

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, NOVEMBER 25, 1837.

[NO. XXIV.]

Original Poetry.

For the Church.

THE SUNSET PRAYER AT SEA.

Sunset upon the waters!—sofly bright
The rainbow colours mingle in the spray,
And the glad waves laugh up in the rich light
Of the crimson sky, shedding in their play
Their silver tresses back, and gleaming now
Like a gemm'd circlet on a young bride's brow,—
Now mocking all the glories of the west,
As through the flood-gates of departing day,
They sink down where the depths have wooed them to their rest.

Voices are on the breeze,—voices of song,
Pouring a full deep strain of melody,
From hearts with praise o'erflowing, far along
The bounding billows of the chainless sea.
Whence springs that floating music? whence are heard
Those notes now low, now swelling, like the bird
On mirror'd lakes, singing its own death dirge,
Softer and sweeter in its agony.
Than when it rode triumphant breasting through the surge?—

A gallant frigate cleaves with glistening prow
The foaming wave, and spreading forth her wings
Than snow more pure, shadows o'er forms that how
Deep in the thought of prayer, touching the springs
That tremble in the soul;—then through her spars
Bending in worship to the coming stars,
And all her tracery dimly seen above,
To Heaven a sound of joyous voices rings.
On that wide sunset-sea proclaiming, "God is Love."

The arms of death are there, the things of blood,
That man too oft against his brother wields,
When kings and nations in their passion's flood,
Smite down each other, and the verdant fields
Are trampled into gore, and e'en the deep
Man makes an instrument to make man weep,
And why?—that one may gain a breath of fame,—
Fame, like the light the bursting mete'r yields,
A sudden flash, a sound, and all's again the same!

And there they kneel, those beings trained to war,
Bowed down in worship thus before their God,
With softened hearts, whose thoughts have strayed afar
To those fair homes, where once their footsteps trod
In youth and innocence; and they had known
No world beyond that world they called their own.
Strange heart of man! that in the wildest maze
'Neath Fortune's frown, affliction's scourging rod,
Turns ever to its home, its home of early days.

The strain is hushed; the parting prayer is said;
The lonely deck has deepened into shade,
Dim lighted by the trembling radiance shed
From each mild star; the sea-boy's head is laid
On his moist pillow: and locked up in sleep
He deems not now he's speeding on the deep;
And all is still, save when the sentinel,
Slow pacing where his nightly watch is made,
Murmurs along the wave, in low deep tone, "ALL'S WELL."
J. C.

ADDRESS

TO THE CLERGY OF THE ARCHDEACONRY OF YORK, &c.
(Concluded from our last.)

Before dismissing this subject, you will expect me to notice the recent decision of the Crown Lawyers respecting the Rectories. I forbear making any remarks on the extraordinary case submitted to them at the instance of the Colonial Department, before the Scotch agent, the Honble. William Morris, reached London, because that Department contained all the documents necessary to have enabled the Secretary of State to have made out the case full and complete;—but this I will observe that the case decided upon confirms the Rectories in the strongest possible manner, for it declares them illegal in the absence of certain instructions; a double set of which, one to President Smith in 1818 and another to Sir Peregrine Maitland in 1825, besides a strong admonition from Lord Ripon in 1832, are in the possession of this Government, and far more than sustain Sir John Colborne in the course he pursued. Nay, these instructions have not yet been abrogated or withdrawn, and would enable the present Provincial Government, if so disposed, to constitute and endow Rectories through the whole Province; and this power will remain till they are formally withdrawn, nor could any Constitutional authority disturb them. You need not, therefore, my Brethren, be under any apprehension in regard to the Rectories already established, but rather devoutly pray that five hundred more may be constituted before those instructions which are still in force can be recalled.

Disappointed, or rather, as it would seem, enraged, that the Colonial Legislature would not lend itself to the destruction of the Rectories, the Presbyterian congregations were again urged to have recourse to agitation. Public meetings were again held and Delegates appointed to meet in Convention, that an appeal might be made from the Provincial authorities to the Imperial Government: The resolutions and petition to the late king adopted by the Delegates are such that, if carried out in their full spirit, would not merely destroy the Church of England as an Establishment, but even make its toleration or that of any other denomination in the Colony more than doubtful, and clothe the Kirk with all the powers and immunities which it possesses in Scotland. For the petition prays, that all Sessions and Presbyteries which are in connexion with the Church of Scotland shall be constituted bodies corporate to the effect of holding lands, buildings, and other property for Ecclesiastical and other purposes, and that effect shall be given to their judgments and proceedings in matters spiritual in the same manner as is done in the

Mother Country. It must be confessed that this is sufficiently bold, and not likely to be readily granted; but it evinces a most striking infatuation when put in contrast with the other portion of the prayer, which in effect seeks the destruction of the church of the Empire.

The petition farther prays that all the disabilities under which the Scotch Presbyterians labour in the Colony may be removed; but as I am unable to discover any such disabilities, I must pass on to the argument attempted to be derived in their favour from the Act of Union between England and Scotland. Such an attempt is feeble, and cannot fail to excite the smile of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the articles of Union as well as the laws, to Scotland;—while the laws and religion of England extend and ever have extended to all the Colonies. Had the Presbyterians in connexion with the Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some shew of reason; and although I should have considered the other class of Presbyterians, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the destitute settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquillity: we have had no meetings among our congregations: we have made no appeals to their passions: and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province,—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations,—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly remonstrance, a clear and quiet statement of facts, and a firm adherence to the law.

