

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, APRIL 21, 1838.

[NO. XLV.]

Original Poetry.

For the Church.

ST. GEORGE'S DAY.

"St. George for merry England!"—proud war-cry of the free,
Voice of our thousand battle fields—wild trump of victory!
Echo of greatness unforget, guide of the soldier's hand,
We breathe ye now—triumphant tones of our distant Father-land!

"St. George for merry England!"—cold is the Briton's heart
That feels no quickening of the pulse, no proud and conscious
start

When memories of a glorious Past, rich dreams of old renown
Come borne upon those household words, from early ages down.

The kingly names of the by-gone time, watchwords of heroes yet,
The Norman in his panoply, the fierce Plantagenet—
The turban'd hosts of the paynim East in wild confusion breaking,
And the trumpet-call of the "Lion Heart" the Syrian echoes
waking!

The shiver'd lance of the Gallic throne—the shatter'd barques of
Spain,
When the shout arose "For our God and Queen!" and Howard
swept the main;—
Each deed of glorious chivalry from Salem's leagur'd wall—
Till the island standards floated free in the pass of Ronceval.

The splendor of the days of old—the warriors' flashing swords—
The minstrel's music breathing art—the sages burning words—
Glorious the deeds our annals tell of a proud and fearless line;
But brighter, purer lights than these o'er Time's cold river shine.

Aye, the broad records of the past a nobler tale can breathe
Than trumpet-tones from wave and field, or victor's laurel wreath:
They tell how the waking spirit burst the darkening chain that
bound it,
And stood with Truth and Freedom's light, spread like a glory
round it!

Of the Martyr-Fathers, in whose breast faith's trembling flame
was nurs'd,
That fearless to their fellow men told its rich promise first;
Their mortal strifes, the graves they found, the shrines they rais'd
for pray'r,
And the treasure to their sons they left—freedom to worship
there!—

Where was the seed of mercy sown?—far 'mid the wilds of earth.
Brave hearts were nigh to guard it well, Heaven watched its secret
birth,—
And the ancient hills glad music heard, as the echoes bore along
From the lowly homes of the mountain land, the Vaudois' cheer-
ful song.

Brief were the worldly joys they knew,—as heritage were given
The scorn of men, the dungeon's chains, the limbs in torture riven!
Yet o'er the grave each true one found a deathless glory shone,
And wide-spread lands have bless'd their names, and called that
Faith their own.

Peace to our holy altar-seats! the old and stately piles
With the rich Æolian harmonies, borne thro' their solemn aisles!
And the thousand shrines that glad the eye along the smiling
plains
Where the cottage voices sing to Heaven—peace to the village
fanies!

What, tho' the mail-clad men of old tread not our lonely shore,
And the trump of chivalry is hush'd and wakes to arms no more!
Deep in the Briton's manly heart, each high ennobling thought
Of faith, of loyalty unchang'd, yet liveth unforget.

Joy to the maiden of the isles! around whose youthful brow
The brightest diadem of earth is wreath'd triumphant now;
Pure be the meed of tribute love each loyal spirit brings
To bless the Sovereign of our Home, child of an hundred Kings!

"St. George for merry England!"—God for the martyr's shrine!
The blood that flow'd to guard it well, hath made it all divine;
And aye still darkness veils the Earth, and Heaven's pure light
expires.

Peace to its chosen resting place—THE ALTAR OF OUR Sires!
Toronto, April, 1838. ZADIG.

THE ENGLISH LAYMAN.

No. XI.

ST. GEORGE'S DAY.

Our ancient word of courage, fair St. George.—Shakespeare.

There is a land, of every land the pride,
Belov'd by heaven o'er all the world beside;
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest.
Where shall that land, that spot of earth be found?
Art thou a man? a patriot? look around!
O, thou shalt find, how'er thy footsteps roam,
That land thy country, and that spot thy home.

J. Montgomery.

With all his odd humours, and obstinate prejudices, JOHN BULL is a sterling-hearted old blade. He may not be so wonderfully fine a fellow as he thinks himself, but he is at least twice as good as his neighbours represent him. His virtues are all his own; all plain, homebred, and unaffected. His very faults smack of the raciness of his good qualities. His extravagance savours of his generosity; his quarrelsomeness of his courage; his credulity of his open faith; his vanity of his pride; and his bluntness of his sincerity. They are all the redundances of a rich and liberal character. He is like his own oak; rough without, but sound and solid within; whose bark abounds with excrescences in proportion to the growth and grandeur of the timber, and whose branches make a fearful groaning and murmuring in the least storm, from their very magnitude and luxuriance.—Washington Irving.

The cause of God is so identified with that of our country, that it argues sheer ignorance to fight the battle of conservatism against the threefold league of papistry, sectarianism, and radicalism, save under the banner of our Protestant Church.—C. of E. Quarterly Review.

In a new country, like the Province of Upper Canada, any attempt to create national distinctions of an individual character, is as wicked as it is almost vain. Directly the British settler plants his foot on Canadian soil, he is as much a Canadian as if he had been born and brought up in the Province: and, on the other hand, the Canadian is as much a Briton, and as justly entitled to share in the glories of Trafalgar or Waterloo, as if he had first beheld the light in Nelson's native village, or within the walls of the impregnable Londonderry. Wherever a Briton sees the standard of England unfurled, no matter whether it flap idly under a tropical sun, or rustle in a Canadian snow-storm, there he may claim a home, and the rights of a native of the soil. The plains of the Ganges, the pastures of Australia, and the woods of North America, invite the enterprize and unemployed wealth of England's overflowing population, and thither her adventurous children repair, carrying with them the laws and language of freedom, and the blessings of Christianity; laying the foundation of new Empires, which promise a longer endurance than the ancient monarchies of the east or west; and opening new channels of commerce, which pour exhaustless treasures into the lap of their mother England. Such are some among the glorious reflections in which an Englishman may indulge, when borne onward by the hope of amassing fair-earned riches, or of arriving at that professional distinction, from which an over-crowded population debars him at home, he betakes himself to any of the British Colonial possessions.—While he accommodates himself, as well as his stubborn nature will permit, to his new position, he dwells with a fond delight on the country of his birth, and not content with transplanting her political and civil institutions to the land of his adoption, rejoices in an annual public manifestation of his patriotic feelings. He sets apart a day on which he abstracts himself from every external object that does not remind him of his native soil; he mingles with his compatriots within the walls of the Empire Church; parades under the flag without stain and without reproach; and pours out his heart at the social board, while the spot of his birth, the village spire, the haunts of childhood, and the graves of his kindred, pass before him in panoramic succession, bedewing his eyes with a grateful moisture, or paling his cheek with the hues of suppressed emotion. I cannot tell how a Canadian who, by virtue of his origin, participates in any of these national festivals, feels on such an occasion; but I should think that, although generations had elapsed since his forefather left the shores of Britain, his pulse must beat quicker, his eye must beam brighter, and his mental and bodily frame dilate with exultation while the household names of England's glory ring cheerfully in his ears, and he claims a share in that unfading inheritance of renown which Shakespeare and Milton, Jeremy Taylor and Heber, Newton and Davy, and Chatham and Pitt, and Marlborough and Nelson have bequeathed to their latest posterity. On such an occasion I should think that while his native land is dearer and sweeter to him than all the rest, he must love it the more, that it is an integral portion of the British Empire, rather than a puny independent State impotently struggling to gain a place amid the family of nations, or than one of the links of that great Republican chain which in the United States binds millions in captivity, and with its hateful clank warns even the white man, falsely boasting of freedom and equality, that a Lovejoy's fate may be his, should he dare to arraign the wickedness of the tyrannical majority.

