

The Church.

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

VOL. I.]

COBOURG, U.C., SATURDAY, JUNE 24, 1837.

[NO. II.]

Poetry.

PRAYER.

Go, when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go, in the hush of night,
Go, with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee;
If any such there be;
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition,
Thy great Redeemer's name.

Or, if tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way,
E'en then the silent breathing
Of thy spirit raised above
Will reach his throne of glory
Who is Mercy, Truth, and Love.

Oh! not a joy or blessing,
With this can we compare,
The power that he hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember in thy gladness,
'Tis grace who gave thee all.

Edinburgh Lit. Journal.

A REMARKABLE DREAM.

(From the Cottager's Magazine, England.)

RELATED IN A LETTER FROM A MINISTER RESIDING IN SCOTLAND.
(Concluded.)

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose."—*Job. xxxiii chap. 15, 16 verses.*

Disregarding himself from these miserable youths, accompanied his guide along the valley till, at its extremity, he came to a deep ravine, cut out of the solid rock, and leading to a massive gate which no human strength could open. Through the bars of this gate he saw an amphitheatre, very similar to that through which he had just passed. There he beheld the most awful scene of confusion that can be imagined. The place was full of men, horses, and chariots of war, in all the fury of battle. He observed the meeting of two of the principal warriors in the scene of action. At the moment when they came into close combat, the harness of their horses, and axles of their chariots broke, the spears with which they fought were shattered to splinters, and both the combatants were overturned with one tremendous crash. His guide informed him that these were some of the heroes of antiquity, men who once made the world to tremble; and that having spread desolation and misery among mankind, they were now left to eat the fruit of their own way, and to be filled with their own devices, until the judgment of the great day should bring down upon them a more fearful visitation.

Beyond this amphitheatre, he beheld, through the same gate, another, surmounted by towering columns of flame, and within—glowing like a furnace. This, his guide informed him, was the prison house of religious impostors, who had seduced men to follow their wicked ways, and thus had caused the way of truth to be evil spoken of. Here the men that have received the mark of the beast, and worshipped his image, drink of the wine of the wrath of God, without mixture; and the smoke of their torment ascendeth up for ever and ever.

Unable to bear so dreadful a scene, he requested his guide to fulfil his promise, and reconduct him to the place where he found him. Retracing the same way he again saw the young persons already mentioned, who charged him to return to his body again before it was buried, lest it should be impossible for him to resume his station on earth, and improve by the scenes which he had been witnessing; assuring him, that if, after such a warning, he came to that place of torment, his punishment would be far greater than their own. Having reached the place where his guide had previously found him, he began to ascend the narrow path, before described, and he soon overtook one or two of the travellers he had before seen commencing their journey. Entering into conversation with them, he soon found that his former opinion concerning them was exceedingly incorrect; for though their outward condition appeared so undesirable, they had sources of happiness which more than counterbalanced all their sufferings. He perceived a sweet smile upon their countenances; and when at any time they talked of the end of their journey, their eyes sparkled with peculiar animation.

Having gained the summit of the mountain he came to a high wall and a gate, attached to which was a porter's lodge. The gate was just wide enough to admit the travellers without their burdens. As soon as they entered they were transformed into Angels of light. Through the gate he beheld the most delightful mansions and rivers, lakes and vales, such as exceeded all he had ever seen or even imagined on earth.

Stretching his sight as far as the eye could reach, the scenery seemed to rise in grandeur and in beauty, till a lake skirted by a mist, yet clear as crystal, bounded the prospect.

Mr. — asked his guide for an explanation of this scene, and was informed that it was the state into which the souls of the just enter when they leave behind them the burden of the flesh. That they are not able all at once to bear the glory of the heavenly state, but that they pass from one scene to another until they come before the throne of God and the Lamb. He then expressed a wish to enter immediately on this first stage of heavenly glory; but the porter, taking hold of him, pointed to an inscription, and desired him to read what was written over the gate;—(it was Revelation xxi. 27.) he also advised him to return speedily home, and re-enter his body, lest he should be prevented returning to life—and consigned to everlasting misery. Descending the hill he now envied the situation of those travellers he before had pitied, and earnestly desired to join their company. At length he found himself at the door of his Father's house; when his guide having admonished him to profit by what he had seen and heard, bade him farewell, and disappeared.

Mr. — immediately, as he thought, entered his father's house, walked over every apartment, and found the whole family asleep. Coming to the bed which he was accustomed to occupy, he beheld his own body, apparently dead. Looking at it with attention, he continued for some time thanking God that he was restored before the family had found his corpse, as in that case he might have been buried, and thus have lost the only possibility of returning to life. He then entered the body which was lying before him; into every part of it once: just as a flash of lightning would, in an indefinite fraction of a second, penetrate any thing or every thing it might happen to strike.—On the return of bodily consciousness, he found himself sitting up in bed, in a most dreadful state of agitation, and unable to tell whether what he had seen, and heard, had been a vision, a trance, or a dream.

Whatever it may have been, it was the means of producing a permanent change in his heart and life: and he is now the Rev. —, of —.

The Cottager's Magazine, containing the above dream, was sent a few years ago to the Editor of this paper by a pious friend in England, who stated that amongst the religious circles it had created a great sensation, as coming from a quarter which produced every confidence in its authenticity.

SCRIPTURAL ILLUSTRATIONS.

No. 2.

THE LOCUSTS.
EXODUS x. 14, 15.—"And the locusts went up over all the land of Egypt: very grievous were they: for they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the field, and all the fruit of the trees."

"To look at a locust in a cabinet of insects, you would not at first sight deem it capable of being the source of so much evil to mankind as stands on record against it. "This is but a small creature," you would say, "and the mischief which it causes, cannot be far beyond the proportion of its bulk." Yet although this animal be not very tremendous for its size, nor very terrific in its appearance, it is the very same whose ravages have been the theme of naturalists and historians of all ages. and upon a close examination you will find it to be peculiarly fitted and furnished for the execution of its office. It is armed with two pair of very strong jaws, the upper terminating in short and the lower in long teeth, by which it can both lacerate and grind its food: its stomach is of extraordinary capacity and power: its hind legs enable it to leap to a considerable distance: and its ample vans are calculated to catch the wind as sails, and to carry it sometimes over the sea: and although a single individual can effect but little evil, yet when the entire surface of a country is covered by them, and every one makes bare the spot on which it stands, the mischief may be as infinite as their numbers. So well do the Arabians know their power, that they make a locust say to Mohammed, "we are the army of the great God: we produce ninety-nine eggs; if the hundred were completed, we should consume the whole earth and all that is in it."

