

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, JULY 21, 1838.

[NUMBER V.]

Poetry.

For the Church.

VERSES.

1.
Ashes to ashes! dust to dust!
Will soon conclude our brief career;
Yet God shall be our tower and trust,
And strong defence when Death is near.
Our faith is founded on Thy word,
Thy promises are sure and true,
We cast us on thy truth, O Lord,
What Thou hast promis'd, sworn to do.

2.
Ashes to ashes!—when earth's dust
Lies cumbrous on our coffin's lid,
Oh! may our souls reign with the just,
Our precious life with Christ be hid;
When, in the grave, each kindred clod
Lies heavy on our senseless clay,
Oh! may our souls be blest with God,
In realms of bright and wondrous day.

3.
Ashes to ashes!—Oh! ye great,
Noble and mighty, proud and high,
Like men of poor and low estate,
Ye soon must suffer, groan, and die:
Ye soon must in the judgment stand,
And hear the final, just decree;
With fiendish gang, or saintly band,
Be class'd for all eternity.

4.
Tremble ye proud ones of the earth,
Nor longer slight the Saviour's call;
Your souls must know a nobler birth,
Born from above, new creatures all;
Old things must pass, like morning dew,
And leave your souls all fresh and fair;
God's Spirit must your hearts renew,
And rule and reign in brightness there.
Loughboro', June 23, 1838. J. H.

LINES BY THE REV. JOHN MARRIOTT ON BEING CALLED A SAINT.

A Saint!—oh! would that I could claim,
The privileged, the precious name,
And confidently take my stand,
The lowest of the saintly band.
Would that the name in scorn applied,
As well the test of truth could 'bide,
As kingly salutation given
In mockery to the King of Heaven!
A Saint! and what imports the name,
Thus banded in derision's game,
Holy and separate from sin,
To good, nay 'e'en to God a-kin,
Is such the meaning of a name
From which a Christian shrinks with shame?
Yes; dazzled with the glorious light,
He owns his crown is all too bright;
And ill might sons of Adam dare,
Alone such honours' weight to bear;
But fearlessly he takes the load,
United to the Son of God.
A Saint! Oh, scorner give some sign,
Some seal to prove the title mine,
And warmer thanks shalt thou command,
Than bringing kingdoms in thine hand.
O! for an interest in that name,
When hell shall open its jaws of flame,
And scorers to their doom be hurled,
While scorned saints shall judge the world!
How shall the name of Saint be prized,
Though now rejected and despised;
When truth shall witness to the word,
That none but Saints shall see the Lord!

BISHOP HOBART.*

The subject of this memoir was one of those distinguished few, whose happiness it has been at once to merit and acquire a marked influence over the age and society in which they lived. The life of Bishop Hobart will form an era in the ecclesiastical history of his country; the ardent self-devotion of his character, the multiplied energies of a mind ready for every emergency, his promptitude of judgment and undeviating consistency of principle, his candour and simplicity of manners, the true index of a Christian singleness of heart, were qualities which admirably became a ruler in the Church of God, and which gained for him in congenial souls an ascendancy never to be effaced. The weight of his authority extended far over the scattered flock of christians in America; it was seen during his life-time in the rapid and unprecedented extension of the Church; and since his death it animates the pastoral clergy and episcopate of his country, by an example which is treasured in their most affectionate and dutiful remembrance.

The writings of Bishop Hobart have not been unappreciated in England. They bear the impress of his character, a fervid and vigorous eloquence, which, neglecting the graces of style, seizes on the essential merits of the question, and seldom fails to exhibit the truth in strong outline, distinctly marking its most important and genuine features. The effect thus produced is often more striking from the very absence of art in the composition; the thoughts flow from a well-stored mind, and there can scarcely be any arguments more directly conclusive, than those which he has embodied in his "Apology for Apostolical order," and his Pastoral charges, in defence of the leading doctrines, the polity and orders of the Christian church. But his writings are only a small portion of the services he rendered in his generation; he was born to act rather than to write; and it is a happiness to find that the history of a life so employed in the highest duties is now in a fair way of being generally known, from the interesting and well-written memoirs which from several hands in his native country have been presented to the christian world.

The paternal ancestors of Bishop Hobart were originally from the county of Norfolk; and of the number of those who, either from a spirit of enterprise or religious considerations, in the early part of the reign of Charles I., removed from their native country to Massachusetts Bay. That re-

ligious considerations had their influence in persuading the emigration is probable from the circumstance that Peter Hobart, a divine, educated at Cambridge, and Episcopally ordained, but strongly attached to the Presbyterian model, in 1735, followed his father and brothers to the new settlement. The whole family, which appears to have been numerous, together with some friends, agreed to form a new plantation, which they called, after their native village in Norfolk, by the name of Hingham. There Peter Hobart continued in the faithful discharge of his ministry for about forty-three years, and left several sons, who followed his professional labours in the colony, among whom was Dr. Nehemiah Hobart, who is recorded to have been "held in peculiar veneration as a scholar, a gentleman, and Christian." It is also said that the mother of the celebrated missionary, David Brainerd, was a daughter of the first pastor of Hingham.

By what means that branch of the family, from which Bishop Hobart came, was led to conformity with the Episcopal Church, we are not distinctly informed. He was lineally descended from Joshua Hobart, a younger brother of Peter, and fourth son of Edmund Hobart, the pilgrim father of the plantation. The next in descent had changed his abode from Massachusetts to Pennsylvania, previously to the origin of Penn's colony, and a marriage into a Swedish family there may have prepared the way to a change in his religious sentiments. It appears at least that from the earliest station of an episcopal minister at Philadelphia, the church-membership of the family was avowed. Here in 1775, John Henry Hobart, the subject of this memoir, was born,—the youngest son of Captain Enoch Hobart and his wife, the daughter of a Mr. Pratt of Philadelphia. It is commonly said that there have been few eminently religious characters, whose bias cannot be traced to the influence of maternal piety. This was strikingly exemplified in Hobart. Left fatherless when only fourteen months old, the care of his childhood, with circumstances by no means affluent, devolved upon an admirable mother, who, by rigid economy and self-denial, rendered still more pressing by the period of the revolutionary war, was enabled to provide for her family of five children, and to give to the youngest that liberal education of which she lived to see the first-fruits, long enough no doubt to bless Him who had thus guided her own discriminating affection, and inclined the heart of her son to the office of a christian minister. She died while yet but a few years of that ministry were completed.

His school instructions were received from Dr. Andrews, a Churchman, and master of an Episcopalian school in Philadelphia; and subsequently, at the age of fifteen, he was removed to the College at Princeton in New Jersey, the president of which, at that time, was Dr. Witherspoon, a Presbyterian divine of considerable literary celebrity. Amongst his cotemporaries at this College was the Hon. Richard Rush, not many years ago the United States minister in England, who has borne a high testimony to the superior talents and general worth of his fellow academic.

Shortly after this, a temporary change took place in his prospects. The anxiety of his friends, who regretted that his talents should be given up to the unprofitable labours of a clergyman, prevailed with him to attempt the employment of them in a counting house. He submitted with that ready alacrity which never forsook him; but it was against the whole bias of his nature, and he soon afterwards accepted an urgent offer to become a tutor in the college at Princeton, with a view to pursue his studies for the ministry. In the midst of the perplexing circumstances into which he was thrown, it is remarkable how his attachment to Episcopacy was confirmed. But this is best explained in his own words, extracted from his admirable "Apology":—

"My opinions on the subject of Episcopacy cannot be ranked among the prejudices of education. That part of my life in which my religious principles became a subject of my anxious investigation, was passed at a Presbyterian college. Respect and veneration for my instructors and guides in the paths of science; esteem and affection for many valued friends, to whom I knew certain opinions on this subject would be obnoxious, excited in my bosom a painful struggle between the most amiable impulses of feeling and the strong demands of duty. But when after an honest and faithful examination, I became satisfied that it was evident from Scripture and antiquity, that there have been from the Apostles' times, three orders of Ministers,—Bishops, Priests, and Deacons,—in Christ's Church, and that the Episcopal Church considered no man as a lawful Bishop, Priest, or Deacon, who hath not had Episcopal consecration or ordination, it surely became my duty to maintain what the church thus solemnly declared. Perhaps I had also cause to apprehend that Episcopalianism in many places were losing sight of these important truths."

He continued to reside at Princeton, ably fulfilling the duties of a tutor and prosecuting his studies in theology,—giving at the same time proofs of a spirit of fervent piety and of a sound judgment,—for more than three years, when he returned to Philadelphia, and was ordained in 1798, by Bishop White.

The situation of the American church at this period was such as to invite none but the most devoted spirits to engage in her service. In all the provinces North of Maryland, there were scattered no more than ninety clergymen who had received Episcopal ordination, of whom twenty were in the State of New York, and seventeen in Pennsylvania. In the Southern States, the depression was still more afflictive, from the contrast it presented to former prosperity. This is eloquently described by Hobart himself some years later, in one of his Convention Sermons:—

"But little more than half a century has elapsed since our church universally prevailed through the flourishing dominion of Virginia. In every county there were churches and chapels, all of them decent and substantial, some of them even splendid in their decorations. In those temples were steadily performed all the services of our primitive Liturgy. The parishes, not much short of one hundred, were all supplied with clergy. What is the contrast? We have

wept over it. Our hearts have been wrong with shame, with grief, that this contrast has been produced, not entirely (God forbid we should sink them under this tremendous guilt) but in no inconsiderable degree, by many of the clergy themselves. What is the contrast? Few are the parishes in Virginia which enjoy the regular ministrations of a Clergyman. In many places the Liturgy is scarcely known, but as some antiquated book once used by their fathers. The edifices, where their fathers worshipped, now in a state of ruin, fix the astonished gaze, and excite the mournful sigh of the passing traveller; and in those courts where the living God was once invoked, and the messages of mercy through his Son proclaimed, no sounds are heard but the screams of the bird of night, or the lowings of the beasts of the field."