The observance of a day that is hallowed by such thrilling remembrances as these, cannot but be pleasing to the Christian patriot. It is an enlargement of that venerable and affectionate English custom of assembling every member of the family around the paternal board at the Christmas holidays, when old associations are revived, the loosening bands of kindred tightened, and many a sorrow lost in the ruddy blaze of the domestic hearth. It is well that there should be stated seasons for religious worship and the celebration of the most important epochs in a Saviour's life; and in a lesser degree, it is well that the birth-day of our friends, and the birth-day, so to call it, of our country, should not pass unhonoured, or without quickening the current of our every-day feelings. Then when the proudest day in England's national calendar shines upon us, let every Englishman shake off his habitual phlegm; let him for a while discard his equitable and generous disregard as to what national origin a man may claim provided he be but honest and loyal; and let him rival the Irishman in the enthusiastic affection, and the Scotchman in the deep-seated clanish pride, with which they welcome the anniversaries of their tutelar Saints. An Englishman, it is true, feels that it is a work of super-erogation to vindicate the supremacy of his native land, being well aware that while the Irishman prefers Ireland to Scotland, and the Scotchman places Scotland before Ireland, they both agree in giving the second place to England, and thus accord to the Rose a superiority over the Shamrock and the Thistle. But the cold indifferent spirit of "the proudest people in the world" has already worked a mischief which can be repaired but by an energy, as excessive as the apathy that created it. On every political occasion when assaults are made upon our institutions by republican revolutionists, we cry out with the many, "The Constitution, the whole Constitution, and nothing but the Constitution!" Strange inconsistency! when the very next minute, should the question of the Clergy Reserves be brought under discussion, we tamely surrender the very citadel of the Constitution, the Established Church, because the non-conformists rage furiously against it, and we dread the loss of a little capricious popularity or short-lived power, and shrink from being stigmatized as illiberal and exclusive! Had the English in Upper Canada,

remained as true to the Church, as the Scotch to the Kirk, or as the Protestant Irish to the colonial branch of the United Church of England and Ireland, far different would have been the religious and ecclesiastical state of the Province at this present moment! Instead of sixty, there would have been two or three hundred clergymen in the country; every settlement of any importance would have had its resident pastor; and thousands of Episcopalians would not have been compelled to roam into strange pastures, because there was no appointed Shepherd to call them into the national fold. How many more respectable and substantial emigrants would have resorted to this colony, had they been certain that, in the sight or the neighbourhood of their own unpretending cottage, the spire of the village church would throw over the landscape a familiar charm, and the ministrations of their Zion be continued to them, shedding around their second home those peaceful and lasting consolations which would soften the regrets of their voluntary exile, and prevent themselves and their families from lapsing into a state of religious torpor, and social deterioration! Spiritually and secularly, how greatly should we have been benefited, had the Colonial Church never been aggrieved by the sacrilegious withholding of her solemnly guaranteed rights! Had there for years past been Rectors stationed in every settled part of the Province, supplying the people with wholesome religious food, and inculcating lessons of loyalty and order, to the exclusion of the itinerant fanatic of American birth and American principles, how many a deluded wretch now branded with the name and awaiting the doom of a traitor, would have been virtuously sitting, a faithful subject and a happy father, among the children whom his treason has now disinherited. Mr. Pakington in his straight-forward English speech has remarked that the first of the parental duties incumbent on a nation, is the provision of the means of religious instruction for her children; and if this be true, as it undoubtedly is, how fearful a guilt have our Rulers and Legislators incurred! The blood and the banishment of every one who may be executed or transported for his participation in the late rebellion, and who, had there been an effective Established Church, would have breathed a political atmosphere purified by national christianity instead of the noxious malaria of revolution and infidelity,—are chargeable upon them and their abettors. How could any treasonable project have ripened into action in the settlements and villages around Newmarket, had there been resident Clergymen, familiar with the domestic habits of the people, and necessarily informed of every movement and occurrence in their neighbourhood? Even in this minor point of view, a resident clergy, could they not have prevented the evil seed from being sown, would, by timely information given to the Government, have been the means of arresting it in its growth. But year after year the infidel republican press has been thrust upon the unsuspecting British Emigrant, and eagerly welcomed by the democratic American settler;—while the ecclesiastical Establishment of England has been held up to public gaze as a blot on the glory of the Empire, a dead weight on the industry of the farmer, and an instrument of oppression in the hands of a hard-hearted aristocracy. No clergyman, "a living sermon of the truths he taught," was at hand to disprove the falsehood of those wicked statements, no Government paper, as ought to have been the case, ever found its way into the backwoods, bearing along with it contradiction and shame to the miscreant deceivers of credulous, unwary men. The great duty of a Government,—that which ranks far above punishment,—the duty of prevention, that "cheap defence" of a nation, was utterly neglected.

To what must we mainly attribute this lamentable state of society, but to the criminal apathy which we, my fellow countrymen, have ever shewn to our venerable mother, the Church? Had the British Government seen that we, her native children, did not shrink from her side when rude hands strove to rend her seemly vestments, and impiously aimed at despoiling her of her mitre,—had we, in such a crisis, rallied round her, and by our bold and cheerful front shewn to our rulers, that our love to her was undiminished, and we were determined to defend her possessions as our own,—then they would have borrowed resolution from us, and stretched out their hand to the support of the persecuted Church. But when sectaries on every side assailed the Church, and Churchmen did not defend it, they naturally thought that we were indifferent to its blessings, and little anxious for its stability, and therefore, forgetful nevertheless of the responsibilities of Christian Statesmen, they did not choose to incur the obloquy of defending a fortress which its own garrison had seemingly deserted as untenable.

