

The Church.

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

VOL. I.]

COBOURG, U.C., SATURDAY, JULY 3, 1837.

[NO. IV.]

Original Poetry.

FOR THE CHURCH.

THE SABBATH MORNING HYMN.

I.

The Sabbath Morning Hymn, oh! breathes it not
A holy sound, or in high temple heard,
Or lowly cloister in some happy spot,
Or mountain forest, where no breeze has stirr'd
The summer leaf, or calm and mirror'd sea,
Upon whose breast the stately vessel sleeps,
Or peasant's cot, a household harmony,
Or where the tempest in its fury sweeps!

II.

But where so holy as where voices young
Warble the strain, and praise to Him above
Springs forth like silver waters, and the tongue
Of truth and innocence proclaims his love;
And the heart sings, for yet the guileless lip
Knows not to feign the hope decayed within,
Nor the glad thought the honey'd bowl to sip,
Whose sweetness but conceals its depth of sin!

III.

It comes like spirit-music, or the tone
Of the wild lyre-string by soft breezes swept,
Or the low flute note, or the echoed moan
Of the deep conch shell where the waves have wept,
Calming the soul's high thoughts with glorious dreams
Of heaven and heavenly things, and shedding light
Upon the troubled heart, as new day-beams
Pierce through the shadows of departing night.—

IV.

Oh! 'tis a joyful thing to see the throng
Of cherub faces with their happy eyes;
To hear the words of God in breath of song,
By young lips pour'd as incense to the skies;—
To know that there is Truth, to feel that there
From the heart's fulness those sweet accents come,
Like Angel voices on the sunny air,
 wooing the wandering Spirit to its Home.

C.

THE PERSIAN CONVERT.

BY THE REV. DR. ROSS.

MIRZA MOHAMMED ALI BEG is a native of the city of Derbent: the capital of a province of the same name, lying on the western shore of the Caspian sea, which was formerly tributary to Persia, but, having been conquered by Russia, now forms a part of that vast empire. He was born in the year 1802, and by birth was connected with the principal families of the country. Hadji Kazem Beg was his father: a man accounted holy, from his having made several pilgrimages to spots reputed sacred by the followers of Mohammed; and highly respected for the wealth he possessed, the important offices he filled, and the political influence which he and his relatives exercised at the court of the Khan or native prince. When the province was subdued by the arms of Russia, the hadji was appointed to the office of chief kazy, or judge, in the city of Derbent; but had not held it many years before he was accused, along with others, of holding a treasonable correspondence with his former sovereign, who had fled to Persia; and being convicted, was condemned to have all his property confiscated, to be separated from his family, and to be exiled from his native land. In execution of this sentence, he was conveyed in the year 1822, to Astrachan, a large and populous city on the banks of the river Volga, and about sixty miles from its entrance into the Caspian sea. Thither he was brought, poor, but, in his own estimation, not dishonoured: stripped of office, but not of rank; venerated by those of his countrymen who reside there for the purpose of traffic, and securing the sympathy and respectful feelings of strangers by the dignity of his manners, and the hoary locks and flowing beard with which age had invested him. Mohammed Ali was his only son, a young man then in his twenty-first year; handsome in his person, engaging in his manners, superior in those acquirements upon which his countrymen are accustomed to set a high value, "learned in all the wisdom" of the Mussulmans; and at the same time of the most affectionate dispositions, and remarkable for his attachment to his aged parent. By that parent he was equally, if not more intensely, beloved. Their separation was a blow keenly felt by both. After the father had been a few months in Astrachan, he found that he could not live without his son, he therefore invited him to become the companion of his exile and the partner of his poverty. Without any hesitation the young man complied, and in September or October, 1822 arrived in Astrachan. Previously to his arrival, the father had been occasionally visited by some of the missionaries belonging to the Scottish Missionary Society, which had formed an establishment in that city, and in the journal of Messrs. Glen and Macpherson, mention is sometimes made of his name. With the young man also, Messrs. Glen and Dickson had become slightly acquainted a few years before, during a visit they had paid to Derbent, for the purpose of circulating the Scriptures among the Mohammedans of that place, and had presented him with a copy of the New Testament. The consequence was, that on his arrival at Astrachan, he often visited the mission house, and was on friendly terms with all the missionaries. He soon found it necessary, his father and himself having been deprived of all their former means of support, to do something by which to gain a livelihood for both; and although hitherto unaccustomed to be

the servant of any, gladly accepted the offer which was made to him to become the teacher of some of the missionaries, who wished to obtain a more competent knowledge than they possessed of the Arabic and Turkish languages; an office which, from his acquirements and very superior talents, they considered him well qualified to sustain. Although not in the habit of entering into discussion with their Mohammedan teachers, upon those points on which they differed from them, there was something so free and open in Mohammed Ali's manner, so much ingenuousness about him, something so different from the jealous and suspecting character of his countrymen, that they ventured to use greater freedom with him than they otherwise would have done. Frequent discussions took place between him and his pupils. At first he firmly opposed every statement that was made in support of Christianity; sometimes he became exceedingly enraged, and gave vent to his feelings in expressions of awful blasphemy against that holy name by which we are called; but still there seemed to be that in him which encouraged the missionaries to hope; for, within a few days after such ebullitions, he would renew his inquiries, and again endeavour to provoke discussion. Once, while reading a Turkish manuscript with him, I pointed out some of its absurdities, particularly one sentence which asserted that the world, angels, and men were created for the sake of Mohammed, and that but for him they never would have existed. Mohammed Ali strenuously maintained the truth of this assertion. "How," said I, "is it possible to conceive that all these things were created for the sake of one man, and that man a sinner?" "Ha!" replied he with rising emotion, "do you say that Mohammed was a sinner?" "Certainly he was!" Upon receiving this answer, he broke out into a strain of the most bitter and virulent abuse; cursing and reviling, as if in revenge, the name of Jesus, and pouring contempt upon the religion he had taught. His whole frame was agitated, his countenance was lighted up with rage. The imputation thrown upon the prophet's character, a character against which he had never heard a fault whispered, and of which he dared not to think but as one of immaculate purity, startled and shocked him; I considered it proper to be silent, indeed my feelings were too much overpowered by the torrent of blasphemy to which I had listened, to allow me to make any remark; and for several days I did not so much as hint at the subject of religion. I determined in future to leave it with Mohammed Ali to introduce it or not, as he might choose, persuaded by this plan that I should have a better opportunity of stating the truth, than if I myself were to press it upon his attention;—and so it happened. One subject seemed much to interest, and at the same time to afflict him. Of geography Mohammedans know little. Of the comparative number of Christians, Heathen, and Mussulmans, they are quite ignorant. They have the idea that their own sect constitutes a largely preponderating majority of the human race. The missionaries, therefore, endeavoured to dispel this ignorance, and to rectify their mistakes. In connexion with the information they communicated as to the comparative numbers of Christians, Mohammedans, and Idolaters, they spoke of the exertions made by Christians in all parts of the world, to spread their religion, and to save the souls of men,—of the success which had attended their endeavours, both among Mohammedans and heathen.—and of the certainty with which, trusting to the fulfilment of prophecy, they expected the conversion of men of all ranks, climates, and religions, to the belief of one God, and Jesus Christ whom he hath sent. After his conversion, he confessed that the fact of so many Christian missionaries being employed in different parts of the world had made a deep impression on his heart, that he began to surmise that a religion which could lead men to do so much for their fellow creatures, must be from God, and not from themselves: whilst among Mohammedans, none seemed to take any interest in the condition of others, "whether they were in the way to heaven, or not."

