

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, MAY 12, 1838.

[NO. XLVIII.]

Poetry.

THE GREENWOOD SHRIFT;*

OR, KING GEORGE III. AND THE DYING GIPSY.

Outstretched beneath the leafy shade
Of Windsor forest's deepest glade,
A dying woman lay;
Three little children round her stood,
And there went up from the green wood
A woful wail that day.

"O mother!" was the mingled cry,
"O mother, mother! do not die,
And leave us all alone."
"My blessed babes!" she tried to say,
But the faint accents died away
In a low sobbing moan.

And then life struggled hard with death,
And fast and strong she drew her breath,
And up she raised her head;
And peering through the deep wood maze
With a long, sharp, unearthly gaze,
"Will he not come?" she said.

Just then, the parting boughs between,
A little maid's light form was seen,
All breathless with her speed;
And following close, a man came on,
(A portly man to look upon,
Who led a panting steed.

"Mother!" the little maiden cried,
Or, e'er she reached the woman's side,
And kissed her clay-cold cheek—
"I have not idled in the town,
But long went wandering up and down,
The minister to seek.

"They told me here—they told me there—
I think they mocked me everywhere;
And when I found his home,
And begg'd him on my bended knee
To bring his book and come with me,
Mother! he would not come.

"I told him how you dying lay,
And could not go in peace away,
Without the minister;
I begg'd him for dear Christ his sake,
But oh! my heart was fit to break—
Mother! he would not stir.

"So though my tears were blinding me,
I ran back, fast as fast could be,
To come again to you;
And here—close by—this squire I met,
Who asked (so mild!) what made me fret;
And when I told him true,

"'I will go with you, child,' he said,
God sends me to this dying bed.'
Mother, he's here, hard by."
While thus the little maiden spoke,
The man, his back against an oak,
Look'd on with glistening eye.

The bridle on his neck flung free,
With quivering flank and trembling knee,
Press'd close his bonny bay;
A statelier man,—a statelier steed,
Never on greensward paced I rede,
Than those that stood there that day.

So while the little maiden spoke,
The man, his back against an oak,
Look'd on with glistening eye
And folded arms; and in his look,
Something that like a sermon book,
Preached—"All is vanity."

But when the dying woman's face
Turned toward him with a wishful gaze,
He stepp'd to where she lay;
And kneeling down, bent over her,
Saying—"I am a minister—
My sister! let us pray."

And well without even book or stole,
(God's words were printed on his soul,
Into the dying ear
He breathed, as 'twere, an angel's strain,
The things that unto life pertain,
And death's dark shadows clear.

He spoke of sinners' lost estate,
In Christ renewed—regenerate—
Of God's most blest decree,
That not a single soul should die,
Who turns repentant, with the cry,
"Be merciful to me."

He spoke of trouble, pain and toil,
Endured but for a little while
In patience, faith, and love—
Sure in God's own good time to be
Exchanged for an eternity
Of happiness above.

Then—as the spirit ebb'd away—
He raised his hands and eyes to pray
That peaceful it might pass;
And then—the orphan's sobs alone
Were heard as they knelt every one
Close round on the green grass.

Such was the sight their wondering eyes
Beheld in heart-struck, mute surprise,
Who rein'd their coursers back,
Just as they found the long astray,
Who, in the heat of chase that day,
Had wander'd from their track.

But each man rein'd his pawing steed,
And lighted down, as if agreed,
In silence at his side;
And there, uncovered all, they stood—
It was a wholesome sight and good—
That day for mortal pride.

For of the noblest of the land
Was that deep hush'd, bare headed band;
And central in the ring,
By that dead pauper on the ground,
Her ragged orphans clinging round,
KNELT THEIR ANOINTED KING.

Blackwood's Magazine.

SINS OF THE TIMES.

BY THE REV. DR. COOKE.

(Concluded from our last.)

We cannot afford space to quote the admirable and discriminating remarks which Dr. Cooke makes on clergymen interfering in political matters. He shows that ministers of God must have nothing to do with the contests of mere partisanship or political faction. He reprobates the abuse of the office of the spiritual instructor or comforter to such low purposes.

"We do," he says "with equal readiness interdict the ministers of religion from prostituting their peculiar opportunities of access to men's minds,—it may be in hours of bodily weakness, or of mental anxiety. And, if any man do turn those sacred seasons to subserve any of the purposes of this world, let him lie under the heaviest anathema due to delinquency in duty, and perversion of office. And no less do we repudiate the conduct of those—and such there are—who, on the eve of a general election, can employ the pulpit and the Lord's day, not to inculcate Scripture principles, by which rational beings are to act, but to canvass for individuals whom slaves are commanded to support. But, above all, must we denounce that interference wherein the sacred rites of religion—whether they be rites really appointed by Christ, or wilfully ordained by men—are converted into instruments of worldly partisanship, and bestowed, or withheld, not as spiritual privileges, or signs and seals of the grace of God, but as the rewards of subserviency, or the scourges of political resistance. If men there be—and such men it is well known there are—who can first inculcate the absolute necessity of their presence at the sick bed, before the enfeebled sufferer can die in peace with God; and if these men threaten, or refuse to attend on the last sad hour of a political recusant; and, if stretching beyond the limits of all temporal things, they claim ghostly supremacy in the regions of the dead, and wielding the lash of unshriven sins, torture affrighted souls into political subserviency to their own selfish purposes, and the breach of every earthly obligation; then let such deeds of darkness be exposed to the light of day; let such perversions of a spiritual office to worldly purposes be denounced; let such tyranny over the bodies and souls of men be resisted and overthrown; and let all such political interferences of the ministers of religion be sternly interdicted, in the name of freedom and of God. But if any one shall conclude that the ministers of religion are bound to abstain from entering the political field, whilst secular men are free to expatiate and occupy as they will, he doth greatly underrate the extent of the ministerial commission, and attempt to establish a limit which the word of God not only permits, but commands it to overpass."

