

The Church.

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

VOL. I.]

COBOURG, U.C., SATURDAY, JULY 15, 1837.

[NO. V.]

Original Poetry.

FOR THE CHURCH.
RELIGION.

What is Religion?—"Tis the light of life,
An emanation from the power Divine;
A never-dying star, which sheds its rays
Upon the soul of man, and calleth forth
Those attributes he holds in common with
The Godhead. Its rise is perfect Love
And Gratitude to Him, the Giver of all good:
Its offspring, Hope and Charity. It soothes
The angry passions of our souls, and 'midst
The storms of life and in the pangs of death,
It lifts our hearts to converse with our God.
How vain are all the joys that earth affords!
How soon they dwindle into airy shades,
And mock their poor, deluded worshippers!
What's wealth or honour? Can they purchase e'en
One hour of life? or can they still or calm
The trembling soul, when death appears in view,
Clad in his grisly terrors? Oh! in that hour of pain,
'Tis thine alone to cheer the Christian's heart
And point to happier days, when, 'mongst the
Glorious throng of Seraphim and Cherubim,
A rich reward awaits him. Spirit of God
Almighty, shed thy holy influence on
Our earth-bound souls: breathe in our hearts the flame
Of pure religion, worldly care expelling:
Fix all our hopes on Thee, that when at last
We yield our chasten'd spirits to thy hands,
The prayer of faith which moves our dying lips
May reach thy throne of mercy.

W. C.

MEMOIR OF THE LATE LORD BISHOP OF LICHFIELD AND COVENTRY.

On Thursday the 31st March, died at Hastings, the Hon. and Right Rev. Henry Ryder, D.D. Lord Bishop of Lichfield and Coventry. He was the son of Nathaniel, first Lord Harrowby, by Elizabeth, daughter of Richard Terrick, Bishop of London, and was born on the 31st of July, 1777. He was educated at St. John's College, Cambridge, where he took the degree of M.A. in 1798, and of B.D. and D.D. in 1813. His Lordship was promoted to the deanery of Wells in 1812; and consecrated Bishop of Gloucester in 1815, on the translation of the Right Rev. Dr. G. J. Huntingford to the see of Hereford: In 1824, on the death of the Earl Cornwallis, he was translated to the see of Lichfield and Coventry. In 1831 he exchanged the deanery of Wells for a stall at Westminster. He married in 1802, Sophia, daughter of Thomas March-Phillips, Esq., by whom he has had thirteen children, all of whom survive him, except one son, Charles, who was drowned at sea in 1825.—His eldest son, Henry Dudley, M.A. of Oriel College, is canon residentiary of Lichfield; his eldest daughter is married to Sir George Grey, Bart.

This lamented prelate for a space of nearly twelve years occupied the Episcopal chair of the populous and important diocese of Lichfield and Coventry. A member of a noble family, his Lordship early gave most satisfactory proofs, that in taking upon himself the important and responsible office of a Christian Minister, he had far nobler objects in view than high ecclesiastical preferment, which he might naturally expect from his powerful interest; and that his aim was to be the instrument, in God's hand, of leading many souls to the knowledge of the truth as it is in Jesus. Whether we view him in the retirement of a parochial minister of Claybrook or Lutterworth,—as presiding over the Cathedral Church of Wells,—or as Bishop of the sees of Gloucester or Lichfield,—we behold in Dr. Ryder the same unceasing devotedness to the cause of the Redeemer—the same uncompromising boldness in advocating the saving truths of the Gospel—the same ardent attachment to the doctrine and discipline of the Church of England—and the same holy anxiety for the spiritual and eternal welfare of his brethren. A zealous supporter of all those institutions which have for their objects the glory of God and the amelioration of man, and frequently advocating their cause in public in the metropolis; sanctioning and fostering them by his patronage in his own diocese, and liberally contributing to their funds,—Bishop Ryder was little influenced by the opposition, too often virulent, which he not unfrequently met. He had the straight-forward path of duty to pursue; and even open, unchristian, unwarrantable attacks caused him not to swerve. His regular appearance at the great anniversary meetings of the religious societies in London was always a matter of rejoicing to the crowds whom he addressed. His eloquence and zeal were calculated to make a powerful impression; and many a heart felt sad at the Meetings of the present year, when the well-known voice no longer fell upon the ear, exciting to activity, and energy and devotedness to God. The sadness, however, was but momentary; for the well-grounded conviction was fully experienced, that, though the bodily tongue was now mute in the chambers of desolation, the disembodied spirit had joined the great multitude which no man can number.

Bishop Ryder was peculiarly distinguished for his urbanity to persons of all ranks. He always, even with the lowest, seemed to feel an equality on the one distinguishing feature of the race of fallen Adam—sinners in the sight of a holy God.—Candidates for orders found in him a kind instructor, an affectionate father, an able guide, a ready counsellor. His Clergy, even while they disapproved of his line of conduct, or regarded his movements with suspicion, and dissented from his religious views, still admired his consistency. He was a constant preacher before and after his promotion to the episcopal bench; and not a few in Gloucester and in Wells can trace their first serious im-

pressions, their first earnest enquiry after salvation, to the truths which they heard from his lips. Dr. Ryder, as Robert Hall well said, was not injured by preferment. He was the same man as a bishop that he was as the laborious parish minister. To such a bishop might be applied the apocalyptic title—an angel of the Church. We may say of him what St. John says of Demetrius, "that he has a good report of all men and of the truth itself."

His Lordship's religious views may be gathered from the six charges that he delivered, and which have been published; three in the diocese of Gloucester, and three in that of Lichfield and Coventry. They were the scriptural views, we conceive, entertained by the reformers of our Church, viz. the utter corruption of man through the transgression of the divine commandments—justification by faith alone, without the deeds of the law—the necessity of spiritual regeneration by the power of the Holy Ghost. These leading doctrines of the Gospel were invariably urged by the Bishop in his addresses from the pulpit, as well as from the Episcopal chair, as comprehending the sum and substance of Gospel truth; and the inculcation of these he earnestly pressed upon his Clergy. He preached as he felt. He addressed dying sinners as himself a dying sinner. In Christ was all his hope; he was anxious that others should find in him everlasting peace and security. He had experienced on his own heart the transforming efficacy of the Grace of God; he feared lest any should mistake amiability of character for real conversion.

Prelates there may have been more deeply versed in theology as a science, or who may have shone more brightly in the walks of literary acquirements; but it would be difficult to name one whose heart appeared to be more entirely under the sanctifying influence of divine grace; or who was more anxious to set forth, in all their purity, the great fundamental doctrines of the Gospel.

The Episcopal bench does not lack men of a kindred spirit, and of a devotedness of piety not inferior to Bishop Ryder.—We thank God that it is so. We can point to more than one Diocese, where the same spirit on the part of the Diocesan, that wrought such changes in Gloucester and Lichfield, is working a change as important. We could tell of more than one diocese, once nearly a spiritual desert, where the streams of salvation are flowing for the refreshment of the weary, and the cleansing of the polluted. We not only thank God, but we take courage.

