

# 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, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, SEPTEMBER 23, 1837.

[NO. XV.]

To the Editor of the Church.

SIR.—The following is part of the speech delivered by GODFREY OF BOULLON, from among his assembled chiefs, to Alethes, one of the Ambassadors sent by the king of Egypt, to forbid the passage of the Christian host into Judæa,—translated from the second Canto of Tasso's Jerusalem Delivered; and though it can boast but little of the merit of the original, yet it may not perhaps be unacceptable, as shewing in some slight degree the fervent spirit that breathes through many parts of that great author's most celebrated works.

Ambassador, your accents sweetly bring  
Mild words of peace, or proud defiance move;  
Now, if esteemed and honoured by your king,  
Our hearts are grateful, and receive his love,—  
But as your speech before our view has brought  
A Pagan war commencing with allied zeal;  
To this I answer, as in terms I ought,  
And simplest words my purpose shall reveal.  
Know then that we have suffered all our woes,  
By sea and land, by dark or cloudless skies,  
That we may see the way at last unclose,  
That leads where Zion's sacred walls arise;  
That God on us may all his favor send,  
Where every chain in bondage we shall break,  
Nor shall we fear, for such a glorious end,  
Our fame, our kingdoms, and our lives to stake.  
Think not, ambition each great act controls  
In this our work, nor is our leading guide:—  
The God of Heaven purge from all our souls,  
So foul a sin, if such should there abide,  
Nor suffer the sweet poison to impart  
Its honeyed taste, which soothing but destroys;  
But may his hand which moves the sternest heart,  
Chasten our wandering thoughts to holy joys!—  
For this arous'd us, this has been our guide  
Through every danger which our path has crossed.  
It made the mountains sink, the floods subside;  
Allayed the summer's heat, the winter's frost,—  
Calmed the unbridled fury of the main,—  
Bowed down or loosed the tempest in its might;—  
Hence proudest towers were levelled with the plain,  
Hence fiercest foes destroyed or put to flight,—  
Hence springs our ardor, hence our hopes arise,  
Not from frail mortals armed with sword and lance,  
Not from our navies, not from our allies  
From Grecian shores, not from the arms of France!—  
For while that hand shall still support our cause,  
Let every nation our alliance break,  
He who from God his whole assistance draws,  
All other source of succour may forsake;—  
But if his hand no more our camp shall keep,  
For errors done, or secret faults surveyed,  
Stands there one here, who would not gladly sleep,  
Where once his Lord in hallowed Earth was laid?  
So shall we die, nor envy who remain,  
So shall we die, nor unaveng'd decay,  
Nor Asia by our fall a triumph gain,  
Nor sorrow for our fate our spirits weigh.

J. C.

## REASONS FOR EPISCOPACY.

(Continued from our last.)

Among the disastrous triumphs of the rabid infatuation described by Mr. Colton, he seems inclined to reckon the prevalence of religious insanity. He does not, indeed, venture to say this in the language of confident accusation; but he has seen and heard enough to warrant the suspicion. One lunatic hospital he visited himself; and there he was mournfully struck with the predominance of religious mania. The observations of an intelligent friend have helped to strengthen him in his belief of the fact. The conclusion of the following paragraph exhibits a melancholy instance of the process by which a youthful mind may be thus irretrievably overthrown:—

"Religion is a dread and awful theme in itself. That is, as all must concede, there are revealed truths belonging to this category. To invest these truths with terrors that do not belong to them, by bringing them out in distorted shapes and unnatural forms; to surprise a tender and unfortified mind by one of awful import, without exhibiting the corresponding relief which Christianity has provided; to frighten, shock, and paralyze the mind with alternations and scenes of horror, carefully concealing the ground of encouragement and hope, till reason is shaken and hurled from its throne, for the sake of gaining a convert, and in making a convert, to make a maniac—as doubtless sometimes occurs under this mode of preaching, for we have the proof of it—involved a fearful responsibility. I have just heard of an interesting girl thus driven to distraction, in the city of New York, at the tender age of fourteen, by being approached by the preacher after a sermon of this kind, with a secretary by his side, with a book and pen in his hand, to take down the names and answers of those who, by invitation, remained to be conversed with. Having taken her name, the preacher asked, 'Are you for God, or the devil?' Being overcome, her head depressed, and in tears, she made no reply. 'Put her down, then, in the devil's book!' said the preacher to his secretary. From that time the poor girl became insane; and in her simplicity and innocence has been accustomed to tell the story of her misfortune!"—p. 44.

To crown all these mischiefs, there is imminent danger lest religion, pure and undefiled, should be fatally dishonoured by the distortions and deformities inflicted on her, by this foul, strange, and most unnatural violence. "The superstitions and enormities of the Roman Catholic Church," says Mr. Colton, "gave birth to what is commonly called the French infidelity. The fanaticism of our own country, if it should extend itself widely, and prevail long, would not, probably, create an infidelity so fierce, because it is not imposed by authority; but it would bring religion into general contempt."—p. 45.