The earliest plague produced by locusts, which has been recorded, is that with which the Egyptian tyrant and his people were visited for their oppression of the Israelites: only conceive to yourself a country so covered by them that no one can see the face of the ground; a whole land darkened; and all its produce, whether herb or tree, so devoured that not the least vestige of green is left in either.—But it is unnecessary to enlarge upon a history the circumstances of which are so fully known.

To this species of devastation, Africa in general seems always to have been peculiarly subject. This may be gathered from the law in Cyrenaica mentioned by Pliny, by which the inhabitants were enjoined to destroy the locusts in three different states, three times in the year—first their eggs, then their young, and lastly the perfect insect. And not without reason was such a law enacted: for Orosius tells us that in the year of the world 3800, (B. C. 204,) Africa was infested by such infinite myriads of these animals, that having devoured every green thing, after flying off to sea, they were drowned, and being cast upon the shore, they emitted a stench greater than could have been produced by the carcasses of 100,000 men. St. Augustine also mentions a plague to have arisen in that country from the same cause, which destroyed no less than 800,000 persons in the kingdom of Masanissa alone, and many more in the territories bordering upon the sea. Mr. Barrow, also, a recent traveller in Africa, tells us, that when an immense swarm was driven into the sea by a N. W. Wind, they formed upon the shore for fifty miles a bank three or four feet high; and when the wind was S. E., the stench was so powerful as to be smelled at the distance of 150 miles.

From Africa this plague is occasionally imported into Italy and Spain: and a historian quoted by Mouffet relates, that in the year (A. D.) 591, an infinite army of locusts of a size unusually large, grievously ravaged part of Italy: and being at length cast into the sea, from their stench arose a pestilence which carried off near a million of men and beasts. In the Venetian territory, also, in 1478, more than 30,000 persons are said to have perished in a famine occasioned by the same terrific visitation.

Even our own happy island, which is remarkably distinguished by its exemption from most of those ravages to which other nations are exposed, was once alarmed by the appearance of locusts.—In 1748, they were observed here in considerable numbers, but provisionally they soon perished without propagating: they were evidently stragglers from the vast swarms which in the preceding year did such infinite damage in Wallachia, Transylvania, Hungary, and Poland. One of these swarms which entered Transylvania in August was several hundred fathoms in width, (at Vienna the breadth of one of them was three miles,) and extended to so great a length as to be four hours in passing over the Red Tower: and such was its density, that it totally intercepted the solar light, so that when they flew low one person would not see another at the distance of twenty paces.—A similar account has been given me by a friend of mine long resident in India, where, he informs me, the column they composed extended five hundred miles: and so compact was it when on the wing, that like an eclipse it completely hid the sun, so that no shadow was cast by any object; and some lofty tombs distant from his residence not more than two hundred yards were rendered quite invisible.

Dr. Clarke, to give some idea of the infinite numbers of these animals, compares them to a flight of snow when the flakes are carried obliquely by the wind. They covered his carriage and horses, and the Tartars assert that people are sometimes suffocated by them. The whole face of nature, he says, might have been described as covered by a living veil.

From 1778 to 1780 the empire of Morocco was terribly devastated by them: and a most dreadful famine ensued. The poor were seen to wander over the country, deriving a miserable subsistence from the roots of plants: and women and children followed the camels, from whose dung they picked the indigested grains of barley, which they devoured with avidity: on this sad occasion, such was the extremity to which they were reduced, that fathers sold their children, and husbands their wives.

"The Lord shall stretch out his hands against every man," and who rejoice in the evil that befalls other nations; when they behold the clouds of locusts proceeding from the north, are filled with gladness, anticipating a general mortality. For when a country is thus laid waste they emerge from their arid deserts and pitch their tents in the desolated plains.

But no account of the appearance and ravages of these terrific insects, for correctness and sublimity comes near that of the prophet Joel: with whose animated description I shall conclude.

"A fire devoureth before them: and behind them a flame burneth: the land is as the garden of Eden before them: and behind them a desolate wilderness: yea and nothing shall escape them. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their faces the people shall be much pained: all faces shall gather blackness. They shall run like mighty men: they shall climb the wall like men of war: and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another, and when they fall upon the sword they shall not be wounded. The earth shall quake before them: the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

The usual way in which they are destroyed is also noticed by the Prophet.

"I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath done great things."—*Kirby and Spence's Entomology.*

VIEWS OF OUR ZION.

PSALM xlviii. verse 12 13.—Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.

No. II.

THE MINISTRY. *(Continued.)*

In my former essay upon this subject it was shewn that even in our Saviour's time there were three orders; in the Christian ministry;—our Lord himself, then the visible and personal head of his Church, the Twelve Apostles, and the Seventy Disciples.

After our Saviour's ascension into heaven, the Twelve Apostles became the visible heads or overseers of the Church, and subordinate to them we also find two grades of Ministers, viz. the Seventy Disciples which had been already constituted, and the Seven Deacons appointed by themselves. This latter order it appears, was not merely essential for maintaining the model which our Lord himself seemed to have suggested, but absolutely requisite for the spiritual wants of the Church. For from their very first appointment it would appear that the order of Deacons was a distinct spiritual order, and not ordained merely for the temporal purposes and conveniences of the Church. When the Apostles had prayed "they laid their hands on them;"—there was a specific ordination;—and we find them immediately afterwards acting in concert with the Apostles and other Preachers of the Gospel, although in a subordinate degree, as dispensers of the same word of truth. For it is to be observed that, as the primitive Christians usually made their contributions every Lord's day and at the Lord's table for the

use of the poor, the Deacons were, from the first, employed in the service of the altar; and it is evident, from the example of Philip, who was one of that order, that they were authorized to baptize for the Apostles, as the Apostles themselves had baptized for Jesus during his ministry. The Apostles themselves exercised, for some time, the office of overseers or bishops of the Church in their own persons; planting and visiting the different Churches, and ordaining Presbyters to preside over them in sacred things, and to teach and maintain them in the way of salvation. But in process of time, when they were unable personally to visit and regulate all the Churches, they appointed certain persons out of the order of Presbyters to exercise their own presidential authority,—to take the oversight of certain portions of the vineyard, and to ordain additional Ministers as occasion required. Such were Timothy at Ephesus and Titus at Crete, consecrated to that superior charge by St. Paul with the concurrence and co-operation of the elders or presbyters already established in those places. These, then, were the bishops, superintendents and overseers of the flock of Christ in the Apostolic times; and to these the Presbyters were coadjutors, and the deacons were assistants. Thus in the Apostolic age there were clearly Three Orders in the Christian Ministry, BISHOPS OR OVERSEERS, PRIESTS OR PRESBYTERS, AND DEACONS.