Bishop Ryder, besides his charges, and sermons preached on public occasions, at the Anniversary Meetings of the charity children at St. Paul's, before the Church Missionary, Prayer Book and Homily, and other Societies, at their anniversaries in the metropolis, published several single sermons; three on the occasion of his departure from Gloucester.

The removal of such a bishop at such a period in the history of our Church is no common loss. May they, who in the providence of God shall hereafter be called to the high and holy office of the Episcopate, be men qualified by the Grace of God rightly to discharge their sacred duties, influenced simply by the desire of furthering the glory of God and the everlasting salvation of men! May they be such men as Bishop Ryder, following him as he followed Christ, the chief Shepherd and Bishop of our souls; then may we trust and believe that spiritual religion will be advanced in the Established Church; that the Church itself will become more deeply rooted in the hearts and affections of the people; and that there will be an increase in that "righteousness which exalteth a nation."

HOPE BIBLICAL.

NO. III.

THE SUBLIME OF PROPHECY.

The intention of the *sublime* is to astonish, and perhaps there is no language so calculated to produce astonishment in the mind, as that of *prophecy*. This is true, whether we contemplate the prophecy accomplished, or as yet unfulfilled. In the latter case, we are astonished at the boldness with which the secrets of futurity are canvassed—in the former, we are scarcely less astonished at the vast display of omniscient wisdom which is unfolded to our view. In this loftiest region of the sublime, the Scripture soars not only without an equal, but without a rival, without an associate.

I do not assert that no prophetic intimations are given in heathen classics. The writers of antiquity were aware of the effect of the marvellous on the human mind: and many are the pretended visions with which their poetry abounds. But that which renders all these prophecies of a perfectly different character from those of Scripture is that they are false, or else written after the facts which they profess to prognosticate. And this being known to the readers, their power of producing astonishment is gone.

Cursory, therefore, as my view of the whole subject is, I could not, without omitting a most important class of sublime passages in the word of God, leave the prophecies it contains altogether untouched.

The Prophets generally adopt their most elevated language when describing the advent of the Messiah. Towards this great personage every eye was turned; he was figuratively the *desire of all nations*: but literally the desire of the Jewish nation. To them was he promised, from them was he to spring, among them was he to live—and whether they viewed him as a spiritual Saviour, or as a triumphant earthly conqueror, they could not help feeling that he was the great object of their hope, and the theme of their glorying. Let us keep in mind this eager-

ness of expectation among all ranks of the Jewish people, and then we shall not fail to admire the following strikingly descriptive passage. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, thy God reigneth!" Isaiah LII. 7. This passage is by St. Paul applied to ministers in general, but in the prophet it belongs exclusively to the Messiah. Conceive a Watchman standing on the walls of Jerusalem, appointed for the express purpose of catching the first glimpse of the approaching conqueror. After many a tedious hour of apparently fruitless vigilance—after having returned many a desponding answer to the anxious enquiries of his fellow-citizens—at length he beholds at an immeasurable distance on the lofty mountains the majestic form of the expected Deliverer: and immediately pours out his feelings of indescribable ecstasy in the passage just quoted. He begins with admiring the *feet*, because these were the rapid means of conveyance which brought the long expected blessing; and when he saw them quickly bounding over distant hills as if eager to bring what he was so anxious to receive, we cannot wonder that his first exclamation should be, "How beautiful are the FEET of him, &c."

Further, to produce astonishment and rapture in the mind of others, it is of great importance that the same feeling should already exist in that of the speaker. This was evidently the case with the prophetic Watchman. When the mind is overwhelmed by the magnitude of the object which it contemplates, it is not solicitous about the choice of words; all is plain, and simple, and easy. But as there is nothing artificial to obscure the sense, so there is nothing artificial to make it more clear. Astonishment, while it prevents the search for elegances of style, also prevents all very clear and perspicuous arrangement of the thoughts. Some leading idea becomes powerfully impressed on the mind, almost to the exclusion of every thing except itself. In this state, if the person affected wishes to communicate his feelings, he does it by a vehement utterance of the conception he has formed, and by a frequent repetition of the same idea in nearly the same words.

When Cicero by his tremendous eloquence had driven Cati-line from Rome, he thus expresses his unbounded joy in the commencement of his ensuing oration in the senate; "Ho is departed; he is gone; he has fled; he has broken forth." Any one of these words was sufficient to express the fact; but they were not all too much to give full utterance to the speaker's feelings. Just so it is with the Prophet. The Roman orator was describing his delight at the departure of an enemy; the evangelical prophet describes his joy at the approach of a friend. He feels so much that he seems afraid he shall be unable to give his enquiring countrymen any adequate conception of his feelings. He labours to impress it by a hurried kind of fervent repetition; "HOW BEAUTIFUL ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE: THAT BRINGETH GOOD TIDINGS OF GOOD, THAT PUBLISHETH SALVATION!" He is conscious that human language can be exhausted sooner than his theme; and having dwelt upon the good tidings of peace and salvation, with an energy suited to the subject, he closes with anticipating the sum of that which the Messiah was to publish—"that saith unto Zion, thy God reigneth."

Another representation of the same grand event is given us by Isaiah, in the most sublime of figurative language, (chap. xl. 3, 5.) *The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert: a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.*

It is by a very bold and happy figure, that a herald is here represented as coming alone through the wilderness proclaiming the approach of the Redeemer. It mattered not, that no human ear was present to attend to his communication. He had a message to the inanimate as well as the rational part of the creation. All Nature must hear, for the God of Nature was advancing. All Nature also must exert herself to prepare for His approach. The face of the earth is displayed as undergoing an amazing change. And as Eastern Monarchs, when they travelled, were wont to be preceded by pioneers and levellers, to remove obstructions and to repair the roads over which they had to pass: so the messenger of the King of Kings bids mountains sink and valleys rise, and every obstacle remove, to prepare the way for Him whose presence should be such a revelation of the divine glory that all flesh should be able to see it. But whatever view we might obtain of the dignity of that Prince whose thousands of servants were employed in preparing his way, we must obtain a much more striking view of His exalted dignity, who has only to speak, and it is done; and who by the voice of a single servant is represented as performing a work which whole nations should attempt in vain. J. K.

"Abiit, excoisit, evasit, erupit."

A great man being asked, how he could transact such a variety of business, without confusion, replied—"That he never did but one thing at a time."

A little girl seeing two nestling birds pecking at each other, inquired of her elder sister what they were doing. "They are quarrelling," was the answer. "No," replied the child. "that cannot be; they are sisters."

THE SATURDAY PREACHER.

No. II.

THE UNJUST STEWARD.

LUKE xvi. 1-9. There was a certain rich man, which had a Steward, and the same was accused unto him that he had wasted his goods, &c.

In this remarkable parable, our blessed Saviour, at the same time that he exposes and condemns the artifice and sinfulness which often marks the "wisdom of this world," deduces from the success of that fraudulent cunning an argument for corresponding diligence in securing the imperishable treasures of the world to come.