But whilst, in the presence of the missionaries, Mohammed Ali thus maintained the character of a strict and devoted Mussulman, and the determined opponent of Christianity, the Spirit of God was in secret striving with his spirit. His faith in the system in which he had been educated, had begun to waver, the foundation on which he had been building was giving way, and his mind was eagerly endeavouring to discover whether those things were so, of which the missionaries spoke. He had received a copy of the Bible in Arabic, with which he was deeply interested, and which he diligently read. By and by, the missionaries perceived that, although he argued and opposed, his arguments were conducted in such a manner as led them to suspect that he now engaged in controversy, not from the conviction that he was right, but from a desire to obtain information. It was not, therefore, altogether unexpected, although greatly to the delight of the missionaries, that on the 16th of April, 1823, he suddenly and at once threw down his weapons, declared himself no longer an enemy, and uttered his renunciation of the religion of the Arabian impostor. The conflict had been carried on in his mind, unperceived, or only guessed at, by others. Truth had been admitted, the Spirit of God had applied it, and he now stood before the missionary its vanquished foe. On that day, while Mr. Macpherson was reading with him a Mohammedan confession of faith, in the Arabic language, some remarks were made upon the absurdity of such a system of divinity, upon which, pointing to the confession, he exclaimed, "I no more believe what is contained in that book." And he did not: he renounced it at once and for ever, and immediately gave himself up to an investigation of the truth as it is in Jesus.

(To be Continued.)

SCRIPTURAL ILLUSTRATIONS.

No. 3.

THE KIND OF UPPER CHAMBER FROM WHICH EUTYCHUS FELL.

ACTS xx. 8. 9.—"And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead."

"The house in which I am at present living, gives what seems to me a correct idea of the scene of Eutychus's falling from the upper loft while St. Paul was preaching. According to our idea of houses, the scene is very far from intelligible: and besides this, the circumstance of preaching generally leaves on the minds of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Irvad, and perhaps, from the unchanging character of oriental customs, nearly resembles the houses then built, will fully illustrate the narration. On entering my host's door, we find the first (ground) floor entirely used as a store. It is filled with large barrels of oil, the produce of the rich country for many miles around. This space, so far from being habitable, is sometimes so dirty with the dropping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the stair case. On ascending, we find the first floor, consisting of a humble suite of rooms not very high; these are occupied by the family, for their daily use. It is on the next story that all their expence is lavished. Here my courteous host has appointed my lodging. Beautiful curtains, and mats, and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendour, being at the top of the house, is enjoyed by the poor Greeks with more retirement, and less chance of molestation from the intrusion of Turks. Here, when the professors of the College waited upon me to pay their respects, they were received with ceremony, and sat at the window. The room is both higher and also larger than those below: it has two projecting windows; and the whole floor is so much extended in front, beyond the lower part of the building, that the projecting window considerably overhangs the street. In such an upper room, secluded, spacious and commodious, St. Paul was invited to preach his parting discourse. The divan, or raised seat with mats and cushions, encircles the interior of each projecting window; and I have remarked, that when the company is numerous, they sometimes place large cushions behind the company seated on the divan; so that a second tier of company, with their feet on the seat of the divan, are sitting behind, higher than the front row. Eutychus thus sitting, would be on a level with the open window: and being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain from such a height of losing his life. Thither St. Paul went down, and comforted the alarmed company by bringing up Eutychus alive. It is noted, that "there were many lights in the upper chamber." The very great plenty of oil in the neighbourhood, would enable them to afford many lamps. The heat of these, and so much company, would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open."—*Jovell's Christian Researches.*

VENERATION IN MANY COUNTRIES FOR THE BEARD.

2d SAMUEL, x. 4.—"And Hanun took David's servants, and shaved off the one half of their beards, and sent them away."

It is considered as a mark of the greatest infamy among the Arabs, when any one cuts off his beard; so much so that many would prefer death to this kind of treatment. Indeed M. D'Arville gives a remarkable instance of an Arab, who having received a wound in his jaw, chose to hazard his life rather than suffer the surgeon to remove his beard.

In times comparatively modern, it was regarded as the greatest indignity that could be offered in Persia. Shah Abbas, king of that country, enraged that the Emperor of Hindoostan had inadvertently addressed him by a title a little inferior to that which he expected as the great Shah-in-Shah, or king of kings, ordered the beards of his ambassadors to be shaved off, and sent them home to their master.

When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off their beards; and many who were obliged to comply with his commands, testified such great veneration for their beards, as to order them to be buried with them.

BELZONI, in his "Researches in Egypt" states, that "one of the buffoons of the bashaw took it into his head one day for a frolic to shave his beard, which is no trifle among the Turks: for some of them, I really believe, would sooner have their head cut off than their beard." He then proceeds to mention, that when this man went to his house, they actually thrust him from the door, and that his fellow buffoons would not even eat with him till his beard was grown again.

Those among the "Arabs who are fixed in cities, do not suffer their beards to grow till they are advanced in years; but the other Arabian inhabitants of the deserts never cut theirs at all. They carry their respect for their beard so far, that to touch it when they swear, is as solemn an oath as that of the ancient gods when they swore by the river Styx. They take great care to keep it clean, and it may be easily guessed, that they consider it as a great affront when any one pulls them by this venerable ornament."—*Mariti's Travels.*

VIEWS OF OUR ZION.

No. III.

THE MINISTRY—(Continued.)

TESTIMONY OF THE PRIMITIVE FATHERS.

My last essay upon the Christian Ministry contained, briefly, a proof that in the times of the Apostles there were the three orders of Bishops, Priests, and Deacons. I shall now adduce such testimony, as may be necessary, from the successors of the Apostles,—commonly called the FATHERS of the church,—to show that in the ages subsequent to the time of the Apostles the same three orders were essential to the regular constitution of the Christian Ministry.

ST. CLEMENT, briefly alluded to in the last Essay, was contemporary with the Apostles, and his name is even mentioned by St. Paul, (Philip. iv. 3.) His testimony, though brief and as it were incidental, is therefore important; for, in his implied comparison of the Christian with the Jewish ministry, he distinctly alludes to three orders in the Church.

