

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, OCTOBER 7, 1837.

[NO. XVII.]

Original Poetry.

LINES

SUGGESTED BY THE DEATH OF OUR INFANT DAUGHTER, S. J.

While to the Saviour we resign
The boon so lately given,
His GRACE forbids us to repine;—
His FAITH points up to heaven!
To heav'n—where "little children" dwell,
Resting in "everlasting arms;"
In joy, no human tongue can tell,
Fully secured from sin's alarms.

By FAITH we see our babe e'en now—
Her race right swiftly run—
A victor's crown is on her brow!
The fight unfought is won!
Blest sight,—to see her saved thus
From worldly trial, wail and woe!
"The child shall not return to us,"
"But we," thro' Christ, "to her shall go."

September 24th, 1837.

E. D.

To the Editor of the Church.

Toronto, September, 1837.

Reverend Sir:—In a work entitled "Recollections of the Peninsula," the author has introduced a very interesting and affecting narrative, the particulars of which were related to him by a fellow traveller on the great north road, and had reference to a family living near Kettering in Northamptonshire. The whole of the statement would occupy too much of your space, but I take the liberty of sending you a portion of it, for the sake of a hymn that is introduced, which possesses, notwithstanding its quaint originality, a rich vein of beauty, pathos and sublimity of thought, together with a strain of piety so purely scriptural, that cannot fail in my opinion to please and interest many of your readers. The narrator, after describing his walk through the romantic demesne of Boughton Hall, says—"The spire of a village church attracted my wandering eyes. I made my pleasant path to it across the grounds which surrounded the Hall; pausing every moment, now to look down the long vista of interminable avenues; now to gaze upon the stately cedars; and now to catch the general aspect of the more wild and tangled wood.

"Thankful for the joys of mere existence; thankful that I lived in this green world, I reached the rustic church yard; and observed that the small door at the side of the chancel stood open—I took off my hat, and the little porch-way looked so low and humble, that I bowed my head as I entered it, though taller men might have passed through it, with helmet on, erect.

"The moment I entered, a voice struck upon my ear, so mournful, but so mellow and sweet withal, that I stood breathless, fearing to advance, but yet unwilling to retire. I listened; I could not but listen: *I was charmed to the spot.* The voice was that of a man, and it was breathing forth an old hymn, in that measured recitation, which without being song, is yet so musical. Again I could but listen to the sweet truth it conveyed."

This exquisite hymn I have never seen in print, but doubtless it will be found among the writers of a better day than ours.—Montgomery is the only living poet, who, perhaps, could breathe such another.

My life's a shade, my days
Apace to death decline;
My Lord is life, he'll raise
My flesh again, e'en mine.

Sweet truth to me,
I shall arise;
And with these eyes,
My Saviour see!

My peaceful grave shall keep
My bones till that sweet day,
I wake from my long sleep,
And leave my bed of clay.

Sweet truth to me, &c.

My Lord! his angels shall
Their golden trumpets sound;
At whose most welcome call,
My grave shall be unbound!

Sweet truth to me, &c.

I said sometimes, with tears,
Ah, me! I'm loth to die;
Lord, silence thou these fears,
My life's with thee on high.

Sweet truth to me, &c.

What means my beating heart
To be thus shy of death?
My life and I shan't part,
Though I resign my breath!

Sweet truth to me, &c.

Then welcome harmless grave,
By thee to Heaven I'll go;
My Lord! his death, shall save
Me from the flames below.

Sweet truth to me, &c.

I am not without a confident expectation that the truth and simplicity of these beautiful verses will strike a chord of sympathy, and excite sentiments of hope and resignation in the hearts of some, who have yet to learn that there is One who alone can make us "wise unto salvation," and take away the sting of death.

That so great a portion of good may result from means which, to the worldling, will probably appear feeble and inefficient, is the earnest prayer of

Reverend Sir,

Your most obedient servant,

AN ANGLO-CANADIAN.

CHARGE,

TO THE CLERGY OF THE ARCHDEACONRY OF KINGSTON, BY THE VENERABLE G. O. STUART, LL.D., ARCHDEACON OF KINGSTON.

My Reverend Brethren:

It is with peculiar satisfaction that, on the present occasion of your convening in this edifice by official notice, I am enabled to address you publicly as ministers of our Lord Jesus Christ, and his religion, to remind you of the solemn responsibility of your sacred office and profession, and to exhort you to fidelity and perseverance in the fulfilment of your duties as zealous and pious ministers.

We have been called by the grace of God, and moved by the Holy Ghost to take upon ourselves to be the messengers and heralds of the everlasting Gospel, and stewards of the mysteries of religion; to teach the people in what manner, and with what disposition and spirit they should serve God here, in order that their souls may be saved through Christ, and that they may attain to everlasting life in the future world. We have been set apart also to the ministry in our ordination by the Bishops of the church.

Several subjects occur to my mind, worthy of your attention, adapted to our mutual instruction and encouragement, and to the further prosecution and diligent discharge of the trust confided to our hands. In selecting what I shall now address to you I am disposed to impress on your minds the important and responsible duty on your part of preaching the Gospel, and on the part of the people, your congregations and hearers, the duty of receiving and obeying the doctrines of the Gospel, and becoming members of Christ's Church. In the fulfilment of this mutual obligation, ministers and people further the salvation of mankind, and advance the interests and prosperity of the church on earth.

The duty of preaching the Gospel on your part. What do the ministers of our Lord Jesus Christ proclaim to the world in preaching the Gospel? They declare that there is a God whom all men are called either by the voice of reason and persuasion, to love and serve, or in the language of disapprobation and reproof, to fear and to obey. "He that cometh to God must believe that he is, and that he is the Rewarder of them that diligently seek him." It is a solemn declaration, "The body shall return to the dust, and the spirit to God who gave it." In this life of probation, it is incumbent upon man who aspires to future glory to qualify himself for his destination, by subduing his passions, restraining his sensual propensities, having his understanding improved, and his heart renewed. Thus in the conquest of sin, and by the change of his character, man will bear a distant resemblance to the Author and Head of the Church in purity, goodness and truth. The Holy Scriptures, embraced in the Bible, containing the revealed word and will of God in assurances of plain and solemn import, have in them recorded the interesting facts that our Lord Jesus Christ, the Head of the Church, died, rose again from the dead, ascended into heaven, and now lives in power and glory.

The Gospel we preach further announces to us and to our hearers that man is a fallen and sinful descendant of Adam and Eve, averse to the divine law of Righteousness, and inclined to the transgression of God's laws, until his nature is renewed by divine grace and the influences of the Holy Spirit, which are bestowed on all who ask and pray for its operations, and who obey the call of Christ's ministers to repentance, and faith in our Lord Jesus Christ. They who comply with the gracious invitation are enabled to use the means of grace, and to rejoice in the hope of glory. They are converted from sin and renewed unto holiness. They are received into the church, as members of Christ, children of God, and inheritors of the kingdom of heaven.