Now, we are not to suppose that this plan of Church Government was adopted by the Apostles merely because it was that which expediency suggested, or which *their own opinion* of the present wants of the Church required. It is clearly to be referred to the divine Head of the Church himself; for in the unanswerable words of the judicious Hooker, (Eccles. Polity, Book vii. Sect. 5.) "What need we to seek far for proofs that the Apostles who began this order of regiment by Bishops, did it not but by divine instinct, when without such direction things of far less weight and moment they attempted not?—Paul and Barnabus did not open their mouths to the Gentiles, till the spirit had said, 'Separate me Paul and Barnabus for the work whereunto I have sent them.' The Eunuch by Philip was neither baptized nor instructed before the Angel of God was sent to give him notice that so it pleased the Most High.—In Asia, Paul and the rest were silent, because the spirit forbade them to speak. When they intended to have seen Bithynia, they stayed their journey, the Spirit not giving them leave to go. Before Timothy was employed in those Episcopal affairs of the Church, about which the Apostle Paul used him, the Holy Ghost gave special charge for his ordination and prophetic intelligence; more than once, what success the same would have. And shall we think that James was made Bishop of Jerusalem, Evodius Bishop of the Church of Antioch, the Angels in the Churches of Asia, Bishops, that Bishops every where were appointed to take away factions, contentions and schisms, without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops was from heaven, was even of God; the Holy Ghost was the author of it."

Why this was the system of Church government devised and ordained by him who purchased it with his own blood, we can discern one striking reason in its analogy to the Government of the Church of God as established amongst the Jews, and which was to be superseded by, or merged into the Church of God as established by our Lord and Saviour Jesus Christ. For Archdeacon Daubeny well observes that "the Jewish and Christian Churches are not so much different establishments, as two editions (if we may say so) of the same Church of God; the former constituting, as it were, the ground plan upon which the latter has been built." In the Jewish dispensation, then, there were three orders of ministers, the *High Priest*, the *Priests*, and the *Levites*; to which in the Christian dispensation a close similitude is borne by the corresponding offices of *Bishops*, *Priests*, and *Deacons*. Clement of Rome, one of the Apostolic Fathers, makes express allusion to this comparison in his Epistle to the Corinthians; and St. Jerome on this subject pointedly says, "what Aaron and his sons, and the Levites were in the temple, the same the Bishops, Presbyters and Deacons challenge to themselves in the Church."

On this argument Bishop Hopkins, in his comparison of the primitive with the Episcopal Church as at present constituted, judiciously observes; "The priesthood of the Jews was typical. And when Christ appeared, the temple and the priesthood were both to be changed: the type was to give place to the anti-type,—the shadow to the substance,—the ceremonial to the spiritual priesthood. The leading principles of priesthood, therefore, are so far from being confined to the Mosaic dispensation, that they are part of the lasting heritage of the redeemed. One of these principles may be viewed in the *three-fold order* of the ministry, perhaps, as we may reverently conceive, adopted in reference to the mystery of the Divine Trinity,* by whose glorious agency we are redeemed: set forth in the High-Priest, Priests and Levites of the Mosaic system; then in the visible ministry of Christ the great High-Priest, his Apostles and elders; and then in the Apostles, Elders and Deacons, continued by the Bishops, Priests and Deacons of the present day; all admirably calculated to remind us, that as three orders concur in one service, so the Divine Trinity of Persons concur in one salvation, and in like manner, the human trinity of soul, mind and body, should concur in the service of heaven.

"Another of these leading principles may be found in this; that as the triad in the Aaronic ministry was typical of Christ, and designed to prepare the Israelites for his first coming to suffer and to die, so the triad of the Christian ministry is designed to lead the world to the same Saviour, and prepare the Church for his second coming in glory, to judge the world.

"Lastly, as the whole nation of Israel was called a kingdom of priests and a holy nation, by reason of the first leading principle of consecration to God, while yet there was a special arrangement for the *Aaronic* priesthood, which no man might violate; even so, though we are called kings and priests unto God

* Clement of Alexandria expressly asserts it as his opinion that this order was adopted "in imitation of the Evangelical glory."
C. R.

and our Father, by the same principle of consecration, yet is there a sacred constitution established for the *Christian* priesthood, which ought not to be transgressed, and which the history of the church proves never has been transgressed, without the consequent evils of confusion and disorder."

C. R.

The excellent and "judicious" Hooker, during his last hours, being observed to be very deep in contemplation, was asked, what was the subject of his present thoughts? To this he replied, "That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh! that it might be so on earth!"

THE CHURCH.

COBOURG, SATURDAY, JUNE 24, 1837.

We abstain from the republication of our Prospectus in this number from a persuasion that any repetition of the objects for which this paper has been undertaken, or of the principles upon which it is to be conducted, cannot be necessary. That at least a very considerable portion of the friends of the Church of England throughout the Diocese are convinced of the expediency of such an organ of intelligence and instruction, touching our own communion, as the present publication professes to afford, is cheerfully inferred from the kindly response by which our appeal in the specimen number has so generally been met, and the generous welcome with which so many of our contemporaries have hailed its appearance.

In regard to our principles we shall, at present, say no more than that, with every determination to avoid interference with what may be more strictly termed the *political* topics of the day, we shall omit no occasion of offering our humble remarks and explanations when any subject affecting the internal polity or outward interests of our church,—whether at home or in the colonies,—may chance to become the theme of public discussion. We fully believe that there exists no rational cause for most of the existing prejudices against our venerable establishment, and are persuaded that the misconceptions by which those prejudices have been begotten, it will only require,—in the case of honest minds and christian tempers at least,—a few words of clear and temperate elucidation to remove. Should it happen, as we believe it must, that in the declaration of our own conscientious opinions we shall differ from many who are sincere followers of our common Lord and Saviour, we humbly hope and pray for grace and strength to avoid that melancholy deviation from the temper of Christianity with which so many of those who profess to be public advocates of the Gospel cause are often unhappily chargeable.