We must never forget that our Lord's kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost, and that he has promised to be with his church to the end of the world. It is true, that if deprived of the means destined by his late Majesty George the third of blessed memory and his Parliament for the support of our church, we shall require a much longer period of time to extend her ministrations through the Province, but we must not be discouraged; and what the hand of violence takes away, will be more than made up by the affections of our people.

Governments have seldom or ever endowed churches or supported the Christian religion: this has ever been done by individual liberality; and this Province presents the first attempt on the part of the British Government to extend the blessings of the National church to the Colony;—an attempt which seems to have called into action the most malignant passions, as if the Government had been doing a most wicked thing.

Were each member of our connexion, who has the ability, to devote one hundred acres of land towards its support, as an instrument in the hands of God for the spiritual instruction of the people, an endowment nearly equal to that set apart by the Constitution might in time be accumulated, and the church, freed from all anxiety, would flourish to the everlasting benefit of the country. And there are several instances already of far greater liberality than the limit I have mentioned, and with the blessing of God they will increase with our necessities. Indeed were each communicant to give a very few acres of land, it would in time greatly contribute to the independence of the church. Nor would any such assistance be long wanting were we all, both clergy and laity, animated wholly by the principles of the Gospel; for, in that case, the same liberal spirit and enlarged views which actuated the first Christians in every land of their conversion would produce the same fruits, and a portion for the service of the Lord would be first set apart:—it would also be made permanent, and not allowed to fluctuate according to the varying tempers and dispositions of the people.

You are aware, my brethren, that the basis of the church of Christ is not secular but spiritual; it is not to be considered merely a civil Institution—an erection or portion of the State;—nor does it depend upon the breath of Governments or upon the enactments of human law. On the contrary, it is an ordinance of God,—the place where his honor dwelleth,—the appointed instrument for preserving the faith in purity, and dispensing the truths of the Gospel for the instruction and salvation of mankind. This church is episcopally constituted;—a form of Government which prevailed, without interruption, for more than fifteen centuries. From this form of church government, which is of divine origin, Calvin, in the pride of his heart, departed, and from this wicked error have arisen most of the divisions which affect the Protestant part of the Christian world.

The portion of the Catholic church to which we have the happiness to belong is not only pure in its constitution, and

primitive in its discipline, but in simplicity, mildness, and simplicity, is, I trust, worthy of its divine Master, and approaches as near to Christian perfection as any Institution, partly human, can hope to attain. Under the banner of such a church we have only to multiply our labourers, and attend to her articles, rules, and discipline, to transform this beautiful country to a moral garden.

A vast field is open to the church, and invites her cultivation: many parts are unoccupied by ministers of any denomination, and in every township there is room for our own. The religious character of the people is, in a great measure, to form; and, in the mean time, heresy, indifference, and infidelity are spreading around us. If any denomination can succeed in evangelising the colony, it ought to be the Church of England; and if she does not accomplish this great blessing, the fault will be in her ministry, and not in her Government and principles. But I contend that it is impossible for her to fail, if she employ faithfully the means committed to her charge.

We do not expect that so desirable a change can be speedily accomplished:—a more numerous clergy will become necessary, and resources for their moderate support. Measures have been adopted which, I trust, under the blessing of God, will greatly assist in supplying both. But, after all, our chief dependence, next to God, must be in ourselves, and great must be our exertions for years to come to supply our many scattered and destitute congregations, and to make an impression on the ranks of infidelity, or on other denominations of Christians less pure and apostolical in their principles, forms, and discipline.

The present position of the Established church in this Province, with reference to the state of public opinion concerning religious and Ecclesiastical principles, requires on our part a firm and uncompromising adherence to her forms and institutions. United together in heart and mind as our church intends all her ministers to be, we cannot fail to carry with us the blessing of our Saviour, and the influence of the Holy Spirit. The ordinary parts of our Divine service, in their precise form, are fixed by authority from which no Bishop, Presbyter, or Deacon is at liberty to depart by his own alterations or insertions, lest such liberty should produce consequences destructive of decency and order; and I am persuaded that we shall best succeed by a strict adherence to the canonical direction.

It is true, we may be branded as bigots by that false liberality which is so much the fashion of the times, and which consists in insincerity, absence of all principle, fickleness, mystery and false shame; but our ordination-vows are recorded in heaven, and to adhere strictly to the Liturgy of the church is one of their principal objects; and I am persuaded that the more scrupulous we are in keeping to the rubric of the church, the greater will our measure of success be. The true churchman is kind and tolerant to every one, but as he sincerely prays against all false doctrine, heresy and schism, he cannot conscientiously join those who differ from him in Societies for the promotion of religious purposes. You will do me the justice to believe that I am actuated by a spirit no less charitable towards those who differ from us than those churchmen who are found on the platforms of promiscuous religious assemblies, and no less disposed to shew them every personal kindness in my power; but I have sworn to adhere to our church and to her form of sound words. That church I love and believe the most perfect, and I cannot conscientiously give my support and influence to any other.

In the present times, we seem to revolt at every thing connected with order and regular establishments: but, I trust, that on this point I have nothing to apprehend. I am, however, solicitous that the church of England may ever stand fast in this Colony, and that, standing fast in one spirit, her Clergy and Members may, through God's grace, resent every attempt to divide them, since every hope of good to be derived from our Apostolic church would be defeated by a difference among ourselves. Let us not, however, mistake standing fast in the Spirit for indifference. Unity is, indeed, precious in the sight of God, and lovely in the eyes of men, but it supposes that we are truly religious, for even differences are to be preferred to a hollow christianity.