In the last place, Mr. Colton enters a distinct and well-reasoned protest against the process by which members of the sec-

tarian churches are admitted into full communion. The public profession, by the candidate, of a hope that he has been born again,—the examination into his orthodoxy before a board of laymen,—his admission to the state of probationer before the whole congregation of the people,—his subsequent entrance upon a solemn covenant, first with the Father, the Son, and the Holy Ghost, and secondly with the Church which he is about to join; all these strange devices and intentions are more or less familiar to every one, who is conversant with the practice of Dissenting communities in England. But all these things appear, from Mr. Colton's statements, to flourish, in still more rampant predominance, throughout the United States; and, without exception, they are all deprecated and stigmatized by him as utterly vicious in principle, and unspeakably mischievous in operation. He condemns the whole of them, as forming a system which makes the most preposterous demands upon the nerves, the self-possession, and the intellectual resources of the candidates, and which offers insufferable violence to that sensitive and retiring delicacy which often distinguishes those very spirits that are most deeply touched by the power of religion. But, above all, he complains of the scheme as a fatal departure from the whole spirit of the Primitive and Apostolic church. "I am forced to believe," he says, "that Christ, and the members of His body, the Church Universal, are connected with Him, and constituted in Him, only through his appointed ministry; whereas this mode is a constitution, or organization, superadded by man."\*\*\* Every Christian, who has been baptized, and publicly recognized as such, by an authorized ministry, is a member in full; and his membership is constituted, solely and alone, through the ministry, and not by association with other members." And he concludes, upon the whole matter, that, "in all points of view, the theory of this (the Sectarian) system is the most unfortunate in its application. The ministry is robbed of its primitive powers. Virtually, there is no ministry; their feet and hands are bound in chains; they are entirely subject to the popular will."—p. 54.

It may not be uninteresting or unprofitable, to an English Churchman, to contemplate the views entertained by an American proselyte to Episcopacy, relative to the process by which this unhappy "defeat" has been wrought upon the life of the original and apostolic system:—

"The history of this incredible change—incredible but for the fact, that stares the world in the face—is perfectly manifest.—First, the reformation from Popery, in some of the forms in which it branched, went further, as all such violent changes are apt to do, than simply to reject what was bad—which was the ground of controversy—and demolished much that was good. Because the Pope, and the factitious hierarchy, of which he was the head, had assumed too much of power, the reformation did not indeed dissolve the Christian ministry, but only rescued by scarcely saving it; and lodged it in some fragments of the Reformed church. With some, who are nice and conscientious, not only as to the most probable primitive organization of the Christian ministry, but also as to its historical and uninterrupted descent, Presbyterian ordination is doubtful, at best; and as to myself, on a re-examination, it has proved unsatisfactory. I am inclined to the belief, that nothing but the strong bias of education, and working at defects of argument in the pride and strength of a long-cherished opinion, can make it satisfactory."—p. 54, et seq.

Among the favourite expedients, for keeping the religious circulation of Christian communities in a brisk and healthy condition, may be reckoned the practice of "mutual watch and care,"—the institution of a sort of spiritual frank-pledge,—which is deemed a most important element in the Presbyterian and Congregational constitution. By this notable contrivance, every individual of society is, in effect, converted into a spy, and an inquisitor, on the conduct of his neighbour. It is scarcely possible to imagine a device better fitted than this to freeze the current of all social intercourse, or to poison the very sources of all domestic enjoyment. It endows the very walls we inhabit with eyes and ears, and puts us in fear of "airy tongues, which syllable men's names," in accents denoting a fearful omnipresence of the spirit of all uncharitableness. One would almost as willingly live under the old regime of Venice, as in a community where it would be impossible to get beyond the hearing, and the sight, of the sleepless demon of censure and accusation. It may be true, that Christian men are bound, by the laws of Christian brotherhood, to sharpen the countenance of each other; so that at all times, and in all directions, a keen edge may be presented against the assaults of iniquity and ungodliness. But it is not true that Christian souls are to grind each other, till they are worn down into powerless attenuation,—a result which must, in time, inevitably follow, in a state of society which constitutes every man an inspector of his fellow, and keeps up a perpetual collision of exhortation and reproof. Sparks of fire, indeed, may be incessantly forced out by this sort of violent and unnatural encounter, but the process, if long continued, must end in the destruction of nearly all that is truly valuable and useful in the conflicting materials. This, we apprehend, is the dictate of common sense, and of a competent knowledge of human nature. But, what then? The Sectarians declare that they have the authority of Scripture on their side. On the ground of Scripture, accordingly, Mr. Colton is prepared to meet them. He takes their texts, and fairly shakes them all to pieces. He shows that, even in the Apostolic times, when the Christian community was a small, suspected, and persecuted flock—when every individual had a direct and vital interest in the virtue and faithfulness of his neighbour—that, even then, the apostles felt themselves under the frequent necessity of rebuking and repressing the busy,

meddling, inquisitive, censorious spirit, which was constantly at work against the peace and quiet of the brotherhood. What, then, can be said of this sort of agency, at the present day?

"Professing Christians," says Mr. Colton, "will not consent to such interference; and there is no good reason why they should. It is the most unprofitable and obnoxious business, which any persons can set themselves about." In the existing state of things, the frontier line between the church, and what is called the world, is not, and cannot possibly be, so broadly and visibly marked, as it was previously to the demolition of idolatry and paganism. And this may be a cogent and powerful motive for vigilance, to every individual Christian; whose main business it is, or ought to be, to guard against the danger of backsliding from the church into the world. But still, this is a state of things which invests the office of mutual watch and guardianship with a difficulty and a delicacy which ought to deter all persons, possessed by the genuine spirit of love and soberness, from plunging headlong into its responsibilities.\*\*\*

From the foregoing outline of Mr. Colton's exposition, it would appear as if some friendly guide had stepped in to dissipate the mists and vapours which had, for a long time, been overclouding his mortal sight; and had disclosed to him, in formidable vision, the powers which have been, and are, at work, for the subversion of the ancient apostolic structure of the church:—

Apparent diræ facies, inimica que Trojæ  
Numina!