Thus far as regards our PRINCIPLES: a word upon our PROSPECTUS. We are not disheartened; for issuing this number with lists of 630 actual subscribers in our possession, we have as yet to hear from more than half the gentlemen to whom specimen copies have been sent, and upon whose zeal and co-operation we have as much cause to rely as upon those who have already furnished us with the result of their diligent exertions in this cause. From the cheering character of the returns already transmitted, taken as a whole, and with unabated hope of similar success in places not yet heard from,—from the testimonies of approbation with which from various quarters, the transmission of those returns have been uniformly accompanied, we cannot despond, we cannot doubt,—but we "thank God and take courage."

We would merely annex a notification TO OUR AGENTS that the same number of papers will continue to be sent to those from whom we have not yet heard as were originally forwarded, until we ascertain from them the quantity actually required. Upon the present intimation they will, however, we feel assured perceive the necessity of transmitting to us the earliest possible returns; as in publishing more copies than may be absolutely required, considerable expense is incurred.

TRAVELLING MISSIONARIES.

In the deficiency of means to place a resident Clergyman of the Church of England in every quarter where his ministrations would be welcomed by numerous congregations, and serve, under the Divine blessing, to the advancement of the Redeemer's kingdom, no method could have been possibly devised more efficacious for at least the partial and temporary furtherance of that holy object than the appointment of *ITINERANT MISSIONARIES*; and it is most gratifying to be able to say that the good results which have followed the adoption of this system have more than equalled the most lively anticipations. The first report of the Society at Toronto, which was established for this end in conjunction with the conversion and civilization of the Indians, gave so cheering a statement of the labours of that devoted minister, the Rev. Adam Elliott, amongst the remote and unprovided settlers of the Home District, that Christian communities in other parts of the Province felt a strong anxiety that the fields which their own Districts respectively presented for sited upon. That truly Christian feeling was not permitted to slumber; and at the present moment the Home and Midland Districts, and those of Newcastle, Gore and London, are enjoying the benefits of the zealous labours of Travelling Missionaries engaged in this laudable and self-denying service, it is delightful to observe the ardour of affection with which their arrival is hailed amongst those who, far remote in the wilderness, have so long been strangers to the ministrations of their beloved church. "Come over and help us," is an appeal reiterated, we could almost say, with "strong crying and tears."—"Come again, come often," is the affectionate language with which the Missionary is universally addressed, when he reluctantly bids them farewell.

From these and similar facts within our knowledge,—and not least from the memorials for resident Clergyman transmitted al-

most weekly to the Lord Bishop of the Diocese,—we have no hesitation in asserting that, in Upper Canada alone, ONE HUNDRED CLERGYMEN, in addition to the number already employed, would meet with full occupation for their most devoted services, and amongst congregations faithfully attached to the Church of England.

Until this want can be supplied, and it shall please the "Lord of the harvest" so to order the course of events that "more labourers may be sent into the harvest," Christian communities and Christian individuals should not neglect the duty of aiding, to the best of their ability, in the supply of means for maintaining and extending the valuable services of our Travelling Missionaries.

The labours of our highly esteemed brother who undertook that arduous duty in the Newcastle District, the Rev. C. T. Wade, had experienced a most afflictive interruption in a long and painful illness; but these duties he has been enabled in a great degree to resume since the 1st May, although for a time they were necessarily limited to the immediate neighbourhood of Peterborough. It is a matter of regret, which will be shared by every settlement in the District that has been gratified by his presence, that circumstances will compel his relinquishment of the duty of a Travelling Missionary on the 1st July next: but we are rejoiced to perceive that his place is about to be immediately supplied by the Rev. H. Scadding, recently ordained, and whose honorable career at U. C. College and subsequently at the University of Cambridge, affords the most cheering promise of his future success in a more arduous sphere of duty.

The following extract from the proceedings of the Meeting of the Clergy held in St. James's Church, Toronto, in October last, has been sent to us by one of the Secretaries for insertion. We cheerfully give it a place in our columns, and would beg at the same time to call the attention of the Reverend gentlemen whose names appear in the subjoined paragraph, to the duties thus imposed upon them.

Toronto, October 6.—Resolved, That the following be a committee to report on the propriety of Establishing a fund for the benefit of the Widows of Clergymen;—viz. Rev. Messrs. Boswell, Flood, Fuller and Grier.

Resolved, That the following be a committee to report on the subject of Missions, viz. Rev. Messrs. Givins, Grasett, Matthews and Wade, with power to add to their number.

October 7. The names of the Rev. Messrs. Atkinson, Bethune and Cartwright were added to the Committee on Widows' pensions; and the Committee was declared a Standing Committee, with power to add to their number.

The Committee on Missions was likewise declared a Standing Committee.

Truly extracted from the minutes of the Meeting,

(Signed)

ROBT. D. CARTWRIGHT,
Secretary.

CHURCH STATISTICS AND INTELLIGENCE.—We are happy to be enabled to insert the following under this important and interesting head of intelligence, and beg to renew our request of similar communications from others of our Clerical friends.

Rectory of Kingston.

The Ven. George Okill Stuart, L.L.D. Rector of St. George's Church, and Archdeacon of Kingston. The Rev. Robt. David Cartwright, A.M. Assistant Minister of St. George's Church, Kingston; and officiating Chaplain to the garrison.

Rev. William Macaulay Herchmer, A. B. Chaplain to the Provincial Penitentiary, and occasional Preacher at Waterloo and parts adjacent.

In 1836 there were Baptisms 127, (Parish 72, Garrison 55.); Marriages 84 (Parish 75, Garrison 9); Burials 96 (Parish 71, Garrison 25); Communicants in all 210.

Rectory of Peterboro'.

The Rev. R. H. D'Olier Incumbent, who, in addition to regular Morning Service in Peterboro', has services on alternate Sunday afternoons, in the Townships of Smith and Otonabie, besides occasional ministrations on week-days in the unsupplied parts adjacent.

In 1836 the Baptisms were 64; Marriages 25; Burials 30; Communicants 89.

Clarke and Darlington.

The neat and commodious church erected on the estate of S. S. Wilmot, Esq. in the Township of Clarke was opened, according to notice, on Trinity Sunday, the 21st May last. The congregation assembled on that interesting occasion was not less than 400; many having been obliged to stand and to avail themselves of temporary seats in the aisles and lobby of the Church. The number of Communicants was 16; and the collection in aid of the Travelling Missionary fund amounted to £5 6 0.