Happily, such a state of things is carefully guarded against by our faith and worship. Our Liturgy is a luminous comment on the Gospel; its devotions breathe the purest spirit; and on every page, the great and saving truths of salvation are prominently brought forward, and no person can be in any danger of becoming indifferent to the doctrines of redemption and grace, while he holds fast this precious volume.

Our Apostolical church seems to stand alone, as a beacon on a hill, emitting a clear and steady light, for the direction of the world; and her wisdom in adhering, through good report and evil report, to the doctrine and principles of the primitive age, will yet appear in this growing Province, and be fully admitted by many who now consider such adherence to be little else than the extreme of bigotry and folly.

The Church may be persecuted, but I trust we shall not, my Reverend Brethren, be found wanting. God will give us faith, strength and energy, when we need them, in these days of trouble, reproach and blasphemy; and he will raise up Rulers whose trust is in him, who are willing to suffer for conscience sake, and ready to become the followers of those, who through faith and patience inherit the promises.

The matters of business likely to come before you are not such as to call forth any division of sentiment or protracted discussion, and we shall have the benefit of the deliberations of the Clergy of the sister Archdeaconry for our guidance and direction. As we are united in one interest, it is hoped that the

present meeting will find no difficulty in concurring in the steps which have been adopted; nor can we apprehend any but the most beneficial results from such assemblies, if we pray for the hallowing and restraining influence of the Holy Spirit to direct us aright.

We frequently see the members of secular assemblies, after the most ample and minute, and sometimes warm discussions, finish their debates in the greatest harmony; and shall not we, who have nothing at heart but the peace and prosperity of the Church, separate in renewed confidence in the faithfulness of the promise that the Redeemer will be always with his Church? In truth, there can be no debates nor combination of circumstances so trying as to be incompatible with kindness and equanimity.

We must be on our guard against excitement, and not fall into the error which we disapprove so much in the enemies of the Church. The measures which we take to preserve her temporalities must rest on just principles, firmly but respectfully urged; and having done so, patiently wait the result;—and even should that result be unfavourable, we are not to pander to the wicked passions by violent agitation and complaint. The Church, labouring under every privation, may still do essential service to the population of the Province; and save them, when no other power can save them, by urging, steadily, independently and quietly, its blessed truths upon their hearts.

Such is the temper of the times that first principles are shaken, and instability seems to pervade every institution; if, therefore, the property of the Church be taken from us by legal oppression, we must receive it as a trial of our faith, and, submitting in all patience, seek consolation in turning with redoubled ardour to our sacred duties.

From teaching the Gospel in the purest form to the inhabitants of Upper Canada we cannot be driven. We are a Missionary Church;—in this consists our true character; and as our organization is Missionary, let us cherish more and more a Missionary spirit. This can be done amidst the wreck of our temporalities as well as amidst the slander and contumely of our enemies, without affording them a single just cause of irritation. By thus proceeding we shall exhibit the character and principles of the Church in all their attractive beauty, and win far more friends in the day of our adversity than in that of our prosperity.

Remember, my Brethren, that, next to God, every thing depends upon our conduct and ability. A Clergy, to be truly efficient in a new and rising country like this, must unite many qualities of rare and superior excellence. Their piety must be sincere and consistent; their habits patient and laborious:—they must possess the power of holding Christian conversation with persons of all classes, and be at all times ready to give a reason for the faith they profess. They must be attached to order and discipline, have clear and comprehensive views of the evidences of religion, and a competent acquaintance with the history of the Church of Christ. They must also be well acquainted with the constitution of our own Church, her articles of Faith, her rules and discipline; and that knowledge of the Scriptures which is every where expected in the clergy, though here, from the circumstances of the country, it is particularly required. "Such a body of Clergy," says a distinguished Missionary Bishop of the Church, "though not numerous, acting on common principles, breathing the same spirit, and speaking the same thing;—combining zeal with love of order; courteous without secularity; sedate without being austere; respectable from their education and attainments, and revered as living examples of the power of the Gospel over the heart: such men can never be without influence in any region of the civilized world. They possess, indeed, an efficiency which is not properly their own,—but is rather the operation in and through them of the HOLY SPIRIT."

ORATIONES BIBLICÆ.

No. VIII.

ST. PAUL BEFORE AGRIPPA.

Many of the orations of Demosthenes and Cicero have been handed down to us, which we may discover from internal evidence, and which we know as matter of history, were the effect of much labour and study on the part of these princes of rhetoric. These are written at full length, so that we want nothing but the action and energy of the speakers to give us a correct idea of their eloquence.

In the 26th chapter of the Acts we have one of the longest orations contained in the sacred volume: and yet it probably is but an abridgement of the speech delivered by St. Paul in the presence of Agrippa. The Scriptures are too full of important truths to have room for any thing but a skeleton of the various sermons and addresses to which, in the history of Christ and his Apostles, any reference is made; and we know how much the beauty of eloquence is lost when all amplification is retrenched, and only a few leading particulars are enumerated.

Another reason why we might expect to find St. Paul's speeches inferior to those of the masters of Grecian and Roman eloquence, is, that while they polished their's, *ad unguem*, his were entirely unprepared, the spontaneous effusions of a mighty mind under the commanding influence of religious principle.