On what more auspicious day than that of St. George, can we commence the work of reparation for our past forgetfulness of our country's altars, and stir up our buried English spirit from the depths in which it has too long slumbered! When we wind in procession through the streets of Toronto, with our red-cross banner waving over our heads, we should reflect that it is not only a national but a religious ensign, and thus be reminded of our duty to maintain that connexion between Church and State, which has so long preserved the English character undegenerate, and transmitted the doctrines of Christianity unadulterate and incorrupt from one generation to another. We are bound to fulfil the obligations that our forefathers have imposed on us, of handing down unimpaired to our successors that precious heirloom, which many of them purchased with their blood,—the Protestant faith protected by an Establishment. There is a sacrilege of omission as well as of commission. We may not by stealth or violence abstract the silver chalice, sanctified to the uses of the Communion-table, or lay destructive hands on the house of God; but by suffering our enemies to seize the allot-

ment which, under Providence, has been set apart as a means of salvation to millions yet unborn, we may be guilty of a sacrilege far more heinous than that of purloining a vessel, or loosening a single stone, belonging to the sacred temple. If after all our efforts to the contrary, the cause for which we contend should suffer a temporary eclipse, we shall not, in addition to the mortification of defeat, have to endure the reproaches of an upbraiding conscience. Having fought with an arm of flesh, for the strengthening of which we have invoked the aid of the Holy Spirit, we may, though overborne for a season, rest in pious confidence of a final victory. If tamely we surrender, without drawing a sword, we can never expect that God will help those, who are too sluggish and lukewarm to help themselves.

The grand secret of success,—the principle which if acted on continuously, must prove triumphant at last, is this,—EVERY CHURCHMAN SHOULD CONSIDER THAT ON HIS OWN EXERTIONS DEPENDS THE ISSUE OF THE CONTEST. It is astonishing what important results a single person, with but slender means, can bring to pass, provided he keep his object steadily in view, and think no effort towards the accomplishment of it too insignificant to be made. The well-meaning Layman will probably ask, why what can I do? He can by a pure and practical piety demonstrate to the world the blessed influences of his own communion. He can contribute from his means towards the erection of churches, the support of missionaries among destitute settlers, and the circulation of publications devoted to the interests of the Establishment. He can defend his church when openly assailed, and never feel ashamed to vindicate her claim to have Kings for her nursing fathers, and Queens for her nursing-mothers. He can in the senate, and in the public meeting declare that, much as he venerates the civil institutions of his country, he deems them but as weak and dismantled battlements, unless girded by the holy rampart of the National Church. He can foretell the discrowning of monarchy when Episcopacy grows dishonoured, and boldly avow his belief that unless the Established Church be enabled to penetrate the distant settlements, and the forest-homes of Upper Canada, we shall, as population increases and time rolls on, exhibit a moral and religious spectacle as little cheering as that in the neighbouring Republic.

To the Clergy of Upper Canada, it would not be decorous in a Layman, to prescribe the manner in which they should fulfil those holy duties, which they already discharge, under manifold discouragements, so much to the temporal and eternal advantage of the whole community. Yet surely a zealous friend may be permitted to urge them,—whenever they can snatch a respite from those laborious avocations, too often superinduced upon their sacred functions as necessary to enable them to eke out a scanty subsistence,—to wage a warfare with weapons partly of a spiritual, partly of a worldly temper. The Press is the instrument by which they and their rights, and what is of far greater consequence, the religious rights of the people have been too long trampled down; and by the Press the mischief must, if ever, be mainly repaired. Our clergy are, most of them, men who have received a university education, and consequently possess more learning than the ministers of any other denomination in the Province. This learning they must bring forward in a popular form. They must inculcate the scriptural and apostolic origin of Episcopacy; they must enter on a never-ending crusade against the voluntary system; they must cull from the exhaustless mines of English divinity the most precious diamonds, however antique they may be, and set them afresh before their delighted readers. One periodical, THE CHURCH, a little but a steady bark, has already been launched into the troubled waters of the world's mad strife, and undauntedly and prosperously has it pursued its way. It is impossible that, even in a period of general and continued excitement, this valuable auxiliary should not have effected some change of public opinion, favourable to our neglected and misrepresented Establishment. It has at all events shewn to the world, that the friends of the Church have at least resolved on making a bold stand in defence of her rights; and that by unfurling their banner, they have presented a gathering-point round which every brave-hearted Christian Englishman may rally in the full assurance of meeting with many a brother, nay further with many an Irish Protestant of a zeal far surpassing his own.

If when St. George's Day stirs up in the bosom of any Englishman, a recollection of the Parish Church in which he was baptised, of the holy walls within which he received the rite of confirmation or was bound in the ties of Christian love to the wife of his bosom, of the sanctuary within whose precincts rest the ashes of his fathers, of the priceless blessings which the ministrations of his country's Zion have bountifully poured upon him for time and for eternity,—if, in such a moment as this he does not pledge his allegiance to the Church of England as established by law in Upper Canada, he is no true-born Englishman,—he is not inspired with that holy patriotism, which greeted Elizabeth at Tilbury Fort with the cheers of a Protestant nation,—which armed every nook and village of England against Napoleon's invasion,—and hovered, like the angel of victory, round Nelson at the Nile, whispering in his ear, *A Peerage or WESTMINSTER ABBEY*. Religion, the very life-blood of patriotism is trampled in the press, when severed from the State, and thus he who is no friend to the Church of England as established by law, is not a Patriot in the noblest and most comprehensive sense of the word.

ALAN FAIRFORD.

Toronto, 11th April, 1838.

To the Editor of the Church.

TORONTO, April 10th, 1838.

REV. AND DEAR SIR,—The Christian and courteous character of the correspondence between yourself and the Reverend Principal of the Upper Canada Academy on an article in your 40th number, has encouraged the hope that the day is not distant when it will be found both preferable and practicable for all sincere Christians to speak the truth in love, and readily to obviate by candid explanation whatever might have a tendency to prevent them from "endeavouring to keep the unity of the spirit in the bond of peace."

Not having the happiness of a personal acquaintance, I beg to

assure you, that in expressions of regard for the venerable Church of which you are so justly respected a minister, I most cordially join my esteemed brother in the Wesleyan Methodist ministry. During the humble exercise of that ministry for a period of twenty-eight years, no one can substantiate against me a single act of hostility to the Established Church of my honoured fatherland. In earlier life, when residing as a Wesleyan Missionary at Ceylon in the East Indies, a Colony then recently become British, when the Church of England greatly needed the assistance of her friends, I have clerical and indeed archidiaconal testimony to produce, that then and there I was not found among the number of her enemies: and with the venerable founder of Methodism, as well as with the present most prominent ministers in the United Kingdom, I should esteem it a calamity not a little to be deplored, that Methodism should be arrayed against the Church of England.

These remarks, Reverend Sir, have been suggested by the editorial article on the Clergy Reserves in the same number of your useful journal. In the opinion of some of my friends, very unwillingly entertained by them, that article was considered to have an unfriendly bearing on the character of our Wesleyan Methodist Church in Upper Canada.