The Gospel we preach further announces to us that Faith is the gift of God, the effect of divine grace in opening the heart to the truth, and that as a Saviour is provided, all men being sinners should come to him, should receive his instructions founded on his doctrines, and conform to the example exhibited in his life and person for their imitation. A Mediator between God and man, and a Redeemer from the punishment of original sin and depravity has been in the world, who died, arose from the tomb, and ascended into heaven to be also the Intercessor, to save man from God's wrath and condemnation. May all men flee to Christ, and lay hold on the hope set before them in the Gospel!

As messengers and heralds of the everlasting Gospel, you have assumed the high and arduous responsibility of the sacred office instituted for the salvation of sinners and for the advancement of God's glory. I trust that you faithfully teach these truths, and all that is necessary to man's salvation, to your respective congregations. If you do, you will be happy in the approbation of your consciences:—you will experience the encouragement and support derived from the word of God, and promised to zealous and faithful ministers of our Lord; so that an entrance will be administered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

I am aware that the preaching of the Gospel is not glad tidings to many, because they are not disposed to renounce the devil and all his works, the vain pomps and vanities of the world, and the sinful lusts of the flesh with the desires of the same. With many there is not a cordial reception of the doctrines of our holy religion. In many there is an evil heart of unbelief, which being unrenewed, is deaf to all the calls and reproofs addressed to them; and you have cause to lament their unhappy state. You are, however, bound by your vows and office to propose to them again and again the invitation of Christ the Head of the Church; "Come unto me that ye may have life." I send to you my

ministers, who, in my name, and with an earnest desire and concern for your salvation, urge and constrain you to listen to the joyful sound of the Gospel, to repent and be baptized, and to commemorate the death and sufferings of our Lord by a true and saving faith; whereby alone you can obtain remission of your sins, and are made partakers of the kingdom of Heaven.

In the fulfilment of their mutual obligation, ministers and people further the salvation of man, and advance the interests and prosperity of the church on earth.

My Reverend Brethren:

You are likewise stewards of the mysteries of religion. You are entrusted with the administration of Baptism, the Sacrament of admission into the church of Christ; and with the dispensation of the Eucharist, the Sacrament commemorative of the sacrifice and death of Christ for the sins of mankind, thereby reconciling the justice of God with the divine holiness, and restoring man upon repentance and faith to peace with God in this life, and to the inheritance of everlasting and eternal glory in heaven.

A very important duty incumbent both upon you and the people constituting the respective congregations with which you are connected in the relation of pastors and their flocks, is the performance of public worship in churches dedicated to the honour of religion and to the glory of God. The services will be performed by you in a manner becoming the reverence due to the Almighty, when man sinful and dependent supplicates mercy and protection; when your congregations and their ministers confess their sins, implore pardon for them; acknowledge their dependence on divine Providence, offer thanks for the support of their lives, and for the supply of the temporal and spiritual blessings they need in this world. And this duty, I am aware, you do perform with comfort and satisfaction to yourselves, and to the edification and improvement of the people, in the appropriate and scriptural prayers of our Liturgy.

In return for the faithful discharge of your duty as heralds of the everlasting Gospel and stewards of the mysteries of Christ's religion, you will rejoice and be comforted, when they welcome the reception of the Gospel you preach, believe its doctrines and obey its commands. This you have reason to expect and to require as the fruits of your work in the extension of the Gospel, for the salvation of mankind.

In return for your labour of love to their immortal souls, and concern for their future and everlasting welfare, your respective congregations will co-operate with you in the formation, establishment, and support of Sunday Schools, the nurseries of religion and piety, where there is sown in the minds of youth the seed of the divine word, that will produce the fruits of righteousness, experiencing to their comfort and happiness that the ways of religion are ways of pleasantness, and all her paths are peace.

In return for your ministerial services, your congregations will, according to their ability, with the wealth bestowed upon their labour and industry by divine Providence, liberally contribute to the erection of churches for the worship of Almighty God, and carefully provide that all things connected with religion and its services shall be done decently, in becoming order, and with suitable solemnity.

In return for your pastoral instruction and your diligent attention to the spiritual interests and temporal welfare of all committed to your charge, your congregations will readily, upon a proper application, add to your stipends or salaries, rendering them, by that addition, a competent provision for yourselves and families. The Protestant clergy of the church of England are provided with salaries, but generally very incompetent for their maintenance, from the fund arising from lands set apart by the King and Parliament of Great Britain, and appropriated in the Act of Parliament,—the Constitution of Lower and Upper Canada,—solely for the support and maintenance of the ministers of the established Church of England in these Provinces. In this respect, religion has a church established by law in this country, and it has a distinction and a support granted to it like to the churches of England and Scotland in their respective countries. By this distinction, however, we enjoy no pre-eminence of an oppressive or unjust character. We have no political power or influence, and there is no office attached to our spiritual callings and professional functions that may corrupt our principles, secularize our character and ruin the cause of Christianity. There is no injustice exercised towards the churches and congregations who differ from us in the mode of worship, and in their spiritual discipline and government. No exactions are imposed upon them, and wealth is not usurped from them for our aggrandizement and splendour. And since the ministers of other churches and denominations are provided for on the voluntary system, and since our maintenance is decreed to us by law, without oppression or injustice to them, all denominations of Christians should cordially co-operate with us in the cause of Christianity, in preaching the Gospel, combating error, and in suppressing profaneness and irreligion.

I now proceed again to remind you that, if you faithfully discharge your trust, and duly, as zealous heralds of the everlasting Gospel and stewards of the mysteries of religion, you will, on all occasions, meet with the ready co-operation of your respective congregations, in assisting you by their aid, support and maintenance, in advancing the prosperity of the church on earth.

In closing my charge addressed to you, my Reverend brethren, I can bear testimony, from the knowledge I possess, that you have discharged your duty to the satisfaction of your congregations, and I trust with the approbation of your consciences;—remembering that this self-approbation is accompanied by a

consciousness that much more might have been done, and that amidst all our labours and exertions much remains to be done. Our sufficiency is of God, and we must look to our Saviour Jesus Christ, the Head of the Church, for supplies of grace and strength to animate and invigorate us for future exertion and perseverance in duty. "We can do all things through Christ who strengtheneth us." To him, as the author of man's salvation, and our Lord and Master, we shall have recourse by prayer in all our trials, difficulties, labours and sufferings. His spirit shed upon faithful Ministers will encourage and strengthen love, and his example will be a rule for you to follow in all the vicissitudes and troubles of this life. The Lord whom you serve will abundantly reward his faithful servants, and receive you to that kingdom of glory whither Christ is gone; and to you and to all who continue faithful to the close of life, will be addressed these words of commendation and reward, "Well done, good and faithful servants; ye have been faithful over a few things, I will make you rulers over many things: enter ye into the joy of your Lord."

I commend you to God's holy keeping in this life, and to the divine favour and blessedness in Heaven. AMEN.

SCRIPTURAL ILLUSTRATIONS.

To the Editor of the Church.

September 23, 1837.