But after all, perhaps, the greatest disadvantage under which St. Paul would labour in comparison with these great men, was, that whereas they never spoke in an assembly in which they had not some partisans, and where the weight of their names was not sufficient to gain them universal attention; St. Paul was in the midst of enemies who hated him, or of superiors who scorned him, and had consequently to contend with the almost insurmountable antipathies of a whole auditory, or with the still more insufferable contempt of those who despised his fanaticism.

When St. Paul was called upon to defend himself before Agrippa, it appears from the appeal which he makes in the 4th and 5th verses, that the Jews, his implacable enemies, formed one part of the auditory. If it should be thought that Agrippa and his party had any high opinion of his eloquence in calling him forth, I would suggest that their reason was of a different kind. Festus did not know what to do with his prisoner: he

found him accused of crimes of which the Roman law took no cognizance, and he was relating the peculiarities of the case to Agrippa, who partly from kindness to Festus, and partly from curiosity about a stranger who was esteemed almost a madman, wished to hear what he had got to say.

Before such an assembly Paul arises: and, in strict adherence to the fundamental rules of rhetoric, he begins in language the most conciliating to the principal person addressed, and yet he never degenerates to childish servility (verse 2, 3). Having thus prepared his way, he turns round with a bold and confident appeal to the Jews present, to whom he would by no means condescend to apologize, and charges them with knowing his character to be the very reverse of what they as his accusers had represented it. This was a two-edged sword, which at once greatly served his purpose and defeated theirs. (verse 4, 5.)

This is his exordium—He next states the ground of his accusation (verse 6,) from which he makes it appear that he is condemned for that which is a standing article of the Jewish creed (verse 7,) and then breaks forth in the most animated exclamation, still turning himself towards the vanquished Jews, "why should it be thought a thing incredible with you," ye inconsistent believers in a resurrection, "why should it be thought a thing incredible with you, that God should raise the dead?" (verse 8.)

Having done with these, he enters on a narration of the remarkable facts of his own history. That he had been a persecutor still more violent than those who were now persecuting him.—That in the eager pursuit of his murderous purpose, he was suddenly arrested by a miraculous vision and voice from heaven.—That this first led him to hesitate, and enquire of the supernatural speaker, "what wouldst thou have me to do?" That the speaker proclaimed himself no other than the Lord Jesus whom he was persecuting, and gave him a commission to preach the Gospel to the Gentiles: "whereupon," he adds, with irresistible force, "O King Agrippa, I was not disobedient unto the heavenly vision;" and proceeds to declare in what manner he had fulfilled his trust: when the energy of his language so powerfully affected Festus that he exclaimed, "Paul, thou art beside thyself: much learning doth make thee mad." Paul, undisturbed by the nature of the charge or the interruption of his discourse, replies with a calm self-possession and temper which strikingly proved Festus's mistake, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." The sudden change from vehement oratory to a vindication of his own temper, in language the most mild and unassuming, must have had a wonderful effect. Having again appealed to the King for the truth of his assertion, he introduces one of the finest strokes of eloquence, by first asking the King a question, and then supplying him with an answer to it. "King Agrippa: believest thou the prophets?—I know that thou believest." The King could no longer hold his peace—he had sat there as a judge, and behold he is almost ready to avow himself a convert—"Almost thou persuadest me to be a Christian." When we advert to the disgrace attending the Christian name, and to the infinite distance at which Agrippa appeared to be from any such a belief as that which he here stamped with his approval, we must be sure that the effect upon his mind by the address of the Apostle was most extraordinary. The answer of the apostle is one of the greatest master-pieces of the sublime art under our consideration, than is to be found in any history. "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, EXCEPT THESE BONDS!" This answer seems strikingly adapted to fix the wavering resolution of the King on the side of truth. It exactly corresponded with the feelings which were evidently uppermost in his mind, and shews that the apostle well knew how to take a proper advantage of any impression which he had previously produced. Again, there is an amazing power in sympathy: and when the royal auditor was thus affected, the rest would doubtless participate in his feelings, even if their own had been dormant during this remarkable speech. While all, therefore, were in this state of excitement, he addresses them in the emphatic words I have quoted.

But though he wishes the king and the rest of his auditors to be like himself in enjoyment as a Christian, he does not wish them to be like him in suffering as a chained prisoner. No doubt there was an accompanying motion of the fettered limbs, which at once made his bondage perceptible to the eyes and ears of those before him, when he uttered the words, "except these bonds." The sight of so much excellence in such a condition must have been unutterably affecting—to hear the man thus unjustly afflicted, generously wishing them, and even his enemies who were among them, every thing that he possessed except his miseries, was more than they could endure. He was interrupted at the word *bonds*, by the sudden rising of the whole company: who, partly ashamed of their unjust conduct and suspicions, and partly afraid lest longer continuance might unman them all, left their seats, saying one to another, "this man doth nothing worthy of death or of bonds." The word *bonds* thrilled through their hearts, and lingered on their tongues.* At length they concluded in the unanimous resolution, that Paul might have been set at liberty had he not taken the power out of their hands by a direct appeal to Cæsar.

J. K.

* See Dr. A. Clarke, *in loco*.

THE BURIAL SERVICE.

Some of the objections most frequently urged against the ritual of the English church, are made to her occasional offices. In the burial service for instance it is often asserted that the minister pronounces the salvation of the deceased certain, even though his preceding life may have been unchristian, and his character notorious: "we therefore commit his body to the ground *** in sure and certain hope of the resurrection to eternal life." Now though indisputably the church intended to use the language of charity respecting those whose bodies she thus consigns to the grave, yet it is most clear that she never meant to affirm of every man that he will rise to eternal life. The words are 'in sure, &c. of the resurrection,—the resurrection generally, not, necessarily, that of particular individuals. But the question is incontrovertibly settled by the fact, that at the last review the sentence was

changed: it formerly stood 'in sure and certain hope of resurrection to eternal life;' an alteration was made, and the article 'the' was inserted, *on purpose* to shew that the sense is general, as I have explained it.