The following observations on the allegation that the people are the only legitimate source of power, will be read with pleasure:—

"The highest of all examples must be that of Christ our Lord, and to his political institutes (Matt. xxii. 21.) we have already referred. Let us pass, then, to the practice of the apostles, and see whether they, by self-imposed silence or courteous avoidance, give any indications that they were not to intermeddle with political topics. Instead of any such indications, we find Paul (Rom. xiii. 1, 4, 5, 7) lay at once the solid foundation of all political power and the only abiding obligation of obedience. 'Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God;' whilst, at the same time, he prescribes the limits of all legitimate power, by the true definition of its object.—'For he is the minister of God to thee for good; the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.' Does this plain speaking, does this expatiating on the subject, indicate in the apostle any shyness of entering upon a political question? Does the firmness with which he speaks indicate any timidity, lest he were found invading a foreign and forbidden territory? No; he stands as a man conscious of no intrusion; he speaks with all the ease of familiarity, and the confidence of established right. Nor is it to be pre-termitted, how, in passing, he rebukes the favourite doctrine of the infidel politics of the day, that 'the people are the legitimate source of all power,'—a doctrine which, though applauded on platforms or propounded in the senate; which, though cheered by bacchanalians, and circulated from the press, yet stands equally under the ban of the Old and the New Testaments.—For thus speaks David in the Old Testament (Ps. lxxii. 11); 'God hath spoken once; twice have I heard this: that power belongeth unto God.' And thus speaks Paul in the New, 'There is no power but of God.' Never was there a political doctrine

so fraught with absurdity and horror as the assertion, that 'the people are the only legitimate source of power.' Deliberate upon it, ye sages, who fondly doat upon it as a sentiment—ye orators, who enforce it as a principle of legislation—and ye crowds, that applaud it as an acknowledgment of your dignity! Can ye, with all your sagacity, discover no flaw in this jewel of your crown, no deformity in this object of your affection, no mortal infirmity in this goddess of your adoration? None! Hear ye, then. If the people be the only legitimate source of political power, is there, or is there not, any limit to it or control over it? If there be limit or control, they are not the only source: for whatever limits or controls their power is below the foundation, or above the highest pinnacle, of their asserted supremacy. If, therefore, it be said, 'There is any other power to limit or control the power of the people,' the assertion of their being 'the only source of power,' is surrendered at once. But if, on the contrary, it be asserted, that 'there is neither limit nor control,' then does the horrible consequence follow, that if 'the people' assert that 'Esaal is God,' and that his worship must be observed; then, as the mandate flows from 'the only legitimate source of power,' we are bound to submit, 'not only for wrath, but for conscience sake.' Nay, if 'the people,' without control, are 'the only legitimate source of power,' then was Pilate justified, when he delivered up our Lord; for the multitude cried, 'Away with him, away with him! crucify him, crucify him!'

"Yet, whilst we thus affirm and thus prove our affirmation, that God, and not the people, is the only legitimate source of power, God forbid that we should be understood to teach that the people have no voice to utter, no rights to maintain, and that rulers are under no control but the counsel of their own will.—On the contrary, the doctrine that all political power is derived from God, lays the only foundation of universal freedom, by establishing the doctrine of the accountability of power, and thereby strictly limiting the power to concurring with the will of God, or punishing its infraction."

We would willingly give circulation to every paragraph contained in this admirable discourse, but we must draw to a conclusion, and without going into the other important and interesting topics of discussion, we shall close this imperfect sketch of Dr. Cooke's discourse with the following passage, with which he shuts up this branch of his subject:—

"We have contended, not for any secular purpose, to establish the right and duty of Christian ministers to study and expound political principles and doctrines; we contend for it, because it is both a spiritual right with which they are endowed, and a spiritual function to which they are appointed. We contend for it, however, not because we would monopolize it, but because we would resist the monopoly which the liberal politicians of a liberal age are endeavouring to establish in their favour. We contend for this right, not because we would transfer to the pulpit the functions of the public press, but because we would not yield to the usurpation of the public press, one legitimate and hereditary right of the pulpit. We contend for it, because, without meaning any offence, beyond what an unwelcome truth may perchance convey, we do believe, that the public press is, of all tyrants, the most to be resisted, and, of all teachers, least to be trusted. Yes; it is to be resisted, just because it is generally a secret tribunal—an irresponsible inquisition, where the accuser seldom dares to confront the accused; where the tutored witness is submitted to no cross-examination; where the accuser often concentrates in his own person the various and irreconcilable functions of the accuser, the witness, the jury, and the judge—and adds, not unfrequently, that of the relentless and hardened executioner, gloating over the tortures of his victim, and feeding on the price of his venality and his injustice. And, it is not to be trusted; for who are they who would arrogate to themselves the sole and undivided censorship of private and political morals? Assuredly, whatever scourge the public press hath applied to private or public vices, and whatever reformation it hath attempted in the morals of the age,—still have these efforts been so shamefully neutralized by the contemporaneous patronage of its follies and its vices, that we dare not place any public cause in the hands of such uncertain advocacy—an advocacy so often more than lukewarm, to the cause of Scripture doctrine and morality, and ready to desert to any party, or be purchased for any cause, on the first presentation of a plausible opportunity or sufficient price. That this description is not universally applicable to the public press, is cause of great thankfulness to Almighty God. Yet, a public journal that dares to be distinctly religious in its news—that knows no party but Christ, and no politics but those of the Bible,—still remains a rare phenomenon amidst its local companionship—at once the 'glory and the shame' of the land.

"We have another reason for arguing forth this point. The ministers of the Gospel are right when they stand utterly aloof from the secular interests and jarrings of the world. If their affections be set on the earth, and not upon things above, in vain will they pretend to show that way to heaven they have not themselves discovered. But it is one thing to 'stand aloof from secular interests and jarrings of the world,' and another thing to look on carelessly whilst 'the enemy is coming in like a flood' to overwhelm and destroy it. Our object, therefore, is, first to ascertain and establish the right of ministers of the Gospel in relation to political principles; and then to persuade them of the duty of legitimate interference, and the danger of apathy or neglect. Let the pulpit do its duty, in developing the unchanging principles of scriptural policy; let the stores of the English Puritans, and the Scottish Covenanters, be opened and displayed in

* See 'The Gipsy' by Charlotte Elizabeth, on the last page.

all their unfading richness: let the apostolic faithfulness of Lattimer and Ridley arise from the dead, and, if not in its pristine familiarity, at least in its simplicity of instruction and power of rebuke, address itself again to the consciences of legislators and rulers, as well as to the masses of the people; let the same voice that expounds the nature and extent of 'the fear' due to God, inseparably unite with it the nature and extent of 'the honour' due to the king. Leave not the world to 'the spirit of the age' but lift up before it the 'standard' of the Spirit of God; leave it not to the reckless impulses of 'the pressure from without,' but labour faithfully to establish sound principles within; nor let us think that we have done our duty, till 'every thought,'—whether of spiritual men, or of secular men,—is brought into subjection to the Lord Jesus Christ."