In our Lord's parables, the prominent trait is the striking, natural and familiar character of the similitudes he adopts; but in the one before us, although the inferences deduced are immediately intelligible and their application strictly appropriate, they are marked by a peculiarity which would not readily or directly lead the mind to the instructive conclusion which our Saviour draws from it. The incident which he selects is a familiar one; nor is it unnatural that the ingenuity manifested by the fraudulent steward should command the admiration of his master;—but the inference drawn from the whole, "make to yourselves friends of the mammon of unrighteousness," is one which would not so readily occur to the ordinary reasoner. A brief examination of the whole may serve to develop its excellencies, and establish in our minds its instructive import.

The unjust steward, in "wasting his master's goods," added to the wickedness of dissipating the property of another, a breach of the confidence that had been reposed in him. It is wicked enough to rob another by dark and secret theft; but it enhances the crime, to impose upon the subjects of such injury by assumed integrity and pretended faithfulness,—to add hypocrisy to dishonesty,—to delude with fair protestations, while in secret injury is plotted and ruin is preparing. Seriously, then, does it become all who are partakers of such a trust to remember the wickedness and the danger of such infidelity; for sooner or later, that hidden injustice, however artfully and speciously concealed, will be blazoned to the world; sooner or later, the tongue of rumour, the whisper of malice, or the abhorrence of dishonesty will "accuse" them, to those most interested, of "wasting their goods;" and, in an evil moment, ere suspicion is awakened or a subterfuge devised, they may be suddenly alarmed with this language, "Give an account of thy stewardship; for thou mayest be no longer steward." Then may they be turned forth upon the world, with the brand of dishonesty upon them, without even the faint hopes of that steward who, in the prospect of a similar destination, reasoned so wisely and acted with so much prudence in providing for his future wants.

Yet, in the plan adopted, of voluntarily reducing the amount of debts due to his master, there was renowned dishonesty added to his former unfaithfulness,—fresh acts of injury and injustice to his lord. He hoped to engage the gratitude and favour of his master's debtors by lessening the amount of their dues, and to transfer to his own security and benefit what his master would thus be deprived of. Cunning as the contrivance was, it was no less a wicked one,—a striking instance of the truth of the observation that one crime is usually accompanied by many to ensure the success or ward off the evil consequences of the first;—and although so ready an ingenuity might command the present admiration even of him who suffered by it, it could gain neither approbation nor encouragement. The title bestowed upon him by our Lord in the parable is that of the "unjust steward," even while he is "commended for having done wisely;" and while, by his master, his wisdom and foresight, his subtle and ingenious management in securing to himself friends against the anticipated day of want is praised, the sense of his injustice is sufficiently marked by his dismissal. He is commended only for his *wisdom*; not a word is spoken in praise of his *honesty*; and his example is set before us as fit to be imitated, not in his injustice, fraud and waste of his master's property, but in providing for our own reception into "everlasting habitations," when death shall have removed us from our stewardships.

"For the children of this world are in their generation wiser than the children of light." The children of this world,—such as "mind earthly things," and steadily pursue them with a total disregard or indifference to any higher interest, are, in general, "wiser,"—more dexterous in the means, more steady in their efforts to obtain the advantage they are seeking, than the "children of light," than such as confess and feel that the favour of God and future happiness is the "one thing needful." For the children of this world, in their peculiar pursuits and efforts,—whether wealth or power or pleasure be their aim,—are generally cautious, diligent, active and persevering; they are seldom checked by difficulties, thwarted by accidents, or deterred by disappointment. On the other hand, "the children of light" are comparatively remiss in their important pursuit: they are often affected by indifference; they are frequently discouraged by danger, or drawn off by temptation.

But in the pursuit of righteousness, our Saviour teaches us, we are to use the same circumspection and diligence which the "children of this world" exert to compass their designs and ends: we are required to be as active, as earnest, and as zealous in the pursuit of a future and eternal inheritance, as mankind generally are to secure to themselves the possessions and comforts and distinctions of the world.

And here it is not possible to imitate more than the *wisdom* of the unjust steward: his dishonesty is entirely incompatible with the nature of that pursuit in which we are admonished to exercise his prudence: for in that great concern, the necessary and commended "wisdom of the serpent" must have, as an indispensable associate, the "harmlessness of the dove."

But, as this Parable is particularly designed for the instruction and help of those who fix their hopes upon, and are directing their steps to heaven,—to those "everlasting habitations" into which we would fain be received when the term of this earthly stewardship is over; let us more closely pursue the si-

multitude betwixt our own state and that of the office and conduct of the unjust Steward here brought before our view.

The "rich man," there introduced, may well represent Him whose "the whole world is and all that is therein;" and to this great Being we may all well be considered "stewards," as "the earth is the Lord's and the fulness thereof." Though we may be tillers of the ground, and allowed to enjoy the fruits of our labour and industry; still God is the owner and proprietor of all. The *product* of the soil may be ours, but the *soil itself* is his. We are but his tenants;—tenants at will, and tenants of a day; compelled, after a brief space, to resign all our right to, and all our enjoyment of those productions; liable to be called upon, at a moment's warning, to give up and to give an account of our stewardship.

Being, then, but temporary possessors of these earthly goods,—mere stewards entrusted with their present management, let us remember that "it is required in stewards that a man be found faithful,"—let us take warning from the unjust steward in the parable, not to "waste our Master's goods." For it is a false palliation of the sin of profligate expenditure, to use this presumptuous reasoning, "Is it not lawful for me to do what I will with mine own?" Strictly speaking, those worldly possessions are *not* our own: they are a trust, of which, we are solemnly warned, we must one day give an account of the management. To squander them away unprofitably,—to convert them to ill or dishonest uses,—or with avaricious cupidity to make no use of them at all, is, therefore, incompatible with the terms upon which we have received them.

But not only is it the "mammon of unrighteousness,"—the perishable and often seductive treasures of the world, which we are required to use with faithfulness and zeal. There are other goods to manage,—there are other "talents" entrusted in our charge, which we must neither misapply nor "bury in the earth." Every advantage of nature or of grace, as well as of fortune, which we possess, are constituents of this great property, and are included in this comprehensive stewardship. Our health, our strength, our life; every mental and personal endowment; our natural abilities and our acquired knowledge; our time, our leisure, our opportunities, our inclinations to do well; every dispensation of Providence, whether it be a change from good to ill, from abundance to poverty, from joy to affliction, or the reverse;—all these are our heavenly "Master's goods" entrusted to our temporary charge: all these we are required to manage as faithful stewards: of all these we must one day give an account.

Sooner or later, the summons to render an account of this stewardship, must arrive to us all. Death must speedily relieve us of that charge, to appear before the tribunal of our Master and Judge.

Yet sometimes, even during life, our stewardships are to a certain extent taken from us through the interposition of God's Providence, when reverses in our fortune or condition befall us. A mismanagement of our trust,—in other words, a neglect of our opportunities, or an abuse of our talents may have caused an all-wise God to "let out his vineyard to other husbandmen, who will render unto him the fruits in their season." It is well to consider that such are the causes of many of the reverses and misfortunes we meet with;—and when they arrive, it is right to believe that, for wise and good reasons, this language accompanies the deprivation, "Thou mayest be no longer steward." We may have proved ourselves unfit for the charge or negligent in its management, and to prevent further abuse of it by us, it is committed to other hands; rather, therefore, than repine at such a dispensation from the hand of God, we ought to rejoice that the sin of negligence is visited upon us in this world, and that, by this timely manifestation of our heavenly Master's displeasure, we are warned and deterred from "laying up to ourselves wrath against the day of wrath."