The expressions of the burial service may be defended upon solid grounds: the real objection, therefore, is only that many hearers are not acquainted with the explanation, and may misunderstand them. But as it has been acknowledged by a writer who wishes them altered, 'it is far more easy to see the difficulty, than to remedy it. Shall we have a neutral form which says nothing? or, shall we have one form for believers, and another for the wicked, leaving each clergyman to make his choice between them? This is a responsibility which no clergyman would dare to be charged with. The alteration, or omission of a very few words, would, however, in this instance, ease the minds of many; though, when these words are altered, the service, as a whole, still supposes the departed person a true servant of Christ, and therefore, in its spirit, is inapplicable to the case of the wicked. The question goes to the structure of all our services, and must be looked at and dealt with, as a whole.'

The objection against the burial, and other services of the established church, is simply that the church assumes the sincerity of the worshippers. It is easy to say, that the fact is otherwise, and that charity, unsupported by fact, is misplaced: it is not easy—it is hardly possible—to say, on what other principle public prayer can be offered. The prayers of dissenters are obliged to rest on exactly the same basis. I refer in illustration of this point, to an anecdote related in the memoir of Leigh Richmond. That venerated clergyman was present, in a private family, when the late Mr. A. Fuller, a leading dissenter of his day, who had objected on the ground I have mentioned, to the service-book, offered up a prayer. Mr. R. afterwards addressed him—"Your prayer is liable to the same objection which you make to the services of our church. Your petitions for pardon and grace, your acknowledgement of guilt, your hope and confidence in God, were all generally offered up, without qualification, as expressive of the feelings and sentiments of the whole assembly." "How would you have me pray?"—"Precisely as you did, but you must no longer adhere to your objection: for you were not warranted to believe, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle, on which our services were constructed, by your example." So long as an individual is not removed, by the sentence of a competent tribunal, from the communion of the church, he must be admitted a partaker of all the outward privileges of the faithful. It might perhaps be well to draw the reins of ecclesiastical discipline tighter: it would not be well to lower the services of the church to the standard of the world.—*Liturgica*, by Rev. J. Ayre.

THE CHURCH.

COBBOURG, SATURDAY, NOVEMBER 25, 1837.

In a late number we offered some remarks on the erroneous impressions by which certain of our contemporaries seemed to be affected in regard to the alleged income of the Archbishop of Canterbury. We have since obtained information of a more specific character, on that subject, than we were enabled just at the moment to offer.

By the "Liber Ecclesiasticus," which is founded upon official returns, it appears that the Archbishop of Canterbury's income is £19,000 per annum; but the present Archbishop having, under an Act of the Imperial Parliament which gave him that authority, sunk a portion of that income for the re-edification of a part of the ancient palace of Lambeth, it is reduced, until the expense of those improvements shall be paid off to £16,000 per annum. While this fact contradicts at once the exaggerated statements which have been in circulation regarding the income of the most Reverend Prelate, we may take occasion to observe that, in a country where many noblemen have from fifty to £100,000 a year, and some £200,000 and upwards,—one, the Marquess of Westminster, is said to have a thousand pounds per day,—£16,000 per annum is certainly not an immoderate provision for a prelate at the head of the whole National Establishment; for one who is constituted by his office—from the tribute of honour which the State pays to Religion—the first peer of the realm, next to the princes of the blood royal.—Moreover, the expenses of his situation are enormous, and the calls upon him, which he freely answers, are large and multiplied.

At the same time that we are not, by any means, advocates for the possession of exorbitant wealth by the clergy, there are obvious reasons why Christian ministers of every grade should not merely be furnished with a competent and decent maintenance, but have the means also of setting an example of liberality in those numerous calls and claims of benevolence which it is so frequently their duty to recommend to others.

There are charities both of a general and local nature, undeniably important in their objects, which often call forth the anxieties of the christian pastor. Societies for the spread of religious knowledge,—Associations for the diffusion amongst the destitute of spiritual truth, present a claim upon Christian believers which by them can never be heard in vain. And then there are local charities; there are the fatherless, the widow, and the sick who look for sustenance and solace from the sympathies of the Christian brotherhood, to whose appeals for help in their distress no true follower of a compassionate Saviour can turn an indifferent ear. There is also the religious instruction of the children of the poor to be provided for, and their moral degradation to be provided against; and these are objects of christian sympathy and succour, the worthiness of which none can gainsay. But while the minister of Christ tells of all these channels into which the bounty of Christian professors may flow with benefit to their fellow-creatures, and perchance with glory to their God and Saviour,—is it not hard that, from a stinted income, and the bare means of supplying the wants of his own household, he must bid others do what his own hand cannot join in? To how many mortifications and distresses must not this expose him; yes, and how much, too, must it not often

mar the success of those appeals which the presence around him of the physically destitute and the spiritually needy constrains him to press and reiterate?

That the excellent Archbishop of Canterbury is no niggard of the bountiful income of which the Providence of God has made him the steward, the very circumstance of the large annual appropriation which he makes for the rebuilding of a noble edifice which had become dilapidated, sufficiently proves. But, in confirmation of the generosity of the prelates of the Established Church, we are glad to annex the following testimony for which we are indebted to our able and indefatigable brother, the Editor of the GOSPEL MESSENGER:

EPISCOPAL WEALTH.