HORÆ BIBLICÆ.

NO. XII.

ON THE POETRY OF THE SCRIPTURES.

CONCLUDING ESSAY.

Having presented my readers with a specimen of cognate parallelism, I proceed to the consideration of the variety called antithetic parallelism: Poetic lines are said to be antithetically parallel when any two such lines correspond one with another, not by the use of equivalent, but of opposite terms; when there is a contrast either in sense or in expression, between the first and second lines of the couplet. Examples of this kind of poetry are most frequent in the book of Proverbs. And there is a point and terseness in this antithetical versification which is peculiarly suitable to the general character of that book. Thus—

"Boast not thyself of to-morrow,
For thou knowest not what a day may bring forth."

Here to *boast* stands in antithesis to that ignorance which is described by *thou knowest not*; and to *to-morrow*, as the future, is opposed to *a day*, as describing the present time.

"The full soul loatheth the honey-comb,
But the hungry soul every bitter thing is sweet."

The *full* is opposed to the *hungry soul*; *loathing* to *accounting sweet*; the *honey comb* to *every bitter thing*.

"The memory of the just is blessed,
But the name of the wicked shall rot."

The contra-position of terms in this passage is very fine and impressive. The *memory* of a just man—not the mere name, but the recollection of his whole character—his benevolence, his disinterestedness, his integrity—shall all live, and not only live, but live with perpetual benedictions in the hearts of those who have known him: but the *very name*, the *shadow*, the mere outline of a wicked man shall rot; shall first, gradually, and then finally and for ever perish. No trace of him shall be left to remind posterity that ever he had a being; or if he still exist in their memory, shall remain merely as a nuisance or object of disgust.

These examples will enable the attentive reader of his Bible to find many passages of a similar character, which he will perceive to be more beautiful than he had before considered them, by knowing that there is the design and artifice of poetry in their construction; when, possibly, he had previously regarded them as mere accidental antitheses.

The third kind of parallelism is called *constructive*; which term implies considerably greater latitude in the disposition of the members of a poetic sentence than either of the former. The parallelism here is nothing but *similarity of construction*. It is not necessary that word should agree with word, and sentence with sentence, but that there should be some correspondence, more or less obvious, between the terms used. This class is made to comprehend all that do not come under the two former.—

"And they shall build houses and inhabit them,
And they shall plant vineyards and shall eat the fruit thereof:
They shall not build and another inhabit,
They shall not plant and another eat."

This is called a bi-membral parallel, in which each line consists of two members. Sometimes the preceding line supplies the following with a clause, for the purpose of producing impression and giving poetical cadence.—

"The waters saw thee, O God,
The waters saw thee and were afraid."

A very beautiful variety of parallelism is found in stanzas of four lines, of which the first corresponds with the third, and the second with the fourth. Thus—

"O come let us sing unto the Lord,
Let us make a joyful noise to the rock of our salvation;
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms."
(Psalm xcv. 1, 2.)

The stanza is sometimes so artfully constructed as that the third line continues the sense of the first, and the fourth line continues the sense of the second.

Thus, according to the translation given by Parkhurst, and adopted by Jebb—

"I will make mine arrows drunk with blood,
And my sword shall devour flesh;
With the blood of the slain and of the captive,
From the hairy head of the enemy."
(Deuteronomy xxxii. 1, 2.)

The meaning of which is plain when you transpose the lines.—

"I will make mine arrows drunk with blood,
With the blood of the slain and of the captive;
And my sword shall devour flesh
From the hairy head of the enemy."

Again—

"The sword of the Lord is filled with blood,
It is made fat with fatness;
With the blood of lambs and goats,
With the fat of kidneys of rams."
(Isaiah xlii. 6.)

When transposed, it reads thus—

"The sword of the Lord is filled with blood,
With the blood of lambs and goats;
It is made fat with fatness,
With the fat of kidneys of rams."

It is remarked by Bishop Jebb, that there are stanzas so constructed that, whatever be the number of lines, the first shall be parallel with the last, the second with the penultimate, and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the *inverted parallelism*.—

"My son, if thy heart be wise,
My heart also shall rejoice;
Yea my reins shall rejoice,
When thy lips speak right things."
(Proverbs xxiii. 15, 16.)

"From the hand of hell I will redeem thee:
From death I will reclaim thee:
Death! I will be thy pestilence,
Hell! I will be thy burning plague."
(Hosea xiii. 14.—Horsley's Translation.)

"The idols of the heathen are silver and gold,
The work of men's hands;
They have mouths but they speak not;
They have eyes but they see not;
They have ears but they hear not;
Neither is there any breath in their mouth;
They who make them are like unto them,
So are all they that put their trust in them."
(Psalm cxxxv. 15—18.)

The parallelism of the extreme members will be more obvious by reducing the whole to two quatrains.—

"The idols of the heathen are silver and gold,
The work of men's hands;
They who make them are like unto them,
So are all they that put their trust in them.
They have mouths, but they speak not;
They have eyes, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths."

There is another kind of parallelism closely allied to the inverted parallelism, which is clearly and beautifully explained in the work to which I have already alluded, to which I am almost entirely indebted for whatever information I may here give to my readers. In the choral singing employed in Jewish worship, it is very common for the second line of a distich to commence with a word or sentiment exactly parallel to the last word or sentiment in the first line. This was not only for the purpose of ornament, but probably arose from a conviction of the great force which such a form of expression gave to the principal sentiment in the passage. "Two pair of terms, or propositions, conveying two important, but not equally important notions, are to be so distributed, as to bring out the sense in the strongest and most impressive manner: now this result will be best attained, by commencing and concluding with the notions to which prominence is to be given; and by placing in the centre the less important notion, or that from which the scope of the argument is to be kept subordinate; an arrangement not only accordant with the genius of Hebrew poetry, and with the practice of alternate recitation, but sanctioned also by the best rules of criticism."*

This remark is illustrated by the following example, and the criticism upon it.—

"For he hath satisfied the craving soul;
And the famished soul he hath filled with goodness."
(Psalm cvii. 9.)