We understand that the Rev. C. T. Wade, the excellent Travelling Missionary of this District, encouraged by the prospects of Ministerial usefulness in those populous Townships, has yielded to the pressing solicitations of their inhabitants to become their stated pastor, subject, however to the approbation of the Lord Bishop of the Diocese. It is, at present, proposed that he should commence the exercise of his duties there on the 1st July next, and in conjunction with the church in Clarke,—appropriately named Trinity church,—he will officiate in the church, now nearly completed, in Darlington, and also minister regularly to a very respectable congregation near the eastern extremity of the former township. We sincerely congratulate the inhabitants of Clarke and Darlington upon the acquisition to their best interests which they have thus secured; for we feel a persuasion that, under God, Mr. Wade will prove a blessing to any part of the country which he may adopt as the sphere of his ministerial labours.

ORDINATIONS.—We extract the following from the Quebec Gazette of the 5th inst:—

"On the 21st ultimo, being Trinity Sunday, the Lord Bishop of Montreal admitted to Deacons' orders, in the Cathedral of this city, Mr. H. D. Sewell, A. M., of Trinity College, in the

The Church.

For the Church.

THE TRUE CHURCHMAN.

The true Churchman may invariably be recognized by his calm and decided preference for the church to which he belongs. Various, perhaps, are the sects and denominations by which he is surrounded, and he is willing to give them full credit for sincerity in their attachment to their respective forms and opinions. For the pious Churchman is no bigot. He does not say proudly and arrogantly with the narrow minded Jew, "the Temple of the Lord, the Temple of the Lord, are we," to the exclusion of all others. He is not intolerant: he has no disposition to rail, to ridicule, or to oppose; but still you will find him maintaining his own principles fixed and immovable. What he gives to others, he claims for himself—the full liberty of choice. He has duly weighed and impartially considered: and the result is, that her superior claims have decided and attached his spirit: and as such he warmly, not to say ardently, loves his church. He therefore clings to it. He does not run hither and thither attracted by novelty or excited by extravagance. He is not driven about by every wind of doctrine. But with steady consistency he is found in his own place, among his own people; and that, not as matter of constraint, or of mere bounden duty, but of grateful privilege; of warm and decided preference, loving his own church above all others.

But why this preference? His own church is Episcopal. He finds in it the three orders of ancient primitive times: it has its Bishops, its Priests, and its Deacons, as in the churches founded by the apostles themselves: and on this account he prefers it. Its doctrines, too, as seen in its Articles, its Homilies, and its incomparable—its almost superhuman liturgy, are sound, pure, and evangelical. In its pious ministers, too, he sees sobriety unmingled with fanaticism: and "zeal without innovation." He finds them energetic, persuasive, and warm-hearted; but at the same time divested of all rashness and enthusiastic wildness, disorder, and excess.

And it is this happy combination which has procured for our church that high elevation which it has so long held: and which, we doubt not, it will still continue to maintain. Much, indeed, has been urged against it by the deluded and discontented of the day, as "a dominant church." But such from its very constitution it must ever be; not a *domineering*, but still a *dominant*, a *leading* church. Depress it ever so low; let its opposers do all they can to sink or to crush it: their efforts will prove in vain. It has within itself the elements of endurance and renovation. It will weather the fiercest storm. It will not merely survive, but flourish and luxuriate, after the longest, bleakest winter. See its sister church in the neighbouring States. A few years since and Episcopacy, and Episcopal congregations, were utterly despised; and their existence in very extensive districts altogether unknown. But see the extension of church principles at the present time; see them not merely spreading over every part of the union, but prevailing in many instances over all the previously established sects; and you will readily discover the enduring, renovating principle of which we speak. Our church then has that within it, which is well calculated to make it an ascendant, dominant, and leading church. Let it be found in circumstances the most disadvantageous, it will still gradually rise and maintain its wonted eminence. And, therefore, we are not afraid of either its hoped-for degradation, or its predicted extinction. The smile of our God has long rested upon us; gradually, but cheerfully, has the number of its efficient ministers and its pious members been increasing; invariably have its interests been upheld by the most sober and influential of our community; the superior education also of its ministers has ever ensured for it respect; the mass of its congregations are conspicuous for their attachment to constitutional and conservative principles; and above all, though its members are not perhaps so easily wrought upon, yet when once they make a decided profession, their piety and consistency is of the highest order.

The true Churchman, therefore, loves his church, and he scruples not honestly and candidly, though without any mixture of bitterness or hostility towards others, to avow it.

M. T.

THE REFORMED CHURCH OF ENGLAND.

DR. HICKES' TESTIMONY TO ITS EXCELLENCY.

The Church of England as it now stands, without any further emendation, is, I verily believe, as sound and pure a church, both for doctrine and worship, as was ever established in any province or nation of the world. I heartily thank Almighty God, by whose good providence I have been bred up in her communion, and am called to the great honour of being one of her priests; and I beseech him, of his infinite goodness, to give all her clergy and people grace to live up strictly to her principles; to her principles of piety towards God, of loyalty to the king, of justice and charity to others, and of temperance and sobriety towards themselves. I am sure it must be ours, and not her fault, if we be not the best Christians, the best subjects, and the best friends and neighbours, in the world; and I shall confirm my own opinion of her, with the testimony which a late, and good and learned man gave of her in his last will and testament. Saith he, "I do declare that, by the grace of God, I die a christian, in the communion of the Church of England, as it is now established by God's Providence, and the laws in force. I do believe this church to be a sound member of Christ's Catholic Church, which he hath purchased with his blood. Clothe her, O Lord, with a strict and exemplary holiness, in her priests and people, and maintain her in her truths, peace, and patrimony unto the world's end. Amen."—*Canterbury Sunday Reader.*

THE PRAYER BOOK.

Our Church of England has omitted none of those offices wherein all the ancient churches were agreed; and where the British, or Gallican, differed from the Roman, our church has not followed the Roman, but the other. And therefore, our dissenters do unreasonably charge us with taking our offices from the Church of Rome.—*Stillingfleet's Orig. Brit.*

Let an abhorrence of any content in another's sufferings be deeply imprinted on thee; that every thought thereof may be prevented or instantly suppressed: hate all disregard to another's misery.

This is the most powerful argument for us to crucify sin, that it crucified our Saviour.—*Tillotson.*

University of Oxford; Mr. W. Brethour, A. B., of Trinity College, Dublin: and Mr. R. H. Bourne, formerly a student in the University of New York."