The avowed design of the article is to shew the necessity of fixing in each township a clergyman of the Church of England, in order to prevent the Canadian people from being so easily beguiled into irreligion "by the innovating zeal of fanatics": and as a part of the argument, it is stated that from the want of such a public provision, it is no unusual thing to find the *Methodist of to-day* becomes a Baptist to-morrow; and in the end perchance "a warm and devoted admirer of the wild and untenable schemes of the Mormon."

I should be sorry to be supposed to raise my feeble voice against the augmentation of enlightened and converted ministers of the gospel in this country. In that respect I would say with Moses, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." But could I feel persuaded that the respected Editor of "the Church" in this descending scale of argumentative description, intended to represent us in an unfavourable and unbrotherly light, and even to pronounce Methodism and Mormonism as only varieties of the same fanaticism, I should certainly feel that we justly had reason to complain, and were bound to make our solemn and justificatory appeal from an adjudication so equally unjust and ungenerous. I prefer, however, respectfully requesting an explanation from himself; and shall indeed be most happy should it lead to an expression of the kindlier feelings of his heart towards us as a Christian people.

It afforded me the most unaffected pleasure to read the expressions of respect for the Church of England recently published by our esteemed Wesleyan Methodist brother, the Rev. Egerton Ryerson, and which was afterwards republished in the 'Church' with some commendatory sentences of your own; and I should truly regret, as I would be unwilling to suspect in return, so unlovely and unmerited a classification as the one supposed to have been intended in the editorial article referred to. Freezing would be a friendship whose expressions of respect should be confined to one of the parties only.

I remain very respectfully,
Your servant for Christ's sake,
W. M. HARVARD.

THE CHURCH.

COBOURG, SATURDAY, APRIL 21, 1838.

It requires no great knowledge of human nature,—of the endless shades of diversity which the minds and hearts of men exhibit, and the numberless incidents which will thwart and throw into a different channel the current of the thoughts and feelings,—to be aware of the great varieties of opinion which, even in the candid and unprejudiced, will, upon any given subject, often be found to prevail; and if to these as it were implanted causes of disagreement in sentiment and feeling, there be added the strong and often uncontrollable bias which education and habit have produced, an editor at least must not be surprised if the opinions he promulgates shall experience as much opposition on the one hand as it may be their good fortune to receive of approbation on the other. Not only must he expect to have his opinions controverted, but to experience also the mortification of having his meaning misinterpreted and his motives arraigned; so that were he to attempt to explain to all who may impute sophistry where the declaration of truth is unvarnished and the argument simple and unanswerable, or to apologize to all who, from misconstruction of the obvious meaning of his language, are pleased to take offence, he should soon be obliged to exclaim as Erasmus did, when conning over the eight huge folio volumes of his works:

Octavum occupent apologiæ. Me miserum! et hæc justum volumen efficient.

But there are exceptions to this querulousness of temper and unfairness of dealing; and instances do occur where the proposal of objection or the expression of complaint comes clothed in terms of Christian kindness, and with an evident desire of the explanation which may restore the reluctantly interrupted flow of good opinion and good will. Of this character is the letter of the Rev. Mr. Richey, lately inserted in this paper, and the letter of the Rev. Mr. Harvard which appears in our columns to-day. There is throughout these productions the breathing of a generous and kindly feeling, and a manifest anxiety for the maintenance of fraternal love even amidst those discrepancies of opinion to which, from conscience or from education, Christian professors may feel themselves constrained. While the genuine son of the Church of England—of her who may fairly be deemed the mother of Protestantism—cannot look with aught else than sorrow upon the dismembered and distracted condition of the great Christian family, and anxiously as he may strive and earnestly as he may pray that the unity of this divided family may be restored, it is no part of his creed to exclude from

the privileges of redemption those who do not think precisely with himself, nor is he taught by the principles of his Church to view with any other feeling than love those who will not "walk with him to the house of God in company."

Mr. Harvard conceives that the passage which he quotes from our remarks in 'The Church' of the 17th March, may bear a construction which would imply sentiments of disrespect towards the religious body of which, in this Province, he is at the head; but rather than brood over an imagined insult, or treasure up a supposed offence rankling in the heart, he manfully yet mildly asks for an explanation, in the confidence that one can be afforded which will mitigate at least the character of the suspected injury. In answer, then, to his fraternal appeal we at once and unhesitatingly reply, that we did not intend in those remarks any ungracious reflections upon the Methodist body, and that we did not mean to include them as one in the grades of the fanatical or deluded. Our intention was to shew the evils of fanaticism in general, and the reprehensible manner in which the religious sensibilities are often worked upon;—deducing from the whole an argument for the establishment of a system of religious teaching, sober and steady in its progress, which might so furnish and fortify the minds of men as to leave them in less danger from the pernicious effects of those excitements, which many with good but mistaken intentions, and others from no praise-worthy motives are, from time to time, endeavouring to create. And such a system of religious education, we are free to add,—on a general scale or with the chance of permanence—can never be brought into wholesome action unless by the application of that provision which royal bounty has long since allotted.

Had we commenced the sentence to which objection has been felt, with these words,—"*The Churchman of to-day becomes a Methodist to-morrow, &c.*"—we should, in the cases we adduced, have stated nothing more than the truth, and one indeed which, had it been inserted, would only have strengthened our argument. Had, then, that addition been made, nobody would of course have inferred that we meant to include *Churchmen* in the grades of fanatics; but if not, it surely would neither be logical nor fair to suppose the charge of fanaticism to be applicable to the others mentioned any more than to them, unless, as in one of the cases adduced, epithets of disapprobation were distinctly introduced. Those expressions, therefore, are not to be construed as reflecting upon the individual sects which are mentioned, but as condemning those violent and rapid changes in religious belief which the system of excitement alluded to is mainly instrumental in producing.

When we look to the feelings of Methodists in England and Ireland, and the unequivocal proofs of attachment which, in the latter days of her peril, they have manifested to the Church of their founder, we cannot but hail with gratification the prospect of the gradual infusion of the same kindly spirit here towards the Establishment, which the recorded sentiments of such individuals as Mr. Harvard and Mr. Richey must have the effect of promoting. We are well aware that the materials to be worked upon in this country are not always such as to ensure the success of such efforts: there are prejudices of indigenous growth to be encountered which, in the present generation, it may only be possible to ameliorate but not to remove; and the seeds of political error and of antipathy to the National Church which once were thoughtlessly scattered by those who now profess to have arrived at better convictions, may have reached a maturity which renders their general eradication impracticable.