St. IGNATIUS was also a contemporary of the Apostles: the testimonies of whom to the existence of three orders in the Ministry are so full and evident, "that nothing," says Bingham, "was ever pretended to be said against them, save only that they are not the genuine remains of that ancient author; an assertion which has been so often considered and replied to by learned men, that there is no pretence left to favour such an imagination." In his Epistle to the Magnesians, he exhorts them to "do all things in unity, under the Bishop presiding in the place of God, and the PRESBYTERS in the place of the Apostolical Senate, and the DEACONS to whom is committed the ministry and service of Jesus Christ." In his Epistle to the Trallians, he enjoins them to continue to "do nothing without the BISHOP; to be subject also to the PRESBYTERS, as the Apostles of Jesus Christ; and that the DEACONS also should by all means please all."

Pius, Bishop of Rome, who lived A. D. 156,—whose authority is allowed by Blondel, an adversary of Episcopacy, to be genuine,—addresses Justus of Vienna, as Bishop, and requires "that the Presbyters and Deacons may give him reverence."

IRENEUS, Bishop of Lyons, and the disciple of Polycarp, who was the pupil of St. John the Evangelist, abounds with testimonies to the same distinction of orders in the Christian Church. He speaks thus: "The blessed Apostles, founding and regulating the church, delivered the EPISCOPAL office for its government to Linus; of which Linus, Paul speaks in his Epistle to Timothy. To him Anaclethus succeeded:" after which he proceeds to give a catalogue of ten other Bishops, in direct line from the Apostles. The same Father also says expressly that there were Bishops as well as Presbyters in the Apostles' days. For "the assembly of Miletus," he says, "was composed of BISHOPS and PRESBYTERS, that were of Ephesus and the neighbouring cities of Asia." CLEMENS ALEXANDRINUS says, "There are here in the Church, the different degrees or progressions of BISHOPS, PRESBYTERS, and DEACONS;" and he observes also, that "there are many precepts in Scripture appertaining to particular sorts of persons, some to PRESBYTERS, some to DEACONS, and some to BISHOPS also."

About A. D. 200 flourished TERTULLIAN, who, being himself only a presbyter in the church of Carthage, could have no wish to magnify the superior powers of the Bishop's office. Speaking of baptism, he says, "The right of administering this ordinance belongs to the chief priest, which is the BISHOP. Next to him, the PRESBYTERS and DEACONS have the right to administer it, but not without the Bishop's authority, in regard to the honour of the church, which being kept inviolate, peace is safe." The same Father, in making a challenge to the heretics of the day, says, "Let them show us the original of their churches, and give us a catalogue of their BISHOPS, in an exact succession from first to last, whereby it may appear that their first Bishop had either some Apostle, or some Apostolical man, living in the time of the Apostles, for his author or immediate predecessor."

From CYPRIAN, who lived A. D. 250, I shall only adduce this testimony, out of multitudes which his writings furnish, in favour of Episcopacy: "Through the changes of times and successions, the ordination of bishops and the government of the church have descended, so that the church is built upon BISHOPS, and every act of the church is governed by these Presidents."

CORNELIUS, Bishop of Rome, as cited in Eusebius' Eccles. History,—as an evidence that bishops were not the pastors of single congregations or on an equality with Presbyters—says, in writing to Fabian concerning the usurpation of Novatian, that "there ought to be but one bishop in a Catholic Church," and that, in his Episcopate, "there were forty-six presbyters, seven deacons, seven sub-deacons, &c."

These quotations from the Fathers who lived nearest to the Apostolic age, and they might easily be multiplied an hundred-fold, place beyond all contradiction the fact, that the ministry of the church, according to its primitive constitution, was composed of BISHOPS, PRIESTS, and DEACONS. In short we can repeat, without the fear of refutation, what the learned Hooker thus undauntedly asserts, "There was not one church upon the face of the whole earth that was not ordered by Episcopal regiment, since the time that the blessed Apostles were here conversant."

Now, from all this mass of testimony, let me draw the conclusion in the words of Chillingworth:—

"Seeing that Episcopal Government is confessedly so ancient and so catholic, it cannot with reason be denied to be Apostolical."

"For so great a change, as between Presbyterian Government and Episcopal could not possibly have prevailed all the world over in a little time. Had Episcopal government been an aberration from (or a corruption of) the government left in the churches by the apostles, it had been very strange, that it should have been received in any one church so suddenly, or that it should have prevailed in all for many ages after. Tertullian very justly argues, that, had the churches erred, they would have varied: What, therefore, is one and the same amongst all, came not sure by error, but tradition: that in the frame and substance

of the necessary government of the church, there should be so sudden a change, as presently after the Apostles' times; and so universal, as received in all churches; this is clearly impossible.

"For, what universal cause can be assigned or feigned of this universal apostacy? You will not imagine that the Apostles, all or any of them, made any decree for this change when they were living? or left order for it, in any will or testament, when they were dying? This were to grant the question: to wit, That the Apostles, being to leave the government of the churches themselves, and either seeing by experience, or foreseeing by the Spirit of God, the distractions and disorders which would arise from a multitude of equals, substituted Episcopal Government instead of their own. General Councils to make a law for a general change, there was, for many ages, none. There was no Christian Emperor, no coercive power over the Church to enforce it. Or, if there had been any, we know no force was equal to the courage of the Christians of those times. Their lives were then at command, (for they had not then learned to fight for Christ) but their obedience to any thing against his law was not to be commanded, for they had perfectly learned to die for him.—Therefore, there was no power then to command this change; or if there had any been, it had been in vain.

"What device, then, shall we study, or to what fountain shall we reduce this strange pretended alteration? Can it enter into our hearts to think that all the Presbyters and other Christians then, being the apostles' scholars, could be generally ignorant of the will of Christ, touching the necessity of a Presbyterian government? Or, dare we venture to think them so strangely wicked all the world over, as against knowledge and conscience to conspire against it? Imagine that the spirit of Diotrephes had entered into some, or a great many of the Presbyters, and possessed them with an ambitious desire of a forbidden superiority, was it possible they should attempt and achieve it at once without any opposition or contradiction? And besides, that the contagion of this ambition should spread itself and prevail without stop or control; nay, without any noise or notice taken of it, through all the churches in the world; all the watchmen in the mean time being so fast asleep, and all the dogs so dumb, that not so much as one should open his mouth against it?

"But let us suppose,—tho' it be a horrible untruth,—that the Presbyters and the people then were not so good Christians as the Presbyterians are now; that they were generally so negligent to retain the government of Christ's church commanded by Christ, which we are now so zealous to restore; yet certainly we must not forget nor deny, that they were men as we are. And if we look upon them but as mere natural men; yet, knowing by experience, how hard a thing it is, even for policy armed with power, by many attempts and contrivances, and in a long time, to gain upon the liberty of any one people; undoubtedly we shall never entertain so wild an imagination, as that, among all the Christian Presbyteries in the world, neither conscience of duty, nor love of liberty, nor averseness from pride and usurpation of others over them, should prevail so much with any one, as to oppose this pretended universal invasion of the kingdom of Jesus Christ, and the liberty of Christians.