Sir,—In No. 6 of "Scriptural Illustrations," the author of them in his remarks on Numbers xi. 1, "The fire of the Lord burnt among them," says, that it is generally supposed that the Simoom or hot wind of the desert is here spoken of. When I read it, it struck me that his idea was a mistaken one, and I thought I would examine into the subject. The words in the original are *Esh Jehovah*, "the fire of Jehovah," and the same word is used in Leviticus x. 2, with this difference, that it says, "fire went out from before Jehovah and devoured them." In Numbers xi. 1, you are referred by the margin to Psalm cvi. 18, and thence to Numbers xvi. 35, 46:—in verse 35, it speaks of the "fire of Jehovah," and in verse 46, Moses says, "wrath is gone out from Jehovah; the plague is begun." In Psalm cvi. 18, where allusion is evidently made to the account in Numbers xvi. 35, 46, it is said; "the fire burnt in their congregation; the flame burnt up the wicked,"—where the word translated *flame* is the same that is used Joel ii. 5,—"the noise of a flame of fire that devoureth the stubble." I shall now quote a few texts where I think the Simoom is spoken of. In Jeremiah iv. 11, the prophet says, "a dry wind of the high places in the wilderness."—in the original it is *Ruach Tsach*, "a hot wind."* (See Parkhurst under the word *Tsach*.) In Jeremiah v. 11, the prophet speaks of a "destroying wind," *Ruach Mashchith*. Parkhurst, under *Shachia*, says that the Simoom or hot wind of the Desert is here spoken of; and he then gives the same account of it from Niebuhr that we find in your paper. In Jeremiah iv. 11, you are referred by the margin to Ezekiel xvii. 10, where it says, "when the east wind toucheth it, it shall die." The same words *Ruach kuding* are used Hosea xiii. 15, and also in many other places. I think however, from my examination, that where the Simoom is spoken of, the word *wind* is always used.

H. B.

* In the Vulgate it is *Ventus Urens*.

Perhaps the following illustrations may be worthy of a place in your paper:—

LEVITICUS xix. 27.—"Ye shall not round the corners of your beard."

The reason of this command may not perhaps be known to the generality of your readers; it originated in the superstition of the nations by whom the Israelites were surrounded, and as they were chosen by the Lord for his people, it was necessary that they should not do any thing which might seem even to favour any superstition of the idolaters. This reason as well as to separate them more effectually from the Gentiles, will explain many of the seemingly trivial commands of Moses. Parkhurst's remarks on this command are as follows, translating it thus, "Ye shall not go round, i. e. with a razor, the sides of thy head, neither shalt thou spoil the sides of thy beard." Ye shall not shave off the hair from your head, or beard, as the heathen did, in token of excessive mourning; ye, as children of God (compare Deut. xiv. 1.) and the priests in particular, (Lev. xxi. 5, 6,) shall not sorrow as men without hope for those that sleep in Him. But why not, if, as some vainly talk, they looked only to transitory promises?—Do not, then, these and the like commands of God imply his promise of a resurrection to life eternal? As to the custom of the eastern idolaters in cutting or plucking off the hair of their head or beard in mourning, (see Isa. xv. 2, Jer. xvi. 6) so the Greeks tore, cut off, and sometimes shaved their hair in mourning for the dead. And Herodotus, lib. 2 cap. 36 mentions it as a general custom among all men, except the Egyptians, to have their heads shaved in mourning. He also thus speaks, lib. 3. cap. 8, concerning the people he calls Arabians; "they say that they trim their own hair in the same circular form as Dionysius* did his, shaving round his temples." By Dionysius whom he says they called *Ourotal* (perhaps from *Or* light, and *Tal* to cast forth) they probably meant the sun or solar orb. And Vitrina on Isaiah, tom. 1. p. 463. Col. 2., says, he looks upon this manner of trimming themselves as, "a symbol of the sun equally diffusing his rays, which the Ancients called his hair."

H. B.

* *Dionysos* in the original, commonly translated *Bacchus*.—ED.

Under the word *Ashal*, which he translates *Oak*, Parkhurst has some interesting remarks. He says, as Abraham, Gen. xxi. 33, agreeably no doubt to the institutions of the patriarchal religion, planted an *Oak* and called on the name of Jehovah, the everlasting God, (comp. Gen. xiii. 18.) so we find that *Oaks* were sacred among idolaters also. "Ye shall be ashamed of the oaks which ye have chosen," says Isaiah (ch. i. 29.) to the idolatrous Israelites; and in Greece we meet, in very early times, with the famous Oracle of Jupiter at the oaks of Dodona. Among the

Greeks and Romans we have *sacra Jovi quercus* even to a proverb; and in Gaul and Britain we find the highest religious regard paid to the same tree and its mistletoe, under the direction of the Druids, i. e. the oak prophets. Few are ignorant that the mistletoe is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing on some other tree as upon the oak or apple. "The Druids (says Pliny) hold nothing more sacred than the mistletoe or the tree on which it is produced, provided it be the oak: they make choice of groves of oak on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, Druids. And whatever mistletoe grows on the oak they think is sent from Heaven, and is a sign of God himself having chosen that tree. This, however, is very rarely found; but when discovered is treated with great ceremony. They call it by a name which, in their language signifies the curer of all ills, and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls whose horns are then for the first time tied.—The priest dressed in a white robe, ascends the tree, and with a golden pruning hook cuts off the mistletoe, which is received in a white saguna or sheet: then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it."—Is it possible for a Christian to read this account without thinking of him who was the desire of all nations, of the Man whose name was the BRANCH, who had indeed no Father on earth, but came down from heaven; was given to heal all our ills, and after being cut off through the Divine counsels was wrapped in fine linen, and laid in the sepulchre for our sakes?—I cannot forbear adding, that the mistletoe was a sacred emblem to other Celtic nations, as for instance to the ancient inhabitants of Italy. The golden branch of which Virgil speaks so largely in the 6th book of the *Aeneid*, and without which he says no one could return from the infernal regions (see line 126) seems an allusion to the mistletoe, as he himself plainly intimates, by comparing it to that plant, line 205:—and was not the Cumæan Sybil a Celtic Druidess?

In the hope that the above may prove of some use to you, I remain yours,

H. B.

For the Church.

FROM ADAM CLARKE'S COMMENTARY ON THE SCRIPTURES.

Reasons for the frequent occurrence of the Lord's Prayer in the Liturgy.

HOSEA xiv. 2.—"Take with you words, &c." "And you may be assured that you pray aright when you use the words which God himself has put in your mouths. On this very ground there is a potency in the LORD'S PRAYER, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced our Reformers to introduce it so frequently in the public Liturgy."

Opinion on the union of Church and State.

I. "There should be a public acknowledgment of God in every nation; and this should be provided for by the State in a way the least burthensome to the people, that all may rejoice in the benefit. Happy the nations that have a Bible so correct, and a Liturgy so pure, as those in the British Empire! In such cases a religion established by the State is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all (under God) will be well; but when the sermon is against these, all is bad.—Notes on Ezek. ch. 46. in fine.

II. "A Christian State has surely authority to enact,—The christian religion is, and shall be, the religion of this land; and prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country."—Notes on 1 Kings, ch. 13. in fine.

Our Methodist Brethren are wont to attach great importance to the opinions of this learned commentator; let them, then, diligently peruse, and reflect upon the above.

UNUS.

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 7, 1837.