But there is a destitution which may come upon us even worse and more severe. There are other "goods" committed to our trust by a gracious God, the waste of which may be attended with even more deplorable effects. As God, for the abuse of their natural reason, gave up the heathen to "vile affections and a reprobate mind;" so may Christians, by neglecting the gift of his grace, incur the fulfilment of this threat, "from him that hath not shall be taken away even that which he seemeth to have."

Ere then death shall displace us from our stewardship, and deprive us of the gracious opportunities we possess of employing our temporal and spiritual gifts as God directs, and as our own future happiness requires, let us imitate the *wisdom* of the steward in the parable: let us "make to ourselves friends of the mammon of unrighteousness, that when we fail,"—when death puts an end to our enjoyment of these goods and to our employment of these graces,—"they may receive us," they may be a means of our reception, "into everlasting habitations."

By a right use of the goods entrusted to our charge, we may make God our friend; by a right employment of our faculties and abilities, by the advancement of his truth and glory in this world, we may be admitted to his presence in the next. "Concerning spiritual gifts," St. Paul appropriately says, "let us work together with God—and take heed that we receive not his gift in vain, but minister to one another as good stewards." If thus employed, they will undoubtedly make such a friend to us of their heavenly Bestower as will ensure us a participation hereafter of the glory of Christ.

Thus may we "make to ourselves friends of the mammon of unrighteousness;" thus may the perishable dross of this world be improved into a "crown of glory that fadeth not away;" thus may our precarious and transient enjoyment of the goods of life be succeeded by the possession of "everlasting habitations."

B.

The great beauty and propriety of the ancient eastern salutation, "Peace be to thee," is very emphatical; inasmuch as the best blessings of life, and all the social affections depend upon peace!—*Harman.*

Apply yourself more to acquire knowledge than to show it. If every day have its pains and sorrows, so has it also its pleasures and joys.

THE CHURCH.

COBOURG, SATURDAY, JULY 15, 1837.

CHRISTIAN UNITY NECESSARY FOR THE CONVERSION OF THE WORLD:—A Sermon preached before the Board of Missions in St. Thomas's Church, New York, on Sunday June 26th 1836; By the Rev. Samuel Farner Jarvis, D. D. &c. &c.

CHRISTIAN UNITY, how many painful sensations do these words awaken! How melancholy a contrast do they lead the mind to draw betwixt the united, though persecuted, church of the Apostles' days, and the distracted church of the present age! Then, if the Christians had the opposition of Jews and Gentiles, of all classes and characters, to encounter; if there was a tempest of hostility *without*;—there was peace and serenity *within*. Leaguered armies assaulted the battlements of the Christian Zion; but, in those days at least, she was "a city at unity with herself." The delightful testimony borne by the sacred historian to the harmony which pervaded the household of the Christian Church, is, that "the multitude of them that believed were of one heart and of one soul." Alas! since those days, into how many shreds hath the "seamless coat of Christ" been torn! How many discordant opinions, how many bitter prejudices, how many deadly animosities now exist amongst the disciples of that religion which inculcates this, amongst its primary doctrines, "Love one another!"

And yet, with the spirit of hatred and the look of scorn against their fellow travellers through this earthly pilgrimage, all profess to bend their steps towards the same common heaven; all acknowledge one heavenly Father, and look to the healing blood of the same crucified Saviour. May Almighty God behold, with a pitying eye and a forbearing arm, these depraved inconscientious of his creatures! and may we, in throwing ourselves at the footstool of our common Parent, feel—as we ought to feel—the tie of brotherhood! May the motives to Christian love which every page in the Gospel preaches—the impulses of that heavenly Spirit which would waken up in the sanctified Christian that flame which is caught from the altar of the God of love,—all urge us to the realization of the lovely scene of the Christians' earlier days, when "the multitude of them that believed were of one heart and of one soul."—We are taught, indeed, to hope and believe that the present clouds of gloom which shade the purity of our religion's holy workings, will yet disperse; that the day is coming when the Spirit of our God will have its perfect work in the hearts of men; when the rejoicing earth shall be full of the knowledge of the Lord; when, from pole to pole, every temple shall resound with the praises of the one true God, and every voice unite in thanksgivings for Christ's salvation; and when—more than all—that love, which shall endure when tongues shall cease and knowledge shall vanish away, shall pervade every member of the vast household of faith, and cause them all, as well in the offerings of devotion as in the offices of Christian sympathy, to be "of one heart and of one soul."

For the achievement of the mighty conquest, for which every Christian should be labouring,—the CONVERSION OF THE WORLD,—the learned author before us well observes, that

"The church is appointed as the great instrument; and the success of its efforts must mainly depend on that unity of affection, will and purpose, by which alone it can resemble the ineffable union of the Holy Trinity." p. 6.

"It would seem indeed as if the Saviour had taken that occasion—in his valedictory prayer—to warn the members of his church, with his dying testimony, that their divisions would retard the operations of his mighty purposes. For so necessary did he consider the unity of the church, that *three* times in the course of this prayer does he mention it, and *twice* does he assert that *without it the world will not believe and be saved.*"—(St. John xvii. 20, 21, 23.) p. 6. 7.

These are strong expressions, but not less true; and the learned author goes on to show,

"That the ill success of missions is owing to the want of unity; and that those professing Christians have most reason to hope for success, who are the least guilty of violating that unity." p. 7.

One of the characteristics of this unity, he proceeds to show, "Includes an adherence to the ministers of apostolic succession.—The word itself, translated fellowship, and elsewhere communion, denotes that internal union in the members of one body which may be compared to the circulation of sap in the vegetable, or of blood in the animal kingdom. Christians are required to have communion or fellowship with the Father; with the Son; with the Holy Ghost; *with the apostles as the sources of all ministerial authority.*" p.p. 7. 8.

We are next clearly informed that this important characteristic of unity, no less than others which are detailed, was preserved in the Christian church until about the middle of the fifth century; and the fact is happily adduced that during that period the progress made by the Church in the conversion of the world surpassed the results of every exertion made, in its more distracted state, in succeeding times. The author, however, reminds us of the existence of heresies even in the apostolic age, but

"In comparison with the great body of Christians, these were few and inconsiderable. They were the effervescence of human corruption, rising like bubbles to the surface, bursting there one after another, and each in its turn disappearing for ever." p. 9.

"During this period of unity, the progress made by the Christian faith is, perhaps, the most surprising fact recorded in history. If we may credit the most ancient historians, the Apostles went even beyond the bounds of the Roman empire. Not only was the Church extended through Asia Minor, Syria, Mesopotamia, Egypt, the principal islands of the Mediterranean, Greece, Thrace, Illyricum and Italy, but perhaps to Spain and the British islands on the west, to Scythia on the north, and Persia and India within the Ganges on the East. Certainly by the middle of the fifth century, in addition to the countries already enumerated, may be named Gaul and Germany in Europe, Ethiopia, Nubia, Lybia, Mauritania, and indeed all that was known of Africa, Arabia, the greater and lesser Armenia, the regions beyond the Caspian and the Euxine, and possibly even China itself." p.p. 9, 11, 12, 13.