"When I shall see therefore all the fables in the Metamorphosis acted and prove stories; when I shall see all the Democracies and Aristocracies in the world lie down and sleep, and awake into Monarchies: then will I begin to believe that Presbyterian government, having continued in the Church during the apostles' times, should presently after (against the Apostles' doctrine and the will of Christ) be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

"Episcopal Government is acknowledged to have been universally received in the Church, presently after the Apostles' times:

"Between the Apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

"And therefore there was no such alteration as is pretended. And therefore Episcopacy, being confessed to be so ancient and universal, must be granted also to be Apostolic.*"

C. R.

* Chillingworth's Works, p. p. 297, 300, London Edit. 1719.

ARCHBISHOP SHARPE.

It was a custom with this excellent man during his journeys, to have a saddle-horse attending his carriage, that in case of feeling fatigued with sitting, he might take the refreshment of a ride. In his advanced age, and a few years before his death, as he was going in this manner to his Episcopal residence, and happened to be a mile or two in advance of his carriage, a decently dressed, good-looking young man on horseback, came up to him, and with a trembling hand, and faltering tone of voice, presented a pistol to his Grace's breast, demanding his money. The Archbishop with great composure, turned round, and looking stedfastly at him, desired that he would remove that dangerous weapon, and tell him fairly his condition. "Sir, Sir," cried the youth, with agitation, "no words, 'tis not a time for words now, your money instantly." "Hear me, young man," said the venerable prelate, "come on with me. I, you see, am a very old man, and my life is of little consequence; yours seems far otherwise. I am Sharpe, the Archbishop of York, my carriage and servants are behind; but conceal your perturbations, and tell me who you are, and what money you want, and on the word of my character, I will not injure you, but prove your friend. Here, take this, (giving him a purse of money,) and now tell me how much you want, to make you independent of so dangerous and destructive a course as you are now engaged in." "Oh, Sir," replied the man, "I detest the business as much as you do; I am—but—but—at home there are creditors who will not wait; fifty pounds, my Lord, would indeed do what no thought or tongue besides my own can feel or express." "Well, Sir, I take it at your word; and upon my honour, if you

will compose yourself for a day or two, and then call on me at —, what I have now given shall be made up to that sum; trust me, I will not deceive you." The highwayman looked at him, was silent, and went off; and at the time appointed, actually waited on the archbishop, received the money, and assured his Lordship that he hoped his words had left impressions which no inducement could ever efface. Nothing more transpired of him for a year and a half; when one morning a person knocked at his Grace's gate, and with a peculiar earnestness of voice and countenance, desired to see him. The archbishop ordered the stranger to be introduced; he had scarcely entered the room, when his countenance changed, his knees tottered, and he sunk almost breathless upon the floor. On recovering, he requested an audience in private; this being granted, he said, "My Lord, you cannot have forgotten the circumstance of relieving a highwayman. God and gratitude will never suffer it to be obliterated from my mind. In me, my Lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, to millions. O, my Lord, 'tis you, 'tis you that have saved me, body and soul; 'tis you that have saved a much lov'd wife, and a little brood of children, whom I loved dearer than my own life. Here, my Lord, is the fifty pounds; but never shall I find language to express what I feel; God is your witness; your deed itself is your glory; and may heaven be your present and everlasting reward." The archbishop was refusing the money, when the gentleman added, "My Lord, I was the younger son of a wealthy man; your Grace knew him, I am sure; my name is —; my marriage alienated the affections of my Father, who left me to sorrow and penury. My distresses—but your Grace already knows to what they drove me. A month since my brother died a bachelor, and intestate: his fortune has become mine; and I, spared and preserved by your goodness from an ignominious death, am now the most penitent, the most grateful, and the happiest of human beings."

THE CHURCH.

COBOURG, SATURDAY, JULY 8, 1837.

We shall be excused, we hope, by the author of the following Letter,—a layman of our communion, residing on the Bay of Quinte, and one with whom we have not the pleasure of a personal acquaintance,—for giving it the present publicity.—We do so, because we consider it calculated to serve the cause we have in hand, a cause in which the writer manifestly feels a zealous and laudable interest.

It will be pleasing to him, as well as to our supporters generally, to know that our prospects of patronage continue to be cheering. At the present moment we number, on our various lists, the names of fully 750 subscribers, while from various agents to whom above 300 copies of our first, second and third numbers have been sent, we have still to anticipate the gratification of favourable returns. We have only to say that the fulfilment of the most sanguine expectations from them will only give us that number of subscribers which are absolutely necessary to pay the expenses of our undertaking.

Were the feeling which our correspondent, in the letter below, so properly manifests, universally acted upon by all those members of our Church who, we well know, desire her prosperity and pray for her peace, there is not a doubt that we should very soon be justified in issuing weekly 2000 copies of our paper. But we thank God for past success, and solicit the prayers of our supporters in conjunction with our own, for His future blessing.

In relation to our correspondent we need only add that the insertion of his letter will be a sufficient acknowledgment of its receipt:

" ——— 27th June 1837.

Dear Sir:—I have received the 1st and 2d Nos. of THE CHURCH. I feel delighted at the prospects which appear opening upon the valuable undertaking. I do trust that this work will not be allowed to fall to the ground, for the want of proper Christian support; and truly we are able, if we only put forth our energy, to sustain the publication, and to make it a blessing to the province.

I beg to enclose you 15s. as my subscription. There is scarcely a Churchman in the Province but might without any inconvenience pay this small sum in advance; and if they would only consider the importance of such a course to the Committee, they would not fail to put funds into the hands of the conductors of the work, to carry it on prosperously.

I am, dear Sir,

Yours truly

To the Editor of the Church.

We received lately a copy of a Sermon, politely forwarded to us by the Author, entitled, "CHRISTIAN UNITY NECESSARY FOR THE CONVERSION OF THE WORLD, preached before the Board of Missions at New York on Sunday June 26th 1836, by the Rev. Samuel Farmer Jarvis, D. D. Professor of Oriental Languages and Literature in Washington College, Hartford, Connecticut." This Sermon, which we have read with attention, evinces much learning; the arguments are sound and forcible, and the style clear, eloquent and impressive. We design in our next to furnish a brief abstract of its contents.

NOTICES.

The Quarterly Meeting of the Newcastle Dist. Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, will be held at the Court House, in this town, on Tuesday next the 11th inst. at half past ten o'clock A. M.; and at the same time the meeting of the committee of the Travelling Miss. Society will take place.