"Here are two pair of terms, conveying the two notions of complete destitution by famine, and of equally complete relief administered by the divine bounty. The notion of relief, as best fitted to excite gratitude, (which is the direct object of the whole Psalm,) was obviously that to which prominence was to be given; and this accordingly was effected by placing it *first* and *last*: the idea of destitution, on the contrary, as a painful one, and not in unison with the hilarity of grateful adoration, had the *central*, that is, the less important place assigned to it; while even there, the rapid succession and duplication of the *craving soul* and the *famished soul*, by making the extremity of past affliction, but heightens the enjoyment of the glad conclusion—*he hath filled with goodness!*"

Similar remarks may be applied to the next couplet.—

"For he hath destroyed the gates of brass,
And the bars of iron hath he smitten asunder:—"

Where it is evident that the thoughts are mainly directed to the power of God displayed on behalf of his people, as the great theme of gratitude; while the miseries of imprisonment within gates of brass and bars of iron, occupy the middle and inferior place, and are made to serve as a foil more strikingly to exhibit the glory of Him by whom the deliverance was wrought.

* Bishop Jebb.

J. K.

THE CHURCH.

COBOURG, SATURDAY, MAY 12, 1838.

In the very first number of this Journal, we announced the promise of a contribution from an esteemed correspondent, on the 'office of Deacons in the primitive church;' but from various engagements and subsequent absence from the country, his intention of enriching our columns with so useful an article was never fulfilled. This subject, however, has awakened a good deal of discussion as well amongst individual clergymen as at their associated meetings, from a persuasion that the office of Deacon, as exercised in the primitive church, has, in modern times, become considerably changed in its character. This, no doubt, has been, in a great measure, the result of necessity;—because it has, as a general rule, been found impracticable to ensure that separate provision for the diaconal office, which, in maintaining it essentially as a distinct order, would necessarily be required. Be this as it may, we are firmly of opinion that not only does an adherence to primitive usage,—to the original intention, in short, of the office itself,—require its distinction from the superior order of presbyters to be wider than it now is, but the efficiency of the ministry at large and the general welfare of the Church would be much promoted by its restoration, in a closer degree, to the functions which were specifically assigned to it in the earlier ages of Christianity:

We insert in another column an interesting extract upon this subject from a recent charge of the Right Reverend Bishop Hopkins of the Diocese of Vermont. We are not prepared to concur in all the details suggested by the learned prelate as to the means by which the practical efficiency of this grade in the ministry may be restored, but we entirely agree in the general views he advances, and in the propriety of placing that order once more upon the basis which, in the Apostolic age, had been established.

We need not lay before our readers those proofs of the existence of three orders in the primitive Christian ministry which are so abundantly presented in the Scriptures themselves, as well as in ancient ecclesiastical history; nor need we remind them that these grades in the Christian priesthood were undoubtedly designed to be analogous to those which were divinely appointed in the Jewish dispensation. But certainly something more than the mere fact of a gradation must have been intended in establishing these separate orders in the ministry; there must have been some positive and practical utility associated with such a regulation of the government of the church. The superior orders of Bishop and Presbyter have their distinctive functions very clearly marked; but if the Deacon, upon ordination, becomes, as is now generally the case, invested virtually with every function that pertains to the office of Presbyter,—that of administering the Lord's Supper excepted;—if he acts in an independent character, and is entrusted with the full and uncontrolled management of a parish; the practical necessity of his office, as a distinct order, becomes questionable.

We have, however, the Apostolic—the divine—authority for its maintenance; and it is certain that the restoration of its duties to the primitive rule would ensure those practical benefits from its existence which are now, in a great degree, lost. There are duties appertaining to the ministry now, as there were then, which, while they ought to be performed by persons invested with a sacred character, do not demand the qualifications particularly requisite in those who, as a special business, are to proclaim and expound the Gospel of the Lord Jesus. There are offices of a ceremonial character, and various services demanding more of bodily labour than of mental qualification, which might be safely entrusted to an order of men of a lower standard of intellectual acquirement than is commonly required in the presbyters of the Church, while the delegation to them of such duties would leave to the latter more time and opportunity for the higher and more specific business of their calling.

In the restoration, then, of the office of deacon to its primitive state, there would be this positive advantage gained,—a more minute supervision of those temporal wants of a congregation which are expected to engage the special attention of the Christian minister,—a closer attention to the religious instruction of the young, especially of the children of the poor,—and consequently a greater freedom to the pastor of the parish to extend the range and increase the amount of his spiritual ministrations. Such aid, however, might not perhaps be generally necessary unless in towns of considerable size, where the usual large collection of the poor throws upon the parochial clergyman an incredible amount of duty; but we would submit whether in ordinary country parishes,—where a population perhaps of 2000 souls, scattered over a surface of eighty or a hundred miles, is comprised within the limits of a ministerial charge,—such an auxiliary to share at least in the itinerant portion of the duty, would not be highly desirable. To every parish, therefore, we could wish to see a deacon as well as a presbyter attached, and in those of larger size two or more of the former order, as circumstances might require; but in no case, we conceive, should a person merely in deacon's orders be invested with the sole and uncontrolled charge of a parish.

That the views we have been advancing are not merely theoretical, abundant proofs are furnished every day. The insufficiency of clerical provision for many large parishes in England has led to the formation of the 'Church Pastoral Aid Society,' the object of which is to furnish not only clerical but also lay assistants to the incumbents of extensive parishes; and at the very moment of our writing this, we have seen an account of the formation of a similar society in Montreal, in order to supply to the clergymen of the Established Church in that city the same species of lay co-operation. The employment, however, of laymen in such a capacity is an irregularity—we cannot refrain from calling it so, pardonable in the present exigency as it may be—which, we think, would soon be obviated by placing the Deacon's office upon that proper footing of subordination in which it originally stood. The same irregularity which, with every deference to the pious motives which have suggested its adoption, we feel constrained to consider as applicable to the office of a Catechist, might also be removed by admitting the holders of that office to the order of Deacon, in its primitive and legitimate sense. Their efficiency and usefulness would, by this means, be very much promoted; and while no abatement should be made in those qualifications of piety and general moral fitness required in every candidate for the sacred ministry, it might, in many instances, be allowable—as Bishop Hopkins remarks—to lower the standard of intellectual acquirement.

There is much, however, to be said upon this subject,—more than our limits will permit us to express; and to many of our readers it might be gratifying to be furnished with a detailed statement of the specific duties which, in the primitive Church, were assigned to the deacon's office. This we may take another opportunity of laying before them: in the mean time, we are anxious for the full and free discussion of so important a subject; and if the remarks we have offered should serve, in any degree, to that end, our present object will be answered.