And the spectacle, thus awfully unfolded, seems to have wrought an entire revolution in his mind, and to have rallied all his energies, and all his affections, round the Episcopal fabric of his native land. \* \* \* \*

The history and the condition of other denominations and societies, one and all, furnish a perpetual commentary on the maxim, that "God sends us bishops, whether we will have them or not." However captivating it may be, in speculation, purity is a thing which, in practice, never can exist; or which, at least, never can endure for a twelvemonth together, so long as intellect and strength of character, are so unequally distributed among the children of men. Favourable circumstances or superior talents, or a happy combination of both, will tend, inevitably, to the elevation of this individual, or of that, into a position of commanding sway. And, if the society in which this eminence is attained by him be a religious society, from that moment the man is, to all intents and purposes, a bishop. He is, frequently, a Pontifex Maximus in his own community. He has a "voice potential," which is next to irresistible. A self-willed, unconstitutional, irresponsible, ever-varying Episcopacy, will always be found to rise up, sooner or later, out of the dead level of ministerial equality. And we all know that authority, when it is acquired and maintained merely by personal influence, will often

"Play such fantastic tricks, before high heaven,  
As make the angels weep."

And thus, accordingly, we find it is, with the Presbyterian and Congregational connexions. "God sends them bishops;" bishops, whose power they may deny, but can never effectually withstand; and whose authority is the more dangerous and formidable, as it is exercised without reference to any thing but that which governs the movements of most other successful adventurers in the strife for mastery—their own imperious caprices. The result, Mr. Colton assures us, is confusion, and disaster, and the perpetual and imminent danger of false doctrine, heresy and schism. In support of this representation, he refers to the present notorious condition of these two great denominations. Indeed, the multitude of independent and self-constituted bishops, combined with the general spirit of rigorous intolerance, has made the land literally to swarm with religious sects. "No part of Christendom," he says, "has been so prolific in this product as our Country. It might be almost said to form our religious staple. \* \* \* And just at this moment another grand explosion seems ready to burst upon us; and the Presbyterian Church of the United States is, in all probability, to be rent in twain."—p. 204.

Mr. Colton next proceeds to the consideration of certain religious societies, which are mainly indebted, for their efficacy, to their essentially Episcopal organization. He contends that the Episcopal principle is, in fact, the vital principle, of all the voluntary religious and benevolent associations in America, national and subordinate, and he further maintains that, in the most powerful and important of these associations, the same principle is brought out into far more intense and constant action, than it is in the Episcopal Church itself. And, first, he passes in review before us the American Home Missionary Society, which he terms an Episcopal institution, upon a stupendous scale and of vast energy—wanting, of Episcopacy, nothing but the name. Its diocese is the United States of America; and, at this moment, it avowedly contemplates no less than the extension of its operations, until its influence shall be felt, not only over the whole American continent, but throughout the civilized world. Of this great association, the Secretary is, in fact, the arch-prelate. It may be doubted whether the General of the order of Jesus is more absolute than this august and well-nigh omnipotent functionary. He has, under his supervision and control, upwards of 700 clergy, and 1050 congregations; while all the 17 bishops of the Episcopal church together, for the same ground, have only 772 clergy, and between 800 and 900 congregations—averaging about 47 clergy for each bishop. "All this," says Mr. Colton, "leaves the aspirations of true American Episcopacy out of sight! They are not to be named in such company." And all this, too, illustrates, in a most as-

tounding manner, the very curious fact, that, in a land which revolts against *Episcopacy*, as something formidably "powerful and dangerous," the principle of *Episcopacy* is vigorously and incessantly at work. The Providence of God, acting through the ordinary constitution of human nature, has furnished this mighty Association with a Bishop, though under the very unpresuming title of a *Secretary*! But, call the Secretary a bishop, and the charm would instantly be broken. The abomination of the Romish (and, perhaps, of the Anglican) hierarchy, would, incontinently, rise up in spectral horror, before the eyes of president, committee, sub-committee, and operative missionary. And, the chances are, that the whole of this comprehensive and most Catholic Association would then speedily fall to pieces. Such is the enchantment, and such the disenchantment, which frequently attend upon a name! Such is the tendency of human nature to provide itself with the convenient lubrication of words, whenever it is solicitous to slip away from the iron precision of things!

(To be concluded in our next.)

## THE SATURDAY PREACHER.

No. V.