We should be profitably employed in bringing forward the reasons for this spiritual desolation; but our limits forbid entrance upon the interesting theme,—and we must return to the subject of this sketch.—Great as were the difficulties with which Hobart was surrounded when he entered upon the ministry, his was a mind not to be deterred by any circumstances of discouragement. Strong in his reliance on a higher power, he laboured in the work of restoring what was fallen. In the words of Bishop Hall, "the man that had been tempered with so many tears, could not but outlast all the flints and marbles of human confidence." After passing his first two years in a charge at Hempstead, New Jersey, he was in 1800 invited to become assistant minister of Trinity Church; and from his acceptance of this offer, his public life began its distinguished career. As a preacher he was highly distinguished. His discourses were written with all the freedom and glow of youthful feeling: the evangelical spirit which they always breathed—the bold and direct appeals which they addressed to the heart and conscience—the indifference which he himself felt to the world, that made others more sensible of its emptiness and vanity; all these things were calculated to arouse the attention of his hearers, to awaken their zeal, inflame their piety, and urge them on with increasing diligence in their christian course. His duties as a pastor he performed with conscientious fidelity and zeal. No considerations of ease or pleasure were suffered to interfere with any parochial call; the engagements of company, the business of study, was laid aside. In his visitation of the sick, the ease and freedom, the tenderness and delicacy of his manner removed embarrassment and inspired confidence, while the solemnity and fervour of his prayers were peculiarly impressive and soothing. But his visits were not limited to the sick; he devoted much of his time to conversation with those that were well, where the easy familiarity of a friend was combined with the consistent gravity of a Christian minister.

His literary exertions were also great. He republished the Christian's Manual, Nelson on the Festivals and Fasts, the Clergyman's Companion, and Stevens on the Nature and Constitution of the Christian Church, the last with several additions and corrections of his own. He wrote an exposition of the Church Catechism in question and answer, a Companion to the Book of Common Prayer, and a Companion to the altar; works which are extensively diffused and held in high and deserved estimation. But the production of his pen most distinguished for learning and acuteness is his "Apology for Apostolical Order," caused by certain strictures upon his companion to the altar by Dr. Mason, pastor of the Associate Reformed Church in New York. In the year 1808 he originated a work entitled the Churchman's Magazine, the success of which laid the foundation for those numerous and able periodicals with which the Episcopal Church in the United States is now so well furnished.

Bishop Moore, the second Protestant Bishop of New York, being now incapacitated by infirmities from exercising the Episcopal office, Dr. Hobart was, in 1811, elected Assistant Bishop of the Diocese, by the suffrages of the great body of the Clergy and Laity, and in 1816, by the death of Bishop Moore, he succeeded to the whole charge of that Episcopate. In this influential situation he was able more effectually to pursue those objects which he had most at heart, and one of the first was to establish a College for the education of an Episcopal ministry. These exertions resulted in the organization of that admirable and flourishing Institution, the General Theological Seminary at New York.

But it would be impossible to recount the diversified labours of this beloved and indefatigable Bishop. In "journeys often," visiting the remotest portions of his important charge, and in unceasing occupation in the study and pulpit, when those visitations were suspended, he broke the strength of his constitution. His own ardour exhausted the support that nature gave. His health, which had more than once given way on the distant and protracted journeys which duty required, became at length so impaired that nothing but a change of scene and perfect relaxation could restore him. In the autumn of 1823, he set out on his voyage to England; and, in the affecting language of his biographer, Dr. Berrian, "a throng of his parishioners and friends pressed round him at the moment of his departure with anxious and sorrowing hearts to bid him farewell; and some felt but little less than the Ephesian converts in parting with St. Paul, from the painful apprehension "that they might see his face no more." Most of his clergy who were resident in the city accompanied him many miles, and then watched with fond and anxious regret the last glimpse of the sails that bore him hence."

How he was received by the prelates of the English church, by his correspondents and friends, and what a remarkable influence his character and conversation gained over those who then saw him for the first time, is too well known to need repetition. His letters to his family and friends in New York prove abundantly how much he appreciated that kindness and hospitality, and with what delight and enthusiasm he viewed the exquisite scenery, the time-hallowed edifices, and the glorious institutions of our lovely mother-land.

His return to New York after an absence of two years, was hailed with so warm a greeting, as made his heart melt with joy. Every one seemed to have recovered a dear and personal friend, of whose safety they had before despaired. A more deep and heart-felt greeting, pervading all ranks, was never given to any one on his restoration to his native land.

It is not perhaps to be wondered that, at such a time, his ardent spirit should have expressed itself in terms of affection to his friends, countrymen and brothers, heightened beyond the limits of justice by a contrast with the state of things in England. On the Sunday after his return, he preached that sermon, in which his own country was eulogized at the expense of England, and which, although it provoked at the time more animadversion than it needed, was not strictly consistent with good taste or with those impressions which a sound and philosophical view of the real state of things in England ought to have awakened. While it was natural that Bishop Hobart should have looked with honest pride on the success of a different system, familiar to him from infancy, he could scarcely have investigated with his usual acumen the heavenly authority as well as the blessed practical workings of that establishment which, combined with the natural influence of her sound and scriptural principles, has served to render the Church of England "the glory of the Reformed churches."

The renewed health and vigour with which this excellent man now continued to discharge his rapidly increasing duties, led his friends to hope he would long be spared to their anxious prayers. But on his visitation in the beginning of September, 1830, a short illness at the house of his old and estimable friend Dr. Rudd, at Auburn, terminated his valuable life.

The little we have attempted to detail can give but a slight impression of the powerful influence exercised by so devoted and ardent a servant of God. One conclusion an impartial review of this eminently public character must enforce on every candid mind. Whatever we hold as a truth of religion, let no supposed expediency induce us to compromise it, in the hope of gaining any supposed advantage to religion. Truth can be promoted only by truth; and truth desires no other defence, but that her champions should be faithful in her cause. "EVANGELICAL TRUTH, APOSTOLICAL ORDER," was the banner of Hobart, and they ought to be the watchword of every Episcopalian.

Bishop Hobart lived to see the success of the principles for which he so undauntedly contended. The parochial clergy and congregations of the diocese of New York were twice doubled in number during his episcopate; the Theological Seminary has long been supplying to the several States of the Union a number of well-instructed candidates for the ministerial office; and there has been a vigorous growth of what constitutes the peculiar charm of the American Episcopalian character,—a simple-minded affection for primitive Christianity, a hearty reverence for the beauty of holiness in the Church's ordinances, and a freshness of admiration for our sacred Liturgy.

It is impossible to rise from the contemplation of such a character as Hobart's, without partaking of some of his animating sentiments. Let the hand of violence do its worst, a portion will still remain for the inheritance of truth. Hobart himself beautifully expressed it. "A state of society without religion cannot continue long. Man does not feel himself in safety even when with his fellow-men, loosened from the restraints of religion. He cannot live without its consolations—he cannot enter on futurity without its hopes."

THE SEVEN CHURCHES OF ASIA.*

No. I.

INTRODUCTORY REMARKS.

The "Book of the Revelation of St. John the Divine," like many of the Epistles of St. Paul, contains "some things hard to be understood, which they that are unlearned and unstable" may have wrested, as they have done also "the other Scriptures, unto their own destruction." The desire to be wise above what is written, and to inquire into the secret things which belong unto the Lord our God, instead of attending to those things which are revealed and belong to us, is very deeply interwoven in some characters. This has not unfrequently led to the adoption of an unwarrantable mode of "private interpretation," sometimes distinguished for the wildest flights of enthusiasm, for an entire discordance with all that is rational, and utterly subversive of sound and sober truth. As a natural consequence, this portion of the word of God has been deemed by many as of a nature too abstruse for the meditation of the private Christian, who has been dissuaded from perusing its contents, and recommended to direct his thoughts more fully to those plainer portions of the sacred oracles which set forth, in clearer language, the fundamental truths of the Gospel.

When we consider, indeed, the fearful woes denounced against those who either add to, or take from "the words of the prophecy of this book," it ought to be approached, as indeed every other portion of the sacred volume ought, in a prayerful, humble spirit, with a desire for the enlightening of the understanding, and of being led to the perception of the truth. The utmost caution should be used in endeavouring to arrive at the true meaning of its contents. Notwithstanding many of its difficulties, it may, unquestionably, afford much consolation and edification to the Christian. It forms part of that Scripture which "is given by inspiration of God." Doubts on this subject have indeed arisen, but they have been satisfactorily met and fully answered. The perusal of it, in a right frame, cannot fail to be conducive to the Christian's spiritual advancement and growth in grace: for who can read of its glowing descriptions of the blessedness of heaven's ransomed company, of the triumphs of those "who have come out of great tribulation, who have

* From the "Church of England Magazine"—and designed to be inserted at intervals in connection with "Scriptural Illustrations," as embracing, in general, the same object.

* Compiled chiefly from the "British Critic."

washed their robes and made them white in the blood of the Lamb," and the unceasing worship of those who shall stand before the throne,—and not seek that they may themselves become partakers of the same undivided inheritance, and not listen to the gracious invitations to "take of the water of life freely?" "They who ensue and dissuade the study of it," (the book of Revelation), says Bishop Newton, "do it, for the most part, because they have not studied it themselves; and imagine the difficulties to be greater than they are in reality. It is still 'the sure word of prophecy;' and men of learning and leisure cannot better employ their time and abilities than in studying and explaining the book, provided they do it, as Lord Bacon adviseth, 'with great wisdom, sobriety, and reverence.' The folly of interpreters has been, as Sir Isaac Newton observes, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow all things; but that after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, might be manifest thereby to the world."