One of our able contemporaries with whom we enjoy the benefit of a regular exchange,—the CHRISTIAN WITNESS, published at Boston—expresses much gratification at the prospects of our church in this Province, not unmixed with surprise that we number in our communion so considerable a portion of the population. These are the words of our esteemed fellow-labourer:—

"We have been highly gratified to learn what large and rapid strides the principles of the Protestant Episcopal Church are taking in the British Colonies,—particularly in Upper Canada. We had supposed that the Church in that Province was both small and feeble: but the able and interesting paper recently established at Cobourg, has revealed a hidden power, which, under the guidance of the Great Head of the Church, promises to sway the destinies of the Canadas."

We can assure our able contemporary that were a pastor of our venerated communion furnished to every flock which anxiously solicits his services, the great question as to the predominating religion of Upper Canada would soon be settled to the satisfaction of those who are now, upon that point, the most sceptical. But again have we to deplore the meagre proportion of supply to the vast amount of our wants. We shall take one District as a sample,—the NEWCASTLE DISTRICT, because with this we naturally possess the best acquaintance. On glancing over its map we discover about twenty townships, with a sufficient number of inhabitants to justify the appointment to each of a settled minister. But of these, only six are furnished with clergymen of the Established Church; while in almost every one of the remainder, not only is there a considerable and influential body of

Churchmen, but an actual demand and petition for the services of a clergyman of their communion. We shall, however, point out, as precisely as we can, the places within this District where clergymen of our church would meet both with full employment and a hearty welcome.

In *Haldimand* there is a large number of most respectable Protestant Episcopalians, on the eve of erecting a church, and most anxiously desirous that a clergyman of their communion should be placed amongst them. In *Colborne*, in the township of Cramahe, there is a similar opening, and the expression of a similar desire. In *Percy*, as the report of our late Travelling Missionary informs us, there is a wide and promising field for the services of a Church of England minister. In *Asphodel*, combined with the adjoining township of Otonabee, one devoted clergyman would find abundant occupation. In *Dummer*, connected with a portion of one or two bordering townships, a clergyman is anxiously sought and greatly needed. At *Fenelon Falls*, provision has been commenced for a minister of our church, whose charge would comprise the scattered population of two or three neighbouring townships. In *Emily*, there is a large population attached to the church, as a recent memorial to the Lord Bishop of Montreal, praying for a clergyman, will testify. The neighbouring township of Ops would claim a share of the attention of the minister who might be settled in Emily. *Cavan* is a field too wide already for a single clergyman; and at its S. E. extremity a minister should be placed who might extend his services to Monaghan, and those portions of the rear of Hamilton and Hope lying nearest to him. In *Clark* and *Darlington*, the church population is sufficiently numerous to justify the immediate appointment of a clergyman to each.

Here, then, are TEN places in the District of Newcastle alone,—and doubtless the same relative destitution will be found to exist in the other eleven Districts of the Province,—where clergymen are not only needed, but, in many cases, actually petitioned for. Now, if from the published statistics of five out of the six clergymen of the District (one has been too recently established to make a return) we find that their combined charges, during the year 1836, numbered — inclusive of the returns made by the Travelling Missionary for only half a year,—443 Baptisms and 503 Communicants,—what addition to our communicants and adherents would not the ten ministers, whom we show to be required, be the means of very speedily effecting?

But this leads us to another consideration. Why are these ten stations permitted to be unsupplied? Why are not the means provided for the immediate support of ministers for each? Why, too, are three-fourths of every District in the Province unfurnished with the means of religious instruction according to the rules and doctrines of the Established Church of England? Why are we weakly put off, from year to year, with shifting and contradictory opinions and projects upon the main question affecting this lamentable destitution, instead of applying resolutely and at once the proceeds of our lawful property to the birth-right claim of every Church of England Christian to the religious instruction which the Constitution of his country guarantees to him?

But again to the question of our religious destitution:—We should be much gratified if some of our correspondents from each District would furnish us with a detail similar to that above presented. The information, at the present time, is important; and if two or three clergymen living within reasonable distances of each other would meet for consultation upon that subject, the necessary statement would not be long in preparing. The detail of our wants, thus specifically given, would help our cause in the mother country; for nothing is wanting to render universal the sympathy there on our behalf but a clear and full explanation of our spiritual need. Moreover, in our conscientious efforts to obtain a settlement of the Clergy Reserve question, how completely must such an exposition of our necessities put to flight the chimeras of the Voluntary System, and demonstrate the absurdity and wickedness of the attempt to alienate to foreign purposes the property set apart for the maintenance of religion! How completely, too, must it set at rest the often asserted but ill-supported doctrine that the Reserve appropriation is far too great for any present or prospective wants of the Church of England!

Were nothing more than our own gratification concerned in the well and kindly written extract which follows from the MISKISSICOTT STANDARD of the 15th August, we should certainly abstain from its re-publication; but while it expresses a commendation upon our own labours, for which we are thankful, it speaks far more for the talent and zeal of our correspondents; by which, we trust, they will be encouraged. But above all, it proclaims a noble advocacy of the cause in which we are engaged, by which all of us should be incited to renewed exertion.

This, too, is a word of kindness which comes to us the more cheerfully from the sister Province, where—from whatever cause—our humble labours do not seem to have engaged the sympathy of all our brethren of the clergy. In that Province we number in all but 80 subscribers, one-third of which are furnished by the city of Quebec; and although we have had refreshing proofs of the friendly zeal of many of our brethren there, and proud we are to reckon amongst our kindest patrons the Lord Bishop of Montreal, still,—would it be believed—in three instances in that province, (we ought to add only in that Province) our paper has been returned to us "refused" by clergymen of the Church of England! But we shall say no more, and turn to a more encouraging theme:

"If the task which I have undertaken for this week were performed by a hand sufficiently practised it would hardly fail to be read with emotions of pleasure, because it is one which, to a benevolent mind, is always pleasing. For my own part I have ever deemed it a source of the purest pleasure, to contemplate the virtues and the laudable acquisitions of my fellow creatures, through all the forms, and through all the walks, in which they appear to my view: and what gives me satisfaction, I can no more conceal, than I can bury in my thoughts, what gives me pain. For me to be pleased with the excellencies of others is very easy, because I consider it as a source of pleasing enjoyment to see so many of my brethren so far before me, and, as it were, encouraging me to follow, till all who are 'looking unto Jesus the author and finisher of our faith,' arrive at the ultimate end of their labours in the 'New Jerusalem.' I can therefore speak my mind voluntarily,

freely, conscientiously and without reserve, relative to a religious paper, called THE CHURCH, published weekly at Cobourg, in Upper Canada. This paper has but just begun, within the last few weeks. The last No. which has reached me is the seventh. The first I have never seen. I have now carefully read six of the series, and I am therefore so far, in my own estimation, able to give my opinion, such as it is, of its merits. I need not say much more than this. I have seen nothing in the numbers which I have read that I dislike—nothing that I can condemn—nothing that I can feel myself unwilling to recommend to a son, or daughter, wife or sister, or christians in general. Of no other publication, falling within the circumference of my limited acquaintance with the periodical issues of the press, can I say so much. But of this I can go much farther than negative praise.