### THE MORTALITY OF MAN.

**PETER I. 24 25.**—"For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."

In the beautiful season of the spring, when snows melt away under the genial influence of a brightening sun, and when kindly rains foster the nutritive power of the feracious soil,—while birds make melody in the air, and zephyrs blow gently, there is not a more engaging feature in nature than the *green lap of earth*. For then, as if in emulation of the forest trees putting forth their buds, the various tribes of *grasses* spring with infinite variety and luxuriance into sight. The mossy bank—the fertile plain—the swelling hill—and the mountain-peak—are all clad with the peculiar graces of their herbage; and whether you embrace the entire prospect, or select a single species, or from that species cull a single particular, the eye is ravished with the sense of exquisite beauty. As the season advances, the scene (luxuriant and laughing before) assumes a tinge of richness and grandeur. The stalk rises into majesty of proportion—undulates with the breeze—receives a mellowness of tint—and ripens into perfection of form. Presently, fanned by the breezes of heaven, and cherished by the fostering sunbeams, a glory spreads over the various tribes. Whether you contemplate the *lily* in its modest retreat, or the *rose* in the summer radiance of June, or the *meadow grass*, purpling the foot of the hill, or the waving heads of the wheat, bristling in some spacious field of the industrious farmer,—the observer stands delighted with an indescribable perception of the richness and glory of the grassy productions of the earth; and images, never felt before, and not at will to be revived in the mind, are summoned into existence.—What pleasure, unimaginable and undescribable, exhilarates the heart from perceptions such as these, when all the blessed powers of nature combine to dress out the face of earth (at all times beautiful with its undulations of hill and valley, and its variety of land and water,) with the finishing graces of delicate and flowering herbage, richer than the raiment of Solomon in his glory, and more varied than the tints of the rainbow! Business, with its distracting usurpations, and care with its injurious ravages, may have taken away from our *keen* perception of these beauties;—and the ploughshare may be driven with apathy through the swarth, and the flower may be trodden by our careless foot, without a sensation *now*. But we can all remember, (while some may still enjoy) that blissful period of early youth, when spring came to us as if for the first time—richer and more ecstatic almost than heart could wish,—and of which the splendour of the grass and herb was the most prominent and enchanting characteristic.

Would that I might linger on this portion of my subject! Would that imagination might expatiate on this ample and glorious field, where the infinite and almighty Creator exhibits, as it were in miniature, the wonders of his productive hand! Where among millions, each stalk rises perfect in its symmetry and grace—in itself a world—a source of endless reflection, as well as a sight of ever unsatiated pleasure! But as the sun moves along the ecliptic—as moons increase and wane, and stars alter in their courses,—there come more scorching beams, dews less nourishing, more chilling winds, more pelting showers. And first a *primrose* drops,—and then a *lily* droops its head,—and the mower whets his scythe for the ready hay,—and the reaper puts his sickle into corn, already bending under the honours of its mellow head. Or, if the race of man should be absent, still in the most desert plain, or the most lonely isle, the *grass*, having fulfilled the law of its nature,—the "grass withereth and the flower thereof falleth away." It fades in its beauty—it shrinks in its proportions;—the winds waste it—the sun scorches it—and to every eye it brings pain, to every heart a melancholy sense of desolation.

Such is the description and history of that *grass* wherewith the earth is clothed, and from which it derives so much of its beauty and enchantment. The eye is ravished by its elegance—the perception is entranced by its fragrance—the rustling of its gentle movements brings ecstasy to the ear,—and the harmony of the whole, with the rest of the magnificent world, distends the heart with joy. But ere the first emotion almost has ceased to beat, the scene changes,—and a decay as rapidly succeeds to life and lovely form, and ruin finds a realm, where glory was most ambitious.

The picture indeed is melancholy: yet so far have I been from an unfavourable delineation, that I have not touched on an *accident*, pitiable indeed, but so common that it may almost be called a general law of the grassy tribes. For before the flower has blossomed on the plant that has been nurtured with the tenderest care, some unreasonable foot perhaps has blighted its earliest germs—some unfeeling hand of mischievous boy, or some depredation of beast or bird, breaks the fragile stalk,—or else the busy tribes of insects, making up in numbers what they want in power, eat into its core. Volcanoes also shower their ashes, and earthquakes occasionally submerge their beds; and the foot, or the

industry,—or the caprice of man cuts off many a stalk—as beautiful as its first original in the garden of Eden—before it has half fulfilled its destined, though at best brief, law of existence.

But why am I expatiating thus? To whom am I unfolding this history of beautiful, but frail existence? To angels, indeed, bright in the immortal youth of heaven,—to Adam in the state of primeval innocence, before sin and sorrow shed their lurid and blasting light on the animated and rational creation,—to such, the tale might be novel,—to such, the reality appear strange. But, when I behold before me *fatlers*, bent down with the weight of years—who have opened in a nurse's arms their eyes to the before unexperienced light,—who have gambolled in boyhood—who have studied in youth—who have acted in manhood,—and whom (after this system and round of life,) I now behold, *trembling* with years—gray with cares—surrounded by descendants—and mellowed by experience,—to you, I say, whom I address and to such as you, any enlargement on the beauty and fragility of the herbs and plants of the earth is unnecessary and would be misplaced. Too well, *yourselves*, you proclaim the lesson in my text, that "flesh is grass." *Flesh*, soft and beautiful in infancy—wonderfully fashioned and varied in childhood—active and robust in youth—firm and practised in manhood,—withers in age,—like grass that *perishes*, though the sickle spare it. Yes,—*man*, the *animal* man, is like the grass of the field. Though his organization is wonderful,—though his proportions are admirable,—though his face is radiant with an assemblage of beauties,—though he is capable of motion,—though he is robust in strength,—though he is skilled in the arts of life,—he still is limited by the rule that limits the existence of the herbs of the field. Can, indeed, a form so exquisite be broken like a worthless thing? Can, indeed, eyes that roll so quickly and with such intelligence, be quenched in the darkness that wraps the grave? Can those cheeks, the theatre of quick-passing blushes,—that brow, that betrays every internal emotion—those expressive lips—that symmetry of motion and of form—all those unexpressed and inexpressible wenders of shape and use, which a life spent in study of them will not fathom, be cancelled for ever by a fiat of destruction? Alas! too surely experience and observation tell you that "flesh is grass."