The portion of the "Book of Revelation," which it is the purpose of these, and a few subsequent remarks, to illustrate, is unquestionably well worthy the serious consideration, not merely of the biblical scholar, but of the humble Christian. In the Epistles to the SEVEN CHURCHES OF ASIA, contained in the second and third chapters, and dictated by the Eternal Spirit of God, there is nothing that can confound or confuse the mind of the teachable inquirer. Whatever mystical interpretations may have been put upon them, they abound in the enforcement of much important doctrine.—They shew, in liveliest colours, the Redeemer's watchful care over his Church. They abound in language of various kinds, according to the circumstances of the persons addressed, sometimes in that of commendation, at other times of reproof. They denounce in the plainest terms the judgments of the Almighty against the backsliding, the formal, the licentious, the impenitent. They assure the faithful of the richest supply of grace, and the participation of endless glory. The Christian may, therefore, meditate on these passages with the vivid hope that he will there find much to warn, much to console, much to cheer, much to animate. He will recollect the universal call that is made to peruse the contents of these epistles: "He that hath an ear, let him hear what the Spirit saith to the Churches." He will read these epistles not merely as important documents, containing a faithful delineation of the character and circumstances of the several Churches to which they are addressed, and pointing out, by the subsequent fulfilment of the declarations respecting them, the faithfulness and the truth of that Jehovah whose word standeth for ever sure; but he will read them as so many messengers specially addressed to himself. He will carefully examine whether there may not be in himself somewhat of the same declension, the same listlessness, the same negligence, which are brought as grounds of solemn accusation against some of these Churches; and he will pray that he may profit by the warning, ere it be too late. Assuredly such a mode of study will be infinitely more useful than any vain attempt to calculate times and seasons, or any presumptuous overstepping of that boundary by which God has been pleased to limit the extent of human investigation.

These epistles are addressed, not to the collective members of the several churches, but to an individual, styled "the angel, or messenger," and who appears to have been the chief minister or superintendent of ecclesiastical affairs. The supposition has been maintained, indeed, that, though the expression is employed in the singular number, the epistle was addressed to all who ministered in holy things, and who were thus to be the channels of communicating the Divine will and purposes to the members of the Church at large. For this mode of interpretation, however, there does not appear to be any solid ground. It is urged, indeed, for the purpose of doing away with the notion, that there was a disparity among the ministers of the early Church, and that there was no bishop or overseer who had authority over the rest. The question, in fact, involves in it, what mode of Church-government was employed in primitive times—a subject of no small importance. It appears that it was, beyond all reasonable question, episcopal; and that the angel of the Church was the ecclesiastical superior, to whom, as chief minister, the letter was addressed. "Shall we maintain," says Dr. Campbell, himself a Presbyterian, in his Ecclesiastical Lectures, "with some zealous patrons of the Presbyterian model, that, in the sublime and allegorical language of prophecy, a community is here personified, and addressed as one man? Shall we affirm, that by the angel is meant the presbytery, which our Lord, the better to express the union which ought to subsist among the members, emphatically considers as one person? With this interpretation I am equally dissatisfied. Though we have instances, especially in precepts and denunciations, wherein a community is addressed by the singular *thou* and *thee*, I do not recollect such a use of an appellative as the application of the word *angel* here would be on the hypothesis of these interpretations." Dr. Campbell would, indeed, regard this individual, addressed as the *angel*, as the "president or chairman" of their ecclesiastical assemblies. But, judging from the whole tenor of the apostolical epistles, as well as the testimony of the early fathers, it would seem that the bishops of the Seven Churches were not chairmen, elected for a season, and then to resign their dignity, but bishops set apart for the spiritual government of these several bodies of professing Christians.

The remarks of Bishop Hall, in his Episcopacy by Divine Right, with reference to this very point, are too important to be omitted. "Neither can all the shifts in the world," says he, "elude that pregnant vision and charge of the blessed apostle St. John (in whose longer-lasting time the government of the Church was fully settled in this three-fold imparity of the orders and degrees), who having had the special supervision of the whole *Asian* Church, was, by the Spirit of God, commanded to direct his seven epistles to the bishops of those seven famous churches, by the name of so many angels: To the angel of the Church of Ephesus, to the angel of the Church in Smyrna, &c. For what can be more plain, than that in every of these churches (as, for instance, that of Ephesus,) there were many presbyters, yet but one angel? If that were not in place above the rest, and higher by the head than they, how comes he to be noted in the throng? Why was not the direction to all the angels of the Church of Ephesus? All were angels in respect of their ministry—one was the angel in respect of his fixed superiority. There were thousands of stars in this firmament of

the Asian churches. There were but seven of the first magnitude. Who can endure such an evasion—that one is mentioned, many are meant; as if they had said, To one—that is, to more; to one angel—that is, to more angels than one? To what purpose is it to insist upon any propriety of speech, if we may take such liberty with the construction? . . . But, to put this matter out of doubt, it is particularly known who some of these angels were. Holy Polycarp was known to be the angel of the Church of Smyrna, whom Ignatius, the blessed martyr, mentions as, by his episcopacy, greater than his clergy. Timothy had been, not long before, Bishop of Ephesus, yea, of the Asians; now Onesimus was."

Nor will the Christian fail to derive hence additional proofs of the faithfulness of the Lord Jehovah. How entirely the actual state of these Churches at the present time coincides with the predictions contained in these epistles? Much light has been thrown on this subject by travellers of modern times. The researches of Mr. Chishull at the commencement, and of M. Peyssonnel and Mr. Chandler in the middle of the last century, and more recently, within the last few years, of Messrs. Cockerell, M'Farlane, Arundell, Rae Wilson, Hartley, and others, have added much most interesting information to that which existed on the subject of these once-favoured districts of the vineyard of the Lord: and in the subsequent remarks on the epistles, the attempt will be made, by reference to various important documents from the personal observation of these travellers, to arrive at a correct knowledge of the actual state of these Churches at the present moment. The inquiry is, indeed, most interesting. It is one on which the Christian will meditate with feelings of deep humiliation, when he reflects on the waywardness and perverseness of the human heart, and on the folly of man in departing from the living God, closing his eyes to the light, and his ears to the message of saving truth, and thus exposing himself to the merited wrath of his Almighty Judge.

But, as already hinted, the subject will be considered in a practical point of view: not merely to instruct, but to edify—not to inform the understanding, but to impress the heart; and the design of the writer will be fully answered, if the reader of these remarks on this interesting portion of God's word shall be led, by their instrumentality, under the Spirit's teaching, to lay to heart the solemn warnings addressed to many of the apostolical Churches; and in this, the day of grace and merciful visitation, to attend to the momentous concerns of his soul's eternal welfare; lest, warnings being despised, and invitations unheeded, he should stand forth through eternity the wretched monument of the indignation of a righteous God—the miserable spectacle of a man spiritually diseased, who would not be healed, when God would have healed him,—who would not repent, when God called him to repentance. Assuredly there is no desolation equal to that of the heart which God hath left desolate. There is no ruin more melancholy than the eternal ruin of an immortal soul.

* Episcopacy by Divine Right asserted, by Jos. Hall, B. of Exon. London, 1640.

TESTIMONIES OF DISSENTERS & WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND. By the Rev. R. Meek. No. II.

Dissenters not only condemn all national establishments of religion in general, but the religious establishments of this country in particular, as *anti-christian*. Mr. Binney, a leading Dissenting Minister in London, at the present day, says,—“It is with me, I confess, a matter of deep, serious, religious conviction, that the Established Church is a *great national evil*; that it is an *obstacle to the progress of truth and godliness in the land*; that it *destroys more souls than it saves*; and that *therefore its end is most devoutly to be wished by every lover of God and man*.” Another Dissenting writer, in a tract published by the Dissenting Ecclesiastical Society, ventures to assign several reasons why God cannot be expected to grant his blessing to the Church of England! If indeed the Church of England had been so anti-christian in her government and influence, as they represent her to be, would God so honour and bless her, as he evidently has done, and most manifestly continues to do in the present day?—That the Church of England is abundantly blessed of God, and is an invaluable blessing to the nation, will appear from the following testimonies of Dissenters:—

THOMAS JACKSON, *Wesleyan*.—[His testimony which follows here, appeared in "The Church" of the 17th Feb. last.]

JOHN WESLEY, Founder of the Wesleyan Methodist Societies.—“I live and die a member of the Church of England; and none who regard my judgment or advice will ever separate from it.”

The same.—“Unless I see more reason for it than I ever yet saw, I will not leave the Church of England as by law established, while the breath of God is in my nostrils.”

The late ROBERT HALL, *Baptist Minister*.—“In justice to the Established Clergy of the realm, I cannot but remark the great advance in piety and diligence which they have exhibited during the last half century. They have gone forth in numbers, kindling the lamp of heavenly truth, where before it had burned with a dim and sickly ray:—they have explored and cultivated many a neglected spot, into which other labourers could not (for obvious reasons) gain admission, with equal facilities of influence; and far be it from any of their dissenting brethren to regard their success with any other than a godly jealousy, a holy emulation.”

Dr. PYE SMITH, *Dissenting Minister*.—“Those whom God honours, let us delight to honour. I must profess my opinion, that the increase of VITAL PIETY in the Established Church, within the last thirty or forty years, has been proportionately, and comparing the measure of advantages, *greater than among us* (the Dissenters). In this we rejoice, yea, and will rejoice.”

The late GEORGE BURDER, an eminent Dissenting Minister, in his Diary, confesses, that he found *abundantly more of the power of God with the Evangelical clergy, than with the Dissenters.*”

J. A. JAMES, *Dissenting Minister of Birmingham*.—“Not that I mean to say, the Churches which have been allied to the State have never done any good. *Our own*, for instance, has done immense service to the cause of religion, both by its vast theological literature and by its evangelical ministers; and never was it more useful in the latter respect than it is at this moment. You who dwell in this town (Birmingham)

* Arminian Magazine for 1790, p. 214.

† Rev. J. Wesley's letter to editor of Dublin Chronicle, quoted by Rev. T. Jackson, p. 26.

‡ Hall's Works, vol. vi. pp. 258, 259.

§ Sermon on the Necessity of Religion, &c. p. 42.

¶ Memoir, p. 54.

have only to look to the multitudes that weekly crowd our churches, and to mention the justly venerated names of their ministers, to be convinced that the Church is dispensing benefits which will make myriads through eternity both happy and grateful.”

The same.—“If systems are to be tried by their practical effect as regards religion, is not the present increase of piety in the Established Church an evidence of its being approved by God, and adapted to promote the religion of the country? It is undoubtedly a proof that God has raised up a great number of holy and faithful men in that communion, for some great purpose of mercy towards the nation which they are blessing with their labours, and towards the Church, which they may be the means of reforming by their intelligent piety, &c.”

This same writer also speaks of “the truly delightful increase of spiritual religion in the Church of England,” and of “the great and delightful increase of truly pious and devoted men that are now labouring in the Church of England.”