The selections, whether as expositions of Scripture; biographical sketches of eminent divines; whether as essays on the Christian ministry, or on devotional subjects, or whatever they may happen to be, are of the best description with regard to the qualities, both in relation to matter, which is the first requisite, and manner, which I deem necessary to be considered, in order to arrive at a correct judgment. The selections are in accordance with the holy Scriptures—they are pious. They breathe in every sentence a most pleasing, amiable spirit of candour, benevolence and charity. Both the selections and the Editorial are of a piece, partaking of the same spirit, as having slaked their thirst at the pure fountain of heaven-born truth; and, at the same time, remarkable for beauty, purity and elegant language. The merits of this modest periodical must, undoubtedly, be appreciated by all who have hearts that may be touched by the loveliness of a religion without enthusiasm, moroseness and bigotry; or a taste, susceptible of high gratification from a style which is plain, elegant and perspicuous, without the least attempt at the gorgeous trappings which are sometimes held forth as the perfection of composition. Were I to give a specimen of all that I deem worthy of praise in 'THE CHURCH,' it would swell my communication to a length and breadth that could not be admitted. I will, however, give a few. The following is from the Saturday preacher, 'on the Sabbath':—

The following extract is from No. 2 of "Scenes in other Lands":—

I will not say that these are the best: for, where all is excellent, how difficult it is to make a selection! Did my limits permit, I might go on to select from various other pieces, and, in so doing, I would not leave out the pleasing account of an interview and dinner with the Archbishop of Canterbury. I wish with all my heart that all Christian families could be persuaded to take in this excellent paper instead of some which they do take."

J. R.

"The nett annual revenue of the Archbishop of Canterbury is about £100,000, and so the other benefices gradually diminish from him to £250—amounting to millions sterling."

We extract the above from the *Niagara Reporter*, merely to assure our respectable contemporary that there is a very serious exaggeration in the statement there given of the salary of the Archbishop of Canterbury. We do not recollect the precise sum at which it is stated by the Ecclesiastical Commissioners, but it is considerably under £30,000 per annum—There are moreover but few livings in England which exceed £1000 a year; while a vast majority of the Clergy of the Established Church, instead of £250, have much less than half that amount per annum.

ECCLESIASTICAL INTELLIGENCE.

Ordination.—On Sunday the 24th inst., an Ordination was held by the Lord Bishop of Montreal, in the Cathedral Church of this City, when the following gentlemen were admitted respectively to the Orders of Deacons and Priests:

Deacons.—Mr. F. J. Lundy, S. C. L. of University College in the University of Oxford, Head Master of the Classical School lately established in this city.

Mr. F. G. Elliott, formerly one of the Theological Students at Chambly.

Priest.—The Rev. W. M. Herchmer, B. A. of Queen's College in the University of Oxford, Chaplain to the Provincial Penitentiary near Kingston.

The Rev. Mr. Lundy, will officiate at stated intervals in the French language to a small Congregation of the natives of Guernsey and Jersey, in this city.

The Rev. Mr. Elliott, is appointed to an itinerant charge in the Western District of Upper Canada.

The Rev. Mr. Herchmer, is to assume the duty of the Rev. R. D. Cartwright, Assistant Minister at Kingston, and Acting Chaplain to the Forces at that station, during the absence of the latter gentleman on a visit to the British Isles.

The Rev. S. S. Strong, who has been acting as Chaplain to Her Majesty's Forces at Quebec, since the departure of the Rev. Jos. Hudson, for England, has been appointed to the charge of Bytown, with the Church at Hull annexed. The Rev. H. D. Sewell, is now acting as Chaplain to the Forces, till the arrival of the Rev. — Cowell, from New Brunswick.—*Quebec Mercury.*

Church of the Messiah.—A new Church with the above denomination, was organized in this city, on Wednesday of this week, in East Broadway, by the election and incorporation of Churchwardens and Vestrymen, as by law directed. The Rev. Calvin Colton, Rector.—*New York Churchman.*

MARRIED.

On Friday the 22d Sept., at Wawcoosta, the residence of her brother H. Killaly, Esqr., by the Revd. R. Flood, A. M. the Revd. Thomas Greene, A. B. T. C. D., to Catherine Jane Emma, youngest daughter of the late John Killaly, Esqr., Tullamore, King's County, Ireland.

DIED.

Of consumption, August 29th., aged 17 years, Margaret, daughter of Archibald McGee, of the Township of Oxford.—During a period of sufferings lengthened through many months, the subject of this notice enjoyed the visible favour of the Almighty, in the manifold consolations of His Holy Spirit. She possessed a sweet and holy peace, a firm faith in the atoning sacrifice of Christ, and the fullest confidence in the mercies of her God. Her latter end was full of peace and joy in the Holy Ghost. Her afflicted parents and friends, while they mourn the loss of her society, feel that God has dealt mercifully with them, by pouring into the bitter cup of separation, the joyful assurance, that He has taken her to himself, and hence they "sorrow not even as others which have no hope."—[*Communicated.*]

TO CORRESPONDENTS.

The "Gleanings" by a contributor at Guelph are tastefully made and gladly received.

The poems of J. C., received this week, possess their custo-

mary beauty, and shall have an insertion as soon as our duty to other contributors in the same department will allow.

The suggestion of our friend E. J. B. in relation to some monumental record of our late beloved Bishop, in this Province, we think could be more efficiently taken up by the Clerical Societies.

"British National Anthem" in our next.

LETTERS received during the week ending Friday Oct. 6th.—Rev. R. D. Cartwright, rem.: C. Scadding, Esq., with spare Nos.; Richd. Birdsall, Esq. rem.; Rev. J. G. Geddes, add. subs.; Rev. E. Denroche, add. sub. and rem.; Brooke Young, Esq., add. sub.; Rev. E. J. Boswell, [whose request has been, as far as practicable, attended to.] A. J. Kingston, Esq., [with whom we shall be happy to renew the correspondence on the subject alluded to, whenever his convenience permits.]

ADDRESS

OF THE CLERGY OF UPPER CANADA, TO THE LORD BISHOP OF MONTREAL.

We, the Clergy of Upper Canada, under our Venerable Archdeacons respectively assembled, gladly avail ourselves of this our first opportunity to convey to your Lordship our cordial congratulations upon your Lordship's elevation to the Episcopate.

We deemed it no ordinary alleviation to the general grief of the Clergy of this Diocese, that, when the increasing infirmities of the late Apostolic Bishop of Quebec compelled his retirement from the arduous duties of his charge, they should have devolved upon a suffragan so zealous and efficient as your Lordship; and that, under our present mournful bereavement, they continue to be exercised by one so eminently qualified for their discharge.

No one more readily than your Lordship will unite with us in the testimony we bear that, in our late revered Diocesan, the Clergy have been deprived of one who, in the conscientious fulfilment of his high duties, ever regarded the objects of his charge with Christian affection and paternal love.

To do full justice to the private excellencies and public virtues of that exemplary prelate, is beyond our power:—we can pay but a transient homage to his name, so deservedly dear to this Diocese, with a fervent prayer that the great Head of the Church may impart to us grace and strength to follow his Christian example.