But *affections*,—*imagination*,—*memory*,—*understanding*,—are these too to be swallowed up, like the sap which circulates in the stem of the flower, or the plant? And such affections!—the beautiful relationship of parent and child—of man and wife—of neighbour and relative—of patriot and fellow-creature,—are these also to be lost in the grave? Then the aspiring attempt at rising in society—the hardy enterprise—the bold conception—the plan for private or individual good—the mechanical capacity—the distant expectation,—must these pass away, withering like the herbage of the last summer, and passing never to return? What! and must we *forget* also (not the unpleasant parts only of life, though the memory of trouble itself is sweet), but all those happy hours we have ever spent,—all the kind deeds done us—all that we have done, or fain would do to others—all that has passed through our minds, like sunshine,—are those, too, to be buried in oblivion? And is that fine texture of the brain, whereby one man excels another in judgment,—those solid parts, and useful acquirements—to be defaced and swept away, as if they were of no more value than the reed that shakes at the edge of a marsh, or the obscure plant that withers on the plain? Answer, ye whom I address, for yourselves! Answer *you*, whose eyes, dim with years, hardly *now* discern the *oulines* of objects! Answer, *thou forgetful man*, who in your age cannot, at this day even of sunshine and light, recal to mind ten thousand busy phantoms of ambition which occupied your early years! Answer O shameless and pretended friend, who have *forgotten* perhaps, for many a long year, the *blessing* of your father—the *cares* of your mother—the *pledges* of the friends of your youth! And I would ask many of *you* to answer, aged and respected men, who have outlived the strength and energy of your mind, though you may not have outlived the respect and gratitude of your neighbors! Do you not, *oppressed* with infirmities, enfeebled in faculties, appear to all observers living specimens of decay? as animated corpses, beings half way between the breathing and the dead?—illustrating what all the descriptions whom I have addressed do, but illustrating it more signally, that "flesh is grass?"

RUFUS.

To be concluded in our next.

## THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 23, 1837.

A Visitation of the Archdeaconry of York was held in St. James's Church, in the city of Toronto, on Wednesday the 13th inst.,—at which were present sixteen of the clergy comprised in that Archdeaconry. Prayers were read by the Rev. J. G. Geddes, and the Lessons by the Rev. M. Burnham;—after which a Sermon, replete with pious and sound admonition, was delivered by the Rev. Dr. Phillips. It is to be regretted that so few of the members of the congregation attended on this occasion, for the clergy present constituted nearly the whole of the auditory;—but whether this circumstance is to be ascribed to defective notice, or to an impression on the part of the public that the benefit of the edifying services of the day was to be confined to the clergy officially cited, we cannot forbear expressing it as our opinion that both the interest and advantage of such clerical conventions would be much heightened by a participation, on the part of the laity, in such portion of the services at least as are manifestly designed to be public.

After a short adjournment,—and doubtless the thinness of the audience was a ground for its adoption, when to the clergy it must prove so convenient,—an animated and instructive address was delivered by the Venerable the Archdeacon of York to the clergy present. The subject of this address was confined chiefly to the external circumstances of the church, and to its present position as affected by recent proceedings at home;—and it was concluded with a spirited exhortation to that vigilance and resolution which the menaced condition of our affairs seemed

so imperatively to demand from every member and adherent of the church.

The several Addresses,—alluded to in our last,—which had been agreed upon at the meeting of the Archdeaconry of Kingston, were then submitted to the clergy now assembled by a deputation appointed for that purpose, and their concurrence in the substance of them requested, in order that they might go forth as the sentiments of the united body of the Clergy of Upper Canada. Committees were appointed to take these addresses, respectively, into consideration, and on the following day,—the reports of the several committees having been presented—the Addresses, after a few slight verbal alterations, were unanimously adopted.

The deputation from Kingston, also, presented a series of resolutions, founded upon the present condition of the affairs of the church, which, after considerable discussion, were also adopted without material alteration. Upon these resolutions an address was subsequently drafted to the Queen and Parliament;—embodying, briefly, the constitutional claims of the Church of England to the property so long the subject of needless disputation, protesting against interference with these her vested rights by any inferior tribunal, and supplicating a final settlement of the question by a Declaratory Act of the Imperial Parliament. What may be the issue of this appeal we pretend not to divine; although from such a tribunal the Church of England has much more to expect than from the subordinate and time-serving authorities who, after partial consideration or in submission to the shifting doctrine of expediency, would pronounce unfavourably upon her claims. But be the issue what it may, we trust it will be such as to set at rest and for ever a question which has so long been the theme of the popular adventurer to the disturbance of political quiet and to the grievous interruption of christian peace.

## CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF PRESCOTT.

Rev. Robert Blakey, Incumbent;—who commenced his ministerial labours at Prescott in the year 1821 in a school-house, but not long after an excellent Church was built, which was subsequently enlarged for the accommodation of the increasing congregation. In this Church, service is performed every morning and evening on Sundays, and on Wednesday evenings the Rector gives his attention to a Bible Class who assemble for religious instruction at Prescott. A neat stone Church has also been erected at Maitland, seven miles and a half distant from Prescott, where service is performed every Sunday afternoon at an hour fixed upon between the stated services allotted to the Church at Prescott:—thus making three regular services performed on each Sunday, besides the week-day ministrations already alluded to.

