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PRESBYTERIAN CHURCH
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Canadian Miscellany

No. III Vol 1 June 1828

During his Ministry in Montreal Rev.
Henry Esbon took an active interest in
the better Controversy --- respecting
Clergy Reserves

Edited during its brief existence
Canadian Miscellany

Rev P of Gregg's History page 165-

Articles re Dr Strachan's efforts on
half of the Church of England

THE
CANADIAN MISCELLANY;

OR, THE
Religious, Literary & Statistical Intelligencer.

No. III.]

JUNE, 1828.

[Vol. I.]

REVIEW OF A SPEECH OF THE VENERABLE JOHN STRACHAN,
D. D., ARCHDEACON OF YORK, IN THE LEGISLATIVE COUNCIL.

THE intense interest generally excited in these Provinces by the recent discussion—first in the public papers, and subsequently in the Legislature of Upper Canada—of Dr. Strachan's statements with respect to the Ecclesiastical state of that Province, and of the Constitution of the University which he projected, and for which he has obtained a charter from his Majesty, entitle these questions to our earliest and most serious consideration, involving, as they do, most deeply and permanently, the interests of Religion, Education and Learning.

Before we proceed to make our remarks on the Dr.'s Ecclesiastical views and statements, we beg to disavow any, the least sentiment of hostility towards him. We believe him to be, in private life, a man of estimable character, and had he never meddled with politics, had he applied himself exclusively to the duties, for which we believe him to be well qualified, of a teacher of youth and a Minister of the Gospel, he must have been regarded at this day, as the object of general and well merited commendation, and, we are persuaded, would have closed his life with the delightful consciousness of possessing universal gratitude and respect as a benefactor of the country. But here our commendation must end. When we contemplate the spirit and principles of that ecclesiastical policy, of which, if not the original, and sole projector, he has been the most forward and conspicuous advocate and abettor—when, with all due allowance for the influence of self-love and party spirit—we consider the means which he has been tempted to employ in order to accomplish his ends—when we advert to the many palpable inconsistencies which appear both in his conduct and in his statements—when we reflect upon the spirit of ecclesiastical or secular ambition in which these projects have manifestly originated, and the mischievous and unhappy tendency of the principles and measures to which they have given birth, as well as the heedlessness, precipitation and folly with which they have been urged and prosecuted—it is impossible to suppress the various and contend-

ing sentiments of sorrow, indignation and scorn in the view of a career as wildly foolish, as it is exorbitantly ambitious—and, if we are now compelled to institute a stern and impartial scrutiny into his motives, principles and views, throughout the whole of his public life, and especially the latter part of it, he must impute any severities that we feel ourselves called upon to inflict, to the urgency of those momentous interests which he has brought into peril, and to the necessity of postponing all other considerations, where the general interests of the community are so immediately involved.

We are much disposed to felicitate the country upon the publication of this speech, which emanating from such authority, leaves no room to question the authenticity and accuracy of the statements which it gives, and the openings which it affords into the plans and proceedings of the Doctor and his party, and may be supposed to exhibit, not in the most unfavourable light, the spirit and tendency of that Ecclesiastical Policy which he has so warmly and vigorously supported. Until very lately indeed, we should have deemed it unwarrantable, not to say uncharitable, to impute to the whole body of the English Clergy in these Provinces, a participation or sympathy in the spirit and views which the Archdeacon of York has so fearlessly disclosed to the world. We should certainly have considered ourselves guilty of illiberality and injustice, had we even allowed our suspicions to attach to the whole, the blame with which we do conceive the measures of one of their leading members are plainly chargeable. But when we turn to the Bishop's circular, and compare the sentiments expressed in it with those of a more recent publication, which we believe to have come from the same quarter, though the production, evidently of a different pen, entitled a "Review of the Pastoral Letter of the Clergy of the Church of Scotland in the Canadas," we sincerely regret to say that we do not discover the least appearance of any disavowal, nay, of any the least disapprobation of the course which has been pursued by the venerable Archdeacon. We are therefore compelled (and it is with real and painful surprise) to conclude that his adopted Church approve of all his statements and proceedings, and of course, we must presume, are prepared to defend and support them. And we are constrained further to express our persuasion, that if the reviewer of the Pastoral Letter had not come to the discussion of the subject with all the feelings of a high Churchman—if his mind had happily been unimbued with the influences of party spirit, the perspicacity of his judgment, and the correctness and delicacy of his moral feelings, must have compelled him to form a very different opinion, and to pronounce a very different sentence. Notwithstanding all the gentleness and amenity which he studies to preserve in his tone and style throughout that production, we cannot perceive the slightest symptom of any relaxation of the claims—of any relinquishment of that exclusive system, the merits or demerits of which—we think unfairly—have hitherto been placed entirely to the credit or discredit of the Archdeacon of York.

Under these circumstances, however reluctant we may be to prosecute a controversy of this nature, agitated between two bodies who ought to be united in sentiments of fraternal kindness and confidence, involving in some instances, or at least touching upon, *political* questions, and fraught on all hands with most perilous and combustible elements—we contend that the painful necessity is again imposed upon us, in justice to our cause, of bringing fully and thoroughly under review, the proceedings and statements of the Archdeacon, so far, at least, as we conceive them to be unfair and unwarrantable. Having done this, we shall feel it our duty to drop the controversy, nor do we anticipate being obliged to enter again on the same ground, whatever new subjects may unhappily arise to revive these religious hostilities—(pro pudor!) Though much has been written of late, and very ably written, to expose the errors and delinquencies of the Archdeacon of York, yet these writings are so scattered and desultory, that a compendious review of the whole subject of controversy seems to us absolutely necessary in order to give the world a clear and satisfactory knowledge of its merits—and this being done, we feel no hesitation on our part, to submit to the decision of all enlightened and impartial men, how far the conduct of the Archdeacon of York, in his twofold character of Statesman and Churchman, is the subject of praise or censure, and what opinion we are to form of the judgment or the principles of those who have thought proper to identify themselves with him and his measures. In order that we may obtain a clear and consistent view of the Doctor's statements, it will be requisite, first of all, to enquire into the circumstances and grounds of his conversion to the Faith of the Church of England, and into the spirit and principles which he has gradually imbibed since he entered into that communion, and which seem to have inspired him with an ardent and growing, and certainly not inactive or inefficient zeal for the aggrandisement of his adopted Church. How far again that zeal may have been excited or animated by the degree in which his personal honours and interests, the improvement of his fortune and the advancement of his dignities have been coincident with the aggrandisement of the Church of England, it must be left to the penetration and the candour of our readers to determine. After this development, we shall be qualified to form a correct judgement of the statements and representations which he has recently made, and the momentous results to which they are designed to conduct.

The inquiry into the motives and reasons which influenced the Doctor to embrace the Communion of the Church of England, would have been, if not impertinent, yet altogether uninteresting, had not he and his friends loudly proclaimed that this conversion was brought about by a preference purely the result of deliberate enquiry and serious conviction. It has been represented, and we perceive that they still persist in representing to the world, and more particularly in im-

pressing on his Majesty's Government at the present crisis, that not only the Archdeacon of York, but many more of less consideration, have—not by the lure of two hundred pounds a year, not by motives of Interest, but by the conviction of reason and the impulsion of conscience—been detached from the Communion of the Church of Scotland, and drawn into that of England. This argument has been employed with reiterated urgency, as affording very palpable and decisive evidence of a tendency in favour of the latter, and accordingly the Doctor has not failed to urge it strongly in his famous Letter and Chart addressed to Lord Goderich. He must therefore excuse us if yielding to the necessity which he himself has imposed upon us of demonstrating the utter fallacy, as we believe, of his argument, we institute a strict enquiry into the alleged grounds of his conversion, and the validity and consistency of his own explanations on that very delicate topic. And if we find good reason to mistrust these statements, and to reject, as palpably inconsistent and unsatisfactory, these explanations, in the case of the venerable the Archdeacon of York, we cannot be expected to entertain less scepticism on the score of similar changes in men of inferior note, even were we altogether destitute, which we happen not to be, of pretty strong grounds of suspicion as to the motives of some other proselytes. We dare not say that “the Church of England might not suffer by the facts that might be elicited on this point,” but we will imitate a good example of forbearance, and “leave this particular question to rest till it is again stirred by other hands.”