These are clear and indisputable testimonies to the blessed effect of unity in the Christian Church;—the author goes on, with equal satisfaction, to prove that, as divisions increased and sects gained ground, so soon did vigour of action decay, and even the ground

which had been recovered from paganism was wrested again from their possession. The political enemies of the great body of the Christians naturally took advantage of these dissensions, and by aiding the weaker party against the stronger, accomplished at last the conquest of both. Our author shows that the great Arabian impostor, Mahomet, availed himself, with a singular dexterity, of these divisions to accomplish the subjugation of all.

"The Jacobites of Egypt admitted without difficulty the Mahometan yoke, because with them it was a question only of a milder or a more severe slavery.

"So on the other hand with the Nestorians. Amid the shifting dynasties which, for a time, passed over the eastern regions like clouds driven by the storm, they were, by the conquerors, protected and treated with indulgence. Why? Because they were considered the enemies of the Roman empire." p. p. 21, 22.

"In the mean time the miserable dissensions in the Greek church had increased. Constantinople fell; and a night of thick darkness overspread three-fourths of the Christian world. Where was Europe? where the Christians of the West during this frightful calamity?—We all know the apathy with which that great event was regarded. Constantinople fell, unwept and unhonoured, because the Latin church looked with a secret pleasure on the humiliation of her rivals." p. 23.

This is a melancholy picture, faithfully portrayed;—the evil has been done; and it remains for the Church, is the argument of our learned author,—that church which can boast of one grand principle of unity, adherence to Apostolic order,—to recover the ground which, from the weakening effect of division and dissension, has been wrested from the Christian's possession.

"Then may we not indulge the belief that the time will come, when we may go forth 'conely as Jerusalem,' being 'at unity in itself,' and 'terrible as an army with banners,' against the enemies of God." p. p. 48, 49.

The learned author, in a subsequent passage, repudiates the succour of government. There we differ from him. The Church should embrace the government, the nation. The nation and the government should be Christian; nor should they and the Church stand, like two rival or antagonist powers, regarding each other with jealousy or scorn. The nation and the government should partake of that missionary spirit: the fostering power of Christian rulers and administrations should be annexed to the impulse of zeal which may animate Christian individuals or Christian societies. They, we contend, are bound,—on the principle of "providing for their own,"—to afford not merely the meat that perisheth but, as far as in them lies, the bread and waters of eternal life to the spiritually destitute of their subjects; and in the spirit of philanthropy and love, so essential to the temper of Christianity, their counsels should aid and their power assist the Church, to disseminate "even to the ends of the earth the knowledge of the Lord and of his Christ."

CHURCH STATISTICS.

We rejoice that our brethren continue to furnish us with the means of supplying this useful and interesting department of intelligence. As soon as we are in possession of all the returns, we propose to present our readers with a tabular statement of the whole; and doubt not the result will be found to exhibit the Church of England in this Diocese in a position of strength and efficiency not perhaps anticipated by many even of her ardent friends. We earnestly solicit a continuance of like favours.

RECTORY OF THORNEHILL, YONGE STREET.

The Rev. George Mortimer, M. A. Incumbent. The interests of the Church in this rising village, and respectably settled neighbourhood are, we understand, gradually extending; and the benefits of an Establishment and resident Minister are increasingly appreciated. The smallness of the Church not affording sufficient accommodation, either in pews or free sittings, for the increasing population, two additional galleries have been contracted for, and are in the course of erection,—calculated, we understand, to seat about 100 persons.

The Rector speaks in pleasing terms of the liberality of various members of his congregation in ornamenting the Church. A large and elegant folio Bible and Book of Common Prayer were presented by two of his people. A velvet cushion for the pulpit, and velvet hangings for the reading desk and clerk's pew, by another gentleman; and five or six ladies subscribed among themselves the means of furnishing a velvet cover, carpeting &c. for the communion table, with cushions round the altar. A suitable communion service, by a similar effort, was purchased in a preceding year.

In 1836 there were Baptisms 18; Marriages 11; Burials 14; Communicants, (greatest number at one time 44) in all about 60.

MISSION OF BROCKVILLE.*

Rev. Edward Denroche, A. M. Minister; who officiates every Sunday, both morning and evening, in St. Peter's Church in that town. This is a commodious and remarkably neat edifice, of stone,—the inside work being finished with black walnut.

In 1836 there were Baptisms 40; Marriages 6; Burials 5.—The Sacrament of the Lord's Supper is administered in St. Peter's Church monthly on which occasion the average number of communicants is about 25;—about double that number attend the festival administrations. The whole number during the previous year, may be reckoned at 60.

* Brockville is not comprehended amongst the Rectories recently endowed.

In the notice of the Rectory of the City of Toronto in our last, instead of service at the National School House at 7 P.M. we should have said Central School House.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Amongst the numerous Institutions which constitute the glory of our maternal land, one of the most valuable and important is unquestionably the venerable Society for Promoting Christian Knowledge. To this high distinction it presents its claim, not less on account of the millions of books and tracts which it annually circulates, and for the diffusion of saving knowledge of which it is thus the honoured instrument, as for that interesting feature in its benevolent operations, the education of so many thousands of the children of the poor. The annual assemblage of the thousands of the charitably educated of the metropolis within the noble cathedral of St. Paul's, is one of those sights which the intellectual, especially the religious stranger would rank amongst the most wonderful and attractive which that great city presents. That heart-thrilling scene, from the force of uncontrollable cir-

cumstances, ourselves have never witnessed; but we have heard it described, by some of our more privileged friends, with a vividness and feeling which persuades us that, once seen, it can never be forgotten. "The anthem of praise, and the responded prayer, rising simultaneously from ten thousand young voices, smote upon the soul,"—says a friend who described the scene—"with so overpowering an effect that I felt lifted from earth to heaven, and the only relief I experienced from the overwhelming influence of the conflicting sensations then awakened was in a copious flood of tears!"

The best proof of the esteem in which this admirable Society is held in this Diocese, is afforded in the existence of six District Committees, within our knowledge, in connection with it,—viz. at Quebec, Montreal, Kingston, Cobourg, Toronto & Niagara. We have not been favoured with any late reports of the proceedings of these committees, except that of Cobourg, to the operations of which local circumstances afford us more convenient access, but we believe that all are flourishing and useful. They certainly at least deserve the warm and unabated patronage of every Churchman in the Diocese. We are happy to be able to present the following statement of the issue of Books and Tracts by the Cobourg Committee during the year ending in September 1836:

Bibles	- - -	62.
Testaments	- - -	137.
Prayer Books	- - -	181.
Bound Books and Tracts		838.

making a total of 1218; out of which, we are informed in the Report that 630 Books and Tracts,—comprising 95 copies of the Holy Scriptures and 85 of the Book of Common Prayer, have during that period, been distributed gratuitously.

The Quarterly Meeting of the Newcastle Committee of the above Society was held at the Court House in Cobourg on Tuesday the 11th July, inst. when Thos. Ward, Esq. in the chair,—it was Resolved:

I. That the Secretaries and Treasurer of this Society be requested to adopt the necessary arrangements for the collection of the subscriptions and other debts due to this society up to this date; in order that the balance still due to the parent institution may be forthwith liquidated.