The next quarterly meeting of the BOARD OF EDUCATION for this District will be held at the same place and day as the above, at 12 o'clock noon.

A sermon on the subject of SUNDAY SCHOOLS will be preached in St. John's Church, Port Hope, on Sunday the 16th inst. at 3 P. M. and a collection made in aid of the funds of the School now in successful progress in that town.

TO CORRESPONDENTS.

Letters received to Friday 7th July:
Mr. A. C. Geddes, remitt:—Rev. E. Denroche, subscribers and remittance; Rev. J. Cochran, add. subs.;—Rev. A. Palmer: A. C. Davidson Esq. add. subs.: Rev. A. F. Atkinson, add. subs.: Rev. J. Grier, add. sub.

CHURCH STATISTICS AND INTELLIGENCE.

Rector of the City of Toronto.

The hon. and Ven. the Archdeacon of York, D.D., LL.D., Rector of Toronto: The Rev. Henry James Grasset, A. B. Assistant Minister of St. James's Church. Service every Sunday in St. James's church at 11 A. M. and 3 P. M. and at the National School-House at 7 P. M. In 1836 there were Baptisms, (Parish 212; Garrison 11) 223; Marriages, (Parish 96; Garrison 2) 98; Burials, (Parish 133; Garrison 9) 142; Communicants 350.

Rector of Hamilton and Barton.

Rev. J. Gamble Geddes, Incumbent; who officiates each Sunday in the town of Hamilton and in the township of Barton, having morning and afternoon service alternately at each place: also a third service every other Sunday at 6 P. M. at the village of Wellington Square.

In Hamilton the congregation assemble as yet in the Court House, which scarcely affords sufficient accommodation. A handsome and commodious church is, however, in progress, and likely to be completed during the present year. From the ladies of the neighbourhood, as the proceeds of a Bazaar, it has lately received a munificent donation of £225. Barton and Wellington Square are provided with churches;—the latter chiefly through the exertions of Wm. J. Kerr Esq. Here a strong desire is felt for the appointment of a resident minister; but from the scarcity of labourers the Lord Bishop of the Diocese is unable to supply the want. In Hamilton and Barton there were in 1836,

Baptisms 58; Marriages 20; Burials 6; Communicants, (Hamilton 112; Barton 34) in all, 146.

The following is extracted from an English paper:

"University Intelligence, Cambridge, May 20.

"At a congregation on Wednesday last the following degree was conferred;—Bachelor in Divinity. Rev. W. Bettridge, St. John's College,—(Rector of Woodstock, U. C.)

"At the same congregation, the Rev. Benj. Cronyn, M. A. of Trinity College, Dublin, (Rector of London U. C.) was admitted ad eundem of this University."

THE PRESSURE OF THE TIMES,—so extraordinary and unprecedented in their character,—has lately engrossed much of the anxious thoughts, and employed much of the conversation of all classes of people. The Christian is taught to look beyond the mere superficial aspect of things, both as to cause and effect, under every national as well as personal calamity; and in bringing to the subject those feelings which the principles of his religion awaken, he can experience a lightness of heart and elevation of hope under the worst forebodings which present prospects may excite. It is not his character to doubt or despond; but, at the same time, in humble dependence upon the blessings of God, he leaves unemployed no prudential measure by which the surrounding distress may be alleviated.

When, in the neighboring States, these hard-pressing, and often heart-breaking calamities, were first experienced, we somewhere observed a notice that, in all the churches of Boston, the ministers of religion called the solemn attention of their hearers to these universal misfortunes, as a chastisement from God. We thought the observation, at the time, to be accompanied with something like a sneer:—if the remarks of the writer could thus be fairly interpreted, we think he was wrong; but we cannot explain ourselves better than by giving place to the following excellent reflections in the CHRISTIAN WITNESS, published in that city:—

SIGNS OF THE TIMES.

"There is a moral meaning in a blade of grass, and so there is in the day's minutest event. To read the lesson of trifles in nature or in experience is, however, difficult, requiring an unusually practised moral vision, no less than a rare amount of serious attention. But there are scenes and events, to escape entirely the moral teachings of which, would seem to imply unusual dulness and indifference. Such a scene is the heavens, rolling up the dark thunder cloud and gleaming with the tempest's awful fires, or spreading to the eye one calm canopy of sparkling stars. Such an event is the pestilence, which in a month stills all the bustle of the great city, and crowds its vacant spots with the dead; or the peace, which unexpectedly succeeds to years of warfare and suffering.

It is to be lamented, however, that even these and kindred teachings of our God are but most imperfectly understood by the great mass, and especially that impressions from them are so short-lived. They often excite a sort of confused morbid sensation, which, as it has in it little of clear moral perception, results in few, if any, moral improvements. And it so happens, in part, at least, because so little effort is made to interpret the teachings as they pass. The multitude seem satisfied with shallow sensibilities and thus though they may feel much, they learn little. Hence the weighty importance of interpreting with serious care these voices to the soul; of teaching even the alphabet of this great language to those, who have always been wont to regard the earth merely as a great manufactory for temporal products, and experiences as little more than a transient spectacle: And they, who have wisely learned more, ought to be patient in making the simple interpretation to this great company, whom a worldly spirit has kept in all the ignorance of infancy.

We feel, therefore, that the pulpit and the press have very wisely and very kindly sent forth their interpretation of the pre-

sent "signs of the times." This universal pecuniary distress and embarrassment is a solemn teaching from God. The danger is that we shall not rightly interpret it and duly treasure its lessons. The multitude seem only anxious, that the voice should cease to sound its terrors in the land. A gloom has come over us which excites impatience, and the most careless hearts are saddened at moments into the prayer, that the cloud may be rolled away. Let none think it strange when we say our chief fear is that it will pass away too soon. We have no apprehension of its very long continuance. We have passed under other clouds, if not as dark, yet dark indeed, and when enveloped in their gloomy shade, like children we have felt that sunshine would not come again. But ere we thought of it, sunshine came, brighter than ever, and we forgot the cloud. We left behind us, perhaps, all of seriousness and wisdom, which sprung up under the trial, and lived again as though it had never been. So now, the cloud will pass away. It is in accordance with all history to suppose it. It may linger unusually long; may gather unwonted blackness, and discharge its contents with a strange fury; but it will pass away. Already may nothing more than worldly sagacity see some gleams through it, which declare a returning sun; and the worldlings of the land are quick to spy these first good omens, and to rejoice thereat. But what is the ground of their joy? Alas, the workings of the worldly heart betray themselves, but too plainly, in these kindlings up at the bare prospect of better days. Men rejoice, because the way is to be again opened, probably broader, smoother than ever, for worldly enterprise. The business of the country is to revive. Thousands are again to crown the merchant's and mechanic's endeavor more surely than ever. In this light they see reason to rejoice even in the pressure, on the whole, though they lament many of its fatal results. It is a tempest, they say, which is to purify the air commercially, and they calculate, that in the calm and sunshine, which shall succeed, their own worldly interests may have a more luxuriant growth than ever. They do pretend to draw instruction from the trial. It is that of worldly prudence, of business sagacity. They trust, that foolish ones will learn wisdom, and weak ones learn strength, and cruel ones learn mercy, and all for what? that their own and others' worldly ambition may have a smoother track, with fewer obstacles. This is the great end of their rejoicing and their hopes.