As we hear much said of the enormous expense at which the Church of England is sustained, and many very honest persons suppose that the bishops of that Church are ever wallowing in wealth and luxury, it may not be improper to give the following, from the Christian Remembrancer for August last. There will be required no comment of our own to make the article interesting to our readers. It is from the work of William Bar-twell, *Architect*, on Church Architecture, reviewed in that periodical.

"It is well known that enormous sums are dispensed by the richer bishops in charities, and in the support of learning and religion. In our own days, and in the see of Durham alone, examples of munificence have been presented, such as we may vainly hope to see followed by men of any other order in the state.—The late venerated bishop Van Mildert laid out on the average £6,000 or £7,000 a year in building schools, and erecting churches, and in endowing, with ample means, the poor livings in his diocese. It has been shown that in one year, when the amount of fines received was unusually large, the bishop's charities exceeded £13,000, and that in another year, when the revenues of the see were only £15,300, he gave upwards of four thousand to various charities. This princely minded man died poor, leaving to his widow nothing but a small sum for which he had insured his life some years before. Bishop Barrington, his predecessor, was of the same magnificent disposition; and it appears from his secretary's accounts that the money expended by this prelate for charitable purposes very much exceeded £200,000. Now, when the force of example on the surrounding gentry is taken into account, when it is remembered how much the erection and endowment of churches and schools depend upon the promised aid of the bishop, the impolicy of cutting the episcopal revenues down to the mere means of supporting the laborious dignity, will be at once apparent. Bishop Crow converted the surplus of his income into perpetual wells of instruction and charity. He built and endowed a college, purchased and placed in trust for the poor, the ancient fortress of Bamburgh Castle, and its adjacent lands; and there alone, as far as our knowledge extends, are concentrated into one focus the great aims of charity. The ruined castle was repaired, and the keep converted into a defence against, and a consolation under shipwreck, on one of the most fatal coasts of the island. The vaults were made cellars for stowing away the relics of wrecked vessels; that the property might be saved for the owners; a dormitory, a refectory and wardrobe for the solace of one hundred shipwrecked persons, are at all times ready for such unfortunate persons; and whether sailors or passengers, they are clothed, fed, and kept at the castle on the bishop's charity, until perfectly refreshed, and ready to return to their ports, when they are supplied with money for their journey. One floor of the keep is furnished with Captain Mauby's apparatus for the preservation of life and property in shipwreck; a gun and bell are fixed on the top of the tower for signals in hazy weather, rewards are given to men who bring the earliest intelligence to the castle of vessels in distress, and proportionate prizes to those who venture most for the relief of the persons in distress. Schools for boys and girls are maintained in the castle; there is a dispensary, and medical advice is given, gratis, to the poor; and there are shops for the sale of groceries, corn, &c., at low prices in times of scarcity; and on the surrounding estates are erected cottages, which are let with little plots of ground, at low rents, to the respectable poor of the neighbourhood, who have families; and lastly, by the benevolence of another churchman, Dr. Sharpe, a prebendary of Durham, the castle is stocked with a valuable library, which is free to every housekeeper in the county for a subscription of two shillings and sixpence a year.

The wise provision that one order in a Christian state should be placed in such a situation, that they might from age to age command the means of virtuous munificence, is farther conspicuous in bishop Spill's hospital of charity at Wells; bishop Beckinsal's benevolent Asylum for Friendless and Indigent Age at Bath; bishop Ward's College of Matrons, widows of the clergy, at Salisbury, and bishop Morely's beneficent endowment of the same kind at Winchester, and monuments, unperishing, of mercy in every diocese and city of this civilized and Christian land.

These are sufficient instances of the useful application of episcopal wealth; but how many might be added? The noble Lord Primate of Ireland gave, in one donation, the splendid sum of £8,000 towards the subscription for the repair of Arinagh Cathedral. What effect must these examples have on subscriptions for public purposes! and how unwise to take away the means of making them."

In remarking lately upon the correspondence of the Hon. W. Morris, we mentioned that some of the statements contained in that pamphlet were incorrect. We had particularly noticed that an error was committed in naming Brockville as a "Rectory richly endowed;" but as the esteemed minister of that place, the Rev. E. Denroche, has fully explained in a letter to the Editor of the Statesman published in that town, the fallaciousness of that statement, we need say no more than that not only has Brockville no landed endowment at all, but that there is now attached to it only one half of the pecuniary stipend which had formerly been enjoyed by its minister.

The concluding remarks of our reverend brother, in commenting upon this subject, although somewhat caustic, are by no means unseasonable:

"When I look, Sir, at the concluding paragraph of the pamphlet in question, setting forth, in all the petty petulance of italics interspersed with capitals, an unbecoming charge against the Executive of "furtive and illegal acts," "bearing every evidence of being both DISHONOURABLE and DISHONEST,"—so far from conceding to its concoctors the required admission, "that they merit some praise for their patient and steady tempers," I must regret that, whether their claims to the rich endowments of the Church be valid or invalid, they have given us such cause to pray that their spirits may, more and more, be "richly endowed" with common Christian charity."