In the year 1836, there were Baptisms 42; Marriages, 6; Burials, 17; Communicants, 106.

MISSION OF TORONTO TOWNSHIP.

Rev. James Magrath, A.M., Minister. Divine service is performed in St. Peter's Church on the River Credit, three Sundays in each month, and every fourth Sunday at Hurontario Church, about thirteen miles distant. The congregations at both Churches vary according to the state of the weather and roads, but the average attendance is considerable.

In 1836, there were Baptisms, 49; Marriages 16; Burials, 11; Communicants, at the Credit, 69; at Hurontario Church, 57,—in all 126.

From the Port Hope Gazette.

We congratulate the Inhabitants of Port Hope and its vicinity on the arrival of the Rev. Mr. Shortt, who has been appointed to this parish, by the bishop of Montreal, and who will perform divine service regularly every Sunday morning at eleven o'clock.—Mr. Shortt will undoubtedly have much to contend with at the commencement of his labours, but we hope and trust, that with the zealous and united efforts of his parishioners, we shall soon see the Church in a more prosperous state. From what we hear of Mr. Shortt, as a christian and a gentleman, we feel confident that nothing will be wanting on his part, to entitle him to the cordial co-operation of his hearers.

In relation to the progress of our clerical deputation to the mother country,—Messrs. Bettridge and Cronyn,—a correspondent writes to us as follows:

"From a communication which I had yesterday from a friend in Ireland, I find that Mr. Cronyn had, about the middle of July, preached a sermon in Baggot Street Chapel of Ease, Dublin, with the most pleasing prospect of reaping a considerable harvest. Already, I am told, had substantial fruit been gathered; and it was expected, from the warm and growing interest taken by many in the Upper Canadian branch of the Established Church, that abundant would be the produce. The Rev. John Hare acts as Treasurer, and has published an address to the inhabitants, setting forth his willingness to receive and forward their donations, and explaining the wants of our people. I am asked, 'Is it possible only sixty clergymen for nearly half a million of inhabitants?' It appears that the Viscountess Mountjoy heads the undertaking. God grant, by his blessing, that it may be successful, beyond what we can hope or think!"

In regard to the rumour, which is now so generally in circulation, respecting the appointment of the Rev. Mr. Howel of Stockport, to the Bishopric of Quebec, we have no further intelligence than what is contained in the paragraph extracted from the Stockport Advertiser, upon which the report seems entirely to be founded. It is probably known by most of our readers that in the year 1832, when the usual Parliamentary Grant to the Society for the Propagation of the Gospel was under discussion, it was distinctly declared by Lord Howick in the House of Commons that it was the determination of Government to grant no further religious aid whatever to the North American Provinces, and that "Bishop and all," as far as parliamentary assistance was concerned, were to be abolished. Every subsequent act of Government seems to manifest the strictest adherence to this resolution; for in the arrangement by which the

Bishop of Montreal was to succeed to the charge of the Diocese of Quebec, in case of the demise of our lamented Diocesan, it was very specifically understood that no emolument whatever was to be assigned to his Lordship, and that the office of Bishop was to be sustained by the income derived from the Archdeaconry and Rectory of Quebec; so that, at this moment, the Bishop of Montreal is actually performing his Episcopal duties gratuitously! Moreover, in reply to a memorial from the Clergy of this Province,—in which we believe we are right in stating that the Lord Bishop of Montreal most heartily concurs,—praying for a division of the Diocese, and the erection of Upper Canada into separate Bishoprics, although the petition was very graciously received, it was plainly declared that, in the event of such an arrangement being agreed to, no pecuniary endowment whatever was to be expected for the new Bishopric thus to be constituted!

In this state of the case, we have much difficulty in giving credence to the rumour of the appointment of Mr. Howel to the Bishopric of Quebec; for if such an appointment has actually been determined upon, it must necessarily be accompanied with a salary, which, from previous acts and declarations of Government, there was no reason to expect. It is true that the support of several Bishoprics in the east would seem to establish a claim for the Western Colonies of the Empire, to which the eyes of Government may have been opened;—but in the event of the confirmation of Mr. Howel's appointment, we deem it highly probable that a provision has been included for the maintenance of a Bishop in Upper Canada also;—but what may be the particulars of the arrangements which, in such case, would follow, we shall not offer a conjecture.

The Annual Meeting of the Newcastle District Committee of the Society for Promoting Christian Knowledge, was held in St. Peter's Church, Cobourg, on Monday evening last. The attendance, although from various unfavourable circumstances not very numerous, was nevertheless highly respectable and gratifying; and no doubt the details of interest embraced in the Report which was read would engage a corresponding sympathy in behalf of an Institution so highly useful. The circulation of Books and Tracts for the year was,—Bibles 30; Testaments 68; Prayer Books 60; Bound Books and Tracts, 360,—in all 518. Several of the branch Depositories were yet to be heard from, so that the actual circulation is, no doubt, considerably greater than is exhibited in the above statement. After the reading of the Report, the following Resolutions were passed:—

1. That the Report be received, and that 100 copies of the same be printed for the use of members of this Society, and for more widely diffusing the objects and progress of the Institution.

2. That the Treasurer's account be received, and that the thanks of this Committee be given to him and to the other officers of the Society for their continued and zealous attention to its interests.