And now, one fear is, that whilst men are thus only catching a single hint from this lesson and that not bearing by any means upon the most important point, the trial will come to an end, and the spirit, which it has come to cure will only go and "take to itself seven other spirits more wicked than itself," though of kindred origin, and enter into the temple, which God's Providence shall have "swept and garnished," only to do their wicked work more thoroughly than ever. We have no faith in the lessons of prudence, sagacity and healthy laws, which the community may now learn, as to any essential benefit they may bring to us. For if the master spirit of the land comes forth from this fire unscathed, it will soon, very soon, bury up all these teachings of worldly wisdom in the vortex which it shall create, and thus even the temporal good which might come from the trial will be chiefly lost, while the higher, infinitely higher interests of the nation will in nothing be advanced. There is a deeper lesson than all this in what is passing. The trial does indeed tell the reckless to be prudent, the extravagant to be moderate, and the credulous to be wary. God grant that even this minor lesson may be fully learned. But the trial tells something more. It speaks to a deeper sin; it calls to a more radical repentance; it points to more thorough amendment. It utters the great lesson of religious wisdom as with a voice from the very depths of heaven, from the very bosom of God. It thunders the terrible warnings of eternal truth, as with the breath of the Almighty. God grant the voice, the thundering may not cease till immortal souls hear and obey. True benevolence can stand and pray, that the tempest may continue to pour forth its furies all unabated, until not only the commercial, but the moral atmosphere of our dear land shall be purified, so that in the sunshine which shall follow, spiritual health may be the blessing of millions now diseased to their very heart's centre."

THE LITURGY.

To discover beauties is always a more pleasing task than to remark defects, and in this temper a few examples are furnished of a scriptural turn of prayer occurring in the use of our Liturgy. They will, it is trusted, be deemed a confirmation of a too much forgotten fact, that the foundations of our excellent prayer-book are so entirely scriptural, and that they are rooted so deeply in the ground of truth, as never to have been explored thoroughly, except by those who first prepared them.

We have often, perhaps, listened to hear the priest read that part of the Liturgy—"Spare us, good Lord, spare thy people!"—but, perhaps it has never occurred to us, that this precise expression is appointed to be so used by the word of God itself. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."—(Joel 11. 17.)

In like manner, we pray to God that he will "defend the fatherless children and widows."—What a beautiful application is here, of that verse of the Psalms, where it is written, "He is a father of the fatherless, and defendeth the cause of the widow; even God in his holy habitation." (Psalm 68. 5.) The above closeness of resemblance falls, however, short of that which I am about to offer; for not only the expressions of our prayers, but their very repetitions, are according to the pattern shewed us.—Thus at the close of our Litany, we find, twice repeated, "O Lamb of God, that takest away the sins of the world." And the reason seems to be, that this very expression was, by the Baptist twice in succession, applied to our Saviour. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.)—"Again, the next day, John stood, and looking upon Jesus, as he walked, he saith, Behold the Lamb of God!" (John i. 36.) Sometimes, even a pronoun, or an expletive, contains the force

of the petition. "Grant us thy peace," we are, at one time, instructed to say. Nor can the petition be understood but by considering the reference which it has to an expression of our Saviour. Then, it becomes clear, we are praying for that peace which the Lord promises to his followers; "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you." (John xiv. 27.)

Many more examples of the excellence above spoken of, might be brought forward, without difficulty, from all parts of our Liturgy; but, enough has been already said to shew, with what knowledge, as well as observance of the Scriptures, our prayers have been written. May we come before the throne of Grace, with all becoming gratitude, for so invaluable a companion, when we pay our vows unto the Highest!—*Canterbury Sunday Reader.*

SALES OF CROWN LANDS AND CLERGY RESERVES.

Crown Lands Office,

Toronto, 7th June, 1837.

THE PUBLIC are hereby informed, that vacant Crown Lands and Clergy Reserves can only be sold by public Auction.

The terms of Sale, until further notice, will be—For Crown Lands, one quarter of the Purchase-money down, and the remainder in three equal Annual Instalments, with Interest upon each Instalment, as it becomes due—For Clergy Reserves, one tenth of the Purchase money down, and the remainder in nine equal annual Instalments, with Interest upon each Instalment as it becomes due. The first Instalment, in all cases, to be paid into this Office within fourteen days from the day of Sale, otherwise the Sale will be forfeited. The remaining instalments will be required to be punctually paid as they become due.

Schedules of the particular Lots to be sold in each Township, specifying also the place of sale, have been printed, and will be put up at the Court-house, at the Offices of the Clerk of the Peace and Sheriff, and in other conspicuous places in each District: they will be forwarded to the different Post-masters and may also be had upon application to the Commissioner for Crown Lands, or to any of the undermentioned Agents.

The times and places for the sale of Crown Lands and Clergy Reserves, during the present year, will be as follows:

WESTERN DISTRICT.

In the County of Kent—At Chatham, on the 15th July, 15th August, 15th September, 16th October, and 15th November.
In the County of Essex—At Sandwich, on the 31st July, 31st August, 30th September, 31st October, and 30th November.
Reference may be made to Henry J. Jones, Esq., residing at Chatham, for further information.

LONDON DISTRICT.

In the County of Norfolk—At Simcoe, on the 1st July, 1st August, 1st September, 2d October, and 1st November.
In the County of Oxford—At Blandford, on the 5th July, 5th August, 5th September, 5th October, and 6th November.
In the County of Middlesex—At London, on the 10th July, 10th August, 11th September, 10th October, and 10th November.

GORE AND NIAGARA DISTRICTS.

At Hamilton, on the 1st July, 1st August, 1st September, 2d October, and 1st November.

HOME DISTRICT.

In the County of York—At the City of Toronto, on the 10th July, 10th August, 11th September, 10th October, and 10th November.
In the County of Simcoe—At the Town of Barrie, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

NEWCASTLE DISTRICT.

At Peterborough, on the 11th July, 8th August, 12th September, 10th October, and 7th November.
Reference may be made to Alex. M'Donell Esq., residing at Peterborough, for further information.

MIDLAND DISTRICT.

In the County of Hastings—At the Town of Belleville, on the 10th July, 10th August, 11th September, 10th October, and 10th November.
In the County of Lennox and Addington—At Napanee, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

In the County of Frontenac—At Kingston, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

PRINCE EDWARD DISTRICT.