II. That the Secretaries, the Treasurer, and Henry Ruttan Esq. be a committee for drafting The Annual Report of this Society.

III. That the next Annual Meeting of this Society do take place on the evening of the first day of the District Assizes, in St. Peter's Church, Cobourg, at 6½ o'clock P. M. precisely.

IV. That the annual sermon in aid of the Funds of this Society be preached in St. Peter's Church, Cobourg, on the Sunday next after the day of the District Assizes at morning service, and in St. John's Church Port Hope, at afternoon service of the same day;—and that the Rev. C. T. Wade, Officiating Minister at Clarke and Darlington, be requested to preach the same.

(Signed,)

T. WARD, Chairman.

On the same occasion a quorum of the Committee of the TRAVELLING MISSIONARY SOCIETY assembled, and passed the following Resolutions:

1. That in consequence of the uncertainty in regard to the acceptance by the Rev. H. Scadding of the office of Travelling Missionary for this District, the Rev. C. T. Wade be requested to give to those duties the last two Sundays of each month, until the 1st October next, unless in the mean time a permanent appointment should be made.

2. That the Annual Meeting of the Travelling Missionary Society be held in St. Peter's Church, Cobourg, on the same occasion as that of the Christian Knowledge Society; and that the journal of the Missionary progress of the Rev. C. T. Wade be then presented and read.

It will be gratifying to the friends of this good cause to learn that during the period of nine months in which Mr. Wade has thus officiated, he has visited 21 townships, preached 111 times; baptized 58 children, and administered the communion to 110 individuals in places not included in the ministrations of any of the resident clergymen. It must here be borne in mind that the amount of duty performed is much diminished in consequence of Mr. Wade's confinement by severe illness for more than two months. The public will no doubt, with ourselves, look forward with great delight to the interesting occasions on which the Annual Reports of both Societies will be presented.

We are indebted to a late No. of our valued contemporary of the *Gospel Messenger* for the following beautiful tribute to the memory of the late Bishop White,—which occurred on an occasion so impressive and appropriate as on the first anniversary, after the decease of that venerated father of the Church, of the Prayer Book Society which bears his name. The remembrance of this departed prelate is, at the present moment, attended with a melancholy interest to ourselves from the trial which our own Church is experiencing in the unmitigated illness of the beloved Diocesan who presides over her councils. By a letter from England, dated Christchurch 18th May, we regret to learn that no improvement in his Lordship's health had taken place.

BISHOP WHITE PRAYER BOOK SOCIETY.

The fourth anniversary of this Society was held in Philadelphia on the 17th ult.—If it were required to exhibit proof that the Patriarch of the American Episcopal fold was held in high veneration, and his memory that upon which Churchmen love to dwell, as the child dwells upon the beloved and honored parent who has counselled and guided him,—the opening of the annual report shows how ready and full the hearts of all are to honour the name of the venerated dead. It is a remarkable feature of the transactions of the Church since the memorable Lord's day, July 17th, 1836—the day on which our beloved Father went to his account in the heavenly temple—conventions and ecclesiastical bodies have rarely met for the first time without bearing testimony,—not to the value of his character—that were needless,—but to the unbounded affection with which a recollection of his name, his services, his very form and features were regarded.

"Since the last anniversary of the Society, our late venerated President has been called to receive the reward of a long life devoted to the service of his God and the welfare of his fellow men; and in recording their deep sense of the loss which they have sustained in this bereavement, the board unite in the general expression of grief which has been heard throughout our community. To Bishop White, the "Protestant Episcopal Church in these states, is greatly indebted, under God," for her re-organization after the war of the revolution, and subsequently "for a long continuance of nursing kindness and protection;" during an episcopate of nearly fifty years, he presided in her

general councils with rare dignity, moderation and ability through his influence, more perhaps than that of any other individual, the Prayer Book has come down to us with so few alterations, beyond what were necessary to adapt it to the changes which had been effected in our civil and ecclesiastical relations: and there was, therefore, a propriety, independently of other considerations, in adopting his name—itsself the emblem of purity—as the distinctive appellation of our Society.—The increasing infirmities of age debarred him from a very active participation in the business of the Board, but he presided at every anniversary, except the last, and always evinced an earnest desire for the free distribution of our formularies of devotion. Long may the Society, founded under such auspices, exist and flourish, a monument to his memory, and an instrument in diffusing that pure and undefiled religion, of which he was so conspicuous an example!

Full of years and honor, beloved by the Church which he adorned, admired and respected by all who could appreciate transcendent excellence, our venerated President closed a life protracted far beyond the period allotted to man, by a happy and peaceful death. In the beautiful language of the discourse pronounced at his funeral—"no tumult of mind, no agitation of the body disturbed his dying moments. Tranquil as childhood had been his soul through life—tranquil as childhood was it in its departure. Except that the mortal fabric remained, it may be said of him as of Enoch, 'he walked with God and he was not, for God took him; for before he was taken, he had this testimony, that he pleased God.'"

OUR CONTEMPORARIES.

An interesting Article relating to the neighbouring Diocese of Nova Scotia, which we have set apart for insertion, reminds us of a duty which we owe to our contemporary of the *Colonial Churchman*, in so readily proffering us the benefit of an exchange. At the same time we cannot refrain from the expression of some disappointment at not observing in the pages of our useful contemporary some notice of the humble undertaking in which we have ventured to embark. We can, however readily understand how much the inexpressibly multiplied duties of an editor often impede the manifestation of a kindness and courtesy which is deeply felt in the heart; nor can we help believing that, although no such expressions of friendly welcome have been conveyed, our zealous brother of the *Colonial Churchman* hails with feelings of satisfaction the appearance of an ally, however feeble, in the same field of arduous labour.

We have, at the same time, reluctantly to express some sentiments of sorrow and regret, that the transmission of our successive numbers to the *New York Churchman*, has not produced for us the benefit, in the way of exchange, of that very able periodical. It is true some mistake may have occurred, or some inadvertence produced this apparent disregard of our humble undertaking in the cause of "Christ and his Church;" but, be this as it may, if our valued contemporary should not conceive that an exchange with us would expose him to too strong an imputation of the folly which attached to the hero of old in accepting iron for golden armour (see *Iliad*, Book vi.) we would feel both gratified and benefited by the assistance which his esteemed paper would afford.

In deference to the opinions and wishes conveyed to us by several of our esteemed correspondents during the past and present week, we have come to the decision—upon our own editorial responsibility—of discontinuing the insertion of the advertisement which has appeared in the last three numbers of our paper. The objection, that the small size of our journal does not justify the weekly insertion of an article, so long and uninteresting, to the exclusion of more valuable matter, is not without its weight; but the gently expressed opinion that, in giving place to any advertisement whatever, we were forgetful of what might be interpreted as a pledge of their exclusion in the 'Appeal' to our friends contained in the specimen number—is that which forbids any hesitation as to the conclusion we are now announcing. As that pledge, however, if it were susceptible of such a conclusion, was accompanied by an explicit avowal of the necessity of a list of 1000 subscribers, to enable us to defray the expenses of publication, an avowal which actual experiment assures us that we were fully warranted in making—we hope that our friends will duly appreciate the very considerable pecuniary sacrifice we are thus making, and not relax those kind exertions in this cause which have already laid us under so many obligations.