In order to form an estimate of the grounds of the Doctor's conversion, we must advert to some facts and circumstances of his life. Dr. S., we have been credibly informed, received the rudiments of his education in Aberdeen, and subsequently studied Divinity at St. Andrews, with a view to take orders in the established Church, or at least, as will appear in the sequel, with no scruples of conscience to hinder his acceptance of a living in the Kirk, should it be offered to him. He was a parochial schoolmaster in two several parishes in Fifeshire, and in consequence, must have professed himself at the time, attached to the National Church. Whatever impressions he may have received in favour of Episcopacy, when he was a boy, as he appears to have attached himself by free and voluntary choice to the Establishment, and as we may not question the sincerity of his profession, or deem that he adopted or adhered to the National Faith in opposition to his feelings and impressions, we are bound in charity to believe, notwithstanding the ambiguity of his own statements on the point, that he gave at this time, a conscientious preference to the doctrines and forms of Presbytery:—and as no change was wrought—when the superadded lights of an academical education, of experience, reading and mature reflection, might have been expected to give a final and decided determination to a mind so serious and earnest on the subject of religion as his seems to have been from his very

boyhood, and—when, by necessary consequence, those impressions in favour of Episcopacy which he professes to have received before the death of his father, must have either taken full effect, or been wholly eradicated, (for there is no other supposable result, that will be found reconcilable with perfect sincerity and integrity of mind) we are warranted to conclude that his attachment to the Church of Scotland, if it did not grow with his growth and strengthen with his strength, was not at least shaken or subverted by either his early impressions or his more mature reflexion and inquiry. We are quite clear, therefore, that there must have been either some slip of the pen or some little confusedness in the Doctor's memory and consciousness when he alleges, as we understand him to do in his speech, the continued and uninterrupted existence of these impressions down to the period of his conversion in 1802. We could wish that the Doctor had been a little more explicit and intelligible on this point; for we fear his own explanation, if admitted according to the ordinary interpretation of language, would involve a deeper culpability, and imply a far greater moral obliquity than his worst adversaries have ventured to charge upon him. We must therefore presume that those impressions were entirely obliterated when he contemplated, first in Scotland, and afterwards in Canada, to take orders in our Church; for we will not be so cruel as to admit the idea that he had not duly considered the import of those very solemn and comprehensive obligations and vows, which his ordination would have imposed on him, vows utterly incompatible with any hesitancy or irresolution of mind, much more with any impression or tendency whatever, in favor of any other Church. Dr. S. therefore, in spite of early impressions—after a course of academical and theological study—after mature, and no doubt serious and scrupulous examination—must be considered as having been confirmed in his attachment to the Church of Scotland, when he arrived in Canada in the year 1799. That he maintained his attachment to Presbytery, and that his opinions, theological and ecclesiastical, remained unshaken and unimpaired, down to the month of August, 1802, we have, as he is aware, incontrovertible evidence. At this time his friends made interest with some Gentlemen in Montreal, to get him appointed Minister of the Scotch Church, in St. Gabriel Street, then vacant by the removal of Mr. Young, and he had not only no hesitation in offering himself as a candidate, but declared his readiness to go to Scotland in order to be ordained. In this application however, he failed, and we believe, many months had not intervened before he was ordained to the Pastoral charge of the English Congregation at Cornwall. We cannot help thinking, that this change, all circumstances considered, was unaccountably sudden. When we consider the force in most minds, of opinions and principles, imbibed in youth and held fast when Reason has attained her maturity, and ample time has been allowed for a deliberate examination; when we

consider the power of Education and the painful reluctance which every good mind must feel, in renouncing, even under the impulsion of reason and conscience, the Faith of our Country and our Fathers, and those modes of thinking and feeling, which become settled not only in the conviction of the understanding, but in minds of any sensibility, entwined as it were with the affections of the heart; when we consider all this, we may be permitted to wonder that this remarkable change should have been achieved with so great facility, and in so short a space of time, and that it should have been reserved for the Rev. Dr. Stuart, to enlighten his mind on those questions, Religious or Ecclesiastical, which the learned prelections from the Theological chair of St. Andrews had failed to set in a just light. Without attempting to explain this singular moral phenomenon we shall content ourselves with congratulating the Doctor on the seasonable felicity of the new light which broke in upon his mind, just in time to conduct him into a comfortable living, and to lead him to plant his foot on the first step of that ladder of promotion, which he has since climbed with such persevering success. While we perfectly agree with the Doctor in thinking the term apostacy, inapplicable to a conscientious change from one Church to another, we have our doubts whether it is not, in some degree, a proper and merited epithet in the case of the man who adopts or adheres to one Faith, under the influence of impressions in favor of another.

Of one thing we are certain, that no conscientious man will ever undertake the office of a Minister in any Church, when his opinions, impressions and convictions are not fully engaged in favour of her doctrine and government. We must also confess that we have little confidence in sudden or violent changes, more especially when they take place in those propitious moments when honour and emolument are offered as their recompense.

This, however, is only to be esteemed as the first stage in the great work of the Doctor's conversion. There were still some lingerings of his ancient Presbyterian spirit. For many years after this, he displayed much liberality and a grateful veneration for his parent Church. He lived on terms of intimacy, confidence and friendship with the late excellent and amiable Minister of Glengary, and was, we understand, in the habit of interchanging duties with him, and thought it no sin, shame or scandal, in those days, to enter within the walls of his Mother Kirk: in fine, he was a moderate Episcopalian or Low-Churchman, he was only a novice in the faith which he had embraced. But with the change of his fortunes, a change has come over the spirit of our proselyte. Since he saw himself approaching to his present elevation, and came within the prospect of the mitre, his views have undergone a further enlargement—a new illumination has been shed upon his understanding. He is now in the habit of styling his old friends and brethren of the Kirk of Scotland, *Dissenters* and *Sectarians*; and so tender is his conscience grown on this point, and such a degree of High Church scru-

pulosity has it contracted, that he, who for some time after his arrival in Canada, could not prevail on his conscience, which appears to have been always, though in very opposite principles and modes of thinking, exceedingly scrupulous and exquisitely tender, to listen to that ill-mumbled mass, as King James used to call it, the Liturgy of the Church of England, and who made a point, we have been informed, not to enter the Church until the Rev. Dr. Stuart, having finished the reading of the prayers, had got up into the pulpit to preach the sermon, is now interdicted by his conscience, from going within the walls of the Kirk, is now become as vehement an abhorrer of prayers, that are poured living, from the heart and the lip, as he was of the vain repetitions and the cold formality of read prayers. We can vouch for the truth of the following anecdote, which has been repeated to us more than once, on the best authority. Dr. Strachan on a late visit to Scotland, was invited on the Sunday to accompany the family of his host to the parish church. A young Clergyman of the Church of England, who happened to reside with the family as a Tutor, on this occasion, joined with them in pressing the Doctor to go to the Kirk, assuring him that he would hear an excellent discourse from the Minister. To this the Dr. is said to have replied with all the emphasis of a thorough paced High Churchman—"I never go to hear Sectarians or Dissenters." In the words of Sterne, we will say "this anecdote of my Uncle Toby may serve instead of whole volumes on the subject."

In fine, while in Scotland, where be it remembered, the Episcopal Church affords as little encouragement in a secular point of view, as the Presbyterian Church in Canada, Dr. Strachan, with his mind impressed in favour of Episcopacy, professes the Presbyterian Religion, officiates as a parochial school-master, and studies Theology under a Presbyterian Professor. When he comes to Canada, he still does not yield to his predilection for Episcopacy, until it could present some further attractions than its native intrinsic charms. During the first three or four years of his residence, we must presume that he adhered with unshaken constancy to all the soundness of the Presbyterian Faith; for, when in 1802, a living in our Church was, we do not say offered to him, but even when a reasonable probability of obtaining it was presented, we find him ready to take upon him vows the most solemn, and utterly incompatible with any tinge of prelatie heresy. Disappointed in this quarter, we next find him with his face turned toward the Church of England, and if we may not say of him as Hamlet, rievingly said of his mother's marriage—within two months—two little months—yet certainly within the brief space of not more than twelve months after this, we find the whole fabric of his opinions and principles upset, and the man who had been able to resist Episcopacy with all her charms, so long as she courted him without a dowery, was caught at the very first glimpse of her fair form, as she approached him smilingly with a good living, and prospects of future advancement, to enforce

the eloquence and reasoning of Dr. Stuart.—As new, and more enlarged prospects of honour and emolument open before him, we find him growing in abhorrence of all Sectarianism, and built up and established in the good principles of High Church, until the spirit, at first weak and diluted with an undue mixture of *liberalism*, is now become concentrated to its utmost degree of purity and force. To be serious, all this exposure and mortification would have been spared to Dr. Strachan, if he had not somewhat indiscreetly made such strong and gratuitous professions, of the conscientious motives which produced his conversion, and that of others, who have forsaken us; because as many are uncharitably disposed to think like Demas—they loved this present world;—and had he candidly admitted, which he might have done; as we humbly think, with far less reproach to his moral feelings, that prudential considerations and motives of expediency, rather than any impulsion of conscience, had moved him to withdraw himself from the faith in which he had been educated, and the venerable Establishment to which he is common with every Scotsman owes so much.

Having now stated the circumstances of the Doctor's conversion, from which an estimate may be formed of the motives which led to that change, we proceed next to observe, that it has not been without a suitable recompence of temporal honours and emoluments. From being Missionary at Cornwall, he was soon translated to the Metropolis of Upper Canada, and became Rector of York. His civil dignities have at least kept pace with his ecclesiastical preferments, until he bears, like his celebrated prototype, Cardinal Wolsey, his blushing honours, thick upon him; and in one and the same person, unites the dignities of Archdeacon, Legislative and Executive Councillor, to which have been superadded recently, the newly created offices of Superintendent of all the District Schools, and President of the College of which he has been the projector. One day this wonderful modern Proteus may be seen in the Council Chamber among the Elders and Senators of the Land; another, in the midst of Bank Directors and Money Changers; on another day you will see him among the Priests in the Temple, and officiating at the Altar. Verily, here is a glorious confusion of Offices, Sacred and Secular, Civil and Academical, which have been rarely, we imagine, conjoined in one, and the same person; and yet the weight of all these dignities and duties is so far from bearing down our Modern Atlas, that it is shrewdly conjectured the addition of a Mitre would not be felt as any incumbrance. In one word, he pants after the Ecclesiastical Supremacy of Upper Canada, and it is supposed that he would pronounce the words *Nolo Episcopari* with the same blushing sincerity, and maiden bashfulness, with which a young lady says nay, to the first overtures of a secretly favored lover.