When we gave publication to the Circular of the Lord Bishop of Montreal, in which was contained a recommendation to our clerical brethren in that portion of the Diocese, of the religious Journal which is designed to subserve the common cause of our venerated church in the Canadas,—we overlooked the fact that there were in that document some special and local references which would pre-suppose, on the part of our readers, a knowledge of the subjects to which they are made. On this account we were, perhaps, not justified in communicating to the public more of that Circular than pertained to the furtherance of the cause we have in hand; but we are not without a belief that every thing contained in it would prove a subject of interest to the religious community at large. As it is, however, it was sent to us merely as an act of personal courtesy, of which we took advantage by endeavouring to render it, through publication, beneficial to the interests of the cause for the advancement of which this Journal was established.

We have to express to the Editor of the KINGSTON CHRONICLE our thanks for the very kind manner in which his explanation of the seeming want of courtesy inferred from the non-exchange of papers, has been made. The perfect satisfactoriness of that explanation we are most happy to acknowledge, and at the same time to express the lively recollection which we also entertain of the gratifications of 'auld lang syne' to which he so pleasingly alludes.

We have also to acknowledge with much pleasure the receipt of several numbers of the CHRONICLE OF THE CHURCH, published at New Haven in Connecticut, a journal conducted with much spirit and ability, and constituting another powerful auxiliary to the Protestant Episcopal cause in the United States.

While we mark, with joy and thankfulness, the giant efforts making by the sons of the Church in our parent land, it is cheering also to observe the onward course of the same hallowed principles in the vast republic to which we lie contiguous. If the efforts of the press be an earnest of the progress and strength of our Zion there, we can revert with every satisfaction to that proof of its growth and progress. In the Diocese of New York are published the CHURCHMAN, the GOSPEL MESSENGER, the SPIRIT OF MISSIONS, and the SUNDAY SCHOOL VISITER,—all, we have reason to believe, highly appreciated, and, we trust, correspondently supported. The Diocese of Pennsylvania may justly boast of its EPISCOPAL RECORDER; the interests of the Church in the Eastern Diocese are most ably vindicated by the CHRISTIAN WITNESS; Virginia has its valuable advocate in the SOUTHERN CHURCHMAN; New Jersey possesses its MISSIONARY, a small, but able periodical; and the growth of the principles of Episcopacy in Ohio is cheerfully indicated in the GAMBIER OBSERVER.

All the above we regularly receive, and it gives us delight and instruction to examine the valuable articles with which their pages are filled. Many of these have been marked for transmission to the columns of 'The Church,' which nothing but a sense of duty to the excellent communications of our numerous correspondents, coupled with those matters of local interest to which attention must be given, prevents from more frequently appearing. They will constitute a valuable resource when the proposed enlargement of our sheet will allow a more frequent recurrence to the important help which they offer.

↪ We beg to announce to our subscribers in this and the neighbouring township of Haldimand, that a gentleman, who has kindly volunteered his services in this cause, will probably proceed on a tour of collection for "THE CHURCH" during the next or the succeeding week. His visits will embrace also a solicitation of the subscriptions due to the CHRISTIAN KNOWLEDGE SOCIETY during the past year.

LETTERS received to Friday 24th Nov.:

Rev. D. E. Blake [we would be glad of one copy of 'The Church' from No. 9 to 16 inclusive]; Rev. V. P. Mayerhoffer, with list of subscribers; Mr. C. Scadding, rem; Mr. J. McLaren, add. subs; [the papers he requires have been forwarded];—the Rev. J. Leeds, remitt.; Hon. Justice Jones, [whose request was immediately attended to]; J. Kent, Esq., with packet;—Brooke Young, Esq., rem. and add. sub; Rev. H. J. Grasett, with parcel.

EXTRACTS FROM THE MISSIONARY JOURNAL OF THE REV. CHARLES TAYLOR WADE.

Tuesday, October 18, 1836.—Leaving the hospitable house of Mr. Humphrey, I came on this day to the residence of Richard Birdsall, Esq. Government Surveyor,—where I experienced a warm reception and much kindness. In company with this gentleman I proceeded to Mr. Walker's, who has charge of the Post Office in Asphodel, where a congregation of more than 50 had assembled. To them I performed the impressive service of the Church, Mr. Birdsall obligingly acting as clerk, and addressed myself on the vital truths which concern the salvation of sinners. A larger congregation would have been present, had not the weather proved very unfavourable.

Oct. 20th.—The weather on the present and preceding day still continued unfavourable;—nevertheless I proceeded to a school-house in the 3rd concession of this township, where I was gratified, notwithstanding the inauspicious state of the weather, to find a large congregation assembled,—Mr. B. being again my companion and clerk.

Oct. 21st.—Proceeded to-day on my return to Percy; but a considerable fall of snow having taken place, the track was obliterated and I missed the proper road. Having wandered about for some hours in fruitless search of the right path, and loudly called for help in vain, I was preparing to remain in the woods all night, unsheltered and hungered; when, providentially, two Canadian labourers,—on their road, as they said, from Montreal,—fell in with me and guided me into the proper path.

This unexpected circumstance prevented my reaching the "happy valley;" but, on arriving at Percy Mills, I joined in prayer and exhortation with as many as could be assembled on so short a notice.

Oct. 22d.—Having learned this day, with great regret that a large congregation had been disappointed on the previous evening by the occurrence which I have explained, I was unable, from an engagement at Brighton, to offer them another service. At this place, however, I had a second disappointment to endure,—having discovered that, whether from accident or design, the notice of my intended service had not been circulated, and consequently no congregation awaited my arrival. I, nevertheless, embraced the opportunity of calling at several houses and conversing with the inmates on the "unsearchable riches" of Christ's Gospel; and I trust that to some this was a season of "refreshing from the presence of the Lord," and that we found it "good to be there."