In the 'British Colonist' of the 3d instant, we observe a communication, signed "A Scot," in which are contained some very severe reflections upon the Rev. Mr. Mayerhoffer, who holds a pastoral charge in the townships of Markham and Vaughan.—We submit to the Editor of that journal whether it is quite consistent with the dignified and honourable position which the conductor of a respectable paper should assume, to admit an anonymous communication containing charges so serious against the moral character of a Christian minister. We doubt not that

Mr. Mayerhoffer will be able satisfactorily to explain the grounds of these imputations; but again must we protest against the injustice of rendering any public journal the vehicle of such anonymous attacks against that most precious property of man, his fair fame;—an injustice by no means diminished, if it be begotten, as it too often is, by the influence of prejudice, either religious, national or political.

We have some fear that a delay may occur in the issue of our next number in consequence of the non-arrival of the residue of our supply of paper for the present volume. This was purchased in February last, and was to have left Montreal on the 20th ulto. and we can in no other way account for the delay than by supposing that the forwarding arrangements for the season were not completed at the time the paper was to have been sent.

OFFICE OF A DEACON.

(Extracted from Rt. Rev. Bishop Hopkins' address to the Convention of the Diocese of Vermont.—September, 1837.)

There is another subject which it may be well to present to your attention, and through the medium of our Journal, to that of the Church at large, inasmuch as I may perhaps bring it forward at the next General Convention, which will meet before we shall again assemble together. It is the serious question of the qualifications and character of the third order in the ministry—the Deacon of our Church, which has become in our days a very different office from that which our doctrine contemplates—an office, in sober truth, not precisely in accordance with the practice of the primitive Church, nor with our own excellent form of ordination.

In the original inception of this office, it is clear that it was designed to be a branch of the ministry, because it was instituted to bear a part of the apostolic burden. The number of the disciples had increased until the care of distributing to the poor widows of the flock was in part neglected, and a murmuring arose in consequence. The apostles then directed seven men to be chosen, whom they should appoint over this business, for it is not meet, said they, "that we should leave the word of God and serve tables," plainly shewing, that it had been considered part of their duty previous, but that now the labour had so much increased that a proper attention to it was inconsistent with the higher and more imperative portion of their sacred duty, prayer and the ministry of the word.

Seven men are accordingly chosen, the apostles ordain them by the laying on of hands, and they are presently found preaching and baptizing. From that time, the church seems to have been supplied with this, as a distinct, standing order. The very number seven was continued in the Church of Rome, as we learn from the letter of Cornelius the Bishop of Rome, to Cyprian, Bishop of Carthage, about the middle of the third century. And the ancient writers frequently speak of them as preserving order among the congregation in time of public prayer, as standing near the presbyters, as making proclamations in the Church, as having the care of the poor, and in other ways assisting the higher ministry, the presbyters and bishops, in their several vocations.

Pursuing faithfully the track of the primitive Church, our own ordination service considers the Deacon as an assistant to the Priest, and no more, except on extraordinary emergencies. "It appertaineth to the office of a Deacon, in the Church where he shall be appointed to serve," saith the Bishop in the questions which the ordinal obliges him to address to the candidates, "to assist the Priest in Divine Service, and especially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read the Holy Scriptures and Homilies in the Church, and to instruct the youth in the catechism, and in the absence of the Priest to baptize infants; and preach if he be admitted thereto by the Bishop. And furthermore it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish; to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners, or others: "Will you do this, gladly and willingly?"—And the candidate answers, "I will so do; by the help of God." But when and where do we find the deacon occupied according to this primitive view of his office? Nowhere, that I have seen, within the bounds of our communion. Instead of this, our deacons are always considered qualified to preach, without exception. They are sent forth as missionaries to organize and take charge of congregations. Their practical duties are regarded much as if they were presbyters, excepting only that they have not the authority to administer the Eucharist. And indeed the diaconate is looked upon not as a standing order, in the Church, appointed to assist the Priest, but as a preparatory grade; leading in all cases to the priesthood. Hence, no one now becomes a deacon unless he intends to be a Priest; and the theological literary qualifications which our Canon lays down as necessary for assuming this first grade in the ministry, are so perfectly identified with those which the grade of priesthood demands, that the examination for the priest's office is little more amongst us than a matter of form.

Now it has long appeared to my mind, that by the course of modern practice the substantial benefits of this third order of the apostolic ministry are almost lost to us, to the great injury of the Church, and the best interests of the Gospel. The catechizing of the youth, and especially the care of the poor, are cast upon the priest; and therefore are seldom attended to as they should be. The training up the children of the Church in the nurture and admonition of the Lord, and the preaching of the Gospel to the poor, and the judicious and kindly supply of their bodily necessities, to which in primitive times, the order of deacons was devoted and which is still their duty by the very language of the ancient ordinal, are no longer, as they well deserve to be, in the first rank of the ecclesiastical constitution. Nor will they ever, I fear, be restored to their true and original estimation, until the Church adopts the primitive plan which attaches deacons together with priests, to the service of our congregations. There are some objections, however, to this suggestion, which

require to be noted. First, it might be thought impracticable, because it would seem to demand double or triple the sum to support the ministry of each Church. To this the answer is, that the duties of the diaconate might be discharged by persons who derive their support from schools, or agriculture, or other avocations which are now frequently performed by the priesthood themselves. In very large and wealthy city churches, there would be no difficulty in supporting them without such aid, and generally through the country parishes, it would be easy to find some who would not need any salary whatever. At all events, this objection only regards the extent to which the plan could be applied. And this is a matter with which the Church has no concern, because it depends on the means which the Lord may bestow upon our people, and the disposition which they may manifest to use them.

In the second place it may be said, that the deficiency of laborers is now so great, that a plan requiring double the number would be plainly impracticable. The answer is, that this difficulty is partly created by ourselves, in placing the literary and theological qualifications for the deacon, as high as those which we demand for the priest. The priesthood is an office so much above the diaconate, that the qualifications necessary ought to be higher in proportion. The deacon must indeed be a man of respectable judgment, decided piety, and good character. In the words of Scripture, he should be "full of the Holy Ghost and wisdom;" but I have never been able to discover the necessity for his possessing all the literary and theological requisites which our canon lays down. Hence I should think that our present extensive qualifications should be reserved for the priesthood, and there strictly and universally insisted on. But for the diaconate I should recommend a dispensing with any thing literary beyond a good English education. With this alteration, there would be candidates enough among persons of more age, more experience, and more established character than are of necessity, admitted amongst the students of theology, so that what might be lost in classical literature would be more than supplied by the qualities of far greater importance in the work of their ministry.