Under this afflicting visitation from the hand of infinite Wisdom, we rejoice to see the mantle of our departed father in God resting upon your Lordship,—in the persuasion that your close connection with his accomplished predecessor in the See of Quebec, combined with your long residence in Canada, affords a guarantee that the Church in this Colony shall find in you the same zealous defender of her principles, and the same affectionate counsellor to her clergy.

We beg to renew our prayers that it may please the great Head of the Church long to spare your Lordship to exercise this oversight, and that he may give you grace and strength to fulfil the duties of this arduous and important charge to the glory of His name, and to the advancement of that pure and reformed Church to which we have the happiness to belong.

In the name and on behalf of the Clergy,

(Signed)

G. O. STUART, L. L. D.,
Archdeacon of Kingston.

Kingston, 7th Sept. 1837.

JOHN STRACHAN, D. D. L. D.

Archdeacon of York.

Toronto, 14th Sept. 1837.

To the above his Lordship was pleased to reply as follows:—

TO THE VENERABLE THE ARCHDEACONS OF KINGSTON AND YORK,
AND THE REVEREND THE CLERGY OF UPPER CANADA.

My Venerable and Rev. Brethren,

It cannot be a small encouragement or comfort to me, in succeeding (for the present) to the administration of this Diocese, in circumstances of no ordinary difficulty, to receive the assurance of your kind and friendly estimate of my services and experience in the Church.

In the death of our revered Diocesan, we all feel that we have lost a father and a friend; and there is none who has more reason to feel it than myself. Feebly as I can hope to supply his place, either to you personally, or to the Church of God, and much as I have cause to tremble in executing, under many disadvantages, the labours to which he was devoted, I yet trust, that though the mercy of the Most High, I may be enabled to co-operate with you in all faithful endeavours to promote the cause in which he led the way.

If I am thankful for this expression of your confidence, I am much more thankful for the promise of your prayers. It cannot be needful to assure you that you have mine. Let us respond to your own sentiment; let us, be followers together of him whom we mourn, even as he was of CHRIST.

Your affectionate Brother,

(Signed)

G. J. MONTREAL.

Quebec 23rd Sept. 1837.

To the Editor of the Church.

REV. SIR:—From the prospectus of your excellent and widely circulated paper "The Church," I find that its columns are open for the publication of all matter of a religious, moral, and interesting nature. Independent however, of your readiness, thus publicly expressed, to give insertion to such subjects, I feel satisfied that the pleasing intelligence which I am about to communicate will afford the generality of your readers, (and especially you, who have undertaken so much to advance the prosperity of our beloved Zion,) unfeigned gratification.

I was a short time since kindly invited to attend at the opening of a new Church, a scene at all times calculated to call forth feelings of the deepest gratitude to that Gracious Being, who "puts into our hearts good desires and enables us to bring the same to good effect." The erection of buildings to be dedicated

to the service of Almighty God, may well be considered as a silent argument of the prosperity of our holy religion—as monuments of zealous attachment to that pure "faith" once delivered to the saints," which is to be set forth within their consecrated walls. The church to which I allude has been lately erected at Matilda; it is a neat frame building painted white, with gothic tower and windows, prettily situated on the banks of the St. Lawrence.

The spirited and praiseworthy manner in which the small congregation commenced and completed this Christian undertaking, reflects the highest credit upon its members; whom you are aware, from the statistical return of this Mission lately published in the Church, are but few; however, with the assistance of £25 which they received from our late beloved and lamented Diocesan, and the addition of a few pounds from pious friends at a distance, the building has been completely finished, and painted inside and out, and now presents a pleasing appearance. It was originally the intention of the Congregation to build a stone church at Matilda, but their means proving inadequate, the present less expensive building was erected; even in the present case however a further amount was subscribed by them the day before the church was opened, to meet the cost of the building.

On the 5th inst. this church was opened for Divine Service. I had previously heard that some of the neighbouring clergy were to take part in the services of the day. On entering, I was delighted to find so large a congregation; the church was literally crowded to overflowing, and it was at length found necessary to place an additional seat in the centre aisle to give them accommodation. On looking around, I was pleased to find the Rev. George Archbold, Rector of Cornwall, in the sacred desk, prepared to lead the assembled worshippers to the throne of grace, in the beautiful words of our morning prayer, (appropriate Lessons and Psalms having of course been selected for the occasion) the Rev. R. Rolph of Osnabruck, and our minister the Rev. B. Lindsay in the Chancel, ready to read aloud in the hearing of the people the Law and Gospel, as appointed by the Rubric; the Rev. Mr. Barlow, Rector of St. John's church Ogdensburgh, and the Rev. H. Patton, Rector of Kemptville in the minister's pew, the latter clothed in that seeming and becoming vestment, which pointed him out as the preacher of the day; and a more excellent, forcible, and appropriate sermon it has seldom fallen to my lot to hear; his text was from the 122d Psalm, 6th verse, "Pray for the peace of Jerusalem; they shall prosper that love thee." Before concluding, he alluded in the happiest manner to the zeal of the congregation in contributing so largely the day before towards freeing their church from debt; and again did he exhort them, as well as all his hearers, not to be "weary in well doing." After the sermon a collection was taken up to the amount of six pounds.

Before concluding this communication I must, Rev. Sir, make you aware that this is the second church which has been erected in this mission within the last three years. The new church here, is I think one of the neatest country churches I have seen since I left England. Long may the kindly feeling which now exists between our Pastor and ourselves, continue. Long may both Pastor and people be spared "to provoke one another to good works" in the sight and for the glory of God.

I am, Revd. Sir,

Your obedient servant,

A WILLIAMSBURGH CHURCHMAN.

Williamsburgh, September 25th, 1837.

APPENDIX

To the Letter of the Lord Bishop of Montreal.

NOTE A.

Extract from an Address from the present Bishop of Quebec, published in 1827.

"In using the expression" (the *Established Religion of the Country*) "I am very far from meaning to say, that either the positive advantages of our own Church, or the relative situation of other religious bodies, are, or ought to be, here what they are in England or Ireland. In this Country there are no civil or political distinctions, founded upon those which are religious; nor any contribution drawn for the support of the Church from those who profess a creed different from hers; and there are privileges not conceded at home enjoyed here by the branches of other churches established in Europe, of which I should be the last person on earth to wish them deprived. In some instances I should be heartily glad that the benefits extended to individuals of these churches should be greater than have yet been made; but ours is, and has been declared and constituted, and (according to my belief) provided for, as the RELIGION OF THE STATE."

As I have earnestly contended for the claims of the Church, I am anxious to have the opportunity of saying that my sentiments accord entirely with those of the Bishop of Quebec, as expressed in the foregoing extract; and in the maintenance of what I conceive to be our rightful cause, I feel able to say that I have always been actuated by something very different from party spirit or uncharitable feeling. I feel how gladly I could give the hand to any body of sincere christians in a way which conscience would permit; and how willingly I would engage, if there were hope of success from such a measure, in any plan of *comprehension* which would not compromise the essential principles of the Episcopal Church.

(To be continued.)

REMARKABLE CONVERSION.

