they are to be always feeding; neither do I consider every one who chooses to call himself a preacher, as one sent by God to preach, or as qualified to teach the deepest and the highest of all knowledge. Moreover, as for praying together, and so forth, if it be conducted under the direction of the ministers of God, it may, no doubt, be profitable; but I believe that women's praying in public is contrary to God's Word, and that many sorts of prayer meetings lead to much spiritual mischief.

Several voices at once.—You don't mean to say that—you'll never make me believe that—we can't be wrong in using the means of grace together.

Old Steady.—Ah! here is the old story again; but the question is, whether these be means of grace, and, if they be, whether you rightly use them. You know very well, that the best means of grace, as well as other good things, may be abused or misused; and therefore, Christ tells us to "take heed how we hear," as well as bids us to hear: and before you can satisfy me that your ways of using such means are right, you must show that they are taken out of Scripture, and that they are found profitable to the souls of those who attend them. And this last matter is not sure and certain, just because you say, "you enjoy yourself" there and find it so helpful to your soul; but it must be proved by your holiness being really advanced, and your corruptions subdued; and by your daily life being an epistle of its own commendation, known, and read, and approved of all good men, as blessed Paul talks about, and as our good minister, Mr. Lovechrist, so often says he wishes his people's lives to be. Now, as for women's preaching or praying in public, I see plainly that Scripture forbids it; and as for the profitability of some prayer meetings, I must honestly say, I see more to grieve about than to rejoice over in the effects of them. However, I have not got time to talk more about that now. We must get on again at our work; for though we be, I trust, talking about "that which is good," we must not, according to my doctrine, neglect our duty for the sake of another that happens to be more pleasant to us. So you take your prongs, and Stephen and I will get on again with the mowing.—Christian Journal.

THE STUDY OF CHURCH HISTORY.

What subject can be so interesting, and at the same time so instructive, to the Christian, as to trace the progress of his religion during the earlier periods of its history? To follow in the mind's eye the first preachers and professors of the Gospel in their journeyings far and near, their wanderings to and fro—to view the labours, the toils, the difficulties, the dangers which they underwent—the persecutions, the cruelties, the dreadful deaths which they were called upon to suffer! To behold a sacred edifice, dedicated to the Most High, rising up from the ruins of some temple of heathen worship—to listen to the chant of praise, of adoration, and thanksgiving, ascending up to the Almighty, where, in other days, had been heard only the profane and impious songs of a debased and grovelling superstition! Surely such a strain of meditation as this must fill the mind with holy rapture, and animate it with feelings of unbounded gratitude towards the Giver of all good, for those inestimable christian privileges which it possesses! Surely the consciousness of such spiritual advantages should induce their possessor to endeavour to walk more worthy of the vocation wherewith he is called, and to study to adorn the doctrine of his blessed Lord!

To the members of the Church of England such an investigation as this will be peculiarly replete with instruction and information. It will enable him to discover the original of that form of faith which he professes to follow, to trace its source up to the apostolic age, and in the fullest sense, to give a reason for the hope which is within him. It will enable him, moreover, to refute that false assertion, so often advanced by the advocates of the Romish faith, which would imply that the Church of England has separated from the Church of Rome; and to prove, in the most satisfactory manner, and by the most unquestionable facts, that the real state of the case is directly the reverse of this, and that it is the Church of Rome which separated from the ancient and apostolic Church of England; and which, instead of having a claim to the title of Catholic assumed by it, is nothing more than a corrupt and adulterated form of the Christian faith.—Church of England Quarterly Review.

The Garner.

A GRAVE DIVINE.

Is one that knows the burthen of his calling, and hath studied, to make his shoulders sufficient; for which he hath not been hasty to launch forth of his port the University, but expected the ballast of learning, and the wind of opportunity. Divinity is not the beginning, but the end of his studies; to which he takes the ordinary stair, and makes the arts his way. He counts it not profaneness to be polished with human reading, or to smooth his way by Aristotle to school-divinity. He has sounded both religions, and anchored in the best, and is a Protestant out of judgment not faction; not because his country, but his reason is on this side. The ministry is his choice, not refuge, and yet the pulpit not his itch, but fear. His discourse is substance, not all rhetoric, and he utters more things than words. His speech is not helped with enforced action, but the matter acts itself. He shoots all his meditations at one butt; and beats upon his text, not the cushion; making his hearers, not the pulpit groan. In citing of popish errors, he cuts them with arguments, not cudgels them with barren invectives: and labours more to show the truth of his cause than the spleen. His sermon is limited by the method, not the hour-glass; and his devotion goes along with him out of the pulpit. He comes not up thrice a week, because he would not be idle; nor talks three hours together, because he would not talk nothing: but his tongue preaches at fit times, and his conversation is the every day's exercise. In matters of ceremony, he is not ceremonious, but thinks he owes that reverence to the Church to bow his judgment to it, and make more conscience of schism, than a surplice. He esteems the Church's Hierarchy as the Church's glory, and however we jar with Rome, would not have our confusion distinguish us. In simoniacal purchases he thinks his soul goes in the bargain, and is loth to come by promo-

tion so dear: yet his worth at length advances him, and the price of his own merit buys him a living. He is no base grater of his tithes, and will not wrangle for the odd egg.—The lawyer is the only man he hinders, by whom he is spiteed for taking up quarrels. He is a main pillar of our Church, though not yet Dean or Canon, and his life our Religion's best apology. His death is the last sermon, where in the pulpit of his bed he instructs men to die by his example.—Bishop Earle. 1633.

THE EUCHARIST.

How blissfully, amid all the horrors of the wilderness, and the conflict of surrounding enemies, could the eye and heart of the pious Israelite repose upon the cloudy pillar of glory, which rested upon the tabernacle. There was peace, there was security, which no power of this world could disturb—And although he knew that God was ever nigh unto all them that call upon him, and that no sensible representation could bring him nearer, yet this visible token of his presence, and sign of his covenant, could not but administer continual hope and comfort. And are we, amid the perplexing wilderness of life, amid the weary struggle with foes of body and soul, are we left destitute of similar comfort? O, no! the same Lord of glory, who exhibited that symbol of his helping presence to the Israelite, hath ordained a resting-place for our spiritual eye. In the ordinance of the Lord's supper he hath established among us a visible sign, and hath given us in this rite a palpable assurance, that if we suffer, then we suffer with him who rose again, and ascended to prepare mansions of bliss for his faithful followers; for if he shew us his death, he also foreshews to us his coming again, when all enemies, with their great leaders, sin and death, shall be put under his footstool, and he shall receive his own into everlasting glory.—Rev. R. W. Evans.

Be always displeas'd at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleas'd thyself, there thou abidest. But if thou sayest, I have enough, thou perishest: always add, always walk, always proceed; neither stand still, nor go back, nor deviate: he standeth still, that proceedeth not; he goeth back, that continueth not; he deviateth, that revolteth; he goeth better that creepeth, in his way, than he that runneth out of his way.—S. Augustin.

When we know what Christ is to us, that he delivers from death, sets our feet in the way of peace, reconciles us to God, and makes us fit for God, we shall know where to look for our joy, and keep a steady eye upon the light which guides us to him.—Rev. Thomas Adam.

How strongly should the example of a heathen rebuke the irreverence with which the word of God is sometimes listened to—"Ehud said to Eglon, I have a message from God unto thee," and he arose out of his seat.—Judges iii. 20.

Would'st thou that thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed, that thou mayest govern.—S. Augustin.

It was an excellent saying of Archbishop Usher, when in the society of his friends—"a word of Christ before we part."

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