We must, at the same time, however, be permitted to exercise a discretionary power in the admission of notices or advertisements which have a direct connection with the general or local interests of the Church in these Provinces. We are clearly of opinion that in doing so, occasionally, and to a limited extent, we shall be essentially serving the good cause which it is the avowed design of this paper to support.

TO CORRESPONDENTS.

Various contributions, for which we beg to return our thanks, have been received. The interesting Paraphrase of the Lord's Prayer, in the form of an Acrostic, by a soldier of the U.S. army, shall have a place in our next. The beautiful sketch of the BISHOP OF QUEBEC will appear in No. 7. VERUS is received.

LETTERS have been received from the following to Friday the 14th instant:

Rev. R. D. Cartwright, add. subs. and remitt.: J. White, Esq. rem.: H. Hughes Esq. subs. and rem.: Rev. M. Harris, rem.: Rev. G. Archbold, rem.: Rev. M. Barnham, add. subs.: Rev. T. Greene, subs.: J. B. Ewart, Esq. add. sub. and rem.: A. C. Davidson Esq. add. sub.: Rev. S. Armour, rem.: Rev. E. J. Boswell, subs.: Rev. T. B. Fuller: W. Warren, Esq. rem.: Rev. R. Flood: Rev. J. Shortt, rem.: Rev. F. Mack, subs.: Rev. W. Leeming, add. subs. and remitt.: Rev. V. P. Mayerhoffer: J. Kent Esq. rem.: R. Birdsell Esq. subs.: Rev. H. Patton, add. subs. and rem.: Major Fitzgerald, rem.

The above proves the promptitude with which the appeal in our 2d No. has been replied to. We would earnestly repeat to our various friends a request which has probably already reached them, to send us back all the copies of No. 1 and No. 3 which they may not require, and if in a state of tolerable preservation

Poetry.

ON THE DEATH OF A MINISTER CUT OFF IN HIS USEFULNESS.

BY JAMES MONTGOMERY.

Go to the grave, in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time.
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;
Rest on thy sheaves; thy harvest task is done:
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won.

Go to the grave; though like a fallen tree,
At once with verdure, flowers and fruitage crown'd,
Thy form may perish, and thine honours be
Lost in the mouldering bosom of the ground;—

Go to the grave; which, faithful to its trust,
The germ of immortality shall keep:
While safe as watch'd by cherubim, thy dust
Shall, to the Judgment-day, in Jesus sleep.

Go to the grave; for there thy Saviour lay
In death's embraces, ere he rose on high;
And all the ransom'd, by that narrow way,
Pass to eternal life beyond the sky.

Go to the grave; no, take thy seat above;
Be thy pure spirit present with the Lord
Where thou for faith and hope hast perfect love,
And open vision for the written word.

Youth's Department.

SCRIPTURE QUESTIONS.

IV. ABNER.

22. Who was Abner? and what post did he hold in Saul's army?—(1. SAM.)
23. Why did Abner rejoice David at Hebron? and what reception did David give to him?—(2. SAM.)
24. Where did Abner die? and by what means?—(2. SAM.)
25. In what manner did David manifest his sorrow on account of Abner's death?—(2. SAM.)

V. ABRAHAM OR ABRAHAM.

26. Where does it appear that Abraham was born?—(GEN.)
27. What was the command which God gave to Abraham while in his native land?—(GEN.)
28. Can you tell the three places where Abraham built altars to the Lord? add likewise the fourth place, where instead of building an altar, he planted a grove, and called upon the name of the Lord?—(GEN.)

THE CHRISTIAN YOUNG MAN IN PERIL!
(From the Narrative of the Loss of the Kent.)

One young gentleman, of whose promising talents and piety I dare not now make further mention, having calmly asked me my opinion respecting the state of the ship, I told him that I thought we should be prepared to sleep that night in eternity; and I shall never forget the peculiar fervour with which he replied, as he pressed my hand in his, "My heart is filled with the peace of God," adding, "yet, though I know it is foolish, I dread exceedingly the last struggle."

Here was the weakness of frail human nature. The flesh was weak, but the Spirit was sustained by the strength of faith and grace. The writer of the narrative told the young man, and told him well, that he should be "prepared that night to sleep in eternity." That night he felt the force of the exhortation. Had you talked to him, that night, about the usefulness of philosophy, the enlightened spirit of the age, the superiority of liberal notions, the comfort of being unfettered by old fashioned scruples, how would he have shrunk with horror from the vain cant and miserable raving; how would he have pitied the poor wretch, that could feed his immortal soul on these empty husks, and at such an hour have mocked the only useful knowledge—that which alone could "fill his heart with the peace of God."

THE PERSIAN CONVERT.

(Continued.)

Two of the missionaries, Mr. Macpherson and myself, now devoted ourselves especially to Mohammed Ali's instruction; and never had teachers a more apt scholar. In a short time he acquired, as if by intuition, the most correct views of the Christian system, as well as of the weakness and wickedness of Islamism; so much so, that after three or four weeks' instruction, he wrote an Arabic tract in favour of Christianity, which none of his countrymen have ever been able to answer.

Not only so,—not only was his mind enlightened, but his heart was impressed. For some days he felt deeply the convictions of a wounded conscience. He could not sleep at night.—His mind was also greatly harassed and perplexed by the difficulties that surrounded some of the doctrines of the gospel, and which appeared to him to be exceedingly formidable. But by degrees those were removed. He was brought not only to feel that he needed a Saviour, but to perceive that Jesus Christ was the Saviour he needed; he was enabled to embrace him with affection, to devote himself to him in real earnestness, and to forsake father and kindred and country for his sake. He became a new creature; old things passed away, and all things became new.

He now began to feel deeply for his venerable father. "I am sure," he said, "that my apostasy will bring him down with sorrow to the grave;" and added with emotion, "my father has many enemies in Derbent, and when they hear of his son becoming an infidel, they will rejoice, and thank God for it." He did not know how to communicate to his father the change that had taken place: he wished to make him acquainted with it, and yet he dreaded the disclosure. Out of this difficulty, however, he was soon relieved, by others doing it for him:

The effect produced upon the old man by this disclosure was such as might have been foreseen. As a father, he was deeply wounded: as a Mussulman, his passions were fearfully roused; sometimes he acted in the one character, sometimes in the other. Now he employed tears and entreaties, then menaces and violence, to turn him away from his purpose; until at last, finding every effort fruitless, he confined his son a prisoner in the house, and refused to allow him to visit the missionaries any more.