MATTHEW HENRY, the Commentator, and a Dissenting Minister.—“Let us much more give God praise for the national establishment of our religion,—that the Christian religion, that choice and noble vine, which was so early planted in our land, is still growing and flourishing in it—that it is refined from the errors and corruptions the Church of Rome had, with the help of ignorance and tyranny, introduced; and that the Reformation was in our land a national act: THAT CHRISTIANITY, THUS PURIFIED, IS SUPPORTED BY GOOD AND WHOLESOME LAWS, AND IS TWISTED IN WITH THE VERY CONSTITUTION OF OUR GOVERNMENT.”

The same.—“The bulwarks which the civil government has raised against the threatening force of atheism, deism, and profaneness on the one hand, and of popery and idolatry on the other hand,—and the encouragement which the government gives to religion, ought to be matter of rejoicing to all good men.”

J. A. JAMES, *Dissenting Minister*.—“Its scriptural doctrines are the themes with which Luther, and Cranmer, and Calvin, and Knox, assailed the papacy, and effected the Reformation. Its divines have covered its altars with works more precious than the purest gold of the ancient sanctuary of Israel. Its literature is the boast and glory of the civilized world. Its armory is filled with the weapons of ethereal temper which its hosts have wielded, and with the spoils they have won, in the conflict with infidelity, popery, and heresy; and its martyrlogy is emblazoned with names dear and sacred to every Protestant.”

The same.—“I do not mean to insinuate that the Clergy of the Church of England are either erroneous or unholy as a body. God forbid that an insinuation so wanting in candour and truth should be imputed to me.”

HENRY COOKE, D. D., *Presbyterian*.—*Moderator of the Synod of Ulster*.—“I stand here as a Presbyterian, claiming all the privileges of one; and yet I stand here as the friend to my Protestant brethren, and a friend to the Protestant Establishment. Knowing the Clergy of the Established Church as I do, I am fully persuaded there are not amongst the Protestants of the world more faithful or more efficient heralds of the truth of God for the salvation of man.”

- * Pastor's Address, pp. 16, 46.
- † Pastor's Address, pp. 15, 49.
- ‡ Separation without Rebellion.
- § Miscellaneous Works by Williams, p. 1159.
- ¶ Reply to Cawood.
- ‡ Church Member's Guide.
- ** Speech at the Downshire Meeting, 1834.

THE CHURCH.

COBOURG, SATURDAY, JULY 21, 1838.

It was not without some fear that the exciting character of the times,—leaving to many persons neither leisure nor inclination for pursuing those literary or other peaceful occupations which, at any other period, would be congenial to their tastes and habits,—it was not, we repeat, without some fear that the additional expense incurred in the very considerable enlargement of our paper, would not be met by a corresponding patronage. Of course, we anticipated some little loss of former supporters; for, with the best intentions in the world, there are persons within our communion whom it is difficult to persuade of the expediency, not to say necessity, of such an organ for the wider promulgation of the tenets, and defence of the interests of the church; there are some who, from altered circumstances, are compelled reluctantly to withdraw a patronage which, under more favourable events, they would have deemed it a point of conscience to yield; and there are alas! not a few who, from caprice or prejudice, without any solid or justifiable reason, withhold, as they often do from other channels for their christian bounty, their mite of support from this. These were contingencies which the possession of a very humble share of the “wisdom of this world” necessarily constrained us to take into calculation, in estimating those chances of support for the present year which would compensate for the very heavy additional expense about to be incurred.—But, on the other hand,—for there is a native yearning in frail humanity to the brighter side of every picture,—we naturally hoped that the improvements so decidedly promised, and as we hope so faithfully entered upon, would engage from an enlightened public a corresponding amount of increased support; that the more zealous members of our Church, both lay and clerical, would not look with apathy upon these augmented efforts in our common cause, but catch the spirit of enterprise by which ourselves were animated, and make us feel that we did not calculate erroneously upon the vigour and energy which pertains to all true-hearted sons of the Church of England.

We are happy, therefore, to say,—and we know that the declaration will bring to many a heart as much joy as we can possibly feel ourselves,—that, from the good sense and good feeling of those upon whose patronage this journal is dependent, we had considerably overrated our chances of loss: while our expectations of corresponding gain are in the steady progress of realization.

But to dispel any doubt that might exist, and to place our prospects upon a foundation not to be affected by any casual fluctuations in support, the plan suggested by our correspondent below—in a style of enlarged liberality which bespeaks the true character of an enlightened and conscientious churchman—has been providentially interposed. We feel the more confidence in advertising to the probable success of this suggestion, because we are aware that it has been seriously entertained in other quarters, and liberal offers of a similar kind have actually been proposed.

Our respected correspondent has accompanied his communication with a private intimation, that he expected this generous proposal to be seconded to the letter by at least

one hundred other gentlemen within the Province. We are quite sure that three that number are to be found able to contribute in equal extent with this correspondent; yet we have our doubts whether, with the most unquestionable attachment to the church, so many could be found, in the present infant stage of our journal and consequent imperfect acquaintance with its moral workings, who would regard that extent of bounty, thus appropriated, to be thrown into precisely the most useful and influential channel. We should be sorry, of course, to see one farthing that has hitherto been devoted to religious purposes, in connexion especially with the advancement of our church's interests, diverted from their former object; yet must we differ from those who think, that next to the direct teachings of heavenly truth from the lips of its authorized ministers, any more influential means could be adopted than the circulation of a journal with the principles for which we contend, for conveying amongst our population sound views in regard both to the claims of our venerated church, and to our duties as loyal subjects of our gracious Queen. Were the press never employed but for the holy ends of truth and justice, subordination and content, we should abandon our argument at once; but as it is so often rendered the instrument of mischief, we are bound, in the spirit and temper of christian philanthropy, to employ it also as an engine of good.

To the Editor of the Church.

REV. SIR.—With reference to the communication of “Alan Fairford,” in the first No. of the new series of “The Church,” I feel that I can fully accord to him the merit of having raised the curtain behind which lies the whole mystery of the origin not of our difficulties only, but of those also of every other enlightened people, who enjoy that greatest of blessings or greatest of curses,—“the liberty of the Press and free discussion.”

The people of every enlightened country require, and have a right to demand correct information from some quarter.—They cannot be supposed to know by intuition what is going on in the world. The mind of man has in every age been the same; but in this intellectual age especially, it is eager for food, and it must and will be gratified. If that which is wholesome be placed in its way, well: if not, what is poisonous will be as greedily swallowed.

There are morals, Sir, in Politics as well as in Religion, and I hold that the Government is as responsible to the people for the proper inculcation of both, as the head of a family is to his children; and not only is it bound by all lawful means to prevent the introduction of the poison of infidelity into either, but it is under an obligation, should that unhappily have been intruded, to counteract and eradicate its destructive effects.

It is admitted, I believe, that the strength of a Government consists in the judicious wielding rather of a moral than of a physical power; and that the secret of its might lies in the due instruction of its people. In the divine oracles, this grand principle of government was not overlooked; for we find that Moses, in urging the people of Israel to a strict observance of the statutes and ordinances of the Lord, commanded them to “teach their children” the same civil and religious obligations. On this principle, then, I contend that, whether it be moral, or political, or religious instruction, Christian rulers are under a solemn obligation to see that it is rightly diffused amongst those whose obedience they claim, and for whose welfare they are appointed to watch.

Can it, Sir, be pride, or apathy which creates in the appointed guardians of our laws and liberties, that disregard of the potency of the Press with which, in all charity, I must declare them to be chargeable,—pride, to think that any ally can be needed to second their conscientious efforts,—apathy, in the drowsy persuasion that, let the enemy sow tares or not, the good wheat is sure to prevail?

It may be a reproach, Sir, in which I am personally involved in common with those upon whom I fasten it; but it becomes my duty to declare that the government and the more wealthy amongst our loyal inhabitants to boot,—from the indifference which has uniformly been shown towards the proper instruction of the people,—are chargeable with the heavy responsibility of the late treasonable outrages upon the peace of our land. Here I need but point you to the minutes taken by the Commissioners who examined the traitors in Toronto; there you will discover that in many cases theirs was a sin of ignorance. “How could we help believing Mackenzie's paper,” was their language, “when we know that it was printed and circulated week after week, and year after year, in the very capital of the Province in open day, and its statements remained uncontradicted by the Government?” This, in effect, was their testimony.

Strongly, therefore, would I urge upon our men of wealth this important duty, which they owe to God and man, the dissemination of sound religious and general instruction amongst their poorer and less informed brethren. Let it not be their reproach that they are callous to every feeling except the desire to increase their store, and augment their worldly comforts. Let them not be insensible to the extent of the moral waste around them. For let me assure them that, if they indulge in this selfish reasoning and selfish practice, what they cannot now see they will ere long feel; and perhaps too late to avert the mischief.

Round the standard of the Bible, and the principles it inculcates, let the Government and the loyal Christian community rally: let them do so, and it is sure to triumph. Let information, based upon the lessons of the Bible, go forth amongst our population, far and near; let manuals of instruction, in a popular shape and combining a popular variety—such, Sir, as your paper contains—be distributed weekly throughout our Province by thousands; and need I say, not only will the mildew blight of Infidelity recede before it, but Treason and its schemes of darkness will find no hold in the hearts of our people.

As a commencement, Mr. Editor,—for somebody must commence,—permit me to request you to send me TWENTY COPIES of “The Church,” for which, (as in such a cause you will doubtless afford them on the lowest possible terms,) I will pay you £10.—one half in advance, and the remainder at the end of the year. These I shall further expect you to send to such places and with such directions as I shall hereafter furnish.

Believe me, Sir, with earnest prayers for your own strength and guidance in the toilsome but important duty you have undertaken, to be to the good cause in which you are engaged, and to the cause in general of Truth and Order,

A WELL WISHER.

Cobourg, July 16th, 1838.

The following letter, equally creditable with the above to its writer, was not sent to us for the purpose of publication, nor did we design so to use it; but as it so completely sup-

ports the proposal above made, we are sure that its author will excuse us for taking the liberty of thus making it public.

To the Editor of the Church.

Rev. and dear Sir;—Wishing to become a subscriber to 'The Church,' will you be so good as to have my name inserted as such.