[This account showed an expenditure during the year of £80 6s. 8d., and receipts to the amount of £78 12s. 10d.—leaving a balance due to the Treasurer of £1 13s. 10d.]

3. That while this Committee regard with devout thankfulness to Almighty God the benefits of which this Society has proved the instrument, as manifested in their published proceedings, they feel that the contemplation of these advantages should incite every member of the Church of England to afford to it his cordial encouragement and patronage.

4. That the Travelling Missionary who may be appointed to this District, be furnished with Books and Tracts from this Society to the extent of £10 during the current year, for gratuitous distribution in the more remote parts of the District, according to his discretion.

5. That the Rev. Jonathan Shortt, Rector of Port Hope, be requested to accept the office of one of the Vice-Presidents of this Committee.

After the conclusion of the business of the Christian Knowledge Society, the Rev. A. N. Bethune, as Secretary, entered into some detail of the advantages and progress of another Society, to which this District is indebted for the important services of a Travelling Missionary, and concluded with a recommendation which was heartily concurred in, that the Missionary Journal of the Rev. C. T. Wade be read. This interesting document was accordingly read to a very attentive auditory;—after which the following Resolutions were passed:—

1. That this Meeting views with great satisfaction and thankfulness, the benefits arising from the appointment of a Travelling Missionary, as manifested in the very interesting Journal of the Rev. C. T. Wade which has just been read.

2. That prior to the introduction of this Journal into the next Annual Report of the Parent Society at Toronto, the same be published, in consecutive portions, in 'the Church', in order that the supporters of this cause may, as extensively as possible, be informed of the value of the Society, to the support of which their aid has been solicited.

3. That the Treasurer's account be received, and a statement of the same be also published in the 'the Church.'

4. That the thanks of the Society be given to the Rev. C. T. Wade for the zealous and efficient prosecution of the duty which, under their direction, he had performed in his capacity of Travelling Missionary.

5. That the thanks of this Meeting be given to the officers and collectors of this Society; and that they be requested to continue their exertions in its behalf.

The Chair was ably filled by the Hon. Z. Burnham, and in the course of the evening several animated and judicious remarks were made in confirmation of the benefits of these valuable Societies. The business of the Meeting was opened and concluded by the appointed prayers, to which were added appropriate hymns by the choir, from the collection appointed to be used in this Diocese.

We believe that the feeling of gratification with the business of the evening was general, and that benefit will be experienced by both Societies, from the public interest which has thus been excited in their behalf.

In presenting to our readers the concluding portion of the Letter of the Lord Bishop of Montreal to the Society for the Propagation of the Gospel, we must express our regret that it has appeared, from a variety of adverse circumstances, in portions so much smaller than was originally designed. We heartily recommend to our readers an uninterrupted perusal of the whole from the commencement, which is now in their power;—and we shall furnish in our next the Appendix, to which reference has occasionally been made.

LETTER OF THE LORD BISHOP OF MONTREAL.

(Concluded from our last.)

I could describe scenes and incidents serving to evince, in a moving manner, the value which is set upon the sacred offices of the Church; I could picture the greetings given to the messenger of Christ by some congregations to whom his visit is a rare occurrence; or I could mention such individual cases as that of a woman who walks three miles to her church, having a river through which she must wade in her way; and of another who comes nearly four times that distance through the woods to hear the Church Prayers and a printed Sermon, at the house of a lady, who assembles the Protestants of the neighbourhood on a Sunday. But I subjoin in an Appendix\* some few plain communications from the people themselves, all proceeding from the District of Quebec alone—simple expressions of the wants felt in different new settlements by beings who remember that they have immortal souls; and I would beg to indicate in particular as characteristic of the newly settled tracts of country, the petition from *St. Charles La Belle Alliance*, appended to which are three columns for as many modes of contribution from the inhabitants—one in money, another in produce, and a third, from those who had nothing else to give, in personal labour.

The statements which I have here furnished may suffice, perhaps, to shew that there are grounds for continuing an Episcopal Church Establishment in both the Canadas. And it is under these circumstances that not only the parliamentary grant towards the maintenance of religion in these important dependencies of the empire is withheld, but it is more than threatened that the means which had been provided upon the spot for the perpetuation of the faith, shall be wrested from their sacred use, and the salaries paid to certain of the Clergy of the North American Colonies are to continue only during the respective incumbency of the functionaries now in office; and a project prepared at home for the alienation of the Clergy Reserves, without providing even a nominal equivalent, is before the Provincial Legislatures of Upper and Lower Canada. The allowance enjoyed by the bishop is to be extinguished with his own life; and his strength having become unequal to the charge which lies upon him, an arrangement has been patched up, (for in truth I can hardly express it otherwise)—for the exigency, by which I have myself been consecrated as Bishop of Montreal, and am to divide with him the labours of his diocese, with the prospect, in the event of my surviving him, of assuming the Episcopal superintendency of both provinces, without any addition to the emoluments attached to the offices which I held before my consecration, and which, as a matter of necessity, I still retain. The diminished efficiency of a bishop thus situated, in a diocese of such an extent and of such a description, as that of Quebec, is too apparent to require being pointed out; but more gloomy still is the perspective beyond; for after the few remaining years of my natural life, even the inadequate expedient above described will be at an end, and no means whatever will exist for maintaining Protestant Episcopacy in the Canadas. I am ignorant of any resource to which we can look for the accomplishment of this object, or for the support of an effective ministry, if we are deprived of succour from home, and despoiled of the reserved lands.†