"The Rev. Mr. H. D. Sewell, for the present, has commenced the duty of officiating on Sundays at the Protestant settlements adjacent to Quebec, in the absence of the Rev. R. R. Burrage."

"The Rev. Mr. Brethour has proceeded to the Church of England's Mission on the Chateauguay River."

"The Rev. Mr. Bourne is designated to the charge of Rawdon in the district of Montreal, at present occupied by the Rev. C. P. Reid, who is expected to move to St. John's, to act as Assistant Minister at that place, and to serve the church at La-prairie."

"Another Ordination was held yesterday in the Cathedral, in consequence of the arrival of two gentlemen from England, who had been expected in time for the occasion just mentioned. The Rev. F. L. Osler, A. B., of Catharine Hall, in the University of Cambridge, (ordained Deacon for the Colonies, by his Grace the Archbishop of Canterbury,) was admitted to Priests' Orders; and Mr. H. Scadding, A. B., of St. John's College in the same University, was ordained Deacon. Both these gentlemen proceed to Upper Canada. The former is one of the Missionaries of a Society recently formed at home, under the name of the "Upper Canada Clergy Society," the Committee of which is composed of noblemen and gentlemen in London, acting in concert and correspondence with the Bishops of Quebec and Montreal, and having at their head the Earl of Galloway, nephew of the former prelate. He is to be appointed to the charge of Tecumseth and West Gwillimbury. Mr. Scadding is expected to assume the charge of Travelling Missionary in the District of Newcastle."

"The Bishop of Montreal embarks to-day or to-morrow on board the *Gulnare*, with Capt. Bayfield, R. N., having been accommodated with a passage to the Bay of Gaspé. His Lordship is about to visit the churches in that District, which will complete his visitation of the Lower Province, and is expected to be absent about five or six weeks.

How forcibly comes to mind, in noting the foregoing additions to the Shepherds of our Zion, the following beautiful lines of James Montgomery, the amiable poet of Sheffield:—

ON THE APPOINTMENT OF A MINISTER.

We bid thee welcome in the name
Of Jesus our exalted head;—
Come as a Servant,—so He came,
And we receive thee in his stead.

Come as a Shepherd; guard and keep
This fold from hell, and earth, and sin;
Nourish thy lambs, and feed the sheep,
The wounded heal, the lost bring in.

Come as a Watchman; take thy stand
Upon thy tower amidst the sky,
And when the sword comes on the land,
Call us to fight or warn to fly.

Come as an Angel, hence to guide
A band of pilgrims on their way,
That, safely walking at thy side,
We fail not, faint not, turn nor stray.

Come as a Teacher, sent from God,
Charg'd his whole counsel to declare;
Lift o'er our ranks the prophet's rod,
While we uphold thy hands with prayer.

Come as a Messenger of peace,
Fill'd with the spirit, fired with love;
Live to behold our large increase,
And die to meet us all above.

Within a few days we have been favoured with the advertisement, pertaining to the sale of Clergy and Crown Lands, which appears in a subsequent column; and although it was not originally the intention of the Committee to cause our paper to be the vehicle of any notices not directly connected with religion, they have nevertheless, after careful consideration, come unanimously to the decision that all advertisements of a public character, whether relating to Church Lands, Education, Literary pursuits, or to such information, connected with his settlement in the country, as must nearly affect the newly-arrived Emigrant, should henceforward, at least to any convenient extent, have insertion in the columns of THE CHURCH. Our very general, and we shall hope very extensive circulation—embracing the most distant and most remote parts of both Provinces—compel it, in the judgment of the Committee, as a public duty that our pages should, as far as is consistent with its more direct objects, be the medium of information, touching the general interests of the community, such as that comprised under the heads just alluded to.

To CORRESPONDENTS.—Were we to have consulted our inclinations, a separate acknowledgement of the various letters we have received upon the subject of this paper—especially where all were couched in terms of so much kindness and good-will, and for which we feel truly grateful—would have been transmitted to all our valued correspondents. But our manifold cares and occupations form an excuse which we know will be cheerfully accepted. In the meantime, although to several of the undermentioned gentlemen letters of acknowledgment have been written, we beg to annex the names of the following from whom we have received Lists of SUBSCRIBERS, up to Friday, the 23d June:—

Rev. G. Archbold; Rev. S. Armour; Rev. A. F. Atkinson, with remittance; Rev. M. Burnham, with do., Chas. Brent, Esq. with do.; Rev. R. D. Cartwright, with do.; A. Davidson, Esq. with do.; Rev. J. Deacon; J. B. Ewart, Esq. with rem.; Rev. J. G. Geddes, with do.; Rev. S. Givins; Rev. J. Grier; Rev. G. R. Grout, with rem.; Rev. W. Leeming; Rev. B. Lindsay, with rem.; Rev. W. Macaulay; B. Y. McKyes, Esq. with rem.; Rev. J. Miller; Rev. G. Mortimer, with rem. Rev. H. Patton, with do.; Rev. Dr. Phillips do.; Rev. R. V. Rogers; Robt. Stanton, Esq. with rem.; R. Symes, Esq.; Rev. C. T. Wade.

The following anecdote affords a remarkable proof of that goodness of heart and attention to the wishes of others however low in situation, which so much distinguished our late beloved monarch George III. As his Majesty rode through Tewkesbury, on his way to Cheltenham, in the year 1788, the people stood upon the walls of the bridge to see him pass: on which, observing the danger of the situation, he humanely addressed them in these words; "My good people, I am afraid that some of you may fall. Do not run such hazard for the sake of seeing your King. I will ride as slowly as you please that you may all see me."

SALES OF CROWN LANDS AND CLERGY RESERVES.

Crown Lands Office,

Toronto, 7th June, 1837.

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

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

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

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

WESTERN DISTRICT.

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

LONDON DISTRICT.

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

GORE AND NIAGARA DISTRICTS.

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

HOME DISTRICT.

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

NEWCASTLE DISTRICT.

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

MIDLAND DISTRICT.

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

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

PRINCE EDWARD DISTRICT.

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

JOHNSTOWN DISTRICT.

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

BATHURST DISTRICT.

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

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

OTTAWA DISTRICT.

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

EASTERN DISTRICT.

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

Editors of Newspapers required to insert the above, will be furnished with written instructions for so doing, as well as for the insertion of any future Advertisements required to be published by this Department.

R. B. SULLIVAN.

SCENES IN OTHER LANDS.