Having read an article in the last number by "Alan Fairford," which every one I should think must highly approve, wherein he mentions the idea of the laity subscribing for a number of extra copies of 'The Church' to be distributed by the Travelling Missionaries in the back country, I should wish, if it most your approbation, to be put down for another number, which I should feel obliged to you to dispose of in any manner you may think calculated to do good. It is but a mite, but in good ground it may increase.

I remain, with great respect, wishing your paper the success it so much deserves,

Dear Sir, yours truly,

27th June, 1838.

We subjoin a document, extracted from the London 'Morning Herald' of the 31st May, which we recommend to the particular attention of our readers. It is a petition to the House of Commons from members of the Established Church in Blackburn, England, vigorously contending for a principle, the maintenance of which is as important to the mother country as to her Colonial possessions,—we mean the integrity and perpetuity of our church property. While this petition, like the one lately given from the learned and influential University of Oxford, affords gratifying evidence of a growing interest in the United Kingdom for the spiritual improvement of these Provinces, it may be regarded as the index of a rising spirit,—soon we believe to pervade the great mass of the intelligent and influential conservative population in the parent country,—which will never suffer the best interests of these colonies to be sacrificed to the impotent and unchristian policy which of late years is so frequently to be discerned in the management of the affairs of our great Empire. While for the maintenance of place, and its appendages of lucre or authority, the present cabinet court and avail themselves of the support of the most ferocious and unprincipled opponents of our Protestant Constitution in Church and State; and while, swayed by this unhallowed influence, they seem willing to surrender to any murmurer the same time-honoured safeguards of our Constitution here; we have, happily, that check upon their heedless and revolutionary projects, which is furnished in the conservative might and conservative principle of the mother country. In the face of that powerful and patriotic body, they dare not carry into effect their plans of spoliation: the thunders of an unrivalled eloquence in the legislative halls, and the plaudits with which that eloquence is greeted by millions without, tell them, in language not to be mistaken, that Britons are not yet so degenerate as to part with their Protestant privileges,—not yet so degraded as to yield to the demands of the infidel and the leveller, the best, the surest safeguard of the throne. The battle fighting for them is a combat also for us; and victory there will be echoed in the fulness of its triumph here.

CLERGY RESERVES—CANADA.

To the Honorable the Commons of the United Kingdom, &c. &c.

THE HUMBLE PETITION OF THE COMMITTEE, MEMBERS AND SUBSCRIBERS OF THE ASSOCIATION IN THE DEANERY OF BLACKBURN, IN AID OF THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, AGREED TO AT A PUBLIC MEETING OF THE SAID SOCIETY ON ASCENSION-DAY, 1838.

Sheweth,—That your petitioners, from statements resting on indubitable authority which have been laid before them, respecting the present state of the Church of England in British North America, have reason to believe that certain proceedings have taken place there under the auspices of Her Majesty's present government, which are not only highly prejudicial to the interests of the church and the colonies themselves, but indefensible in respect of moral equity, and unjustifiable as regards the maxims of the British constitution, and the legal vested rights of British subjects.

That your petitioners earnestly entreat the immediate attention of your honorable house to the following particulars, and beg that such investigation may by your directions be made into them, that the injustice endured by the church in those distant colonies, and the several grievances complained of may be redressed, and an effectual prevention of their recurrence provided, lest they should become both a permanent injury to the cause of religion abroad, and a precedent for equally illegal and onerous usurpation at home.

That your petitioners beg leave, very respectfully but firmly, to enter their protest and remonstrance against the resumption of those lands in Upper and Lower Canada, Nova Scotia, New Brunswick, and Prince Edward's Island, which were, by an act of parliament, in or about the year 1740, solemnly reserved and set apart as glebe lands, for the maintenance of the clergy of the communion of the Church of England, or for sites of churches and schools. The provisions of that act of the Legislature were final and conclusive. Those grants were made to the church of England, for the spiritual benefit of the settlers and other emigrants there, and of their descendants, and being made in equal good faith with any lay grants, your petitioners conceive that neither the government of the mother country nor the colonial legislature has any moral or equitable right to resume them in prejudice of the church of England.

That your petitioners have reason to believe that the resumption of these lands, which has already taken place to a great extent, is not only an act of flagrant injustice in itself, but has also been effected in a fraudulent and illegal manner. It was thought advisable, as those lands very slowly became productive and means were required for the maintenance of additional clergymen, that a portion of these "clergy reserves" should be sold, and pecuniary grants made from the proceeds to this purpose. The government at home recommended such sale, on the sole ground that the lands remaining unoccupied were an obstruction to the improvement of the colony. It was also approved of by the North American Bishops, under the urgent necessities of the case: but neither the British Government nor the bishops of Quebec and Nova Scotia contemplated any other distribution of the proceeds of these sales save that of provision for the church of England and her ministers, according to the act of the British Parliament which first granted these clergy reserves. It was, however, thought advisable that the proposed sale should have the sanction of the colonial legislature. But the act of the general assembly passed for that purpose contained provisions for

disposing of these sums in a manner entirely different from that directed in the original act of parliament. This act of the colonial legislature your petitioners believe to be illegal, no colonial authority having power to rescind and abrogate an act of the supreme legislature: The Canadian church trusted and felt confident that this surreptitious and illegal clause, which went the fearful length of placing the permanent property of the church of England in those provinces at the discretion and disposal of the colonial House of Assembly, would be negated by the government at home. They learned with grief and consternation that the act of the assembly containing this illegal clause was laid before his late Majesty by the present advisers of the British Crown: and that our late sovereign was thus induced, inadvertently and unintentionally, to give his high sanction, by the direct recommendation of the Secretary of State for the colonies, to a measure which rescinded an act of the British parliament, and despoiled the churches in our north American colonies of all their permanent property. In consequence of this transaction, which your petitioners conceive to have originated in an illegal assumption of power in the colonial legislature, and to have been completed by fraud and treachery in some responsible quarter at home, the lands in question, originally granted in good faith by an act of parliament to the churches in Canada, Nova Scotia, &c., have been to a great extent, sold, and the proceeds applied to other purposes than the advancement of religion under the auspices of the church of England. The correspondence between the Incorporated Society and the colonial office proves that it is the avowed intention of her Majesty's present ministry to pursue and authorize this system of confiscation, and to place the money, arising from the sale of the clergy Reserves, at the disposal of the colonial legislature, without even stipulating for any portion being applied to the purposes for which these lands were set apart by act of parliament. In Prince Edward's Island, the lands reserved for the sites of churches and schools have been sold for four thousand pounds currency, and applied to other purposes, so that they have passed away for ever from the church and her ministers. This act of wanton and unprovoked aggression your petitioners consider to be in every way mischievous in its consequences and illegal in its nature, and to have been prompted by a spirit of animosity against that church, of which our sovereign is the supreme head on earth, and which the British crown and its responsible servants are bound by every obligation, both moral and religious, to uphold and protect to the utmost of their power. No want of efficiency or zeal, no neglect of their high duties, no insubordination or mal-conduct on the part of the clergy, has been even pretended as a colour for this forcible resumption of church property, which your petitioners can regard in no other light than unprincipled confiscation and wholesale robbery of the church of God.

That your petitioners would gladly, and in the spirit of Christian charity, put any favorable interpretation on the conduct of public men, where their measures admit of such indulgence; but, in the present case, facts do not permit them to do so. Early in the year 1837, the Bishop of Montreal apprised the Incorporated Society that he had applied for the sum of £600 per annum, arising from the interest of money raised by the sale of the "clergy reserves," for the support of additional clergymen in Lower Canada. The society, in consequence, applied to the Secretary of State for the colonial department, engaging to advance an equal sum, if the request of the Bishop of Montreal were complied with.—This "proposal," says the Society's report, "was not accepted; Lord Glenelg feeling it his duty to appropriate the sum above mentioned to the support of ministers of the church of Scotland." Your petitioners allow that it may be very correct for that noble Lord, or any other individual, to devote money which is his own absolute property, to any form of religion which he happens to prefer. But when a servant of the British crown avows that he thinks it his duty to evade an act of parliament, in order to deprive our American churches of property granted to them in perpetuity, and which they have possessed for nearly a hundred years, your petitioners think it is high time for the people of Great Britain and the friends of the church of England to assert their rights, and to demand restitution of the squandered property, having reason to apprehend that such a very remarkable sense of duty on the part of Her Majesty's servants may lead to even greater violations of law and equity; and therefore your petitioners have been induced to lay their claims to that effect, and make their complaints known at the bar of your honorable house, and at the foot of the throne, where they trust that their remonstrances will be effectually attended to.

That your petitioners have further to lament and represent to your honorable house that another attempt has been made to inflict a grievous injury on the church, by steps taken for the abolition of King's College at Windsor, in Nova Scotia. This valuable establishment has been the nursery for the clergy of the Province, and the present flourishing state of the institution and its services to the church, as well as its public usefulness in general education, which are not denied, prove how essential its continuance and prosperity are to the welfare of the colony. A scanty supply, which had been granted by parliament ever since the charter was first issued, has been suddenly withdrawn, and the governors of the college have been called upon to surrender the charter itself.—The intention of this summary command is, that the buildings and other property of King's College may be united with those of Dalhousie College, and handed over for the support of one general seminary, on no church principles or religious system at all, for which the assembly would be called upon to frame a popular constitution. Your petitioners would represent that this could not be done without a total disregard of the charter and constitution of King's College, the intentions of its royal founder, and those of its numerous benefactors, among whom are to be numbered the members of the Incorporated Society, which has expended above £700 annually through a long series of years, in the foundation of scholarships and exhibitions. Your petitioners see no more ground of equity or plea of right for this proposed measure, than might be advanced with equal colour for the total confiscation of any College in Oxford or Cambridge, or indeed for the entire suppression of either of those learned universities. And your petitioners would observe, that if the people of England do not loudly express the indignation which such proceedings are calculated to excite, with the most resolute determination to obtain justice, they will have reason to expect, as they will assuredly merit, the same measure of iniquitous dealing to themselves which they have tamely submitted out to their colonies.