Animated with these views of no vulgar ambition, he has formed a mighty plan to Episcopalise the whole of Upper Canada. By inducing the Government to withhold support from all other denominations, by

smothering all competition and rivalry in opposition to his own Church,—by securing to her a monopoly of the Clergy Reserves, of Education, of all patronage, influence and favour—by taking under his own immediate controul and superintendance all the higher Seminaries of Education in the Province—and finally, by establishing in the Metropolis a University over which he himself is to preside, with a view to instil into the minds of the youth the principles of his adopted Church; and by directing all this machinery steadily and pointedly to his favourite object of proselytizing, for which it has been avowedly established, and to which he confesses it must be almost exclusively applied for half a century to come—he seems confident of achieving the mighty project of reducing the whole population, under the dominion of the Episcopal Church, so that there may be one Sheepfold and one Shepherd. Such are the extensive plans which the Doctor has formed, and such the goodly visions, in which he indulges his imagination; looking forward, as to a millenium, to the auspicious day, when some hundreds of Episcopal Clergymen shall rise up to bless this favoured land, when he shall behold with paternal pride his numerous progeny, and like another Cybele—

Felix prole virum: qualis Berecynthia mater
Invehitur curru Phrygiis turrita per urbes
Læta Deum partu, centum complexa nepotes,
Omnes collicolas, omnes supra alta tenentes.

With these views, it will be readily conceived, that the Doctor must regard with jealousy all rival pretensions. The claims of the Church of Scotland are those, which stand most immediately in the way of the accomplishment of his schemes. Her credit and influence as an Established Church—the character and reputation of her Clergy, and the devoted attachment of her members—the facility with which, if the least aid and patronage were afforded her by the Government, she might plant Churches and multiply her Ministers in the Canadas—and the well known fact that the tendency of the people in these provinces is much greater in favour of Presbytery than Episcopacy—are circumstances which have not eluded the Doctor's sagacity and vigilance. But if he has duly appreciated the danger that threatened him from this quarter, he is not less aware of his advantages, and how to avail himself of them. Professing a friendly regard to the interests of our Church, and pretending to advocate, in some minor points, her cause, he seems to have thought, that he might thereby win the confidence of her clergy, and, though he assuredly failed in this, we doubt not that he was able, under this guise, to gain more credit and influence with the Government, who naturally enough might imagine that being a Scotsman, and having been lately a Presbyterian, he could have nothing but friendly views in regard to us. Certain it is, that he was as active and zealous in the cause, as if it had involved personal and present interests, rather than those of the public and posterity. He spared no pains or travail—he left no means,

no expedient untried—he put in requisition every kind of influence both in England and Scotland—was indefatigable in waiting upon, and endeavouring to conciliate to his own views, all men of any weight either in Church or State—and his representations, having been made to the Colonial Office in a private manner, could not be sifted, until the author of them was traced out by the friends of our Church, and his statements submitted by them to the test of public opinion, in the only country, where the people were competent to decide on their truth and accuracy.

In commenting on these statements, which are the next object of our attention in this Review, it is important to remark that those—contained in the Letter and the Chart, and a Pamphlet published at the same time in London, of which last we have only seen extracts—were made, at a most momentous crisis, when the Doctor was placed in a situation the most delicate, in which not only a sense of integrity and honor, but common prudence and modesty should have taught him to make his statements with caution, and with that reasonable degree of diffidence which would, have become one, who, in some material points, at least, gave his evidence, from vague impressions and recollections. He ought to have distinguished carefully what was certain, and the result of personal knowledge and observation, from what was uncertain and indistinctly remembered. Assuredly it was, to say the least of it, most rash and unwarrantable to venture upon giving a chart of those religious denominations, of which he was not only imperfectly informed, but, as will appear in the sequel, grossly ignorant; and this temerity and indiscretion are not a little aggravated, when we consider, that the communication was made with the prospect, and we doubt not, the hope, that the question on which all this evidence was intended to bear, would be decided, long before the absent parties could have any opportunity of knowing and refuting his representations. The Doctor could not be ignorant of the great interests, involved in that cause, of which the decision depended in a great measure on his opinion and evidence, and he must have known the confidence that would be reposed in statements, resting on the authority of a dignified Clergyman and confidential agent of the Church of England, who had the most ample means of information, and whose evidence came enforced by his own express and unqualified averment of personal knowledge.

But the Doctor, as he himself tells us, with great simplicity, was not afraid or ashamed, of his cause, and though some of our Scottish Members of Parliament discovered a most unholy scepticism and want of faith in these statements—notwithstanding that they were urged with unbounded confidence, and rivetted by the decisive averment of “I have seen, and sure I ought to know”—in the face of all this unbelieving opposition—the Archdeacon boldly maintained his ground, and, as we think, magnanimously supported the credit of a certain class of his countrymen, whose *antiphrastric modesty* is proverbial over

all the world. As there appears to have been a good deal of useless and irrelevant discussion, with respect to the Letter and Chart, in which minor errors, and what might fairly enough pass for inadvertencies, have been largely commented upon, while its general spirit and character, in which lies the head and front of its offending, have, as we believe, never been fully exposed, we shall, in this Review, omitting all consideration of errors, and mistatements in reference to particular facts, (though these last are far from being so immaterial as he and his friends would have us believe,) give our attention chiefly to the capital offences of the production. We would observe, then, in the outset, that the true mode of estimating its demerits is, to inquire how far it is calculated to convey a correct idea or representation, according to the professed intention of its author, of the relative state of the different Protestant Communions in Upper Canada; and—which is particularly worthy to be noted, in order to comprehend fully the art and sagacity with which it has been framed to serve the purposes of its author—we beg any one to read it, and ask himself, what impressions it must inevitably make on all, who are not personally acquainted with the state of these provinces, and, therefore on the minds of his Majesty's Ministers, and of Members of Parliament. The true criterion of every representation is—does it tell the truth, the whole truth, and nothing but the truth? Apply this test to Dr. Strachan's Ecclesiastical Chart of Upper Canada—for the correctness of which he vouches in his letter, and bases his statements on the solid foundation of personal knowledge—and you will then be able to see how exceedingly partial and how utterly fallacious it is.

In the selection of his criteria, we find that he has adopted only those which would serve to give to his own Church the appearance of a superiority over others, and has most carefully avoided all mention or notice of such as would have dispelled at once the illusion and unveiled the actual state of things. Now we would ask, how can truth be more fatally wounded, or how can the worse side be made more effectually to appear the better, than, by the artifice of stating only—what tends to the advantage of the former—and nothing, but what shall tend to the prejudice of the latter. If a man, in pleading his own cause, shall tell no truth that makes against himself—shall not tell the whole truth, but such part as shall seem favourable to his cause—and shall tell nothing in reference to his adversary but what must appear prejudicial—we ask “has truth not been violated by such treatment?”

In selecting the number of Churches and Clergymen, as the criterion of the relative state of the different religious denominations—if it was the Doctor's intention to represent the truth fairly and undisguisedly—we think he has been singularly misdirected—but if it was his object to make a representation in favor of the Church of England, he has shown great judgment and policy. He has stated enough to leave an impression on the minds of those to whom his Chart was

addressed, that such a rapid increase, in the number of Churches and Clergymen, must be the result of the propension or tendency of the minds of the people of Upper Canada, in favour of his Church. To have stated what was absolutely necessary to enable one, unacquainted with the circumstances, to draw the fair and legitimate inference, would have been to defeat the object of the Chart. For this reason we do not find the most remote hint, that this Fair Fabric had been created by an influence altogether foreign and extrinsic, without any aid or cooperation from the Province itself. Was it unknown to Dr. Strachan, that whenever and wherever the people will consent, (and we happen to know, that the offer is often made, in the most tempting manner, and urged with great address and perseverance,)—to accept churches and pastors of that communion, both are readily and liberally provided “without money and without price.” It were strange indeed, if men—altogether destitute of any form of religious worship, nay, and for the most part, of any immediate prospect of obtaining such Pastors as they have a predilection for—did not close with so fair an offer, were it only for the sake of the temporal advantages which it brings to a settlement. We know however, some instances in which this alluring offer has been resisted, not from any bigotry, but from a well grounded apprehension that it might throw some obstruction in the way of their obtaining at a future day a Presbyterian Church; and we know further, that in most instances Episcopal Churches have been established, not in conformity to the general wish and feeling—but to that only of a few individuals. Nay, if we are not misinformed; some of the best Churches now appropriated for Episcopal worship, were built by Presbyterians, by voluntary contributions, in the hope—long and fondly cherished—that they might obtain a Pastor according to their own heart—but delay and disappointment have at last induced them to surrender them to the Sister Church. It was equally politic not to lift up the veil from the other side, and disclose the fact that the Presbyterians and other religious denominations have no Churches but what they build—and no Ministers but what they provide for *solely by voluntary contribution*. Nay, in many instances, as in the case of the Church of Scotland, the Minister must be brought from a distant land—with much delay—at great expence—and what is more than all—cannot be ordained, unless a call is transmitted—and before this can be accomplished, a congregation must be organised and the consent of the majority obtained, not to mention—what is equally indispensable—a bond securing an adequate and permanent provision for his support. Now this difficulty of obtaining Clergymen—under which we have laboured in times past—and which will continue to be a most formidable bar to the progress of our Church, so long as we remain destitute of Government support, is one which the Church of England can well appreciate; for if we except the Chaplains of the Army and the Navy, we shall find that the Clergymen of that Church in Canada, who have received their Education and Ordination in the parent

country, do not exceed those of our Church; and this equality or, at least this, near approximation in point of number—to those who impartially weigh the vast preponderance which is given to the Sister Church, by the provision made for her Clergy by Government and the Society for propagating Christian Knowledge—will afford a key for the solution of the enigmata, with which the Doctor's ingenuity has puzzled the wits of our Colonial Ministers, and for determining how very different the actual tendency is, from what is alleged in his Letter and Chart.