It will not be expected that I should here argue the question of the rights of the Church of England as regards the benefit of the Clergy Reserves. But I am desirous, with the permission of the board, of depositing among the records of the Society a mass of evidence upon these subjects, herewith placed in your hands, in the shape of statements appeals and arguments, (making in all seven printed documents,) prepared, as they were called for by different emergencies, a reference to which might possibly, in some turn of affairs, be not wholly without its use; and which serve to shew that exertion has not been wanting, in the proper quarters, upon the spot to defend the interests of the Church, and preserve to the people the blessings which it should be her privilege to dispense. Circumstances of an inauspicious character have conspired, for many years past, to overbear both the strength of our case and the legitimacy of our claims; and I feel that I cannot discharge the task which I have undertaken, of exhibiting those claims in their real force, without giving prominence and distinctness to some features of the case, which it would be more agreeable to leave in the shade, and advertising to some instances of that unfair measure dealt to the Church, which has been allowed to operate to her prejudice, in quarters from which she might have been warranted in looking for protection and support.

Where, then, is our resource, or what is our hope of remedy? Our chief earthly resource, although we have most thankful acknowledgments to render in some other quarters, to which I trust that I shall have opportunities to direct the public attention—our chief earthly resource is in the fostering benevolence and friendly interposition of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. We are, indeed, well assured that God will never desert any portion of that Church which he has purchased with his own blood; and we humbly trust, that to whatever extent we might be stripped, we should be found able, through the Spirit shed down upon us, to show that *SPOLIATIS ARMA SUPERSENT*. The Clergy of the Canadas, wielding the sword of the Spirit, and having "put on the whole armour of God," will be able "to stand in the evil day, and having done all to stand." Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces et lacrymæ sunt arma ecclesiæ*, their prayer would be the prayer of faith, and their weeping would be for the dishonoured but sacred cause, which is dear to their souls.

Were they not only to see, but to feel the effects of violent perverting of judgment and justice in a province, they would know that they are not to wonder at the matter, and would patiently abide the storm commissioned to burst upon their devoted heads. But their position is not such that they have only to mourn over the depressed interests confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful, if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously "stretch out her branches unto the sea, and her boughs unto the river."

\* See Note E. p. 18.

† Since I wrote this, it has been stated to me, in a private letter from Canada, that in the Upper Province a partial endowment from the reserves has been carried into effect; but I have no further information upon the subject.

We beg to remind our readers in this neighbourhood that the Annual Sermon in aid of the funds of the Society for Promoting Christian Knowledge, will be preached in St. Peter's Church, in this town, to-morrow at morning service, and at afternoon service in St. John's Church, Port Hope, by the Rev. C. T. Wade.

MANNA.

In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath that tree in the natural state. The manna is collected before sunrise, when it is coagulated; but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their head into. I could not learn that they ever make it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs; but I obtained a small piece of last year's produce in the convent, where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done. (Numbers, xi. 8.) Its colour is a dirty yellow; and the juice which I saw was still mixed with bits of tamarisk leaves: its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly aperient.—*Burckhardt*.

REFLECTION.

There is one sure way of giving freshness and importance to the most common-place maxims,—that of reflecting on them in direct reference to our state and conduct, to our own past and future being. No object, of whatever value, but becomes foreign to us as soon as it is altogether unconnected with our intellectual, moral and spiritual life. To be ours, it must be referred to the mind either as motive, or consequence, or symptom. He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sibyl wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.—in order to learn we must attend; in order to profit by what we learn, we must think, i.e. reflect. He only thinks who reflects.—*Coleridge*.

REAL AND APPARENT HAPPINESS.

We pity the folly of the lark, which, while it playeth with the feather, stoopeth to the glass, and is caught in the fowler's net; and yet cannot see ourselves alike made fools by Satan, who, deluding us by the vain feathers and glasses of the world, suddenly enwrappeth us in his snares. We see not the nets, indeed; it is too much that we shall feel them, and that they are not so easily escaped after, as before avoided. O Lord, keep thou mine eyes from beholding vanity. And though mine eyes see it, let not my heart stoop to it, but loathe it afar off. And if I stoop at any time and be taken, set thou my soul at liberty, that I may say, my soul is escaped, even as a bird out of the snare of the fowler; the snare is broken and I am delivered.—*Bishop Hall*.

*Philosophy and Religion*.—Philosophy is a fire of rotten sticks flickering in a desert, with all around cold and dark. Religion is the glorious sun, cheering and illumining universally.—*Walker's Original*.

LETTERS received during the week ending Friday, 22nd Sept. 1837:—

Rev. R. Knight, subs. and rem. Rev. R. F. Campbell, subs. and rem. Rev. J. G. Geddes, rem. Rev. J. Anderson, do:— Rev. W. Johnson, subs. Rev. H. Scadding, rem. Rev. A. Palmer, add. subs. and rem. Rev. C. Matthews, rem. Rev. A. F. Atkinson. Rev. R. V. Rogers, add. subs. and rem. Geo. R. Grasset Esq. rem. and add. sub. Rev. A. Elliott. Ven. the Archdeacon of Kingston. Rev. W. Macaulay. F. Heward Esq.

ANGLO-CANADIAN is received.

The addresses from the inhabitants of Peterborough and its vicinity, to the Rev. R. H. D'Olier, together with the replies of the reverend gentleman, were received too late for insertion this week.