It is often the open declaration of British Methodists, and one nobly responded by the Rev. Mr. Alder in his examination before the Committee of the House of Commons in 1828, that they desire to be considered as members of the Church of England both at home and abroad. It may not be our province nor a proper time to ask, whether it be practicable to render fainter and narrower still the line of distinction which actually subsists between the mother Church and these her separated members; but we scarcely fear contradiction when we say that there is no argument for adherence to the Established Church in the parent country and for a vigorous maintenance of her integrity as the best bulwark of our common Protestantism, which does not apply in equal force to the necessity of the same establishment in every colony of the Empire. We do not therefore despair—although there may be present obstacles to the freer growth and wider spread of that feeling,—we do not despair of seeing the day when Methodists in Canada will join with Churchmen in vindicating their right to that property which will enable them to plant the standard of the Established Church in every corner of these Provinces. And this we believe they will do not upon the ground merely of filial partiality, but as the most rational security for the permanence and purity of our Protestant faith, and for the endurance to future ages of that monarchical form of government under which we have the happiness to live.

We are authorized by the Rev. Mr. Richey to say that the meaning of his expression, 'Her Liturgy I admire only less than the devotional promptings of inspiration,' was precisely that which, in our remarks in 'The Church' of the 7th inst., we supposed they were intended to convey.

We have often been gratified—as we feel assured our readers must have been—with the very superior character of the essays of our correspondent the 'English Layman'; but in no case, we think, has he furnished us with his valuable assistance in a manner more creditable to himself or more practically beneficial to the good cause we have in hand, than in the article from his pen which appears on our first page to-day. In the style of this communication—as of all the others, indeed, which have preceded it—there is a vigour and chasteness which is very pleasing; but the manly tone of conservative principle by which it is characterized, without any departure from that spirit of mildness which persuades while it wins, is that which most entitles it to our own commendation, and to the attention of our readers. Sincerely do we hope that many a son of 'St. George' may catch this spirit—or rather have the slumbering fire re-awakened—of attachment to the hallowed altars of his father-land; for if this country of his adoption is ever to present a resemblance in moral

features to the beloved land of his birth, it must be by planting seasonably here what constitutes that land's greatness and glory,—the principles of our Protestant Established Church. A diffusion amongst her numerous sons in this Colony of that zeal and vigour which her worth and her rights so justly demand, would soon rescue us from that humbling position in which, partly perhaps from our own inertness and apathy, but chiefly from the indifference of a degenerate Cabinet at home, we are at present unhappily placed. But the spirit of the martyrs who, in defiance of the fires of Smithfield, established our pure and reformed religion, is not all extinguished: it beamed brightly forth when the principles of our Protestant faith were assailed in 1638; and it has shewn itself again in these latter days when the republican, the heretic, and the infidel, have conspired for the overthrow of the monarchy and the Church. We can believe that the same long-dormant spirit is kindling up amongst ourselves; and once diffused amongst the thousands of our communion, we have no fear that sacrilegious hands will ever be laid upon the provision which law and equity has guaranteed for the maintenance and diffusion of our ritual and creed.

While upon this subject, we must not withhold from our clever correspondent 'Zadig' the meed of our hearty commendation; and we trust he will persevere in favouring us with effusions which evince not merely the fire of a native poetic genius, but the generous glow of a sound and filial attachment to the throne and altars of his sires.

We must, at the same time, express a hope that our former correspondent 'J. C.' has not unstrung his harp, but that we are to be favoured again with the touching sweetness of its melodies.

On Thursday the 12th instant, the awful sentence of the law was executed upon Samuel Lount and Peter Matthews, who had been condemned to death as prominent actors in the late most wicked rebellion. There is a melancholy gratification in learning that these unhappy men, after condemnation to the stern penalty of the law, acknowledged the enormity of their crime, confessed the justice of their sentence, and left the world in the spirit of real and, as we trust, accepted penitents.

We need scarcely remind our readers that, in regard to the expediency of inflicting capital punishment upon any of the individuals found guilty of exciting this unnatural rebellion, some difference of opinion has prevailed; and it is probably known to most of them that attempts have been made to arrest the course of justice, and to stay the retribution which those crimes deserved, by an appeal to the royal mercy on their behalf, expressed to her Majesty's representative in this Province. Much as we admire the grace of mercy—high as it stands in the catalogue of Christian virtues—and glad as we always are to observe the regal prerogative of clemency exerted where mitigatory circumstances exist to warrant its interposition, we are free to confess that its extension to the heinous crime of treason, under circumstances too of aggravated wickedness, is not the way to ensure respect to the majesty of the laws, or to preserve the peace of society. When bands of individuals unite to overturn a benign and fostering government, and in the progress of that unhallowed intent, have gone so far as to steep their hands in the blood of unoffending fellow-subjects, we are compelled to say that it ill becomes us to ask for immunity to crimes of a hue so dark and of consequences so direful. Treason is an offence which, from its endless train of blighting evils,—subversive of every sanction social or religious—is probably the very worst which can be committed in human society; and it is right that the laws should be such as to stamp it in the public mind with all the abhorrence which its heinousness deserves. We do not think then—much as we pity the fate of the wretched culprits who have fallen victims to their maliciousness or their infatuation—that such a crime fairly justifies the interposition even of Christian clemency against the award of the violated laws.

We are driven to the expression of this opinion from the painful position in which ourselves with hundreds of others have recently been placed, by a conscientious resistance to the request that we would affix our names to a petition which craved the royal clemency towards those who have been convicted and condemned for the late fearful outrages upon the peace of society. We do not for a moment call in question the purity of motive by which those individuals have been actuated who have sought to enlist the sympathies of their fellow-subjects in behalf of these conspirators. Christian humanity may have been the sole and directing impulse; but while we humbly think that they are mistaken as to the expediency of its exercise in the present instance, we must record our decided protest against the unjustifiable presumption of all or any who may choose to impute to those who felt compelled to deny participation in these memorials, a deficiency in the heavenly virtues of Christian forbearance and forgiveness. We by no means wish to institute any invidious comparisons;—but it may be a consolation to those who denied the propriety of such an interference with the course of justice, to know, that they rank in company with an overwhelming majority of the loyal, the intelligent, the virtuous, yes, and the pious of the land.

To the Editor of the Church.

REV. SIR,—The following particulars respecting the spiritual wants of the Gore District have been collected in compliance with a request expressed some time ago in the columns of "The Church," and lately renewed in a Circular from the Committee on Missions appointed at the Clergy Convocation under the Archdeacons of the Province in October 1837.

Some delay necessarily occurred in procuring information from the several clergymen resident in the District; and as there are still two or three Townships from which I have been unable to obtain accurate returns, the present statement cannot be said to embrace the entire wants of this thickly-settled and rapidly-improving District. Should any material omission have been made, I trust it will be supplied by some reader of your valuable paper who possesses more accurate means of information than myself.