No. II.

THE VOYAGE CONTINUED—IMPRESSIONS ON ARRIVING IN ENGLAND, &c.

It was somewhere about the twenty-fifth day of our voyage that the pertinacious head-wind by which we had been baffled so long lulled and died away into a calm. Not a cloud intercepted the splendours of the sun; not a breeze disturbed the boundless and glowing sea. But yet the ocean was not still: there was the heave, "the eternal heave," like a giant's panting, after the wild tumult into which for so many previous days it had been lashed and excited by the boisterous winds. For a day and a night we lay lazily rocking upon the unrefined sea; wearing away the tardy hours in rowing the jolly-boat hither and thither upon the slumbering deep; catching some of the strange and indescribable fish which float, almost inanimate, near the surface;—and when darkness came, watching the progress of the shark or porpoise as they darted, like a pillar of fire, thro' the waters.

Early on the following morning the wind sprang up freshly from the N.W. and bore us briskly onwards towards the "haven where we would be." Happily it continued from the same quarter—sometimes rising almost into a gale, and then lulling away nearly into a calm—until, about six days after, we were wafted into the Irish Channel, and cheered with the sight of LAND,—being the heights of Dungarvon about 15 miles distant. Hundreds of ships and boats of every size were now visible around us, far as the eye could reach; and frequently a steam-boat was seen to flit across the channel, accompanied by its dark, smoky steamer in the air. Meanwhile, with a light but favorable breeze we proceeded gently along; and with every hour of our progress some new and interesting object became visible along the Irish coast. Towers, churches, houses, hamlets began to be distinctly seen; and even the green herbage of the fields, so refreshing to the eye after the dark and unvarying, but beautiful blue of the ocean, was clearly discerned.

About sunset we passed the rocky, barren-looking islands of the Saltees, against which the surf was breaking with a hoarse, melancholy sound; and at dusk we discerned the beautiful revolving light of the Tuskar. At one moment it poured forth a bright and brilliant flash; at another, by slow degrees, a dull red flame, like the sun seen through the haze of an American Indian summer;—then it presented a soft silvery light, like that of the mild moon standing solitary in the deep blue sky; for a moment after, all was dark again; then shot forth in sudden splendour the brilliant flash, to be followed by the transitions of light already described.

Beautiful and impressive emblem, thought I, of a brighter and more unerring guidance over a yet more troublous and uncertain sea;—of the light of heavenly hope upon the stormy and fitful ocean of life! Brightly, at one moment, that beams upon the eye of the wanderer; and shining in its full resplendence, the heart is comforted and the steps are assured. But this will pass: by the intercepting clouds of human trial or the haze which worldly temptation interposes, that beautiful radiance will be partially shrouded; still through the mist and the gloom the practised eye of the Christian can discern the unerring token of the Comforter. As a trial of faith, sometimes all is dark again; and the spirit depressed partakes of the surrounding gloom. But it is not so long; to the watchful eye that beacon radiance shews itself again in all its brightness and beauty; proving by these very alternations, more cheering than if one strong and unclouded radiance flashed across the wanderer's way;—even as the varieties of light in the Tuskar beacon serve to point out to the mariner the distinction between the light designed for his guidance and those chance fires along the coast that might otherwise lure him to destruction!

About this time the wind died away, and for 48 hours we lay almost becalmed between the Tuskar and Holyhead, gradually however approaching the coast of Wales, and most of the time within view of its bold and innumerable mountains. When within about a dozen miles of Holyhead, a fishing boat came alongside, and we availed ourselves of the opportunity offered of being rowed ashore. This was effected without accident; and no sooner did our boat touch the land than we were surrounded by a group of chattering Welsh boys, all eagerly offering their services for the conveyance of our baggage to the custom house. Here scarcely a moment's detention was experienced, and accompanied by our youthful cavalcade, we proceeded to Spencer's admirable Hotel,—a perfect specimen of what in no other country is to be equally found, the comforts of an English inn; and at twelve o'clock the same night, and a beautiful, mild, moonlight night it was, we were seated in the mail-coach for London.

One of the first things that will most particularly strike a person visiting England for the first time, is the extraordinary excellence of the macadamized roads;—enabling us, in the mail-coach, to proceed eleven miles per hour without any apparent exertion. About half-past two in the morning,—when it was quite as light as day from the combined effect of the approaching dawn and the full moon,—we came to the far-famed suspension bridge which crosses the Menai straits;—a magnificent structure built of iron, and at such a prodigious height above the surface of the water that vessels of considerable size can pass underneath in full sail. When seen at a distance it bears a striking resemblance to what it is often compared to,—a beautiful and perfect piece of lace-work suspended in the air! We then passed through a very hilly and romantic country, diversified by many beautiful and highly cultivated spots with magnificent seats, until we came to Bangor, a small old town with a very humble Cathedral, from whence to Llangollen the scenery is exquisitely fine. Llangollen itself is one of the loveliest spots in the world, and the tasteful choice of residence of the celebrated two female recluses Lady Mary Montague and Miss Ponsonby. From this place we continued on, through a country which was still romantic and beautiful, till we came to the old and famous city of Shrewsbury. And then indeed England, "merry England," burst upon us in all its loveliness and attraction. First the hedge rows bounding the smooth and white road; at this season they were beautifully green, and intersecting in numberless angles still greener fields and

meads. Not a speck to disturb the perfect smoothness of the highly cultivated lands, unless here and there a clump of trees beneath whose shadow the cattle were reposing; hill and valley in delightful undulation, and groves and shrubbery in tasteful interchange with the verdant fields; the neat white-washed cottage, the frequent village and its cheerful spire; the gentleman's seat, the nobleman's spacious and turretted habitation, encircled by elegant grounds; all this was enchantment on the right hand and on the left. Backwards and forwards the delighted eye rested on blue hills, crowned with groves and towers and spires, in the distance; sometimes a long low ridge, evincing the very perfection of tasteful cultivation; then a bold sugar loaf eminence; again, a steep and craggy peak. There an old ruin, some castle which, like its country's flag, had borne for a thousand years the battle and the breeze, perched upon an inaccessible eminence; lakes, rivers, and winding and bubbling streamlets, crossed by massive and highly finished stone bridges; all, all was a scene of enchantment, and created an excitement of indescribable pleasure and delight. Lovely England! no traveller hitherto a stranger to thy shores, can possibly anticipate half the thousand-fold attractions which thy smiling land presents on a bright day in Spring, as he is borne along through a few of thy most fertile and highly-cultivated counties;—all nature arrayed in the richness of her vernal green, the songsters carolling in the hedges and groves, the cattle sportive and happy in the luxuriant fields, and man rejoicing in the contemplation of the unnumbered bounties and beauties which a gracious Providence spreads around him!