At Picton, on the 12th July, 12th August, 12th September, 12th October, 13th November.

JOHNSTOWN DISTRICT.

In the County of Leeds—At Beverly, on the 10th July, 10th August, 11th September, 10th October, and 10th November.
In the County of Grenville—At Kemptonville, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

BATHURST DISTRICT.

In the County of Carlton—At Richmond, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

In the County of Lanark—At Perth, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

OTTAWA DISTRICT.

In the County of Russell—At Bytown, on the 15th July, 15th August, 15th September, 16th October, and 15th November.
In the County of Prescott—At Cornwall, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

EASTERN DISTRICT.

In the County of Dundas—At Matilda, on the 15th July, 15th August, 15th September, 16th October, and 15th November.
In the Counties of Stormont and Glengarry—At Cornwall, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

R. B. SULLIVAN.

Poetry.

THE MARTYR'S FUNERAL HYMN.

Brother, thou hast gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burden of the flesh, and from care and fear releas'd,
Where the wicked cease from troubling and the weary are at rest.

The toilsome way thou'st travell'd o'er, and borne the heavy load,
But Christ has taught thy languid feet to reach his blest abode:
Thou'rt sleeping now, like Lazarus, upon his father's breast,
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ, and the Holy Spirit fail;
And there thou'rt sure to meet the good, whom on earth thou
lovest best,
Where the wicked cease from troubling and the weary are at rest.

"Earth to earth," and "dust to dust," the solemn priest has said,
So we lay the turf above thee now, and seal thy narrow bed;
But thy spirit, brother, soars away, among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left be-
hind,
May we, untainted by the world, as sure a welcome find;
May each, like thee, depart in peace, to be a glorious guest,
Where the wicked cease from troubling and the weary are at rest.

MILMAN.

Youth's Department.

SCRIPTURE QUESTIONS.

II. ABEDNEGO, (Continued.)

15. Why did Nebuchadnezzar command him to be cast into the fiery furnace?—(DAN.)

16. What was the decree made by Nebuchadnezzar in consequence of the deliverance which God gave to Abednego and his two companions? and what personal proofs of his favour did he give to them?—(DAN.)

III. ABEL.

17. What was Abel's occupation? and what did he bring as an offering to the Lord.—(GEN.)

18. Why did Cain slay his brother Abel?—(1st JOHN.)

19. Why did Abel offer a more excellent sacrifice than Cain?—(HEB.)

20. Where does our Lord make mention of the death of Abel? and by what epithet does he characterize him?—(MATT.)

21. What is it that speaks better things than the blood of Abel?—(HEB.)

WOMAN'S MEekNESS.

If there be some virtues which seem pre-eminently to suit the female character, meekness bears a high place amongst such. No one stands in greater need of this disposition than the female head of a family; either the petulance or waywardness of children, or the neglects and misconduct of servants, or the sharp words of a husband are almost sure, if she be easily provoked, to keep her in a state of irritation all the day long.—But it is astonishing to see the influence which meekness has sometimes had in a family; it has quenched the sparks and even coals of anger and strife, which, but for this, would have set the house on fire: it has mastered the tiger and the lion, and led them captive with the silken thread of love. The strength of woman lies, not in resisting, but in yielding; her power is in her gentleness; there is more of real defence, aye, and more of that aggressive operation, too, which disarms a foe in one mild look, or one soft accent, than in hours of flashing glances and angry tones. When, amidst domestic strife, she has been enabled to keep her temper, the storm has been often scattered as it rose; or her meekness has served as a conductor to carry off its dreadful flashes, which otherwise would have destroyed the dwelling.—*James' Family Monitor.*

WHAT CAN A DEATH-BED REPENTANCE DO?

(From Bishop Jeremy Taylor.)

"I shall end this first consideration with a plain exhortation: that since repentance is a duty of so great and giant-like bulk, let no man crowd it up into so narrow room, as that it be strangled in its birth for want of time and air to breathe in; let it not be put off to that time when a man hath scarce time enough to reckon all those particular duties which make up the integrity of its constitution. Will any man hunt the wild boar in his garden or bait a bull in his closet? Will a woman wrap a child in a handkerchief, or a father send a son to school when he is fifty years old? These are indecencies against Providence, and the instrument contradicts the end; and this is our case. There is no room for the repentance, no time to act all its essential parts; and a child who hath a great way to go before he be wise, may defer his studies, and hope to become learned in his old age, and on his death-bed, as well as a vicious person may think to recover from all his ignorances and prejudicate opinions, from all his false principles and evil customs, from his wicked inclinations and ungodly habits, from his fondness of vice and detestation of virtue, from his promptness to sin and unwillingness to grace, from his spiritual deadness and strong sensuality, on his death bed (I say) when he hath no natural strength, and as little spiritual; when he is criminal and impotent, hardened in his vice and soft in his fears, full of passion and empty of wisdom; when he is sick, and amazed, and timorous, and confounded, and impatient, and extremely miserable."

FORGIVENESS.

He that means to communicate worthily, must so forgive his enemy, as never to upbraid his crime any more. For we must so forgive as that we forget it; not in the sense of nature, but perfectly in the sense of charity. For to what good purpose can any man keep a record of a shrewd turn, but to become a spy upon the actions of his enemy, watchful to do him shame, and by that to aggravate every new offence? It was a malicious part of Darius, when the Athenians had plundered Sardis,—

he resolving to remember the evil turn, till he had done them a mischief, commanded one of his servants, that every time he waited at supper, he should thrice call upon him, "Sir, remember the Athenians." The devil is apt enough to do this office for any man; and he that keeps in mind an injury, needs no other tempter to uncharitableness but his own memory. He that resolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as rivers that run under ground, do infallibly fall into the sea, and mingle with the salt waters,—so is the injury that is remembered; it runs under ground indeed, and the anger is hid, but it tends certainly to mischief; and though it be sometimes less deadly for want of opportunity, yet it is never less dangerous.—(Bishop Jeremy Taylor.)

SCENES IN OTHER LANDS.

No. III.

LONDON CONTINUED: THE DOCKS: THOS. PRINGLE, ESQ.: ST. JAMES'S PARK, &C.