Perhaps in no part of the Province is the want of the ministrations of the Church of England more sensibly felt than in that of which Hamilton is the principal town. In an extent of

country comprising twenty-three Townships and many rising towns and villages, with a population of upwards of forty-six thousand souls, we find only six resident clergymen of the Church of England! Of these, two are exclusively devoted to the Indians on the Grand River; and another, in consequence of his enfeebled state of health, has been reluctantly obliged partially to suspend his labours. The Town of Hamilton and the Township of Barton at present constitute one Mission:—as soon however as the Church in the former place is finished (and it is now far advanced) the services of one clergyman will be required for the town of Hamilton alone. In that case the Townships of Barton and Glanford might form a separate mission and would furnish ample employment for an active minister. An assistant clergyman is much needed for Ancaster and Dundas in consequence of the present Rector's enfeebled state of health.

The next place of importance is the village of Wellington-Square where a neat and commodious little church has been completed and where a favourable opening presents itself for the appointment of a resident clergyman. The inhabitants of the village, though not principally members of the Church, evince a very friendly feeling towards her, and regard her services with a degree of attention and reverence which warrants the belief, that the number of her adherents would quickly increase, under the regular ministry of a zealous and exemplary clergyman. In the adjoining Township of Nelson, which would form a part of the same mission, there are a great many members of the Church who, notwithstanding the discouraging circumstances in which they have been placed since they settled in the country, have retained a warm attachment to the Church of their native land, and have frequently expressed their anxious desire for a resident minister, and their readiness to contribute liberally towards his support. A respectable salary would be ensured to him by several influential gentlemen, and in addition to this he would have the benefit of an endowment of 400 acres of land attached to the mission, which might no doubt soon be rendered available. Under these circumstances, it is to be lamented that the vacancy occasioned by the removal of the Rev. Mr. Mack should never have been filled up, but the congregations left to depend upon occasional visits from the clergyman of Hamilton, whose labours are scarcely adequate to the necessities of his own peculiar charge. In Nelson the service of the Church and a sermon are read every Sunday by a gentleman residing in the neighbourhood, who has manifested a great anxiety for the appointment of a clergyman, and who endeavours, as far as he is able, to supply the want. I have dwelt thus long upon this portion of the District because I consider it an important and interesting field of labour, and one which possesses strong claims upon the sympathy of the Church.

The Townships of Esquesing and Trafalgar would require the services of one Clergyman. In the former Township a Church has been commenced, and among the inhabitants of both much attachment to our communion prevails.

"In the Township of Woolwich," (writes the Rector of Guelph) "a clergyman is much needed. The majority of the inhabitants, especially in the upper part of the Township, are members of the Church of England. They have been settled there twelve or fourteen years without a minister:—three congregations could at once be formed. They had recently the services of a Catechist twice a month, but now they are totally destitute, with the exception of a visit which I occasionally pay them. I lately received a letter from a respectable magistrate in Woolwich offering to discharge the duties of Catechist on the Sunday gratuitously; so strongly is the want of the ministrations of the Church felt in that quarter. In the village of Galt in the Township of Dumfries, the services of a clergyman are required. A. Shade, Esq. M. P. P. has frequently expressed to me much anxiety for the erection of an Episcopal Church, being himself a member of our communion. He is ready to subscribe largely towards that object, and thinks there would not be any difficulty in raising sufficient funds. The members of the Church are not numerous, but they would soon increase if there were a Church and Pastor. Two other congregations under one clergyman might be formed in the neighbouring villages of Paris and St. George.

The Township of Puslinch, in which there are many scattered members of the Church, would give ample employment to a minister, as would also the Township of Eramosa, where, although much prejudice has existed against the Church in consequence of the length of time it has been without her ministrations, those prejudices are nevertheless, I trust, dying away; and I think that not only the members of the Church, but the inhabitants generally, would receive much satisfaction from the appointment of a faithful clergyman to reside and labour amongst them."

At the opposite extremity of the District are the Townships of Saltfleet and Binbrook; in the former of which is situated the village of Stoney Creek. In both these townships there are many friends and members of the Church, who lament the spiritual privations under which they labour, and who are anxiously looking forward to the time when access will be afforded them to the services of the sanctuary, and when their families may enjoy the blessings of sound religious instruction and affectionate pastoral care. In Binbrook, a numerous and respectable congregation assembles in a large school house (built principally for that purpose) where the Church service and a sermon are read (as in Nelson) by a zealous young Layman, who is exerting himself in a very creditable manner for the moral and spiritual improvement of the neighbourhood in which he resides.

In reviewing this imperfect sketch, we perceive that ten clergymen at least are required for the Gore District, in addition to the six already employed; and when we reflect that each of these ten clergymen would have to serve two and many of them three congregations, we may form some idea of the extent of the spiritual destitution under which hundreds and thousands of British settlers are labouring;—a destitution of which they justly complain as a hardship, because ample provision has been made against it by the paternal solicitude of a revered Sovereign, whose pious and benevolent intentions have been in a great measure unhappily frustrated by timid legislators on the one

hand, and by restless claimants on the other. How long these evils may be permitted to intercept the stream of royal bounty,—which, but for them, would long since have irrigated and refreshed this parched and thirsty land—is known only to Him who has the hearts of all men in his hands, and who turns and disposes them as it seemeth best to his godly wisdom; but in the mean time let every churchman offer up his fervent prayers, that the pious endeavours which are now making in the mother country to provide spiritual sustenance for destitute settlers in this remote branch of the British Empire, may be abundantly blessed to the glory of God and to the rapid spread and increase of our pure and Apostolic Church.

I remain, Rev. Sir,
Your faithful servant,
J. GAMBLE GEDDES.

Hamilton, April 4th, 1838.

For the Church.

MR. EDITOR,—In your paper of the 17th instant, I observe in your leading article, some strictures on the newspapers of this Province, respecting the opinions they had expressed on the general Thanksgiving for the blessings of Peace. You support your own observations by the extract which the Rev. George Mackie sent you from his sermon preached on that occasion in the Cathedral Church of Quebec.

Now, Mr. Editor, I have both the happiness to agree with all that you and Mr. Mackie have said, and, at the same time, paradoxical as it may seem, the misfortune to differ from you both, in the conclusions at which you have arrived. There is not, I presume, a single person in this Province who acknowledges the overruling Providence of God,—to say nothing of enlightened christians,—who does not feel thankful to the Giver of all good for crushing the rebellion. So far from being ungrateful for what God has done for us—so far from being blind to the goodness and protection which the Almighty has vouchsafed to us, have all classes among us been, that I never heard, in any other instance, so universal a recognition of the goodness and interposition of God. The language common among all persons, not rebels, has been that God had as manifestly interposed in our behalf, as he did in behalf of the Israelites at the Red Sea. You will now ask, why was there an objection to the Thanksgiving for Peace? I will tell you. Pious people were unwilling, not because they did not see much to be thankful for, but because the Proclamation called upon them to be thankful for what did not exist: because it made them acknowledge that they were in the enjoyment of peace, at the very time that they were in arms, expecting an immediate battle with the rebels. The Proclamation had not only announced that the seditious tumults were appeased, but that an end was put to the rebellion; and then, as if all were true, called upon us to thank God for the great and public blessings of peace!