This elevated and joyous state of feeling, on drawing up at Wolverhampton, experienced a momentary check from the remarkable effect upon my feelings of a melancholy sounding German ballad, half chaunted and half sung, in a half ruined building near; but the sensations of gloom were soon changed into those of a more mirthful character on beholding two or three grotesque figures emerging from the ruin. These were female emigrants from Bavaria, who come over annually by thousands to earn a small pittance by singing ballads and selling small fly-brooms to the kind-hearted people of England. At first the sight and sound was novel and impressive; but subsequently in London the hundreds daily and hourly met with, dissipated all the romance with which their first appearance was associated.

From Wolverhampton to Birmingham the country presented one continued range of furnaces, coal-shafts, and all the paraphernalia of extensive iron manufactories. The effect of these at night, combined with the sooty complexion of the individuals who are employed about them, is peculiarly striking, and realizes some of the descriptions in Dante's Inferno. After an hour's stay at Birmingham, where we changed horses and dined, and where the delay was greater than usual, from its being one of the great receiving & distributing places of mails, we pursued our journey towards Coventry, where we arrived just at the close of the day. The election for the town was then in progress—and groups of individuals with ribbons and flags betokened the usual stir attendant upon such events, especially in so stirring a time, when the result of the present general election was to determine the future fate of the Reform Bill. From Coventry to St. Alban's our journey was by night, and therefore I could say but little of the country; but for nearly the whole distance from St. Alban's to London it is a perfect garden. It was my good fortune to travel a second time over the same ground, at a still more attractive season, the month of August, and on a Saturday afternoon; when in addition to the indescribable magnificence and loveliness of the country, the interest of the way was much enhanced by the hundreds of post-coaches and splendid carriages, phaetons, gigs and carriages driving from town, that their inmates might spend the Sunday in the country. We passed thro' Highgate, and after a drive of 270 miles, all stoppages for every purpose included, in 30 hours, we arrived at six o'clock on the morning of the 30th April in the vast and magnificent city of LONDON.

(To be continued.)

VOLTAIRE AND HALLYBURTON IN CONTRAST.

What a different estimate did these two individuals form respecting the boon of life.

"Who," says Voltaire, "can without horror consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in serving, that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of the dreadful picture to find that it contains a complaint against Providence itself: AND I WISH I HAD NEVER BEEN BORN.

Now let us hear the language of the excellent Hallyburton, who died as he lived, full of confidence in God. "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever; and the thoughts of an incarnate Deity are sweet. O, how I wonder at myself that I do not love him more, and that I do not admire him more. What a wonder that I can enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that having the use of my reason I can declare his goodness to my soul. I long for his salvation. I bless his name. I have found him, and die rejoicing in him. O, blessed be God that I WAS BORN! O, that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. Oh, there is a telling in this Providence, and I shall be telling it for ever! If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne. BLESSED BE GOD THAT EVER I WAS BORN.—*Jan.*

Youth's Department.

SCRIPTURE QUESTIONS.

To the Editor of the Church.

Sir,—In selecting for your very promising periodical the following questions, allow me to furnish some remarks with which these questions, on their original publication, were accompanied.

"My object in the questions which follow, is to interest parents in this important branch of religious education, and to put into their hands such facilities for this department as their own want of leisure might not permit them to command. I propose therefore to give, in the first place, a regular set of biblical questions, relative to Scriptural characters, in alphabetical order, and when these shall be concluded, they will, in all probability, be followed by similar questions on Scriptural Doctrines. It is intended that seven of these questions should be given out weekly—i.e. either one every day, or the whole on Sunday, as may seem most eligible: and should the answers be punctually inquired after and duly inspected, I doubt not but that the proficiency of the pupil will soon, and that very abundantly, appear. The method pursued in the selecting of these questions will render it necessary for him to search the divine records with diligence and accuracy; and thus its several parts must of necessity be continually meeting his eye.

"It may perhaps occur to some, that a chronological method would have been preferable to that of the alphabetical order which I have adopted. The same idea occurred to myself; but upon making trial of both methods, I felt no hesitation in fixing upon the latter. Its advantages appeared in many points of view, but more especially in the increased interest it afforded to the student, who by this means is pleasingly carried forward from one book to another without that feeling of weariness attendant on being kept so long to one part, and to one known series of characters."

I have only to add, on my own part, that these are questions which may probably be found highly useful also to the conductors of SUNDAY SCHOOLS.

A WELL-WISHER.

I. AARON.

1. Who were the parents of Aaron?—(EXOD.)
2. Which was the elder, Moses or Aaron? and what was the difference in their age?—(EXOD.)
3. Why was he not permitted to enter into the land of promise? (NUMB.)
4. Whom did Aaron marry? and what were the names of his four sons?—(EXOD.)
5. How long did Aaron live? and where did he die?—(NUM.)
6. Which of his sons perished before the Lord in consequence of their offering strange fire? and what was the conduct of Aaron on the occasion?—(LEVIT.)
7. Which of his sons succeeded him in the office of High Priest?—(NUMB.)

The following beautiful answer was lately given by a pupil of the Deaf and Dumb School at Paris, to the question, "What is Eternity?"—*The life-time of the Almighty.*

It is a good rule of morality; Never to do but what you are willing all the world should know.

THE SABBATH.—It is no rash assertion, that from that holy institution, the Sabbath, have accrued to man more knowledge of his God, more instruction in righteousness, more guidance of his affections, and more consolation of his spirit, than from all other means which have been devised in the world to make him wise and virtuous. We cannot fully estimate the effects of the Sabbath, unless we were once deprived of it. Imagination cannot picture the depravity which would gradually ensue, if time were thrown into one promiscuous field, without those heaven-directed beacons to rest, and direct the passing pilgrim. Man would then plod through a wilderness of being, and one of the avenues, which now admits the light that will illuminate his path, would be perpetually closed.—*Bishop Dehon.*

Dr. Fothergill, who was a man of singular benevolence, was frequently imposed upon, and as frequently told of it, his constant reply was, that he would rather relieve two undeserving objects than that one deserving person should escape his notice.

The Church

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