Your petitioners therefore humbly and respectfully beseech your honorable house to direct such investigation into the conduct of the colonial department at home, and that of the local legislature in our north American dependencies, on the

subject of church property, as may form the groundwork of some legislative enactment, whereby the Church of England in those provinces may be reinstated in all her rights, indemnified for the losses which she has illegally sustained, and protected in futuro from all similar acts of aggression. And your petitioners will ever pray, &c.

Signed, in their name, by an unanimous resolution of the association.

JOHN WILLIAM WHITTAKER, D.D., Vicar of Blackburn, One of the Vice-Presidents and Chairman. May 24, 1838.

CONFORMITY TO THE CHURCH.

Since the addition of the means of church accommodation in this town, by the opening of St. Peter's, several families previously connected with dissenting congregations, have conformed to the Established Church, some from deliberate preference, others, of course, conservatives, compelled to seek refuge there from annoyance, amounting to persecution, on account of their political opinions.—*Maldstone Journal.*

Summary of Civil Intelligence.

By the arrival of the Packet Ships 'Burgundy' from Havre, and 'Virginian' from Liverpool, we have London dates to the 7th and Paris to the 8th of June. We subjoin the following items of the most interesting intelligence received by these arrivals:—

CORONATION.—The preparations at Westminster Abbey are advancing with much rapidity, the chief portion of the carpenter's work having been completed. The oriel and side galleries are now under the decorative hand of the upholsterers, and report speaks of the silks and stuffs which are to be used as coverings for the seats, canopies, &c. as most costly and elegant. The orchestral gallery is in forwardness, and when it is completed, and the new organ, which is described as an instrument of surpassing power and rich tone, is in its destined place, it is expected that the interior of the Abbey will present a coup d'œil of magnificence and architectural grandeur equal to any thing attempted in Europe on a similar occasion.

The important ceremony is fast approaching; and although the ministry would not have the day made one of rejoicing on the usual scale of splendour, yet it appears the whole population of the united kingdom will devote the day to festivity.

The most prominent topic of the London papers is the fatal riot near Canterbury, of which we published a long account on the arrival of the Great Western. The subject had been brought up in Parliament, in consequence of certain serious charges alleged against the magistrates of Kent, and the keeper of the Lunatic Asylum in which Courtenay had been confined, for allowing him to go at large. The charge was made in the Chronicle. Courtenay's real name, it seems, was John Nicholls Tom.

The affair was investigated by the magistrates on the 4th, at Feversham in Kent, fifteen of the prisoners being before them, four of whom were committed on the charge of wilful murder. Nine of the rioters were killed in the affray.

The London Chronicle of June 7 contains a full report of the Dinner given to Sir Francis Head, on the 6th. When the health of Sir Francis was proposed, he rose and commenced a speech in which, he said, he was anxious to explain what had been the conduct of the North American colonies, and that of the United States and their citizens; but before he had entered upon the details of his exposition, "he was so much overcome by his embarrassment that he was utterly unable to go on, and after several unavailing attempts, resumed his seat amidst loud cheers."

The Royal William, steam-packet, it is stated in the Liverpool Mail, was to sail from that port for New York on the 5th July. She is said to be a vessel of great speed, and first rate accommodations.

Martin the lunatic who set fire to the York Minster some years ago, died in Bedlam on the third of June. Although quiet in his department, he was obliged to be closely watched, having a strong propensity for mischief. He was between 50 and 60 years of age.

WEST INDIES.

In the Jamaica Royal Gazette of June 9, is the following announcement:

"It has been decided by the Honourable House of Assembly, that the remaining two years of the apprenticeship of the prædial labourers shall be abandoned, and that entire, complete, and unrestricted freedom shall take place on the 1st of August next in this island."

The following is taken from the Jamaica Times:

"It is with sincere pleasure we congratulate the island on the successful issue of the deliberations of the House of Assembly. Freedom will ere long be proclaimed—full, complete, and unrestricted freedom will be conferred on those who according to law, would have had to continue in servitude two years more. No dissentient voice was heard within the walls of the Assembly, all joined in the wish so often expressed, that the remaining term of Apprenticeship should be cancelled, that the excitement produced by a law which has done inconceivable harm in Jamaica, in alienating the affections of her people, and creating discord and disaffection, should at once cease. Thank God! it is now nearly at an end, and we trust that Jamaica will enjoy that repose, so eagerly and anxiously sought after, by all who wish the Island well."

UNITED STATES.

FROM TEXAS.—The Texas Chronicle of May 19 alludes to the report that has been more than circulated in New Orleans, of the recognition of Texian independence by Great Britain, and says that it cannot be true, because the latest despatches from the Texan minister to England stated that he had not been able to effect the recognition there, and was going to try his luck in France. We thought as much—and said so too.—*N.Y. Com. Adv. July 2.*

Trial of Benjamin Rathbun.—The case of this gentleman went to the Jury yesterday afternoon, and after they had been absent a short time, they returned into Court with a verdict of not guilty. There was some cheering on the announcement of the verdict.

On the two other indictments here against Mr. R. for forgery, he has been discharged without giving bail, and without entering into any recognizance to appear at any of the courts to be holden in this county. There are yet two indictments pending against him, we believe, in Genesee County.—*Duffalo Journal.*

NARROW ESCAPE OF BILL JOHNSON.

We find the following in the last Kingston Chronicle. We understand, with reference to an Extra from Sacketts Harbour, published below, that Lieutenant Leary, R. N., Commanding the Ball Frog, with a party of Tars, landed on Grindstone Island last Thursday morning, got to the house or hut where the noted Bill Johnson, with 6 or 8 followers, were quartered; but being seen just as they were getting to the house the pirates instantly made their escape through the brush, with the exception of two, who were taken with two or three muskets. Lieut. L. with some sailors followed the fugitives, cutlass in hand, but not knowing the intricate track through the brushwood, they were unable to overtake any of them; they, however, found out Johnson's strong hold, Fort Wallace, and obtained 12 or 15 stands of arms, several pistols and pikes ball cartridges, a flag bearing the name of Sir William Johnson &c. &c. The two prisoners were handed over to Captain Gwynn, of the American Army, Commanding the Steamboat Telegraph. By arrangement, the arms ammunition, &c. are retained by Lieut. Leary, until the Commandant's instructions are had regarding them.

From the Jefferson County Whig Extra.

Sacketts Harbor, July 12, 1 P. M.

About 10 o'clock this morning the steamer Telegraph, in the service of the United States, arrived from a cruise among the Thousand Islands, and brought with her two prisoners of Johnson's gang of desperadoes, and Johnson's famous twelve oared boat, so much extolled for its swiftness.

On the morning of the 11th (yesterday) Capt. Gwynn of the 1st Regiment of Infantry, commanding the Telegraph, obtained information of the haunt of Johnson, and with the British party, made arrangements for surprising and capturing the gang, but owing to the difficulty of approaching the house on account of the roughness of the country, and the density of the woods and thickets, the parties did not approach simultaneously, as was intended, the British party getting to the ground a little sooner than the other, and approaching on the same side. The whole of Johnson's gang with the exception of two men, made their escape. The two men taken were asleep. There was found in the house, belonging to John Farrow, on Grindstone Island, a quantity of arms—pistols, rifles, and muskets. The names of the prisoners taken are Riley Toucy and Jonathan Turncliffe. Those who made their escape were William Johnson, John Farrow, Robert Smith, William Robbins, John Van Clute, and Allen Early. They were fired on, but with what effect is not known. A fier a thorough search by the whole party, consisting of 80 men, they were not enabled to discern what had become of the fugitives.

The following is from the Detroit Advertiser of June 30.

THE ST. CLAIR BUCCANERS ROUTED.—We learn from the collector of this port, that a schooner in the service of the buccaners was captured on Thursday, some few miles below the county seat of St. Clair. Having understood, from the movement in that vicinity, that an expedition was on foot, the collector immediately started for the scene of operations. A small force embarked on the steamboat Gratiot, and soon got wind of the piratical craft, which, it seems, had been across to the Canada shore, and committed depredations upon the inhabitants.

As the Gratiot approached the vessel with the view to compel her to surrender, a brisk firing upon her commenced from the opposite shore. Finding themselves in peril, the crew of the vessel took to the shore, and dispersed themselves through the woods. The vessel was then taken possession of by the revenue officers.

They found two or three Canadian prisoners in the hold, some fifteen barrels of flour which had been plundered, about a dozen stand of arms, and other small matters. The vessel was brought to this port to be condemned. One of the prisoners, we understand, was induced to come down, by whom it is thought some important testimony may be laid before the grand jury now in session.

We are advised that most, if not all, the crew were Canadians. This promptness on the part of the officers and citizens of St. Clair, will, it is confidently hoped, crush another of those incipient piratical expeditions which have from time to time annoyed our frontier.

The Rochester Democrat, in a postscript copied from a Tennessee paper of the 30th ult. gives a rumour of another frightful steam boat accident in that State. The Knoxville, laden with Cherokee Indians, in descending the Tennessee River, collapsed her boiler, when five hundred of that miserable and much abused people lost their lives.

The absorbing theme of conversation during the week, in our own Province, has been the movements of our respected Governor General. He arrived at Kingston, and was received with much distinction on Wednesday the 11th—and proceeded on the following day to Niagara, where he arrived at an early hour, and went on without delay to the Falls.—His reception at Toronto, when he landed on Wednesday last about 5 P. M., is stated to have been most enthusiastic, and to have conveyed from the assembled thousands an earnest of the confidence reposed in the Representative of our beloved Queen. Several addresses were received and replied to; and after a levee at Government House on Thursday, his Lordship left that city about 4 o'clock for Lower Canada.

MARRIED.

On Monday 9th, July in Cobourg by Rev. A. N. Bethune, Mary Ann, eldest daughter of William Walker, Auctioneer to Mr. John Braden, of Baltimore; both formerly of the County of Cavan, Ireland.

DIED.

At the residence of Henry Nelles Esqr., Grimsby, on the 8th instant, in his 23d year, Mr. Thomas Butler Crooks, son of the late William Crooks Esq.

TO CORRESPONDENTS.

C. Q. and E. V. N. in our next; and the report of the London Sunday School.

The "English Emigrant's Lament" in an early number.