On the very day of Thanksgiving the south part of the county of Rouville, and the whole of Missisquoi were under arms, to aid the division of the Queen's forces stationed at St. John's, to give battle to the rebels and pirates under Dr. Nelson who threatened an invasion of the Province, and who actually executed his threat two days after the Thanksgiving. On the 1st of March, an engagement would certainly have taken place, had the pirates not retreated into the State of Vermont.

What you and Mr. Mackie have written is perfectly true, pious and judicious; but inapplicable to the case: it is altogether aside from the mark.

Lord Gosford was desirous of carrying home with the other 'loyal manifestations' in his pocket, a proof that he had left the country in peace, while the events in both provinces shewed that we were in a state of war. This was Lord Gosford's wish,—but should the ministers of the Lord, to please Lord Gosford, say, "peace, peace, where there is no peace?"

AMBROSE.

Lower Canada, March 30th, 1838.

[It is easy to discern the good intentions of our correspondent in the above communication; but in relation to the latter part, we are of opinion that Lord Gosford did not proclaim the Thanksgiving without consulting the Bishop of the Diocese. It may be that the wording of the Proclamation was faulty, as implying more than actually existed; but we feel assured that the intention, as understood at least by the Bishop and Clergy, was simply a public acknowledgment of the signal mercies which had been confessedly vouchsafed—Ed.]

IMAGINARY EVILS.—If we except the blessings of strength, health, and the testimony of a good conscience, all the other conveniences and pleasures of life depend on opinion. Except pain of body and remorse of conscience, all our evils are imaginary.

ADVERSITY perfects the good, but the bad it renders worse— as the vessel of gold is softened by the same furnace which hardens the vessel of clay.

OUR LIFE, it is true, has its bright and its dark hours, yet none are wholly obscured, for when the sun of happiness is set, the reflected moonlight of hope and memory is still around us.

If I am asked, who is the greatest man? I answer, the best; and if I am required to say who is the best, I reply, he who has deserved most of his fellow creatures.—Sir William Jones.

He who looks upon Christ through his graces, is like one that sees the sun in water, which wavers and moves like the water: look upon Christ, only as shining in the firmament of the Father's grace and love, and there you will see him in his own genuine glory and unspeakable fulness.—Wilcox.

LETTERS received to Friday April 20th:—

Rev. T. Green, rem.; Rev. A. Palmer; Rev. L. Doolittle, rem. in full for Vol. 1.; Rev. J. Grier, (no objection to the continuance of the present arrangement); R. Stanton, Esq., with box of books, &c.—Rev. W. Maseuly.

Poetry.

THE BLIND COMMUNICANT.

The mother led her sightless child
Forth, in the fields to play;
And cheered with voice of kindness mild,
Along her shadow'd way:
And gave her flowers of varied hue,
Which the blind child might never view.

But she grew up, and loved the song,
Of the glad birds to hear;
And roam'd the scented heath along,
In spring-time of the year.
But knew not how those flowers were fair,
Nor how the bright moths flutter there.

To childhood's voice, as still she grew,
That woman's heart would swell;
Yet the bright face she might not view,
Nor the young features tell;
But to her heart, the form would strain,
And lov'd the clasp that press'd again.

But most she lov'd the one kind voice
That bade her glad heart bound;
One step, that made her soul rejoice
With its so well-known sound.
She fancied what that form might be,
And lov'd the smile, she could not see.

She never saw—nor sparkling day,
Rainbow, nor morning's grace,
Nor brighter than Eve's brightest ray,
Affection's beaming face—
But yet to her, one gleam was given,
In earth's dim walk—a glance at Heaven.

For when the noon-day's glory bright,
Shone on the chalice fair—
On priestly vestment pure and white,
And she was kneeling there;
One moment on the quivering eye,
The holy light shone tremblingly—

O! blest through this dim world of ours,
To follow calmly still
The star that shines on Zion's towers,
And lights up Judah's hill;
Undazzled by earth's meteor-gleams,
Or bursting flowers, or sparkling streams.

O blest! with faith's unchanging gaze,
That star alone to see—
And so, through this life's varied maze,
Press forward steadfastly—
Until, upon the strengthen'd sight
Bursts forth in Heaven, the Lamb! the Light!
SCENES IN OUR PARISH.

CHURCH CALENDAR.

April 22.—First Sunday after Easter.
25.—St. Mark's Day.
29.—Second Sunday after Easter.

Youth's Department.

THE YOUNG CHURCHMAN ARMED.
CHAP. V.

(Concluding Chapter.)
ON THE SIN OF SCHISM.

1. Does not the Church of England teach her members to pray against schism, or a separation from the church without a cause?

Yes; in the Litany, where schism is classed with false doctrine, heresy, a hard heart, and contempt of the divine commandments.

2. It is evident, then, that the church considers schism a most serious evil?

Yes; or she would not have placed it in such bad company, nor have taught us constantly to ask of God deliverance from it.

3. Did the Apostles entertain the same opinion?

Most certainly, as appears from many passages of their writings. (1)

4. Repeat one from the Epistles of St. Paul.

He says, Rom. xvi. 17, "I beseech you, mark them which cause divisions and offences, contrary to the doctrines ye have learned, and avoid them?"

5. Repeat another from the writings of some other Apostle.

Jude, verse 19, we find mention made of those "who separate themselves, sensual, having not the Spirit."

6. But many persons in the present day seem to have no scruples about separating themselves from the Church?

That is true; but the multitude of transgressions does not lessen the sinfulness of the sin.

7. Was not the Church of England herself once guilty of this sin, when she separated from the Church of Rome?

No; there was a good cause for that separation; for the Church of Rome was so corrupt both in doctrine and practice, that no conscientious and enlightened person could continue a member of her. (2)

8. May not the same be said in justification of those who dissent and separate from the Church of England in the present day?

It may be said, but it cannot be proved. (3)

9. What is to be regarded as calculated to dispose people to run into this sin?

Pride, which leads men to fancy themselves wiser than their forefathers, and able to devise a better way than the most pious and learned in former times could discover.

10. Mention something else?

Ignorance, which causes people to believe any thing however contrary to Scripture and to reason, which may be told them; and prepares them for being beguiled into bye-paths by the smooth and plausible speeches of designing men.