But this itself introduces another objection, derived from the fear that the ministry would be degraded in its general aspect by admitting into the first degree persons of inferior literary endowments. I answer, that this could never happen, so long as full qualifications were insisted upon without any exception for the office of the priest. Nay, so far from it, that a permanent class of the ministry, occupying in each parish a place between the people and the priest would tend to increase the general respect for the priestly office, and render its exercise much more effective and beneficial.

The last objection is, that our deacons, on the plan proposed, would resemble the Congregational deacon, and not be regarded as ministers at all. To which I reply, that their ministerial character does not depend on their literary qualifications, but upon their ordination for the performance of certain ministerial functions. Before the eyes of the congregation the distinction would be as visible as it is now, nor would it be possible to confound such different offices together.

The result of such a recurrence to primitive principle would, as it seems to me, give our priesthood a great increase of efficiency, by furnishing them with helpers, co-workers, and occasional substitutes during their necessary absence. To vacant or weak congregations, such a deacon would be able to do a service which no lay reading can supply, and for catechizing and taking care of the poor, he would do what is now too often unavoidably neglected. Indeed I have long thought that the prevailing prejudice against our Church, derived from the idea that it is not so well adapted to the wants of the poor as the other denominations, results chiefly from our having lost the peculiar labors of the deacon's office; and I should, therefore, hope for the best effects, if, under God, the primitive character of that office were found as perfectly in our practice as it is in our ordinal.

It would occupy too much time to enter fully into all the merits of this question. I shall, therefore, only add, that the plan contemplated is not original with me, but was suggested to my mind by the wisdom of the lamented Bishop White. Doubtless many of my brethren among the clergy are familiar with his opinions upon the subject, and would at once recognize the paternity of the proposed change.

From the Montreal Herald.

At a meeting of the congregation of the Parish of Christ's Church, in the city of Montreal, held in the church on the first day of May, 1838, it was represented to the meeting that a very great number of the poorer members of the congregation are in a deplorable state of temporal as well as moral and religious destitution; that the clerical provision for the parish is now and has long been inadequate to due attention to the wants of so large a population, and that there is no prospect of this deficiency being speedily supplied. It was therefore proposed and agreed to, as the only remedy which can at once be applied to this great and crying evil, that a society be now formed under the denomination of THE TEMPORAL AND PASTORAL AID SOCIETY OF THE PARISH OF CHRIST'S CHURCH, under the following general regulations:—

1st.—Every male member of the congregation who shall contribute not less than five shillings per annum to its funds, and every female member desirous of joining, shall be members of the Society.

2d.—The Rector of the Parish shall be President; the Assistant Minister or Ministers as the case may be, and two laymen chosen by the Society, shall be Vice Presidents. There shall also be a Treasurer and Secretary chosen by the members of the Society.

3d.—The Society shall meet on the second Wednesday of every month, in the Church or Vestry at two o'clock, P.M.—Special meetings may be called, on requisition, by the President, or in his absence, by one of the Vice Presidents.

4th.—The first duty of the Society shall be to provide a person or persons of suitable information, discretion, zeal and piety as a paid visitor, whose duty it shall be, under the direction of the Rector, to devote his whole time to the work of seeking out the members of the church, enquiring into their temporal and

spiritual wants, and reporting his or their proceedings to the Rector as often as he may require.

5th.—At every meeting of the Society the President or Vice President as the case may be, will submit to the meeting an abstract of the labours of the paid visitor.

6th.—The parish shall be divided into a number of wards, proportionate to the number of the members of the Society, so that there shall always be two visiting members for each ward.

7th.—It shall be the duty of the visiting members to visit their respective wards as often as possible within each month, assisted by the Reports of the paid visitor—enquiring first into the temporal wants of the poor of our church; and secondly into their moral and religious state—whether they are in possession of the Holy Scriptures and Prayer Book—whether they attend the public services of the Church—whether their children are baptised and are instructed in the catechism, and whether they attend the national and Sunday schools. It shall, moreover, be the duty of the visiting members to labour earnestly to impress upon the minds of those whom they visit, the great importance of attending to these and all other things which they ought to know and believe and do, to their soul's health, never omitting to read to them, if at all practicable, a portion of the word of God, adding such admonitions and advice as the answers to their previous enquiries may suggest as suitable. The visitors shall keep a journal of their proceedings, noting the names and residences of the persons visited, with such remarks as they may think necessary, to be submitted to the meetings of the Society; to the end that the temporal necessities of the poor may be relieved, and their spiritual wants supplied by the Society as far as possible.

8th.—No books or tracts shall be distributed by any member of the Society which shall not first have been approved of by the Rector or Assistant Minister.

9th.—There shall be a sub-committee of six members of the Society whose duty it shall be to collect subscriptions from all who are willing to contribute to its funds.

10th.—There shall also be a sub-committee of five members, three of whom shall form a quorum, who shall attend to the duty of supplying the temporal necessities of the poor and of inspecting all the accounts of the Society, and shall report to each monthly meeting.

11th.—Dr. Holmes, Col. Maitland, Mr. W. C. Meredith, Mr. Taylor, Mr. Arthur Ross, Dr. Hall and Mr. F. Penn were appointed collectors, and requested to proceed immediately in the execution of their task.

12th.—It was agreed that the Society meet on Wednesday the 16th instant, at two o'clock, for the purpose of appointing officers, dividing the city into wards, and taking such other measures as may be necessary for commencing the active operations of the Society.

ANCIENT MANUSCRIPT OF THE GOSPELS.

The Rev. J. H. Todd, gave lately to the Royal Irish Academy a short account of a Manuscript of the Four Gospels, of the seventh century, and in Irish characters, which is preserved in the Library of his Grace the Archbishop of Canterbury at Lambeth. The volume is a small quarto, in the minute hand called *Caroline*, common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maelbrigid Mac Dornan, or Mac Tornan, who was Archbishop of Armagh, in the ninth century, and died A.D. 925. By him it was probably sent to Athelstan, King of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters (and in a hand of the ninth or beginning of the tenth century), which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this Manuscript and the satisfactory proof which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcriptions of the Scriptures during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books so highly venerated by the Anglo-Saxon Church, and left by her early bishops as heir-looms to their respective Sees, were obtained by Ireland or Irish Scribes.—*Athenaeum*.

HORNS OF THE RIGHTEOUS.