LETTERS received during the week, ending Friday, July 20th:—

Rev. B. Lindsay, add. subs. and rem. in full for 6 mo. of vol. 2;—Rev. R. Rolph;—Rev. W. Brethour, add. sub. and rem;—Rev. M. Harris, add. subs. and rem;—Rev. J. Shortt, add. subs. and rem;—P. M. Parth;—P. M. Thornehill;—T. Fidler Esq;—M. C. Crombie, add. subs. and rem;—Mr. John Wright;—Mr. Robt. Maxwell; Rev. J. Grier, with enclosure;—Hon. J. Kirby, sub. in full for vol. 2;—T. G. Anderson Esq. do. do.;—Rev. A. Palmer, rem;—Lord Bishop of Montreal, (2);—J. Kent Esq. with enclosure;—James Crooks Jun. Esq;—T. S. Shortt, Esq; Rev. W. Macaulay;—Rev. G. Archbold, add. subs. and rem.

Youth's Department.

SCRIPTURE QUESTIONS.

XXXII. BETHLEHEM.—CONTINUED.

267. How does it appear that a greater than David—some termed his root as well as his offspring—was born in this highly honoured city?—(Matthew.)

268. When is this city spoken of in terms of distinction, in consequence of this illustrious event?—(Matthew.)

269. To what distressing and inhuman procedure did this distinguishing circumstance speedily give rise?—(Matthew.)

XXXIII. BETHSAIDA.

270. Bethsaida was a city of Galilee.—Can you tell the names of three of the disciples of our Lord, who belonged to this city?—(John.)

271. This city was the scene of many of our Saviour's mighty works.—Where does he denounce a we against them for the abuse of their privileges?—(Matthew.)

272. After the Apostles returned from their mission, the Saviour took them apart into a desert place belonging to this city.—Which of his miracles is recorded as having taken place while he was here?—(Luke.)

273. What other miracle of the Saviour is related as having been performed in the suburbs of this city? And what was the charge given to the poor man who on that occasion was healed?—(Mark.)

CHURCH CALENDAR.

July 22.—Sixth Sunday after Trinity.
23.—St. James the Apostle.
29.—Seventh Sunday after Trinity.

LYDIA.

(Concluded from our last.)

CHAP. III.—“Smitten friends
Are angels, sent on errands full of love;
For us they languish, and for us they die,
And shall they languish, shall they die in vain?”

A few days after Lydia C— returned from the short journey to which I referred in the last chapter, I called at her father's house. Upon being admitted into the room where her mother and another female were sitting, I observed Lydia lying on the bed, with her face violently flushed, as if under the influence of raging fever. She complained of feeling unwell, but imagined that her sickness was the consequence of a cold she supposed she had taken a few days before, and which she hoped would soon pass away. Before I left the house she with some hesitation asked me if I would pray with her; I of course readily complied, and was pleased that she had made the request. The next day, I did not see her; but on the following day I called and found her much worse. Her face and wrists were covered with small eruptions, her face was very red, or rather inclined to a dark brown. Her mother informed me that the person who attended her in the capacity of physician, said that the eruption was occasioned by the cold coming out of her. It appeared to me a singular kind of cold, and I had my fears that it would prove something more serious than that common disorder, nor did my knowledge of the person who attended her, serve at all to relieve those fears. The event proved the justness of my apprehensions: the very same afternoon, the doctor, as they called him came to visit his patient, and observing the appearance of the numberless spots which had broken out upon her, he pronounced it a case of SMALL POX. It was then that the full extent of her danger burst upon her parents and friends, filling them with sorrow and dismay. What had hitherto been considered merely a bad cold, now assumed the terrible aspect of a loathsome and often fatal disease. The announcement of this fact caused a good deal of excitement in our little village. Lydia was universally esteemed, and her melancholy case excited much interest among her numerous friends and acquaintances. Much sympathy was also felt for her aged mother, who was very affectionately attached to this her youngest daughter, the only child that now remained at home, and whom she had been accustomed to regard as the prop and consolation of her declining years. Great, therefore, was her affection for her daughter, and on her part the affection was reciprocal, for she was tenderly attached to her mother. Deep then and sincere was the burst of sorrow which maternal anguish wrung from the aged mother's agonized breast, when she learned the distressing intelligence that the symptoms of the disease were of a dangerous nature. The following day being Sunday, the nature of my professional duties prevented me from calling on my sick parishioner. In answer to my inquiries, I was informed that she was somewhat better. Some business connected with the building of a Church in another part of my mission detained me from home until Tuesday evening. My thoughts in the mean time had frequently reverted with distressing anxiety to the case of Lydia C—. Her uniform good conduct; her warm attachment to the Church and her unaffected piety, had caused me to feel much interested in her welfare. It was therefore with painful emotions, that immediately upon my return home on Tuesday evening, I learned, in answer to my inquiries, that during my absence, but especially that afternoon, she had been as was imagined at the point of death; that she had suffered a great deal of pain, but that she had been well supported through all her sufferings by the most triumphant faith; and that she had earnestly requested I would come to see her as soon as I returned. I was further informed that in anticipation of dying before my return, she had requested I would preach a funeral discourse from these words of St. Paul, “Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only but unto all them also, that love his appearing” (II. Tim. iv. 8.). These words had been marked by her, some months previous to her sickness, while yet in perfect health. She said that while reading the chapter, they arrested her attention very forcibly; and an impression seemed to fasten at once upon her mind, that these words would, in a short time, form the text for her funeral sermon. In the course of this afternoon, she had been seized with strong convulsive fits, and her friends, of whom there were many with her, thought she was dying. She thought so herself, and during the intervals of pain and convulsions, she besought with tears and most impassioned earnestness, all her friends to be more alive to the interests of their immortal souls.—Those who were in the room that afternoon said that it was a scene ever to be remembered to the latest hour of their existence, so solemn and affecting was it. She had a word of exhortation for every one around her, and a supernatural energy seemed to have been imparted to her, for she continued upwards of an hour to entreat in the most persuasive and earnest manner her afflicted and weeping attendants and friends to become more attentive to the things belonging to their everlasting peace. “Weep not for me,” she frequently ex-

claimed, “weep not for me, I am happy; I am going to my Saviour. I am going to the realms of glory.—Weep not for me—the sting of death is withdrawn, the bitterness of death is past—for the Saviour died for me, and in him I put my trust—in him does my soul rejoice.—Sorrow not for me, but weep for yourselves—weep for your sins; and oh, repent of them.—turn unto the blessed Saviour, go to the bleeding Lamb of God, and he will have mercy upon you.—Love the Lord Jesus,—serve him, and you will follow me, and be eternally happy.” In such brief, but energetic strains as these, and with language of individual application, did she address those around her. They were all deeply affected, while their flowing tears bore evidence to the effect her words produced. Unfeeling indeed would have been the heart, unmoved on such an occasion. To see one so young and interesting lying on the couch of death, disfigured by a loathsome disease, and though she was one living sore, though her body was full of pain, yet to behold her bearing it so patiently, thinking so little of her own sufferings, while she was so anxiously concerned for the salvation of her friends and acquaintances, was certainly well calculated to produce the most serious and affecting impressions.

Immediately after my return, I went to visit her. I met her mother at the door; she instantly burst into tears.—At the sight of her sorrow, my own were with difficulty repressed. “Oh, my poor daughter,” she exclaimed, oh, I shall lose my poor Lydia.” I attempted to console her, but felt how weak were words to soothe the anguish of a mother about to be bereaved of her child. “It is the Lord—I said, and let him do what seemeth him good;—he doeth all things well. The Lord does not willingly afflict us, but intendeth good by his fatherly corrections, and I hope and trust, that this dispensation will be overruled to the praise of his glory, and to your eternal good.” “I hope so,” she replied, “but my poor daughter is very low, and I fear I shall lose her.” “Well Mrs. C. there is comfort even in this thought, distressing as it is; it is a great consolation to think that your daughter seems so well prepared for death. It is certainly a great satisfaction to see our friends when they are taken from us, dying in the Lord, for blessed are the dead, which die in the Lord.” “Yes,” she replied, “I know it is, but oh, my poor child, I know not how to part with her;” and again the tears flowed with irrepensible anguish.

In an inner room I found the afflicted patient; upon entering, I almost started at beholding the astonishing change which the disease had produced in her appearance. Only three days had elapsed since I last saw her, yet she was so much altered that I could not have known her again. Her face was greatly swollen, almost black, and completely covered with the eruptions of the disease. It was of the kind termed by physicians the confluent, which instead of being in distinct pustules runs into blotches. She appeared glad to see me, and listened with apparent pleasure while I discoursed with her on those topics which at that time were peculiarly interesting to her. I found from conversing with her, that the information I had received of her holy and pious confidence had been by no means exaggerated; she was full of peace and joy in believing.

After conversing with her for some time, a Bible was handed to me; I opened it and read the fourth chapter of Paul's 2 Epistle to Timothy—the chapter which contained the words she had selected for her funeral discourse, and which she had frequently repeated during the day. As I read them, I heard sighs and sobs from different parts of the room, for there were several present, and all knew that these words had been chosen by Lydia for a mournful occasion.—After closing the Book we all knelt down, while I addressed a fervent prayer to the throne of mercy. Prayer when engaged in with proper feelings is at all times a solemn and pleasing act of devotion. But it always seems to me doubly impressive, when offered by the bed of one, whose trembling spirit is soon about to wing its flight into eternity. Surely then, if ever, “out of the abundance of the heart, the mouth speaketh.”

CHAP. IV.—The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly ye profane! if not, draw near with awe,
Receive the blessing, and adore the chance
That threw in this Bethesda your disease.”

Few scenes can be imagined more solemn or affecting than that which the chamber of death presents. To see a fellow-being gradually failing under the stroke of the mortal foe, and closing his eyes on all things earthly! To know that this being must within a few hours or minutes appear in the world of spirits, in the presence of his Judge, that then his state of happiness or misery must remain unchangeable for ever! To witness his dying struggles; to behold the anguish and listen to the sorrowful lamentations of the disconsolate mourners,—these all conspire to fill the mind with the most solemn reflections. These often sober the most giddy, and cause even the careless and unconcerned sometimes to think seriously. We are conscious that something extraordinary is taking place, something that affects ourselves as mortals. We feel that death is at our elbow and are ready to tremble at the presence of the king of terrors. When witnessing such scenes, even the most obtuse are sometimes softened, and the careless sinner is brought to feel, that “It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men and the living will lay it to his heart.”