11. Mention one thing more?

The love of change, which makes people run from church to chapel, from one minister to another, in search of some new thing.

12. What are the chief evils resulting from schism?

As being a great sin, and opposed to the commands of God

and the spirit of the Gospel, it must offend God, and be very prejudicial to the spiritual welfare of those who fall into it.

13. Mention some other evils resulting from it?

It promotes and cherishes envy, hatred, and all uncharitableness among Christians, whom our Lord spoke of as sheep (not wolves to bite and devour one another) in one fold; and thereby gives great occasion to the enemies of all religion to blaspheme.

14. Can you name any other evil resulting from schism?

It causes the multiplication of sects and parties innumerable, whereby the unity of the faith is utterly subverted, and greater departures from the truth are continually made. (4)

15. Mention but one more—

It gives encouragement to vain and ambitious men, to preach doctrines likely to please itching ears, and to suit the taste of the carnal heart, rather than the simple truths of the gospel, in order that they may gain followers, and have a name and influence in the world. (5)

16. Are we to be surprised at the prevalence of schism in the present day?

No; for even in the Apostles' time there were many schismatics, particularly at Corinth, where St. Paul, 1 Cor. i. 2, and iii. 3, 4, complains of the party-spirit of the people, and of the number of contentions and divisions which existed among them. (6)

17. But are not multitudes of persons reckoned among schismatics, merely from their attendance on divine worship in dissenting meetings?

Yes; but they ought not so to be; for many have no other reason for attending there, than want of room for them in their church, or their inability through age or infirmity, to go far to reach it—such persons are not to be reckoned among those who are guilty of the sin of schism. (7)

18. What should be the conduct of members of the Church of England towards those who are without?

To pray for them, and to endeavour to convince them of their error, and to bring them back to truth, by kindness, reason, and Scripture.

What more?

19. To set such an example of holiness, consistency of conduct, and love to God and man, as may put to silence all adversaries, and evidence that God is with them of a truth.

NOTES ON CHAPTER 5.

(1) How frequent and earnest are their exhortations to unity! "Be ye all of one mind," 1 Peter iii. v. "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind," Phil. ii. 2. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. i. 10.

(2) Besides, the Reformation was only a return to the purer faith and practice, which before obtained in the British Church. Christianity was most probably planted in Britain by St. Paul himself after his two years captivity in Rome, and certainly flourished here ages before the Church of Rome had any connexion with it. At the Council of Arles, A. D. 314, three British bishops were present; and at that of Ariminum, A. D. 359, many more. Now Augustine the monk was not sent into England by Gregory, bishop of Rome, till A. D. 597.

(3) God, in many passages of Scripture, has positively forbid schisms and separations. There seem to be but two cases, in which it is lawful and a duty to separate from a church; viz.

1. When it teaches any doctrine or practice plainly repugnant to God's word, 1 Tim. vi. 3, 4, 5, and 2 Tim. ii. 16, 17, 18.

2. When a church is in a state of schism or unjustifiable separation from another church, St. Paul directs, Rom. xvi. 17, "Mark those which cause divisions and offences contrary to the doctrine ye have learned, and avoid them."

In either of these cases, to separate is a duty; to do so under other circumstances, appears a grievous sin.

(4) Ephes. iv. 4. There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

(5) "The time will come," says the Apostle, 2 Tim. iv. 3, 4, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

(6) If the spirit of schism and division existing in the Corinthian Church, though exercised in favour of such men as Paul and Apollos, and Cephas, called down the severe rebuke of the Apostle, what would he say of the same spirit as now in existence, and the ways in which it is evidenced?

(7) It is not uncommon for separatists to say, "The differences between us and the Church of England are not essential and concern only minor and unimportant points." "If so," they may be well answered "how can your separation from the church be justified, and why did you incur the guilt of schism for trifling and non-essential differences?"

If on the other hand, the differences between the church and a sect are allowed to be essential and momentous, the more caution and slow deliberation will a wise man use, before he ventures on so wide a leap.

There are, however, multitudes of persons belonging to non-conforming families, who have been brought up from their childhood in alienation from the Church of England, and in principles and practices differing from our own. These are not to be classed with the separatists of the present day, who hastily and capriciously renounce communion with the church of which they are professed members, and seem to have no more difficulty in adopting a new creed and a new mode of worship, than in putting on a new garment.

ON KNEELING IN PRAYER.

It was an observation made by Frederick the Third, that the forms used by the Catholics in divine service, made their worship seem to have a superior for its object; those of the Protestants to have an equal. Were that prince now living, and were he to visit many of the churches and chapels in this nation,

might he not say that the posture in which many place themselves, is such as indicates the object of their address to be neither a superior nor an equal? Their prayers are neither in prostration, like the Mahometans; nor in standing, like the Jews; nor in kneeling, as Christians, but sitting; an attitude in which a superior receives and addresses an inferior. This is a custom which has been introduced, partly through the example of those who ought to have set a better; and partly, it is to be feared, from that kind of indifference which arises from ignorance and carelessness: for did people think, who, and before whom, they are; did they properly reflect on the nature of prayer; did they contemplate God as the Creator of heaven and earth; as the universal Sovereign, with whom is honour, power and dominion, majesty and glory; I say, did men consider these things, can we suppose they would dare to address Jehovah in an attitude which is at the utmost distance from reverence and deep humility.

Eusebius one day perceiving that his wife, like others, began to give up kneeling at her prayers, and anxious to give her a proper sense of her conduct, called up her maid, and desired her to go into the room where her mistress was sitting, and seat herself down on the sofa and ask her for a new gown. The lady was quite in a rage. Eusebius desired the servant to retire, and addressing his wife, drew a parallel of her own conduct with what she had just resented so highly, and she was so fully convinced, that she promised to behave with more propriety for the future.—*Friendly Visitor.*

THE SAVIOUR'S PASSION.

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it; shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—*Bishop Andrews.*

THE COLLECTS.

Our Collects, with some exceptions, have been used in the Church of England for twelve hundred years, and in the Church at large for fourteen hundred years; and their origin lies in the distant glory of primitive Christianity.—*Palmer's Origines Liturgica.*

KNEELINGS.

"We shall have (said the Rev. Dr. Hood, in a late speech in England,) 1200 more kneelings. I use the word in preference to sittings, that persons may remember that they come to church, not to sit and hear a sermon, but to kneel before their God, in prayer; of these fresh kneelings, 700 will be for the poor, for to them we are commanded in the place, to preach the gospel."

TUITION.

THE Subscribers to the Classical and Mathematical School established in Quebec in 1836, are desirous of increasing the number of pupils by adding five more to the original number (25.)

The Institution is now conducted by the following Masters.
Head Master—Rev. F. J. Lundy, S. C. L. late Scholar of University College, Oxford.

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