The sudden conversion of four hundred Tyrolians of the Zillenthal from the Romish to the Reformed faith, has been brought about, it is said, in the following manner:—A traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand—at first from notions of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The government of Vienna sought to constrain them either to renounce their newly-adopted faith, or to emigrate into Transylvania, the only province of the empire where the existence of seceding sects is allowed. The Tyrolians, however, protested against a compulsory emigration, and implored the protection of the king of Prussia. It is in consequence of this appeal that Mr. Strauss has been sent from the court of Prussia on a mission to Vienna to negotiate an arrangement of this matter.—*Christian Intelligencer.*

Youth's Department.

SCRIPTURE QUESTIONS.

XIV. ASA, CONTINUED.

92. What did Asa do to the seer Hanani in his wrath against him for his faithful declarations? and what did Asa, further, do to the people at large?—(2nd Chron.)

93. When Asa was diseased in his feet, whom did he disregard? and to whom did he exclusively apply for relief?—(2nd Chron.)

94. When these acts of personal sin are recorded against Asa, what do you conjecture is to be understood when it is said that Asa did right in the eyes of the Lord, and that his heart was perfect all his days?

XV. MISCELLANEOUS QUESTIONS.

(On A.)

95. What was the name of the priest who attached himself to David, while in the wilderness? and what was the occasion of his joining David?—(1 Sam.)

96. Why was the month *Abib* to be so peculiarly observed among the Jews?—(Deut.)

97. Who was *Abigail*? and whose wife did she eventually become?—(1 Sam.)

98. Who was *Abihu*? and what kind of death did he die?—(Exod. Levit.)

CHURCH CALENDAR.

October 8.—20th Sunday after Trinity.

15.—21st do. do.

18.—St. Luke's Day.

22.—22d Sunday after Trinity.

28.—St. Simon and St. Jude's Day.

29.—23d Sunday after Trinity.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. IV.

BOWING AT THE NAME OF JESUS.

Among the innovations that are perpetually creeping in, changing the customs, and invading the institutions of our forefathers, who, after all, were perhaps, a little wiser than their descendants, I am often grieved to witness the growing neglect of a most seemly and reverential observance,—bowing at the name of Jesus, when reciting the Creeds of our Church. One might naturally expect, that, in days when infidelity rears its brazen front with impudence unparalleled, when blasphemies abound, and scoffers walk on every side insensible to rebuke, the people of Christ would wax more jealous—would become more tenacious of every badge distinguishing them as the worshippers of an insulted Lord. New light, however, seems to have broken in upon some of them, which I do not believe to have come from heaven, whencesoever else it may have emanated; teaching them that now is the time to relax in those points—the season to rob the Lord of those outward demonstrations of respect, which his enemies (who have no idea of spiritual service) delight to see withdrawn from him. "It is too popish," say some of these defaulters; "it is a mere bodily exercise, which profiteth little." Craving your pardon, my good friends, it is not popish. Popery yields little honour to Jesus: his name is not referred to in her services nearly so often as those of other mediators; his work is undervalued—his glory tarnished. He is not even once mentioned either in the confession or the absolution of that unhappy Church. It is true, his image, and that of his cross, are exhibited as objects of idolatrous worship, and that to them a genuflection is performed; but we, when by doing reverence at the mention of his adorable name, as Jesus Christ, the Father's only Son, and our Lord, we enter a solemn public protest against the blasphemies of Socinianism, no more approximate to popish superstition, than we do when verbally acknowledging the grand doctrine of the triune Jehovah, which the Church of Rome has never renounced. Popery is Christianity, corrupted, defiled, and rendered void by men's traditions and commandments. Protestantism is Christianity, rescued and REFORMED upon the perfect model of Scripture. Our beautiful Liturgy is no other than the Romish prayer-book, purged of all that the craft or subtlety of the devil, or man, had introduced to pollute so pure a worship; and those who object to the beautiful symbol of the liquid cross marked on the brow of the baptized, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end;"—they who stiffen the neck and knee, when an assembled congregation presses as it were, into the participation of what, either as a privilege or a menace, is proclaimed to the whole universe, that at the name of Jesus every knee shall bow,—are in some peril of losing a substance, in their eager grasp after a shadowy spirituality.

Our rubric enjoins kneeling during the supplicatory portions of the service; and fast and far are our congregations departing from that command. Yet no man can have the face to assert that the bodily exercise of kneeling is not enjoined or implied as a duty throughout the New Testament; enforced, too, by the example of the Lord Jesus Christ himself. I do not know, because I have never tried, and I trust in God I shall never be induced to try, what degree of devotional feeling accompanies a sitting position, during the worship of my heavenly King; but I very much question the advantages of such demeanor. While we remain in the body, we cannot discover the intimate connexion subsisting between the outward act and inward thought; and it does appear an odd way of obeying the apostolic exhortation, "glorify God in your body and in your spirit, which are his," to attempt such disjunction of mind and matter, just where we are admonished specially to unite them in the service, and surely in the worship of God. To deny, or indeed to curtail, the homage of the body, in order to exalt that of the soul, is going against universal experience, and against the tenor of His injunctions, who knows better what is in man than man himself does.

To me, I confess, it is a very delightful moment of realization,

in regard to the privileges of Church-membership, when brethren and sisters, with one accord, do outward homage to the name of HIM who, in taking their nature upon him, never ceased to be God over all, blessed for ever. It is very meet, that flesh which he designed to take into communion with Deity, should, with lowly and external reverence, hail God manifest in the flesh. "Jesus Christ, our Lord," are words of mighty, of immeasurable import. The Saviour, the Anointed, our Saviour, our God, the Captain of our Salvation, the Head of his body, the Church, which body (at least in profession) are we. It was he who wore our form, who bore our griefs, and carried our sorrows; who walked our earth, a persecuted, afflicted man; who hung on the cross to atone for our sins; descended into the grave, that it might become the gate of life to us; and now in the majesty of his eternal glory, visits our temples, and hearkens to our prayers. Let those who can, deny him the poor tribute of grateful reverence; so long as I have power to bend a muscle, my knee shall bow, in deep and willing adoration, at the glorious and beloved NAME OF JESUS CHRIST MY LORD.

TIME.

"So teach us to number our days, that we may apply our hearts unto wisdom."

YESTERDAY.—Alas, my friends, in the annals of time, how many yesterdays have run their course, and have been entombed in their respective nights, never more to appear to any of us—Witnessing these familiar companions dissolve and vanish into space, and being aware that these periodical portions of our sojourn on earth, will, one day, rise in judgment for or against us, it seriously behoves us henceforth to ask ourselves a few interesting and important questions, which may, in future, by the grace of God, add much happiness to the creditor side of our Christian account. How do matters stand with us on looking back on the past? What were we sent into this world for? How old were we on our last birth day? Have we been good stewards over the talents committed to our trust? Since we have so frequently been spared by the providential forbearance of a most merciful God, who can tell how few moments are in reserve for us to get oil in our vessels with our lamps, and to have them trimmed before the door closes on its fatal hinge, when the final die of our existence shall be cast, and all our future hopes shall be blighted, and every chance of working out our salvation shall be lost for ever; when the soul shall quit its earthly prison, and rest until the final judgment, to be rewarded or punished for the good or evil yesterdays, which were improved or disregarded by us?