An attentive consideration of the facts which we have now stated, may, peradventure, serve to throw some light on the motives which actuated the Doctor and the Clergy of his Church in Upper Canada, in a certain memorable representation to counsel His Majesty's Government to withhold support from all other denominations—and as another of the many proofs of the distinguished respect and affection which he bears to us ward—he concurred on this occasion with his Reverend Brethren in advising his Majesty's Government, that the Constitution of the Kirk of Scotland renders her unfit for propagation or extension abroad—that our vine is one which cannot be transplanted, and will not flourish in other soil than that of Scotland—and of consequence “it were great pity, (so it were)” to direct any portion of the nourishment of Episcopacy into such a channel, in the vain attempt to sustain the decaying strength and expiring life of the unthriving plant of Presbytery. But it may be said that Dr. Strachan believed in the simplicity of his heart, that there actually was such a tendency as he has alleged in favour of the Church of England, and deemed that his criteria were fair and trustworthy. This we also might be disposed in charity to presume, had he not told us, in very emphatic terms, that he knew right well the contrary—for he has elsewhere expressly stated that if the Government patronage and support were withheld, “his Church would be annihilated”! Yes! annihilated! 'tis the very word—and the identical hand, that penned the Letter & the Chart, wrote the memorable sentence which we have just quoted! The manner in which the Dr. disposes of the Presbyterians in the Chart is a specimen—altogether unique—of ingenuity, accuracy and candour.—It forms the second section of the Chart, which is entitled “Ministers of the Independent or Presbyterian Order.” Did he not understand the distinction between these two orders, or, did he wish to leave it doubtful whether the Presbyterians in Canada held to the true principles of their own Church? We shrewdly suspect that this is the phalaris which he dreaded as the most formidable of all his opponents, and he acted in his Chart upon the wise maxim, “Divide and Conquer.” In addition to this ambiguity, by which, with all the art and skill of an able General, he contrived to diminish the number of his enemies, by dividing and opposing them, one to another; he by another, and bolder stroke, contrives to reduce their number to one half, putting down six instead of twelve. Indeed, the Doctor's *meiosis* can only be matched by the opposite figure of speech, which Shakespear has

so well illustrated in the character of Sir John Falstaff, of facetious memory; and this is not the only part of the Chart which has suggested to our minds the "men in buckram" of that witty Knight. But there is no part of it, which seems to us, so monstrously out of all the bounds of ordinary calculation, as the third section, entitled "Ministers in communion with the Kirk of Scotland:" it beats, in our estimation, all the aberrations which the blindness and prejudice of party spirit have ever been instrumental in producing. He has put an extinguisher altogether on the Church of Scotland in Upper Canada. He here states that there were only four congregations in our communion in that Province; and his language is so ambiguous or artful that we are led to infer that of these four two are supernumerary and merely nominal; for he insinuates, that of these four congregations *three* are merely fragments, into which *one* had been recently split. The wand of a magician could not have created and annihilated Churches with more resistless power than the Doctor's pen. In asserting, from personal knowledge, that there were 58 congregations, numerous and respectable, belonging to his own communion, in Upper Canada, was the Doctor unconscious that there are whole Districts, which he had never visited in his life—where he would have found Congregations of the Church of Scotland, which, *measured by his own Rule and Standard*, would have formed numerous and respectable Churches to an aggregate amount, equalling, if not exceeding, all that Dr. Lee claimed for the whole Province. Or is he, with such minute and universal acquaintance with the Ecclesiastical state of the Province, in ignorance, as to what might possibly be the result, were Ministers of our Church planted in any of those places? can he possibly be ignorant that they would gather together numerous and respectable Congregations, of which the Members would neither drop to them from the clouds, nor spring up out of the ground, like the Athenian *autochthones*—but would be found to proceed and come forth, from under the covering wing of the Doctor and his Church; and we certainly do wonder exceedingly, that the Dr. can contrive to unite such profound ignorance with such comprehensive knowledge as—with an eye, quick as a hawk's, and far darting as an eagle's—to have explored every Episcopal Church and congregation—even those yet in embryo, and some that were in the state of nonentity—nay, to have counted the number, and weighed the respectability of the Members, and yet, not, to have been able to discern a proportion of Scotch Presbyterians, sufficient to form half a dozen of congregations. There is, it may be presumed, a salutiferous power, in the very atmosphere of the Canadas, which purges away all Sectarianism, and converts those hosts of Presbyterians, which annually come from Scotland and Ireland, as soon as they plant their foot on a soil so propitious to the growth and expansion of Episcopacy.

As a specimen of the Doctor's Chart, and as a demonstrative evidence that we have not exaggerated, or set down aught in malice, we

beg leave to call the particular attention of the reader, to the representation which he has given in reference to the Eastern District; and if, peradventure, this Review should meet the eye of the Reviewer of the Pastoral Letter, who has bitterly complained of mistatements—and articles in London Newspapers, replete with violence and falsehood—founded on information, furnished and signed by Ministers of our Church, in respect to said District—we persuade ourselves, that he will regret having touched, in an evil hour, on a point, which we are sure he would not have stirred, had he known the facts, which we are about to elicit—and would have saved himself the expense of “*so much good indignation*” had he known with what tenfold force his vehement censure recoils upon the Church of England—if she must be identified with the acts and the statements of some of her Clergy. The Dr. represents the congregation of the late Mr. Bethune, as being split into three parts, palpably with a view to impress a belief on the mind of the reader, that—of the four Ministers, of our Church in U. Canada—besides the one who had applied for orders to the English Bishop—two might be regarded as supernumeraries. Now it will be found, that the average number of these three congregations amounts severally to upwards of 1,400 souls, forming the most numerous congregations, which the Protestant Churches in these Provinces can boast. The total number of communicants, notwithstanding the great deficiency of Churches and Pastors, is upwards of 1,000. The Catholic population of the same District falls little short of the Presbyterian, according to the most authentic statements, which we have been able to procure. The population of the whole District is estimated at 22,000, and the Dutch Church and the Methodists are both more numerous than the Episcopal. If we add then to the Catholic and the Presbyterian population the various other denominations, it will be manifest that there cannot be, in the whole District 2,000 souls of the Episcopal communion, and how *thirteen* additional Pastors of that communion can be required for this District, as the Doctor has been bold enough to affirm, we are utterly unable to conceive. From this part of the Chart, we are enabled to determine with some degree of precision, the principles of the Doctor’s Ecclesiastical Arithmetic. If we are to allow the Doctor, to make only two congregations of the whole District in communion with the Church of Scotland, we must remember that they will embrace a population exceeding 7,000 souls, while we are confident it would not be easy to find 50 souls to each of the fifteen Pastors which the Doctor has stated to be required for the spiritual superintendence of the District. But he, who could find a field to employ the labours of 15 Episcopal Clergymen in the Eastern District, could not conceive how Dr. Lee could have made out thirty congregations of our Church, in the whole Province. We can tell Dr. Strachan, on authority which he will not, we are sure dispute, that Dr. Lee’s statement was—ininitely modest—ininitely below the truth. For in the Eastern District alone, following the Doctor’s own ratio, (“*Non*

meus hic sermo est, sed quae praecepit Ofellus") the Church of Scotland would require, at the most moderate computation, 50 Clergymen, for one only out of the 11 Districts of the Province, and if we do not believe (which by the bye, the Doctor's eagerness to multiply his Churches and Clergymen, might be apt to induce us to do) that Episcopal souls require a great deal more care and feeding than Presbyterian, we shall have a claim, on the Doctor's own shewing, for more Clergymen than it would have entered into the imagination of our hearts to conceive! Shall we hear any more of our misstatements with respect to the Eastern District? *We trow not!* But however palpable and exorbitant this misrepresentation may be, we confess we are inclined to point to a particular sentence in this part of the Letter, which more than any other, seems to us, to bear against the Doctor's candour and fairness. It is the allegation that "the late Mr. Bethune had brought up his sons in the Church of England, of which they are now Parish Priests." What impression would this make on the mind of the Minister to whom it is addressed? If Dr. Strachan did not intend to produce a false impression, how could he be ignorant of the effect which this statement must have? Was he not conscious that it was never the intention of the Father to educate his Son for the Church of England? Was it not from the Dr. himself, that the young man received his impressions in favor of that Church? After the death of the Father, the younger brother, being educated by the elder, was of course brought up in the same faith; and had they been placed under a Catholic Clergyman, and the same confidence reposed in him, who does not perceive that they would have been brought up in the latter faith?