The allusion is frequent in Scripture to the horns of the righteous; and it is singular that at the present day the practice of wearing on the forehead a horn still exists in the east. After any particular achievement, the head of the victor is adorned with a large fillet, which is bound round and tied behind. In front projects a conical piece of silver gilt, or horn, not unlike our common candle extinguishers. It is called a *kirn*, and is always worn on great occasions as a mark of distinction, like the Waterloo medals, &c. on the breast. The propriety of its application to Christian heroes is obvious; and to say of such a man, that he is exalted with the horns of the righteous, only means, in other words, that he has attained some eminent piety, or some exalted pitch in holiness and virtue.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Rev. Brethren,—You are hereby reminded that the next meeting of the Midland Clerical Association will be held at Bath, on Wednesday, the twenty-third of the present month, at ten o'clock A. M.

I remain, Rev. Brethren,

Your faithful servant,
A. F. ATKINSON,
Secretary.

St. John's Parsonage,
Bath, May 8, 1838.

TO CORRESPONDENTS.

The very pleasing lines of E. D. in our next. The poems from Loughboro' shall have an insertion. "Tyro" is received.

LETTERS received to Friday May 11th:—

J. Stratton Esq. sub. in full for vol. I and 2;—P. M. Toronto, [whose request shall be attended to];—Rev. E. Denroche;—R. Athill Esq.;—Rev. A. F. Atkinson (2) with rem;—Rev. W. F. S. Harper;—J. Kent Esq.;—Rev. Dr. Phillips.

Youth's Department.

SCRIPTURE QUESTIONS.

XXVII. BENHADAD.—CONTINUED.

232. When Ahab shewed clemency to this inveterate enemy of Israel, and suffered him to escape after that the Lord had given him into his hands, in what manner did one of the sons of the prophet reprove him for his conduct?—(1 Kings.)

233. When Benhadad, after this transaction, formed repeated plans against Israel, who discovered his intentions to Joram the king of Israel?—(2 Kings.)

234. What happened to the servants of Benhadad when he sent to take the prophet Elisha while in Dothan?—(2 Kings.)

235. When Benhadad besieged Samaria for the last time, what affecting incident is recorded shewing the distressing famine which in consequence ensued?—(2 Kings.)

236. By what providential interference were the Israelites delivered? and in what way were four leprous men implicated in this transaction?—(2 Kings.)

237. When Benhadad was sick, who happened to be at Damascus at the time? and who was sent by Benhadad to consult this individual on his recovery?—(2 Kings.)

238. By what violent means did Benhadad receive his death?—(2 Kings.)

CHURCH CALENDAR.

May 13.—Fourth Sunday after Easter.
20.—Fifth do. do.
24.—Ascension-Day.
27.—Sunday after Ascension-Day.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XII.
THE GIPSY.

"Do you want your fortune told, ma'am?" said one of this outcast tribe, as we met, a short time ago, on a broad heath. I shrunk instinctively from the bold, half-laughing stare of her brilliant eyes, and with a silent shake of the head, walked on. This was followed by a feeling of self-reproach, that I could not stifle: the circumstances were such, that I could not have spoken to the unhappy creature; for a number of carriages, donkeys, and disorderly persons, were there clustered together, on the occasion of some neighbouring fair or races; and I had difficulty in conducting two or three children over the disagreeable spot which we were obliged to pass. But the question forced itself on my mind, whether, if I had been so accosted under less unfavourable circumstances, I should have resisted the impulse of natural aversion, and addressed that poor depraved gipsy as an immortal soul, destined to an eternal, unchangeable state of being, and evidently hastening along the path of destruction. I could not satisfactorily answer my own query; there is no aptitude in the natural heart to such work; and it is idle to speculate on what we would do in circumstances merely supposititious. Many have, like Peter, vaunted, in the hour of safety, how boldly they would go to prison and to death for Christ's sake and the Gospel's, who, when the trial actually came, were made ashamed of their vain boasting, and denied their faith: others, shrinking with terror from the anticipated hour of temptation, in mistrust of their own experienced weakness, have, out of that weakness, been made so strong, that their names now stand enrolled among the boldest and brightest in the noble army of martyrs. The habit of fancying scenes and situations, with the part that we ourselves should take in them, is more hurtful than is generally supposed. "As thy day, so shall thy strength be," is the promise given; and we ought by no means to anticipate the day, seeing that we cannot anticipate or calculate the measure of strength that God may see good to vouchsafe.

But I must return to the gipsy. The rencontre with her gave rise to a long train of thought, which occupied me during the rest of my walk. I was near an abode of royalty, and could not but recall the touching anecdote of the beloved and venerated monarch George III.; who, when hunting near Windsor, with his characteristic tenderness of feeling, relinquished the enjoyment of the chase out of compassion to his exhausted horse, and, gently riding alone through an avenue of the forest, was led by the cry of distress to an open space, where, under a branching oak, on a little pallet of straw, lay a dying gipsy woman. Dismounting and hastening to the spot, his majesty anxiously inquired of a girl, who was weeping over the sufferer, "What, my dear child can be done for you?" "Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way before it was light this morning to Windsor, and asked for a minister, but no one could I get to come to me to pray with my dear mother." The dying woman's agitated countenance bore witness that she understood and felt the cruel disappointment. The king,—O lovely lesson for kings!—exclaimed, "I am a minister; and God has sent me to instruct and comfort your mother." Then seating himself on a pack, he took the hand of the gipsy woman, shewed the nature and demerit of sin, and pointed her to Jesus, the one and all-sufficient Saviour. His words appeared to sink deep into her heart; her eyes brightened, she looked up, she smiled; and, while an expression of peace stole over her pallid features, her spirit fled away, to bear a precious testimony before the King of kings, of that MINISTER'S faithfulness to his awful charge. When the party, who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse, speaking comfort to the weeping children. The sequel is not less beautiful: I quote the words of the narrative.—

"He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to Heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L. was going to speak; but his majesty, turning to the gipsies, and pointing to the breathless corpse, and to the weeping girls, said, with strong emotion, 'Who, my lord, who thinkest thou, was neighbour unto these?'"

Reader, do you hold in affectionate reverence the memory of this English Hezekiah, now gone to receive a brighter crown than earth can give? Let, then, his eloquent example plead with you when God gives you opportunity of following it. You will occasionally meet a gipsy in your path, or some other poor wanderer from the ways of God, to whom you can deliver the message of reconciliation, whether they will hear, or whether they will forbear; and you know not but the Lord may even then be awakening in that outcast's mind a desire for the teaching, that you, if you know Christ as your Saviour, can certainly afford. Remember the good king's words, and the high authority whence he quoted them. Ask yourself, "Who is neighbour unto this wounded soul?" and strive to be that neighbour yourself, pouring in the wine and oil of Christian consolation, if the case be one of awakened conscience; and if the spirit be yet lulled in the fatal slumbers of habitual and allowed sin, sounding the call to awake, to arise from the dead, and receive light from Christ. However bright the eye, and ruddy the cheek, and active the frame, still the poor gipsy is *dying*, and so are you.—Work while it is day; for the night cometh, when you can work no longer.