My first excursion on my first Monday in London,—a week of toil and interest before me in this epitome of the world,—was a drive with a few friends to the East and West India Docks. The latter constitute, probably, the most magnificent undertaking of the kind in the world, covering in all nearly 60 acres, and literally crammed with shipping. The former is on a smaller scale; but in both are to be observed the same perfect neatness, and the same skill and convenience in the multifarious arrangements for loading and unloading vessels. These receptacles of so many hundreds of ships, with their forests of masts and spars, and the labyrinth of net-work which their upper rigging manifests, present from the Thames, as you sail upwards towards London, a most imposing sight; and never shall I forget the glow of honest pride and satisfaction with which, on a subsequent occasion in coming up the river in a foreign Steamer, I marked the amazement of some Prussian and German travellers on board at this stupendous display of the wealth and power and glory of England! At that moment the force of the old philosopher's declaration that he thanked the gods that he was born a Greek and not a barbarian, came strongly home to my mind and feelings. I could thank my God then, with a more than ordinary liveliness of gratitude, that I belonged not merely to a country where the evidences of advancement in the arts and sciences, in manufactures and commerce, were so stupendous,—but that I was an humble sharer in the privileges of a land where the pure Protestant faith was established and taught, and where, as an evidence of that religion's practical power and of that establishment's practical working, there were institutions for the amelioration of distress and societies for the diffusion of spiritual blessings, which give to her a proud pre-eminence over every other nation and kingdom and people in the world.

At the East India Docks a novel and amusing scene was presented in the selection of labourers for the various works there in progress: two or three hundred men, all eager in their desire for a week's employment which their present selection would ensure, were crowded round a small gate; this was with difficulty guarded by two powerful men with staffs, while a third was making choice of the most able-bodied amongst the crowd. When this fortunate individual was permitted to enter the narrow gate, the rude efforts of the remaining multitude to accompany him, and the still ruder means which were employed to keep them back,—the mingled sounds of rebuke and entreaty and complaint,—were all of a character ludicrous as well as painful. It was painful to think that so many of these unfortunate individuals, disappointed of employment here, would in a few hours become part of the thousands in London, who know not, in the morning, where they are to procure the subsistence of the day,—or, in the evening, where they are to find shelter for the night! Doubtless they throw themselves into the innumerable company of the bill-carriers, street-sweepers, ballad-hawkers, &c. who, from dawn till night, are perambulating the streets of the vast metropolis, and gaining, as they can, a scanty meal: but the most melancholy reflection of all is, the acts of desperation and crime into which this pinching penury so often unhappily drives them.

Before leaving the Docks, I could not avoid making an inspection of a huge East Indiaman, bound for Bombay; the private cabins were certainly spacious, but rude and coarse when contrasted with the light and elegant splendour which marks all the internal arrangements of the New York Packets.

These were all novel and noble sights, but the glow of feeling which they so naturally awakened received some damp, in returning, by the rich experience of a London shower,—which came down in such torrents as to set the protection of umbrellas quite at defiance. But any feeling of depression from such a cause was but momentary: a new scene re-awakened sentiments of a mirthful character. This was the antic exhibitions of the chimney-sweeps who were enjoying their gala, May-day; and certainly their paper crowns and paper tails of many colours, their harlequin dresses, their collars of bells, their besmeared countenances, wild ditties, varied music and grotesque dances, would almost change the mood of that sullen philosopher who spent his days in weeping over the follies of mankind!

This was a day of pleasing interest thus far; but the greatest gratification was in store,—the forming the first acquaintance and spending the first evening with those kind and beloved friends in S— street, Strand, whose attentions, maternal and brotherly, wore fast away the lingering sensations of strangeness in this land so far distant from the genial and cherished fireside of home, and which have left an impression not to be effaced while memory holds her seat, and the heart shall continue to vibrate to the touches of Christian love, in this frail and erring tabernacle!

On the following day I had the benefit and pleasure of forming an acquaintance,—which soon, I am proud to say, ripened into friendship,—with an amiable, benevolent, and highly-gifted individual, now no more;—one so well known to the literary and philanthropic world that I need not disguise his name,—

the late Thos. Pringle Esq. Our first interview was in 18 Aldermanbury, in the very house which was once the residence of Judge Jeffries,—now transmuted, from the abode of selfishness and cruelty, into the grand receptacle of many of the benevolent Associations of the day. Mr. P. early discovered a taste for literary pursuits, and even, in his more youthful days, was the author of many beautiful poems. Subsequently he removed to the Cape of Good Hope, relying upon the prospects there held out of turning some thousands of cheaply purchased acres to good account; but failing in these expectations, he returned, after a few years' experimental residence, to England. The remaining portion of his life was spent in writing for the press, and performing, with indefatigable zeal, the duties of Secretary to the Anti-Slavery Society. His feelings, however, leaned strongly towards the romantic associations of the African plains and their wild Caffre inhabitants: preparations were in active progress for his return to the Cape, and even his passage was engaged;—but a sudden illness interposed its barrier, and soon terminated every scheme and plan of his useful life. He died in the autumn of 1834, in the prime of life; but evincing in the last painful trials of his mortal pilgrimage that hope and trust in the Saviour of the world of which, during his days of vigour and health, so many bright evidences had been afforded.

But to return to the never-ceasing wonders of London:—passing beneath the gate-way of the Horse Guards, I entered the magnificent Park of St. James, where were hundreds, on this bright spring morning, availing themselves of the present verdant and shady retirement from the hum and bustle of the contiguous throng. One of its most striking features is an immense pond, or rather canal, upwards of half a mile long and about 100 feet in breadth, with numerous snow-white swans floating majestically on its surface. At the opposite extremity is St. James' Palace, the town residence of the King;—spacious and costly, but by no means distinguished for architectural taste, or for any chasteness in its magnificence. But very splendid and very enlivening is the scene when, on a levee day, hundreds of gorgeous equipages, filled with the nobles of the land, draw up at the commanding entrance;—their lordly owners about to testify to the less distinguished in rank and condition that while they "fear God," they are not forgetful of the other portion of the command, to HONOUR THE KING.

From the palace and the park, I pursued my rambles towards Piccadilly, and entered the beautiful and attractive Burlington Arcade;—a street, in fact, lined on either side with the most gaily furnished shops, and where the lounge is protected overhead by a glassy canopy. Admirable contrivance for alluring to these magazines of luxury the shower-caught pilgrims of London! Here they may feast their eyes and regale their senses, untouched by the pelting rain: here the most glittering display of jewellery, plate and glass; books, pictures; every thing that can attract the visual or intellectual appetite, is presented. From hence, the walk was pursued towards Kensington; and in a sweetly situated cottage, by a welcoming family, I was, during the residue of the day, made to feel a fresh experience of what in England is very soon discovered,—that, thousands of miles from his proper habitation and his dearest connexions, and with a stormy ocean rolling between, the traveller may find himself AT HOME.

(To be continued.)

Praying will either make a man leave off sinning, or sin will make him leave off praying.

In judging of others, let us always think the best, and employ the spirit of charity and candour; but in judging of ourselves we ought to be exact and severe.

Eat and drink in order to live, instead of living, as many do to eat and drink.

No one who prays regularly and earnestly, will perish in a course of sinning.

It is good to acquaint our children with the works of God, with the praises of his prophets; little do we know how they may improve this knowledge, and whither they may carry it,—perhaps to the most distant nations.—Bishop Hall.

The Church

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