More than one individual laid seriously to heart the lesson taught by the death-bed scene of Lydia C—. During the course of her sickness many called to see her, and she addressed them so earnestly and affectionately that several from that time became more serious, and the Spirit of God blessing the words of his feeble instrument, the work of grace finally became matured in their heart, and was manifest in the visible change wrought in their lives. Indeed so great was the interest felt in the sufferer, and so powerful the influence of her holy example that an unusual degree of seriousness pervaded the whole neighbourhood. During the remainder of the week, I frequently visited her, conversed, read, and prayed with her. At times we entertained hopes of her recovery, as her symptoms occasionally appeared more favourable. Such appearances however were fluctuating and deceptive, for they were soon succeeded by changes of a more unfavourable nature. Her sufferings continued very severe, but her spiritual state remained unchanged. Her God in whom she trusted supported her by the power of faith, and the grace of his holy Spirit, in a wonderful manner. Her soul was full of the love of God, and amid the agonies of the body, she was buoyed up by a hope full of immortality. So visible indeed was the work of the Sanctifier and Comforter, that even prejudice itself was constrained to admit the fact. A sister-in-law,—a zealot in her own persuasion, not over remarkable for liberality of sentiment, had, when Lydia presented herself at the communion table, made the uncharitable remark, that she had

much rather have seen her in the ball-room, as she considered her much better qualified for such a place, than to be a recipient of the holy Sacrament. When, however, she witnessed the deep humility, the ardent piety, the holy and triumphant faith of her suffering but rejoicing relative, she was obliged to confess, that she had judged her too rashly and harshly.

Much of the conversation I had with the patient sufferer during the continuance of her illness, might be here recorded, but it would swell the narrative unnecessarily; let it suffice to remark, that it was not merely satisfactory, as affording a pleasing evidence of the state of her mind, but that it was also edifying, and comforting. She frequently spoke of her parents, and prayed earnestly that they might follow her in “the good and the right way,” that leads to life eternal. Her mother indeed, during the whole of her daughter's illness, had evinced evident tokens of piety, and Lydia said to me one day, “I have great hopes of my mother; I am sure she will follow me to heaven, but alas! I am afraid of my poor father, oh, how I should like to see him.” When the nature of the disease was first announced, and it was declared to be of a malignant and infectious character, her father who had never been properly vaccinated, was afraid to remain in the house, lest he also should be seized with the disease; he therefore retired to the house of one of his sons, and there remained during the whole of his daughter's illness, so that he never saw her again in life. This was a very distressing circumstance to his child, who longed to converse with him, and beg of him to become more devoted to God. “Oh that I might see my poor father; surely it would have a good effect, he could not be unmoved by the prayers of his dying child.”—Her wish was not gratified, she saw him not again. Perhaps had he seen her sufferings, and listened to her persuasive entreaties and prayers for his conversion, a greater change might have been effected than has yet taken place in his conduct. One of the last prayers she was ever heard to utter was for her father. If this humble narrative should ever meet that parent's eyes, may the remembrance of his daughter's anxiety and prayers for his spiritual welfare, which it cannot fail to recall, be blessed of God to his soul's well-being. If the pure spirit of his departed child be permitted to take knowledge of things on earth, I feel assured that she would join heartily in this prayer. And if any thing could tend to increase her happiness in the world of spirits, it would be to witness both her parents steadfastly walking in the paths of life, and preparing for a joyful re-union in that happy place, where there will be no more separations caused by death.

But it is time to bring this narrative to a close. The last time I saw her, the power of faith and love was still beautifully illustrated, in the happy frame of mind she possessed, undisturbed by apprehensions of futurity, but patiently abiding the Lord's time. She continued to rejoice in that “Name which is above every other name,” and assured me of her “readiness to depart, and be with Christ which is far better.” I did not witness her dying moments, but I was assured by those who did, that she fought the good fight of faith steadfast unto the end. To the latest hour of her existence, her faculties of mind remained unimpaired, and she was enabled to rejoice in the pardoning love of God; the unction of the Holy One imparted spiritual strength, so that amid the struggles of expiring nature, she was heard to exclaim, “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing.” Amen.

She died aged seventeen years and seven months. A plain white marble slab (emblem of her own purity, not the purity of the fallen creature, but that which the Sanctifier imparts to the believer in Christ) records simply her name, age and parentage. Her memory is still cherished among those who knew her; and though eight years have passed away since her sickness and death, yet the name of Lydia C— is still had in remembrance, and every incident recorded in these pages is still, I doubt not, fresh in the minds of many, for

“The sweet remembrance of the just
Shall flourish, when he sleeps in dust.”

UNTS.

CHRYSOSTOM AND CRANMER COMPARED.

They were men whose endowments of mind were truly valuable; whose zeal for the cause of Christ was equally strong and undiminished; and whose labours were alike indefatigable, in the honourable and happy service. Both of them rose to the highest dignities in their profession; and they rose to these dignities, without the anxious tediousness of unseemly solicitation; called out, as they were, by their princes, to the arduous office of episcopacy; and reluctantly led to that throne which others so impatiently struggle to ascend. Eloquent in the pulpit, they were the delight of the people; and though Chrysostom seems to excel Cranmer in the praise of oratory, yet if we are to credit historians, few preachers were more persuasive and nervous than our Archbishop. They did not accept their promotion, as any exemption from the important labour of instructing others; they did not imagine, that they ceased to be priests, when they became bishops; the pulpit was visited as frequently by them, when they held the *crozier*, as when they wore the *cowl*; and they shewed, by their actions, what they thought the superior station—the station of superior labour, duty and difficulty. They were men of very similar dispositions; humane and compassionate, and equally remarkable for that temper which distinguishes the true Christian—the merciful and forgiving temper. They were both great reformers: Chrysostom, at Antioch, reformed many impediments to Christianity; and at Constantinople he was no less vigilant, though not so successful. Cranmer was happy enough to be the instrument of effecting a much more important reformation; and though he lived not to enjoy the success of his endeavours, yet to him, under God, as the chief agent, we enjoy the blessings of our present religious liberty. They had each of them powerful enemies, and especially amongst the corrupt clergy; Chrysostom had his Theophilus; Cranmer his Gardiner.—Though highly esteemed by their princes, yet they both fell a sacrifice to the rage of a woman; both were cast down by a royal hand. Mary prepared the fire for Cranmer; Eudoxia the cruel miseries of banishment for Chrysostom. Cranmer had a mock trial: so had Chrysostom. Their enemies sat as judges upon each. Cranmer languished long in prison; Chrysostom in exile. Cranmer offended; but died, soon after, a constant martyr, and an humble penitent. Chrysostom was so happy as to preserve his integrity; and though he fell not by the hands of the executioner, yet no man will hesitate to say, that he fell a martyr to the persecuting and savage cruelty of his enemies. Cranmer left many writings behind him; Chrysostom left more, and such as are of greater estimation. But if we consider that we owe our Liturgy, our translation of the Bible, &c. to Cranmer, we shall judge his

works to be as useful as Chrysostom's. However, in this respect, they are alike, that each of them has administered to the public service of God for many ages; the Liturgy of St. Chrysostom having been as long used in the Greek, as that of Cranmer has been in the English Church. Nay, indeed, we are indebted to the former, for some part of our own public service; and Chrysostom will always be remembered while his Prayer concludes our Liturgy. St. Chrysostom's Works are voluminous; the best edition of them is that of the *Benedictines*, which consists of thirteen volumes in folio. His style is peculiarly sweet, elegant and expressive; his thoughts lively; his piety conspicuous in every page, and his judgment much superior to that of many of the Fathers. Great and high are the encomiums, which have been passed upon him in all ages; but the greatest which can be passed, either upon him, or that excellent Archbishop who resembled him in so many particulars, is “that they lived, illustrious examples of the power of Christianity; and died, heroic witnesses of its truth, triumphant in sufferings.”—*Sunday Reader*.

The Garner.

THE CHRISTIAN CHARACTER.

Our blessed Lord himself, in the prayer which closed the last discourse he held with his disciples, enforced on them the ennobling consideration, that all his people were to be made partakers of a divine nature. “Neither pray I for these alone, but for all them that shall believe on me through thy word: that they may be all one; as thou Father, art in me, and I in thee, that they also may be one in us; I in them, and thou in me.” Thus is the heavenly character to be formed; thus are we to be “made meet partakers of the inheritance of the saints in light” on earth; and it will be the daily business of the true Christian to be rooting out every remaining trace of his natural corruptions, and perfecting the lineaments of the divine image. For this end let him often peruse the sacred volume, and more especially the epistles of St. Paul, and the first epistle of St. Peter and St. John, with a view to fix in his mind, and maintain in his lively recollections, a just sense of the nature and extent of spiritual religion; scrutinizing, at the same time, the state of his own tempers and affections, that he may ascertain the real state of what is styled so forcibly in Scripture the inner man of the heart.—*Wiberforce*.

We have read of a Polish prince who carried the picture of his father always in his bosom; and on any particular occasion he would take it out and view it, and say, Let me do nothing unbecoming so excellent a father!

Christians, do nothing unbecoming the rank of your family, and the grandeur of your descent. Be harmless and blameless, the sons of God, without rebuke. Be followers of God, as dear children. Be ye perfect, even as your Father who is in heaven is perfect. JAY.

We should order our thoughts, says Seneca, as if we had a window in our breasts, through which any one might see what passes there. And indeed there is one who does so: for what does it signify that our thoughts are hid from men? From God nothing is hid.

Adversity may strip the Christian of all but a good heart. If that remains with him, he will bear up in the deepest of his extremity. True Christian fortitude wades through all difficulties.—*Bishop Hall*.

Sincerity is to speak as we think; to do as we pretend and profess; to perform and make good what we promise; and really to be what we would seem and appear to be.—*Tillotson*.

If a man has cast off his God, he will easily cast off his friends. When religion is once gone, humanity will not stay long after.—*Bishop Hall*.

The Church

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TERMS.

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

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