THE PRAYER BOOK.

The Church had dropped her garb of mourning and humiliation, had arrayed herself in her garment of praise, and her faithful sons and daughters had come up to celebrate the festival of Easter—happy, holy Easter—the "day of days"—the "queen of feasts"—the "Sun of other days."

It was a bright and beautiful morning and the sun's light was very cheering, though it shone upon leafless trees and barren fields, for nature, with us, does not, as in our mother land, keep pace with the Church at this season, and tell by her bursting buds and blossoms the tale of hope and resurrection. But there was enough, without her echoing voice, to cheer the Christian's heart, to strengthen his hopes, and bid him go on his way rejoicing.

The solemn and interesting services of the morning were over in one of our village churches, and its worshippers had assembled for those of the evening.

"Chalice and plate and snowy vest" had been removed, and in their place stood the simple silver font. The memorable events of the day of Pentecost, contained in the second evening lesson, had been read, and the clergyman descended from the desk, and stood beside the consecrated basin. A mother approached the chancel, leading her only child, a boy of nine years. She was alone, and, in her dress of pure white, was a most interesting object. The ceremony of adult baptism commenced—the lonely parent knelt, and was received into the congregation of Christ's flock. The boy stood apart, watching the scene, with his eye intently fixed upon the clergyman. The service concluded, the mother took her son's hand, and presented him at the font. All are familiar with the beautiful rite of infant baptism. The young soldier was duly sworn into the service of the Lord Jesus Christ, and his maternal sponsor assumed for another the promises which she had just made in her own name. The ceremony was soon over—the mother and child quietly returned to their seats—the organ pealed forth the inspiring chant, and the regular service was resumed. It was a common and simple occurrence—the dedication of two souls to God—but a peculiar interest was excited by this baptism.

The circumstances that had thus drawn this mother into the holy precincts of our Church, were singular, and seemed almost accidental, unless viewed as links in that chain of providences by which an Almighty hand draws the wanderers, one after another, into his fold.

Some months since, three young men were walking together through the streets of one of our large cities. As they sauntered idly along, the attention of one of them was arrested by three books which appeared to have been dropped by some one, and were lying unclaimed upon the side walk. They were picked up, and proved to be three copies of the Book of Common Prayer. The brothers each took one, and placing them in their pockets, they proceeded on their walk.

Some time after, one of these youths visited his home in the country, where this sister, the subject of this little sketch, resided. He found her in circumstances of affliction, peculiarly distressing. She had lived without God in the world, and had no refuge in the hour of trial. When trouble came upon her, she began to consider her ways, and at the time of her brother's return, was anxiously seeking some new foundation on which to rest her broken hopes. In "all time of her prosperity" the Bible had been a sealed book: but now that the clouds had gathered, she occasionally opened its sacred pages: but the scales still obscured her mental vision, for they had not been touched by that Holy Spirit which is promised to all who seek it.

As she was arranging her brother's trunk, she found one of the volumes of the Prayer Book of which we have spoken.—Being the only book there, she was curious to see what it was, and sat down to look it over—she became interested, and took it to her room. The next day she resumed her examination, and, to use her own language to the clergyman who baptized her, "found in it every thing she wanted." It pointed her to God, her Creator—to Jesus Christ, the author and finisher of her faith, and to the holy Scriptures, which revealed that God and Saviour's will, and it taught her to pray for grace that she might "read, mark, learn, and inwardly digest them." She now made the word of God her daily study, and in the light of its hallowed pages became sensible of the sinfulness of her heart, and was brought a weeping penitent to her Saviour's feet.

In a town about eleven miles from her home, there was an Episcopal church. Thither with her son and her prayer book she went, and found in its scriptural services all that her heart desired. At long intervals she was enabled to visit the sanctuary of her choice. She sought an interview with the clergyman, and made known to him the state of her feelings. He guided, counselled, and encouraged her, and she went on step by step, adding to her faith knowledge, and to knowledge the graces of a Christian life; and when the sweet festival of Easter came, she

stood at the baptismal font, and dedicated herself and her child to the service of their risen Lord.—*Episcopal Recorder.*

HUMILITY.

In the early part of Hervey's ministry, there lived in his parish a ploughman, who was well instructed in the doctrines of grace: Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Understanding the ploughman was a serious person, he said to him one morning, "What do you think is the hardest thing in religion?" to which he replied, "I am a poor, illiterate man, and you, Sir, are a minister; I beg leave to return the question."—"Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self." grounding his opinion on that solemn admonition of our Lord,—"If any man will come after me, let him deny himself."—"I harangued," says Mr. Hervey, "upon the import and extent of the duty, shewing that merely to forbear the infamous action is little—we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the kindling sparks of irregular desire. In this way I shot my random bolt." The ploughman replied, "Here is another instance of self-denial, to which the injunction extends, and which is of very great moment in the Christian religion: I mean the instance of renouncing our own strength and our own righteousness—not leaning on that for holiness, nor relying on this for justification." In replying the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ, I looked at the man with astonishment and disdain, I thought him an old fool, and wondered at what I then fancied the motley mixture of piety and extravagance in his notions. I have seen clearly since who was the fool—not the wise old Christian, but the proud James Hervey. I now discern, sense, solidity, and truth in his observations."—*Brown's Memoirs of Hervey.*

INTERESTING FACTS.

Gibbon, who in his celebrated history of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who out of his rents expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it.

Voltaire boasted, that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Fery to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths.

It may also be added as a remarkable circumstance, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which David Hume died.

The nettle mounteth on high; while the violet shrouds itself under its own leaves, and is chiefly found out by its fragrance. Let christians be satisfied with the honour that cometh from God only.—*Dr. Mantou.*

"I am leaving the church in a storm," said Dr. Owen, but two days before his death, "but whilst the great Pilot is in the vessel, the loss of a poor under-rower will be inconsiderable!"

If you would not fall into sin, do not sit by the door of temptation.—*Gurnal.*

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasset, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

The Church

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COMMITTEE OF MANAGEMENT.

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

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