Having received information that he was so confined, that he had been severely beaten, and was left in a great measure without food, the missionaries conceived it to be their duty to employ some means for his protection; and accordingly it was agreed that some of their number should wait upon the father. When they entered the house he was surrounded by a number of Persians and savage-looking Turks from Shirwan. Mohammed Ali, upon being called, appeared, clothed in a dirty sheepskin shube, and seemed to tremble during the interview. The missionaries requested that Mohammed Ali might be allowed to call on them; it was answered that he was a prisoner, and could not go out. They then stated that they had heard he not only was a prisoner, but that he had been beaten and deprived of food: and asked if it was true. The father said, ask himself. It was replied, he is bound, we will ask him nothing. It was then stated, that they would have applied to the governor to protect the son, but that, to save the father trouble, they had come to him first. The father in a passion declared that neither governor nor emperor could interfere in a matter of this kind; that he had power not only to imprison, to beat, to starve, but even, according to the Mohammedan religion, to kill him. The people who were in the house seemed to catch the spirit of the father, and some of them planted themselves against the door, as if to prevent the escape of the missionaries. They, conceiving it prudent to remain no longer, took their leave, and, contrary to expectation, were allowed to pass out without interruption. Without loss of time, they applied to the governor to protect their convert. With this request his excellency immediately complied; and that evening, to the great delight of his Christian friends, he was brought by the police master to the mission-house, and safely lodged with those who were now his brethren in Christ Jesus.

In answer to the enquiries which were made as to the state of his mind during the time of his confinement, he said that it had been in the most peaceful and happy frame, notwithstanding all the wrangling and abuse to which he had been exposed: that his tongue was quite tired by the perpetual discussions into which he had been obliged to enter with crowds of persons who visited at his father's; that God had indeed been a mouth and wisdom to him, for that upon no one occasion had he not been able to give them such answers as they could neither gainsay nor resist: so that the father had declared to him, "the devil has more power over you than over the Englishmen: for if they were to argue and preach as you do, all the town would renounce our prophet and become Christians. The meekness with which he was enabled to bear their ill usage strikingly exhibited the deep influence which his Christian belief had obtained and exercised over his heart. When he was brought to the mission-house, his head still aching from the blows his father had given him, he said, "I have suffered much since I saw you; but Christ Jesus suffered much more." On another occasion, being asked how he felt while his father was beating him, he replied, "Oh, nothing at all; after he was done I went and kissed him."

On the 11th of July, 1823, the convert was baptized by the missionaries with much solemnity, in the presence of many of his countrymen. Having been asked, previous to the application of the water, to explain his views of the Christian religion, and of his own interest in it, he answered, as nearly as can be recollected, in these terms:—"When the Most High God, of his boundless mercy, presented to me the tidings of the gospel, I read and saw that it gave information concerning a Saviour, whom God Most High had made a propitiation for his sinful servant. I next reflected on my own sinful actions which I had committed in times past. I saw myself to be a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life whatever, nor of salvation from the wrath of God. I then compared the gospel with the other sacred books, namely, the Law, the Psalms, and the writings of the Prophets, and saw that in sense they were all in perfect unison with each other respecting the forementioned Saviour; nor could I find the slightest discrepancy between them. After this, I was drowning in a multitude of thoughts; but at all times I earnestly entreated God Most High to show me that way in which the salvation of the soul is to be found, and that he would perfect his will concerning his servant. And after some days, in an hour of hours, my heart and soul and my whole frame gave me testimony that the blood of Christ has become a propitiation for all my sins. 'If thou shouldst at this time die, thou hast no cause to fear!' To the praise of God, from that hour to this hour, my belief is, that Jesus Christ is the only begotten Son of God,—that his blood was shed for the sake of sinners,—and that, except the holy books above mentioned, there is no oracle from God. My faith increases daily: and my hope is that it will continue to increase." He was then baptized by the name of Alexander Kazem Beg.

About a fortnight after he had taken up his abode in the mission-house, he determined to pay a visit to his venerable parent: He had sent a message some days before, offering to go and sleep at his house, upon condition of being allowed to remain with the missionaries through the day. But to this the father replied, that he did not wish him. He then sent word that he would occasionally visit him; to which the old man answered, "He may do as he chooses: I will never receive him as my son, but I will receive him just as I receive the Englishmen or any other Christian." He went. Upon arriving at his father's lodgings, he found several Persians sitting with him; but they soon took their leave, and left the father and son alone. The father then locked the door, that they might not be disturbed. Both of them wept much. The natural affections of a parent's heart were not changed by the son's apostasy, and the son's were only strengthened. The father did not upbraid him, but stated his conviction that the devil had obtained possession of

him, otherwise he could never have forsaken the prophet, nor his aged parent. He enquired very kindly after his comfort, and how he lived; and being told that his son had an apartment for himself and slept alone, he expressed strong disapprobation, and thought it was wrong that his son should be left altogether alone through the night, on account of the danger to which he was thus exposed of being disturbed or injured by the genii. A few days after, Mohammed Ali received a note from his father to the following effect;—"O my unmerciful son, how long wilt thou pain me? Thou wilt kill me with thy absence. Our cat which has kittens cries out when her young ones are not with her: and when she has assembled them together, she licks them with her tongue for joy; but she is only an irrational animal, and is thus fond of her kittens; and how can I be supported under thy absence? I once fondly cherished the hope, that when I came to die I should have laid my head upon your knees, and breathed my last; but these hopes are fled."

(To be concluded in our next.)

THE LITURGY is not the work of one man; of a society; or of an age: it is, like the British Constitution, a precious result of accumulative and collective wisdom. Its materials were gradually formed, and safely deposited among the records of various churches, eastern and western, more and less ancient, more and less pure; and when time was ripe for its formation, its compilers were led, I verily believe, by a wisdom not their own, to proceed on the principle of rejecting whatever was peculiar to any sect or party, to any age or nation: and retaining that sacred depositum, which had the common sanction of all.—Bishop of Limerick's Letter to A. Knox, Esq.

DR. DODDRIDGE'S DAUGHTER.

Dr. Doddridge buried a most interesting child at nine years of age. The dear little creature was a general favourite: and he tells us in her funeral sermon, that when he one day asked her, how it was that every body loved her—"I know not," she said, "unless it be that I love every body." Tell your children this. Also read to them, "The child Samuel grew on, and was in favour both with the Lord and also with men."—Jay's Morning Exercises.

TRIED AND FOUND FAITHFUL.

I have read of a lady, who having lost her husband, comforted herself with the reflection, that she had two lovely boys left to cheer her. By a severe accident, one of them was soon taken from her. This was a heavy trial; but she still found comfort in her remaining boy, and fixed all her affections upon this her only son. Shortly after, intelligence was brought that her child was drowned; when she calmly said, "I see God is determined to have all my heart, and so he shall." What an example—follow it.—T. Searle.

SPIDERS' THREADS.

It has been calculated that 36,000 spiders' threads would only make the thickness of common sewing silk; yet there is not the smallest flaw or defect to be discovered in them. So infinitely do the works of the Creator exceed those of the most expert artists.

The sins of those we love and honour, we must hear of with indignation, fearfully and unwillingly believe, acknowledge with grief and shame, hide with honest excuses and bury in silence.

In the time of prayer, let no business divert thee from it, that is not of pressing necessity.

In the morning think what thou hast to do, and at night ask thyself what thou hast done.

There was never envy that was not bloody; for if it eat not another's heart, it will eat our own.

He who cannot bear a jest ought never to make one.

A good man will rather lie in the dust than rise by wickedness.

The Church

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