Doctor Strachan cannot plead ignorance of the character of the late Mr. Bethune—of his conscientious and steadfast attachment to his own Church—maintained even to his last moments, and strikingly evinced in the address which he wrote with his dying hand to his people, and which must have been well known to the Doctor. Alas! How prejudice and party spirit will make even wise, and good men, forget themselves and transgress the plainest dictates of candour as well as discretion. From the preceding remarks, it will be obvious, that the Chart, without any reference to errors and misstatements in regard to particular facts, is in the criteria which it has assumed, calculated to give a most erroneous impression, while its author most cautiously avoids touching on any of those topics and criteria which would have shewn the real state of the case, and would have been admitted by all to be of weight in deciding the question. As it now stands, the Chart is so far from being a faithful representation of the Ecclesiastical state of the Province, that it is scarcely too much to affirm, that the truth is nearly the reverse of what one would be led by legitimate conclusion, to deduce from its statements. In one word, this is the fact, that the Episcopal congregations are in a great measure made up of persons, who have been denied the means

of obtaining Pastors of their own communion—who have become attached to her from necessity, and not from choice—from interest and ambition, or at least, from motives of expediency and prudence—and not from any impulsion of conscience. This at least, is true in the great majority of alleged conversions. And we affirm, without fear of contradiction, that the Church of England in these Provinces, has been created by the liberality of the Government, and of the Society for propagating Christian Knowledge, whose funds have been expended chiefly, as it seems for the purpose of converting Presbyterians, and those of other denominations, to her communion. She has been created by a system which has done violence to the feelings of the vast majority of the population; and for the accuracy of this, we again appeal to the same unquestionable authority which has declared, that were this support withdrawn, she would be annihilated. We have been led to expatiate on the errors of the Chart, at greater length than we should have deemed necessary, considering what seems to us the palpable, and prominent character of its mistatements, had we not found that—besides those, who have come forward stoutly to defend it, as a most inoffensive and unexceptionable representation, and who plainly show to all impartial men, that they have allowed the spirit of party to run away with their judgment and common sense, there are some who, from ignorance or inattention, seem not to be fully aware of the extent and magnitude of its offendings, and who, especially since the appearance of the Archdeacon's Speech, have been inclined to regard him as a man more sinned against than sinning. We now proceed to consider some passages of the Speech, which seem to us to be worthy of annotation. Notwithstanding his many reiterated professions, we cannot give the Doctor the least credit for any service either done, or intended to our Church. "*Quicquid id est timeo Danaos et dona ferentes.*" We Trojans never fear the Greeks so much as when they proffer kindness—and we will frankly avow our conviction, that the man—whose conscience will not allow him to attend divine service in our Church, in that venerable establishment in which he was brought up, and to which he continued attached the greater part of his life, and to which he ought to feel himself bound by the ties of no common gratitude; the man—who could walk out into the fields, rather than enter the walls of his Mother Church never will, and never can be the object of our confidence; nor do we believe him sincere in both views; for on the supposition that his High Church scrupulosity is not feigned, we do not think it possible that his professions of friendship to our Church, can in any degree be sincere; all we can say, is that upon the least unfavourable view of his conduct we can only acquit him of insincerity or hypocrisy, and commiserate the weakness of his understanding and the strength of his prejudices, while we give him credit for honesty and simplicity of heart. If the Doctor, as would seem from some parts of his Speech, flatters himself with the opinion that he possesses in any the smallest degree, the confidence of the Clergy of the Church of Scotland, of

any, at least, who have had an opportunity of being acquainted with his politico-Ecclesiastical acts and views, we believe we can undeceive him on that point, and assure him, on the highest authority, that no opinion can be so ill grounded. They are so infatuated and ungrateful as to regard him, we have every reason to believe, neither in the light of a generous friend and benefactor, or in that of a manly and honorable adversary. It is pity, no doubt, that such grievous misapprehension should exist, and we have only one consolation, that we feel assured, that our Church will be forward to do honor to Dr. Strachan, for his services to her cause, the moment that she is apprised of their extent, but it will require, we apprehend, some clearer evidence and demonstration than we find either in the Chart, or in the speech apologetic.

After modestly touching on his services to the Church of Scotland, and her Clergy, in these Provinces, and not obscurely intimating on their part, a lamentable defect of gratitude, the venerable Archdeacon has a few words in reference to the disclosure lately made, as he alleges, through the treachery of a private friend, of certain overtures made by the Dr. about 25 years ago, under the seal of secrecy, in order to obtain a living in our Church. There is something absolutely ludicrous in this complaint. He presumes, that the individual who has made the disclosure, on the authority of the Doctor's own letters, had kept these letters beside him for the space of 25 years, for the purpose of bringing them out, in the midst of this controversy, in order to injure him and to gratify his enemies. Now we will illustrate the criminality of this act, by presenting the case to the Dr. in another aspect. We will suppose, for example, that a young Gentleman, studying for the Church of England, should write to the Doctor, intimating his intention to take orders, if encouragement were given him, and enjoining secrecy as to his application. Suppose further that some years after, the same person is induced to enter our Church and obtains the charge of a congregation—it is alleged that he was induced by motives of a conscientious nature, by scruples and objections to the doctrine or discipline of the Church of England, to desert her communion and to enter ours, and suppose that he and his party, and the Clergy of our Church make some boast of this, as indicating a tendency in favour of the Kirk, and—to crown the whole—imagine that a Chart is framed, and a Letter written to His Majesty's Ministers, calculated, as the English Clergy might imagine or believe, to do their Church prejudice, and to frustrate her just claims for support—would it verily, be any violation of virtue and honour, to unmask the false pretensions of such a proselyte?—what violation of any moral or social duty would it be, to remind that individual, and the world, that until he had no probability of a living in the Church of England, he did not make any overture to that of Scotland, and that he had always (though he may now have forgot) been professedly and zealously attached to the former, until the period, that an opening was made into the latter.

Would not Dr. Strachan feel himself, by the unworthy proceedings of that individual, and his partisans, as well as by an honest zeal for the interests of his own Church, called upon to expose and repel, without any scruple, such misrepresentation. And such disclosure could be no ground of offence, unless indeed, the party involved, had wished to have it believed that he never was attached to the English Church—and that conscience alone had impelled him to forsake the faith of his Fathers and of his youth.

We have the pleasure of knowing the Gentleman, to whom we believe, the Doctor alludes, and we must be permitted to say, that any imputation which he has attempted to cast upon his integrity and honour, can have no effect, save in the recoil upon the author of it. We are bold to aver, that all, who know that gentleman, will readily admit that he is a man of the most honourable feelings, and of the most scrupulous rectitude of principle—and we do not, we are persuaded, depreciate the merits of Dr. Strachan, when we say, that in this view, he is at no inconsiderable distance beneath him, in the moral scale. As to the recommendations to Government, which he made, or which he enforced, in respect to our Church—if we have never acknowledged them, we do assure him, that it must be imputed to our ignorance, and not to ingratitude. Verily, we never heard of them, until we read the Speech of the Archdeacon of York, and such is the perversity of that wicked thing, called Rumor or Fame, which delights not only to hide and disguise the truth, but often to invert it, that we have heard of no other obstacle or impediment to the admission of our claims, *save the Archdeacon of York!* Wherever we turned—through whatever channel—with whatever secrecy—we made, or thought we made, our representations to his Majesty's Government, still the Archdeacon of York—like our evil genius—stood prepared to oppose us.

Every successive attempt we made to carry our point with Government was repelled by—the Archdeacon of York! He seemed to have acquired in respect to us, a sort of ubiquity or universal presence. Even in Scotland—amid the myrmidons of the Kirk—this bold and lion hearted champion of the Church of England might be found—beating the enemy in his own camp—every where and at all times, we knocked our heads against the broad circumference of his shield—until we are now become quite nervous. His name, we verily believe, will be a word of terror to our children, for generations to come. But the Doctor is always very candid and lets us see all that is in his heart, "I was the more anxious, says he, to complete this arrangement," namely, securing a provision to the Clergy of the Kirk, "because, in as far as the Scotch Presbyterians are concerned, it takes away all cause of differences, for provision being now made for their Clergy, which was all they could ask, or hope for, I did flatter myself that they would have been satisfied, as indeed, they ought to have been, and that henceforth, the Clergy of the two denominations, the Roman Catholic and Presbyterian, while discharging their own

religious duties, would cordially cooperate with those of the establishment in promoting the general peace and welfare of Society."
(To be Continued.)

SERMON.

JOHN XI., VERSE 24.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

The chapter of which the text forms a part, affords a beautiful and touching example of the power of sorrow over tender and generous natures; but, at the same time, of the still greater power of that sublime consolation which flows from this very susceptibility, and converts suffering itself into a source at once of improvement & happiness. Lazarus was the object of tenderest affection to his sisters. His worth and goodness seem to have won him the esteem and good-will of all who knew him. Thus loved, and thus deserving to be loved, he is seized with a sudden illness which proves fatal in a few days. His sisters are overwhelmed with anguish. But in the midst of their deep affliction, we discern a sublime faith, a rejoicing hope—the peculiar and glorious privilege of good minds—the choicest gift of heaven—to those whom it loves on earth, by which it not only elevates them above the power of adversity, but teaches them to draw from it something better—far more precious than happiness, at least than what is commonly called happiness. “I know,” said the sorrowing Martha to her Saviour, a divine hope beaming through her tears, “I know that my brother shall rise again in the resurrection at the last day.” She sorrowed not as those who have no hope. Her heart, in this hour of extreme affliction, was sustained and elevated by the power of that faith, which overcometh the world, which taketh from death its sting, and from the grave its victory. In the confidence of this faith, she anticipated the day, when the brother of her love would be restored to her fond aching heart—when she should again behold and recognize him, in a higher life and—in a happier sphere—delivered from the bondage of corruption, and invested with glory and immortality.