TO-DAY.—Having taken a brief survey as to the yesterdays of life, may it please God to enable me to suggest a few salutary hints to my fellow pilgrims, which, I hope, will prove a beacon to light and direct them to that strait gate which so many have missed, and have passed through the wide gate, and have travelled on the broad way of destruction instead of it. This error has been owing to the dimness of their sight, and to the inefficiency of the light within them which they have too vainly trusted to. Atoms of earth we are, which once formed the mighty chaos, and are gradually transformed into our primordial state; dust we are, and unto dust we must return! Our clayey tabernacles contain precious souls, as their inmates, unitedly forming chrysalises, that are soon destined to burst their mysterious repositories, and then flutter with transcendent splendour in a glorious world of spirits! The exact time of their being liberated from their incarceration is known only to the Almighty! As the time of our dissolution is so very uncertain, let each of us resolve to pray like Hezekiah, and set our houses in order, each day of our transient lives. May our first and last thought be daily fixed on a crucified Saviour, who freely suffered and bled for us, and wore a crown of thorns here, that we might wear with him hereafter, a crown of glory and honor. Let us not lean on the arm of flesh, but that of God, as our support, our redeemer, our comforter, and friend, whether in prosperity or adversity. O, may we not only know what is good, but practice what we know, from the rising to the setting sun. "May we exhort one another daily, while it is called to day, lest any of us be hardened through the deceitfulness of sin."

TO-MORROW.—Though to-morrow may never come to some of us, yet, in a sense, many to-morrows have passed away like the morning cloud! O, my Christian friends, may the to-morrows which have fled, have borne witness to many well digested motives—to many sound and matured thoughts—and to more kind and charitable actions! May the fruits of the spirit have been our constant practice, as they were practised daily by the great exemplar! O, may we all have quenched our thirsts amply at the wells of salvation, where the Patriarchs, Prophets, and Apostles drank before us. Should a most merciful God permit to-morrow's sun to shine again upon this planet, so favourably fixed in the midst of the solar system, with all its manifold blessings, let us hail it as a high privilege and great mercy, to have another chance to bless God for his great love to us—to have another opportunity of repenting of all our sins—to have the permission again to live happy with our families and friends—to pass through this vale of tears peaceably with our neighbours—and to be able to return good for evil to our enemies, and to those who may try our tempers in the daily walk of life.—May the grace of God give us all strength and support under the various trials of the world, the flesh, and the devil. I will, in conclusion, my dear friends, leave you a text to meditate upon, I am convinced that the miseries of human life would be much curtailed. "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." [Selected by a Lady.]

CRYSTALS FROM A CAVERN.

(From Blackwood's Magazine for July.)

As one who at noonday should close the windows and doors of his house, and stop every crevice to keep out the light that it may not dim the shining of his candles, and should then strike a spark in this corner and that, and rejoice in seeing here a match and there a taper, and think how much nobler it is to enjoy this illumination of his own than to owe ought to the sun—so is he who shuts himself in the chambers of his self will, and darkens

himself against the radiance of truth. Poor man, he knows not in the pride of his independence that even his weak and meagre glimmer is a witness to some higher source of light than himself, whose effulgence he did not create but only appropriate and obscure.

To the eye of Faith, and of Science too, which without faith is but a catalogue of names, every grain of dust is surrounded with its own colored and life-sustaining atmosphere, and turns on the poles of a principle, that is, of a life governed by a law.

A man with knowledge but without energy is a house furnished but not inhabited; a man with energy but no knowledge, a house dwelt in but unfurnished.

(From the London Standard.)

SIR,—Perhaps the following anecdote, illustrative of the amiable character which from first to last distinguished our late beloved Sovereign, may be acceptable to your readers. If so, it is at your service, and I can vouch for its perfect authenticity. I am, Sir, yours, &c.

A READER.

In the year 1779, when our late Sovereign was fourteen years of age, being then a midshipman, he was boarded for some time at Portsmouth, in the family of the late Viscount Duncan, the hero of Camperdown, then Admiral Duncan. In the gallant Admiral's absence, the young Prince was left to the care of his lady, and she has assured me that she never had under her roof a gentler or more obliging guest. As a proof of the latter quality in him, she mentioned, that regularly every afternoon, he went to the Post Office, to fetch her letters. This continued for some time: but at length the Admiral returned home, and over-hearing his lady say one afternoon to her guest, "Princess, it is time for you to go for the letters," he became alarmed at such familiarity, and instantly put a stop to the practice, and, as she assured me, to the prince's great regret. And full 50 years after, when William IV. ascended the throne, he shewed that he had not forgotten the friends of his boyhood, for on that lady's second son, the late Sir Henry Duncan, being presented at court, soon after his accession, he said to him in the kindest manner—"Is your mother still alive? Pray, remember me to her, and say, that I have not yet forgotten the time when I used to run to the Post Office for her letters."

ABSENCE OF MEANS OF GRACE.

In order to obtain the Divine blessing, it is necessary that we should wait upon God in all the ordinances of his appointment. Yet God has not so restricted his favours, but that we may expect the communication of them to our souls wherever we be, provided our neglect of his instituted means proceed from imperious necessity, and not from an indifference to his commands. St. John was banished to the isle of Patmos, where he had no opportunity of assembling with the Church of Christ, and of sanctifying the Sabbath in the way to which he had been accustomed. But he sought the Lord in secret, and "was in the spirit," that is, in a holy heavenly frame, "on the Lord's day;" and what was wanting to him in respect of external advantages was abundantly compensated by an extraordinary vision of the Lord and Saviour.—Rev. C. Simeon.

THEOLOGICAL WORKS.

THE following Books have been left with the Editor of 'The Church' for Sale, to whom application (post paid) may be made.

Whitby's Annotations, 2 vols. 4to. bound 25s.; Butler's Analogy, 8vo. bound 6s.; Locke's Essay, 2 vols. 8vo. bound 12s. Cruden's Concordance, 4 to. bds. 15s. t15

The Church

Will for the present be published at the Star Office, Cobourg every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum; postage included. Payment is expected yearly, or at least half yearly in advance.

COMMITTEE OF MANAGEMENT.

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

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

AGENTS.

The Clergy of the Church of England in both Provinces.

Robt. Stanton Esq., King Street, Toronto.

Mr. C. Scadding, New Market.

Dr. Low, Whitby.

Charles Brent Esq., Port Hope.

H. Hughes Esq., P. M. Emily.

W. Warren Esq., Darlington.

J. Beavis Esq., Clarke.

B. Y. McKyes Esq., Colborne.

J. B. Ewart Esq., Dundas.

Brooke Young, Esq., Guelph.

John Burwell, Esq. P.M. Port Burwell.

J. White, Esq. P.M. Camden West.

A. Davidson, Esq. P. M. Niagara.

Mr. J. Ruthven, Hamilton.

T. S. Shortt, Esq., Woodstock.

Hon. James Kerby, Port Erie.

G. W. Baker, Esq., Bytown.

Alfred Knight Esq. Wm. Henry, L. C.

Mr. Jas. McLaren, Quebec.

Messrs. Swords, Stanford, & Co. New York.

[R. D. CHATTERTON, PRINTER.]