There is something so natural, so pleasing, so necessary to complete our idea of the felicity of a future state, in the persuasion that those, whom we have loved on earth, shall be restored to us in heaven, that no good mind can ever feel satisfied with any prospect of celestial happiness, into which this does not enter, as a principal element. Our best happiness on Earth, nay, our best virtues flow from social sympathy, from friendship and mutual affection; we feel that those bonds which knit our hearts to one another, are as pure and sacred, as they

are tender and delightful. Our hearts are formed to rejoice, to glory in the indulgence of those affections. They seem to impart a kind of sanctity to their objects. Friendship and love breathe a hallowing influence over every scene and circumstance of life into which they enter. Our hearts feel desolation, and as it were, death, when those affections are extinguished, or when the objects, on which they have been exercised, are violently rent from them. Their influence is universally felt and acknowledged to be of the most benignant and happy nature, it warms and expands the heart, it hallows and elevates it.—No man ever came under the influence of genuine and powerful affection who did not thereby feel his nature softened and ameliorated, who did not feel, by its power, all the better energies of his heart and soul quickened and invigorated. Can it be supposed then, that those affections which give to life its chief joy, which shed light and beauty over the dark and gloomy scene of mortal pilgrimage, which are in very deed the spring and the soul of virtue itself, are not worthy to have place in heaven? Do we feel that while we sojourn in this world they form the balm of all our woes, and impart a healing vital influence to the heart, and can we believe that the prime cheerer of life is excluded from the mansions of heavenly bliss?

The advocates of such a doctrine forget that such a notion of the heavenly state, is incompatible with any true felicity which man, at least in his present state of being, is capable of conceiving and enjoying. Our hearts rebel a doctrine so cold and unnatural, they revolt from it not merely as absurd, but as hateful and appalling.—They rise up indignant and rebel against a faith so frigid and so heartless. If it is reasonable to believe in a future existence, the conclusion seems inevitable, that its happiness must arise from the indulgence of pure, amiable and virtuous affections, and, of consequence, those affections must be furnished with their natural and proper objects. Whatever is worthy of our attachment on earth, we are warranted to hope, will be replaced to us in the heavenly state. Purged from the dross of earth, refined from all stain and impurity, we may hope to exercise in heaven pure and holy affections towards objects made worthy of them, in the utmost expansion of their power.—How grateful to the heart, of affection and friendship, is the belief that those whom we loved, and from whom death has separated us for a season, shall welcome our arrival in the realms of light. How soothing to the heart while it bleeds under the recent wound, that those, whom it now mourns, are gone before to prepare for our reception in the blessed mansions—that they wait—that they long for our arrival—that they shall guide us into the presence of *their Father* and of *our Father*—of *their God* and of *our God*—that theirs shall be the delightful task to introduce our spirits, as soon as they are released from the body, into the assembly of the Blessed, to conduct them into the scenes and mansions of everlasting love and joy—to lead them to the fountains of living waters, and to that river of life

which flows from the Throne of the Eternal. Those whose eyes we closed in death—whose languid parting smile—whose tender feeble embrace—whose pale emaciated form—touched our hearts with the emotions, at once, of love and of sorrow, are now beheld again—with rapture and exultation are beheld—escaped forever from pain and woe—endued with life immortal, and crowned with unfading glory! It is a beautiful and pleasing idea, which some good men have fondly entertained, that the spirits of our virtuous departed friends are commissioned by heaven to watch over us, and to attend us as our guardians so long as we survive on earth—and if we may not indulge this pleasing idea—if we deem it inconsistent with their state of blessedness, to be conscious of all that we are—of all that we sin—of all that we suffer here below—we shall find a resource and a refuge to our hearts, in the doctrine which I am now endeavouring to establish and illustrate, namely, that the affections and friendships of earth are transplanted into heaven, and there become perfect and immortal as their objects.

Did we not know, into what errors and absurdities men have fallen, in opposition to the plainest and most express declarations of Scripture, we should feel astonished, not to say shocked, by the opinion of those who allege, that Scripture bears an evil aspect towards friendship and the natural affections.

It is only a natural inference from this to conclude that they shall have no place in heaven. But so far is it from being the fact, that Scripture has discountenanced friendship and private affection, that the reverse is the truth. It has given us many tender and sublime examples of pure and devoted friendship, and in the brief notices which it affords of a world to come, we have direct intimations so plain and striking, that it is truly marvellous they should escape the observation of any reader—that the chief part of the happiness of that state will arise from society and friendship, and from the renewing and perfecting of those ties, which have been dissolved for a little, by the hand of death. What else can be the scope and import of the Apostle's consolatory exhortation, addressed to the Thessalonians.—“But I would not have you to be ignorant, Brethren, concerning those that are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so, them also, which sleep in Jesus shall God bring with him.” What does this imply, if it does not intimate that we shall be reunited with our friends and brethren—departed in the Lord—after a short separation; that we shall recognise them, and be recognised by them—that our joy shall be full and everlasting—that the seeds of affection, which were planted on earth, shall ripen and bring forth the fruits of immortality. We are not ignorant that there are many questions, connected with this interesting subject, which curiosity may prompt, but to which presumption alone would attempt to reply. To the wise, the humble, the good, the general truth will be sufficient, that we shall have our

friends separated from us by death, restored to us, that we shall be forever with them, and with the Lord, enjoying a happiness pure and spiritual, large as our desires, and immortal as our existence. Without this belief, it is impossible to derive from religion that effectual and availing consolation, which it professes to administer; without this, we must feel that religion fails us in the very instance in which its succours are most necessary—are indispensable. The loss of those whom we have fondly loved, were it irreparable, eternal, would in every truth, inflict a deadly and incurable wound upon the soul. "The spirit of a man may sustain his infirmity, but a wounded spirit, who can bear." The only remedy, which can be conceived adequate to such an affliction, is, that which the Gospel administers, when it teaches that they are not dead, that they are asleep, that they shall awake again to life everlasting; that, when a few years have run their course, how few, we know not, we shall be reunited with them in heaven—in a world where sin and sorrow are unknown—where in the beautiful and sublime words of Scripture "the tear shall be wiped from every eye—where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, where the former things are passed away, and all things are made new." In this blessed world, our spirits, delivered from the troubles and miseries of this mortal state, shall have opened before them—an eternity of virtuous activity, of divine enjoyment, shall no more sink in doubt or despondency—shall no more feel the painful consciousness of frailty and guilt—shall hunger no more, neither thirst any more—shall not be subject to natural, or moral evil, but exalted to a divine life, a divine power—shall mount up with wings as eagles—shall approach nearer and nearer to the eternal source of light and life, and feel all their immortal powers and capacities expanded to their utmost reach. This view of a future state, is at once natural, simple and sublime. This is felt by every heart to be—and this alone can be—commensurate with our desires and capacities. This corresponds—and this alone corresponds—to the ardour and the elevation of our hopes and affections, "and this exceeding and eternal weight of glory," to use the marvellously emphatic language of the Apostle, is only equal to the vastness of the soul, in its capacities and aspirings.

I would now invite your attention to the mighty consolation and support, which this doctrine affords to virtue and piety, and urge it as a powerful incentive to be strenuous and persevering in the work of the Lord. We have all felt what a powerful motive to action, is derived from the sentiments of gratitude, affection and friendship. But how is this motive heightened, when the objects of these affections are removed from us by death. Our heart in this case becomes importunate and almost superstitious in its eagerness to give vent to its fulness. It is impelled, by a feeling, which is sacred and imperious, to every mode of demonstrating its regard and affection, which it can imagine to be suitable or practicable. How natural it is for us when death has ta-

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ken from us our beloved friends to reflect upon our conduct and behaviour to them, *while they lived*—to feel how many things we have omitted, that we might have done for their virtue and happiness—and to wish that they might be again restored to us, if it were only to afford us an opportunity of demonstrating the full extent of that affection which we bore them, but which, as we now apprehend, we did not express so assiduously, so tenderly, and so earnestly, as we now fervently and grievously *wish* we had done. How tenderly would we cherish, how unweariedly would we labour to bless and to do good to those, who, alas! on earth can no more *feel our love*, or receive any expression of our tenderness and affection!

But think not that such feelings are vain and unavailing. There is—there is yet much that may be done on your part, to bless and to delight those whom indeed ye can no more behold or serve on earth, but whose spirits in heaven will rejoice, when they behold you living and acting in such a manner as they may approve—when they behold you treading with perseverance the path of virtue and piety, and followers of them, who, through faith and patience, are now inheriting the promises. Would you add to their joy in heaven? Be wise, be virtuous, “and whatsoever things are pure, lovely and of good report—think on those things, and do them.” This will be the most acceptable testimony of your affection—the best pledge that ye can give of your love to those, who are now—beyond the reach—above the need—of any of those offices of friendship, which are acceptable or useful to our fellow mortals. Do not oppress the soul with the gloomy and appalling idea, that the friends, whom you love—*now more truly and tenderly love than when they were alive*—are lost—are unconscious—are, as if they had never been—but rather think that their better being is now commenced—that now only they have begun to live, since they are delivered from the fears and miseries of mortality—from this state of sin, woe, and death; let us think of them, as those, who are conscious of our present state; of all that we are, of all that befalls us, who are the spectators, the constant and anxious spectators of our life and our conversation, who look with tender solicitude on all our ways, on all our actions—who are grieved when we sin and depart from the path of duty—who are delighted when they behold us doing those things which are right, and well pleasing in the sight of God. With this view, cherish in your hearts a tender and sacred recollection of your departed friends; not for the purpose of indulging a morbid melancholy, a sullen and unmanly sorrow, but to awaken every virtuous energy of the heart, to dispel that weakness of grief, which melts and enervates the mind—to arm the soul with fortitude and patience, to quicken the seeds of every great and noble virtue, and, from the things that are seen and temporal, to elevate the eye of faith to the habitual contemplation of those things which are unseen and eternal. “Wherefore seeing **we also** are compassed about with so great a cloud of witnesses, let us lay aside every weight and

the sin that doth most easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God."

It appears to afford a natural proof of this doctrine, in other respects so conformable to the feelings of the heart, that our virtuous departed friends are represented in our imaginations after death, in a form no longer compatible with the feelings of familiar and unawed affection with which we approached and conversed with them, while they were in the body; they no longer appear to the mind, as inhabitants of earth, but as denizens of heaven—as celestial immaterial spirits, as pure angelic beings, purged from all the stains of earth, and shining with unspotted and divine lustre. Those errors and blemishes, which are inseparable from humanity, in this life, death seems to cover with oblivion; and if we were eager to recal them it seems in a manner impossible for our heart to do so. On the other hand, whatever they possessed of good or amiable comes forth, as it were, from their sepulchre; lives and blooms to our memory and our heart; it makes a deeper, and more delightful impression, than the actual view or feeling of their living virtues. Surely this effect of death, by which it thus hallows, thus canonizes in our imagination, the departed objects of our love, is not without some high moral purpose in the plan of Heaven. The frailties and the faults which our hearts thus refuse to recal from oblivion, may we not regard as blotted from the record of Heaven, and may we not confidently accept this intimation of our hearts, as a sure token of the Divine mercy and forgiveness exercised towards the departed objects of our love. When we feel them rising to our memory, no longer in that form and aspect which they wore on earth, but in one which awakens a pure, a holy and reverential, but not less true and tender affection than the living object inspired, may we not, humbly trusting in the mercy of God, through the merits of our Redeemer, be permitted to conclude that they are what they now seem to the mind's eye, like the angels of God in Heaven. I do not think that there is either superstition or enthusiasm in this reasoning. But should this conclusion appear unreasonable or presumptuous, we may at least be assured that such a tendency of our minds must be contrived by the author of our frame, for wise and good ends. Our hearts are not touched with such fine emotions, but to some fine issue. In thinking of the dead, it is only their virtues that we can recal, it is only what was fair and good and heavenly, that can be evoked from the tomb—to teach us that virtue alone survives the dissolution of our mortal bodies—that the friends we have lost, have bequeathed to us, as the only valuable inheritance, they could transmit, the memory of their virtues, to be cherished in our hearts, to be imitated and followed in our lives. In living friendships it is virtue alone which forms the pure, essential, vital spirit, the true, the

sacred bond of union ; and it is a bond which death cannot dissolve— which bids defiance to the power of the grave. Virtue is immortal— unfading. It lives, it blooms forever. Cherish then, the memory of their virtues, as a precious—as a sacred relic—committed to you, as the last—the dying gift of those whom death itself cannot divide from your memory and your heart.—Hold it fast, let it not go—keep it, as your life. Treasure it up in your heart's core. Let all that is pure and good and lovely, in the memory of those that are gone, dwell—live in your heart—let it be to you, as it were, the soul—the spirit of your well beloved friends still lingering near—or rather descending from their abodes of celestial purity and bliss—to hallow your soul and to elevate it heavenward—to mingle with all your thoughts and feelings, wherever you sojourn on earth, the honest and most blissful influences of heaven. “The righteous shall be in everlasting remembrance—his righteousness endureth forever—a good name is like some precious ointment, which diffuseth a fragrant odour all around”—it is a light which death cannot quench ; which burns purer and brighter, after the lamp of life is extinguished.—Child of sorrow ! why then weepest thou ? Why these bitter burning tears ? Thy virtuous, thy tenderly beloved friends, for whom thou mournest, are not dead—are not lost to thy heart.—They live unto God—they rejoice in the light of his countenance—they live unto thee—and if thy heart is not unworthy, or incapable of such holy and divine fellowship, you may still hold communion with them—sad indeed, and solemn, but more tender, more salutary to the heart, than when they were present to you in the body. In the silence of the *night*—in the secret chamber of your repose, when deep sleep falleth on man—when the busy vain world is hushed, is withdrawn from your eye, and your thoughts—they will come to you—uninvoked they will come like guests of heaven, wafting the blessed breath, the better influence, of a purer world, to refresh, to animate your soul—your immortal and divine nature. In such communion—in such converse—Oh ! what blessings will your heart receive, if you are wise to improve it.—No inordinate desire, no unhallowed passion, no cold or selfish principle of this world will be able to abide the presence of such guests, or the influence of such communings. Folly and vice will fly away—and heaven, and heavenly things alone, will remain to your soul, and from the dead, you may thus derive a *blessedness*, more than a recompence, for all the anguish which their departure has inflicted on your heart—and when time shall have taken from sorrow its bitterness, and assuaged its violence, the feelings which remain will be sadly pleasing—will be a gentle sacred sorrow, which the heart will love to cherish, and with which it would not part for any happiness, that earth can give :—and when the time of your departure shall draw nigh, you shall feel neither unwilling, nor unprepared, to obey the now welcome summons : to you death will appear, divested of more than half his terrors, because, whatever ties he may dissolve

on earth, it will be to renew tender, and never to be forgotten ties, with those who have gone before you—to the mansions of everlasting joy—it will be to remove you, a little while, from the society of a few beloved *on earth*, who soon, very soon, must follow your steps to the heavenly mansions—“into the general assembly of the first born, who are written *in heaven*,” into the society of angels and glorified spirits.

When your trembling soul is just hovering on the verge of the world of spirits, ere the shadows of death have settled on your eye-lids & for ever hid from you all mortal things—the hand of faith and hope shall lift up the veil—shall reveal to the enraptured soul the bright forms of immortality—then shall the tender and beloved friends, who have entered before you, into their heavenly rest, descend to wait—to watch, around your bed of death—they shall come like ministering angels, with heavenly meekness, purity and love, to sooth your parting spirit, to wipe from your brow the cold sweats of death, to calm the anguish and the terrors of the mortal hour, to shed around the bed of languishing the cheering lights, the animating spirit and power of immortality—and, as the spring of life ebbs, to fill the heart with celestial raptures—and—ere ye are carried out of the presence of those dear ones, who stand in mournful silence around your dying bed—to give back to your longing fervent affection, the sainted forms of the loved and lamented dead, who come, as it were, out of heaven's gate, to greet your arrival—who are restored to your hearts, not such as they were, in the days of mortality, but pure, spotless and divine—changed only, in all that tended, in the days of frail flesh, to impair your mutual love and happiness—while, in all that endeared them living to your heart, ye behold them, not only unchanged, but adorned and irradiated with new and celestial beauties, such as eye hath not seen, neither ear heard, neither hath it entered into the heart of man to conceive—shining in all the glories of immortality—“shining as the brightness of the firmament, and as the stars, forever and ever.” Sorrow not therefore, brethren, for them which are asleep, as those who have no hope—but believing, that as Jesus died and rose again, so them also, who sleep in Jesus shall God bring with him—comfort yourselves with this divine faith and hope, and let your heart and your tongue join in the rapturous strain, “O death, where is thy sting: O grave, where is thy victory. Thanks be to God which giveth us the victory, through our Lord Jesus Christ.”

GENERAL ASSEMBLY.

EDINBURGH, May, 1828.

The Committee, to whom was referred the King's letter, produced the draft of an answer, which was read and approved of; and his Grace the Commissioner, at the request of the Assembly, undertook to transmit it to his Majesty, by whom, his Grace said, he would take it upon himself to say, it would be received most graciously.

Dr. Chalmers conceived if there was any other topic appropriate for a place in the answer to his Majesty's communication—the one most appropriate, was the subject of the repeal of the test and corporation acts: and it was not good taste in them to leave it out. While he was walking through the streets, he observed large wooden props resting obliquely against the walls of some of the houses, placed there to uphold them. When he saw this, it seemed to be irresistibly implied that these were the craniest edifices in the street. So he thought it had been with the fabric of the English Church, which incurred the whole disgrace of these unseemly props, and which had increased her strength in taking them down. Her only blunder was, that to please the fancy of certain devotees, long accustomed to these props, and whose taste would have been offended by the want of them, they had erected in their place buttresses of mere gingerbread and stucco, in the form of a declaration. It was at one time proposed to include the Church of Scotland in the declaration; and this he would have felt as a stigma. But a resolution more satisfactory to him, was afterwards adopted, by which the English reserved the whole of the stigma to themselves. It appeared a striking lesson to blind intolerance, that the Church of Scotland, in the midst of disorder, had stood proof—her motto "*nec tamen consumebatur*" was now placed in characters as fresh and undefaced as ever on her forehead, and our establishment bids as fair for sound and vigorous existence as any other on the face of the earth. Believing, as he did, that without the aid of the national Clergy, all the efforts and zeal of the "dissenting bodies" would not have saved the land from lapsing into tenfold grosser heathenism, he would be fearful of any step which tended to the overthrow of the national establishments. He did not apprehend so much danger from over-tardy advances towards liberty, as from the over impetuous career of headlong and unguarded liberalism. (Hear.) He concluded by moving—that the General Assembly should present an address to his Majesty, expressive of their high satisfaction of the act which had obtained the sanction of the Legislature, for repealing so much of several acts of Parliament, which imposed the necessity of taking the Sacrament as a qualification for entering upon office.

Dr. Singer seconded the motion.

Dr. Cook rejoiced as much as any man at the repeal of the test and corporation acts; but he objected to the motion of his learned friend, because it was contrary to the practice of the General Assembly, to address his Majesty on the passing of acts of Parliament of a political nature. He deprecated all political discussions in that house, and had always done so. He concluded with a counter-motion—that while the General Assembly fully recognize the wisdom of the Legislature in repealing the test and corporation acts, it was unnecessary, and would be at variance with their usages and practice, to approach the throne, or to address his Majesty on the subject.

Mr. Buchanan, of Stichel, seconded the motion of Dr. Cook.

Mr. Lewis Ross, of Nigg, considered Dr. Cook as out of order in his motion, and that he ought to have met that of Dr. Chalmers, by moving the previous question.

Principal M'Farlan said, the general principles laid down by the Rev. Professor, would be recognised by every member of the house, for all, as men, must receive the repeal of the tests with feelings of unmixed satisfaction. Holding that opinion,

he preferred the opinion of Dr. Cook, as it contained all that, as a Church, they could say.

Mr. Richard Campbell referred to an overture from the Presbytery of Irvine, presented last year, against the test and corporation acts, which overture the Assembly declined to take up. Therefore he thought they would, with a very bad grace, express gratitude for a boon which they refused to lift their voice to attain. (Hear.)

Dr. Chalmers replied, if his motion were rejected, the effect of that discussion would be to lay an interdict on all future addresses to his Majesty on any subject whatever. They could never more address the throne on any conceivable topic that could occur within the circle of their contemplations.

The vote being loudly called for, a division took place, when the motion of Dr. Cook was carried, the numbers being for Dr. Cook's motion 124, for that of Dr. Chalmers 87—majority 47. Two members declined to vote.

The Assembly then adjourned.

IN SEASON AND OUT OF SEASON.

The following anecdote of Dr. Chalmers, will be read with interest.—It is related by an accomplished and pious lady, the wife of a clergyman of Peebles, near Edinburgh.—*New York Paper.*

Dr. Chalmers, on his return from London a few years ago, lodged in the house of a Nobleman, not far distant from Peebles. The doctor excels most men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the Nobleman's fireside. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland Chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up stairs into their apartments.—There was a lobby of considerable length, and the doors of the bed chambers opened on the right and left; The apartment of Dr. C. was directly opposite to that of the old Chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an alarming noise in the Chieftain's room, the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few minutes filled with the company, who all rushed in to the relief of the old man. It was a melancholy sight which met their eyes. The venerable white-headed Chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed a few moments and expired. Dr. C. stood in silence, with both hands stretched out—and bending over the deceased. He was the picture of distress. He was the first to break silence. "Never in my life, (said he, with a tremulous voice) did I ever see—or, did I ever feel, before this moment, with an equal force, the meaning of that text 'Preach the Word: be instant in season, and out of season, reprove, rebuke, exhort, with long suffering and doctrine.' Had I but thought that my venerable friend was so near the brink of Eternity, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you, Christ Jesus and him Crucified. I would have urged him and you, with all the earnestness befitting the subject—to prepare for Eternity. You would have thought it—you would have pronounced it *out of season*. But ah! it would have been '*in season*'—both as it respected him, and as it respects you!"

We have been lately favoured with a perusal of Pollok's *Course of Time*, a Poem in ten Books, of which the spirit and the style, remind us partly of Milton—partly of Cowper. The author of it, is said to have died at the early age of twenty-eight years—but not without giving to the world a most precious Legacy, in this admirable Poem, from which, we beg leave to present our readers with a few extracts. The following passages are very tender; and breathing a spirit, in which all must sympathise, may induce our readers to open a volume where they will meet with strains of moral and divine wisdom and eloquence—scarcely inferior to those of Milton himself:—

But these apart, in sacred memory lives
 The morn of life, first morn of endless days,
 Most joyful morn! nor yet for nought the joy,
 A being of eternal date commenced,
 A young immortal then was born! and who
 Shall tell what strange variety of bliss
 Burst on the infant soul, when first it looked
 Abroad on God's creation fair, and saw
 The glorious earth and glorious heaven, and face
 Of man sublime, and saw all new, and felt
 All new! when thought awoke, thought never more
 To sleep! when first it saw, heard, reasoned, willed,
 And triumphed in the warmth of conscious life!

Nor happy only, but the cause of joy,
 Which those who never tasted always mourned.
 What tongue!—no tongue shall tell what bliss o'erflowed
 The mother's tender heart, while round her hung
 The offspring of her love, and lisped her name,
 As living jewels dropped unstained from heaven,
 That made her fairer far, and sweeter seem,
 Than every ornament of costliest hue!
 And who hath not been ravished, as she passed
 With all her playful band of little ones,
 Like Luna, with her daughters of the sky,
 Walking in matron majesty and grace?
 All who had hearts, here pleasure found: and oft
 Have I, when tired with heavy task, for tasks
 Were heavy in the world below, relaxed
 My weary thoughts among their guiltless sports,
 And led them by their little hands a-field,
 And watched them run and crop the tempting flower,—
 Which oft, unasked, they brought me, and bestowed
 With smiling face, that waited for a look
 Of praise,—and answered curious questions, put
 In much simplicity, but ill to solve;
 And heard their observations strange and new:
 And settled whiles their little quarrels, soon
 Ending in peace, and soon forgot in love.
 And still I looked upon their loveliness,
 And sought through nature for similitudes
 Of perfect beauty, innocence, and bliss,

And fairest imagery around me thronged ;
Dew-drops at day-spring on a seraph's locks.
Roses that bathe about the well of life,
Young Loves, young Hopes, dancing on Morning's cheek,
Gems leaping in the coronet of Love !
So beautiful, so full of life, they seemed
As made entire of beams of angels' eyes.
Gay, guileless, sportive, lovely, little things !
Playing round the den of Sorrow, clad
In smiles, believing in their fairy hopes,
And thinking man and woman true ! all joy,
Happy all day, and happy all the night !

Hail, holy Love ! thou word that sums all bliss,
Gives and receives all bliss, fullest when most
Thou givest ! spring-head of all felicity,
Deepest when most is drawn ! emblem of God !
O'erflowing most when greatest numbers drink !
Essence that binds the uncreated Three,
Chain that unites creation to its Lord,
Centre to which all being gravitates,
Eternal, ever-growing, happy Love !
Enduring all, hoping, forgiving all ;
Instead of law, fulfilling every law ;
Entirely blest, because thou seekst no more,
Hopes not, nor fearest ; but on the present livest,
And holdst perfection smiling in thy arms.
Mysterious, infinite, exhaustless Love !
On earth mysterious, and mysterious still
In heaven ! sweet chord, that harmonizes all
The harps of Paradise ! the spring, the well,
That fills the bowl and banquet of the sky !

* * * * *

Indulge another note of kindred tone,
Where grief was mixed with melancholy joy.

Our sighs were numerous, and profuse our tears,
For she, we lost, was lovely, and we loved
Her much. Fresh in our memory, as fresh
As yesterday, is yet the day she died.
It was an April day ; and blithely all
The youth of nature leaped beneath the sun,
And promised glorious manhood ; and our hearts
Were glad, and round them danced the lightsome blood,
In healthy merriment, when tidings came,
A child was born : and tidings came again,
That she who gave it birth was sick to death.
So swift trode sorrow on the heels of joy !
We gathered round her bed, and bent our knees
In fervent supplication to the Throne
Of Mercy, and perfumed our prayers with sighs
Sincere, and penitential tears, and looks
Of self-abasement ; but we sought to stay
An angel on the earth, a spirit ripe
For heaven ; and Mercy, in her love, refused,
Most merciful, as oft, when seeming least !

Most gracious when she seemed the most to frown!
The room I well remember, and the bed
On which she lay, and all the faces too,
That crowded dark and mournfully around.
Her father there and mother, bending, stood;
And down their aged cheeks fell many drops
Of bitterness. Her husband, too, was there,
And brothers, and they wept; her sisters, too,
Did weep and sorrow, comfortless; and I,
Too, wept, though not to weeping given; and all
Within the house was dolorous and sad.
This I remember well; but better still,
I do remember, and will ne'er forget,
The dying eye! That eye alone was bright,
And brighter grew, as nearer death approached;
As I have seen the gentle little flower
Look fairest in the silver beam which fell,
Reflected from the thunder cloud that soon
Came down, and o'er the desert scattered far
And wide its loveliness. She made a sign
To bring her babe—'twas brought, and by her placed.
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon't; and laid
Her hand upon its little breast, and sought
For it, with look that seemed to penetrate
The heavens, unutterable blessings, such
As God to dying parents only granted,
For infants left behind them in the world.
"God keep my child!" we heard her say, and heard
No more. The Angel of the Covenant
Was come, and faithful to his promise, stood,
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

Loves, friendships, hopes, and dear remembrances,
The kind embracings of the heart, and hours
Of happy thought, and smiles coming to tears,
And glories of the heaven and starry cope
Above, and glories of the earth beneath,—
These were the rays that wandered through the gloom
Of mortal life; wells of the wilderness,
Redeeming features in the face of Time,
Sweet drops, that made the mixed cup of Earth,
A palatable draught—too bitter else.