Sunday, Oct. 23d.—Preached this morning at Colborne to a large and attentive congregation; and reaching Cobourg before the hour of evening service, was privileged, by the request of the Rector, to address the numerous and interesting congregation of St. Peter's. To this request, now as at all times, I felt the more ready to accede, as the combined services of Cobourg and Port Hope imposed on him a very heavy pressure of duty.

Oct. 26th.—I was unable, from an accident to my horse, to proceed from hence to the western parts of the District, until this day. Upon arrival, however, at Clarke, I experienced the disappointment of discovering that the notice of my intended service there on that evening had not been circulated. On my way to this township I encountered an instance of religious ignorance, which manifests, in the strongest light, the deplorable effects of the absence of stated means of grace and spiritual instruction.—A fine, intelligent girl, about twelve years of age, was returning from school, and, on my questioning her, immediately discovered that, neither at home nor in the school, was "God in all the thoughts" of her instructors; she had never read, appeared never to have heard of the Bible; was quite unacquainted with the name of Jesus Christ, and scarcely ever had heard of heaven or hell. In short more complete or deplorable ignorance could scarcely be found in places where the Gospel light never penetrated.

Finding that at Clarke my expectations of a service were disappointed, I accompanied the intelligent and zealous gentleman who had for some time laboured with much acceptance as a catechist in that Township,—Mr. Thomas Fidler,—to the sick bed of a lady in the neighbourhood. With her, I may in truth say, we took "sweet counsel together." She was an aged and experienced Christian, who had long time walked closely with her God. Whether I was made the humble instrument of imparting benefit to this afflicted servant of the Lord, I know not,—but this I know; I left her room with a savour of spirituality on my own mind, and deeply feeling the truth of this Scripture promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Oct. 27.—This day accompanied Mr. Fidler to the house of Mr. Ezra Smith, whose child had just been removed to a better world. Having read and prayed with the afflicted friends, I promised to attend the funeral on the following day. I may here remark that from this family I, at all times, received the most friendly attention. In the course of my acquaintance with them, our conversation turned much upon Baptism, concerning which they had some scruples; but the result was, that in the month of January following, their four surviving children were, by that ordinance, admitted into the visible Church of Christ.—On the evening of this day I performed service at Bowmanville, Darlington, and was rejoiced by the attendance of a numerous congregation.

Oct. 28th.—From the hospitable mansion of Major Wilmot, for whose unremitting kindness on many subsequent occasions I here gladly take the opportunity of expressing my deeply-felt obligations, I proceeded this morning to the "house of mourning," according to appointment. Here the occasion proved one of solemn and edifying interest to the large company of sympathising friends and neighbours who were assembled.—This evening I again preached at Bowmanville, and was much cheered by the presence of an overflowing audience. Here was expressed a very ardent desire for the regular ministrations of the Church; and no better testimony to its sincerity could be afforded than the very gratifying attendance uniformly given to its services as often as presented.

Oct. 29th.—This day was spent in the neighbouring township of Clarke, where was manifested, very generally and strongly, a similar desire for the regular services of the Church. Anxious to gratify this wish to the best of my ability, I preached this evening to a respectable and numerous congregation assembled at a school-house in the 2nd concession.

Sunday, Oct. 30th.—The fineness of this Sabbath morning induced me to proceed on foot to Bowmanville, about four miles, where in the school-house upwards of 130 persons were assembled for divine service. This to me was a gratifying proof of their desire for the "declaration of the counsel of God," and although the number of communicants bore not a just proportion to the congregation assembled, still as about 24 remained for the sacrament, I felt that the regular enjoyment of Church privileges would greatly and steadily add to their number. In the afternoon I preached at a school-house in Clarke, about five miles from the scene of my morning ministrations, and there about 140 persons listened with attention and reverence to the word of God.

(To be continued.)

Poetry.

"Speak unto the children of Israel that they go forward."—
Exodus xiv. 15.

Forward and fear not—the billows may roll,
But the hand of Jehovah their rage can control;
Though the waves rise in tumult, their anger shall cease,
One word of His bidding shall calm them to peace!

Forward and fear not—though trial be near,
The Lord is thy refuge—whom then shalt thou fear?
His staff is thy comfort, thy safeguard his rod;
Be sober, be steadfast, and trust in thy God.

Forward and fear not—though false ones deride,
The hand of The Highest is with thee to guide;
His truth is thy buckler—his love is thy shield,
Then on to the combat, and scorn thee to yield.

Forward and fear not—be strong in the Lord,
In the power of his promise, the truth of his word;
Through the sea and the desert thy pathway may tend,
But He who hath loved thee will love to the end.

Forward and fear not—speed onward thy way;
Why now dost thou shrink from thy path in dismay?
Thou tread'st but the way which thy Leader has trod;
Then, forward!—press forward!—and trust in thy God.—
(Communicated.)

Youth's Department.

SCRIPTURE QUESTIONS.

XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

127. There was a prophet named Ahijah the Shilonite.—To which of the Kings of Israel did he declare his prophecy?—(1 Kings)

128. When Ahijah was old, and could not see by reason of his age, who came to him in disguise? what was the occasion of the errand? and what was its issue?—(1 Kings)

129. Where does it appear that Ahijah's prophecy concerning the house of Jeroboam was accurately fulfilled?—(1 Kings.)

130. Whose acts from first to last were written in the prophecy of this Ahijah the Shilonite?—(2 Chron.)

131. Who was Ahimelech? and where did he reside?—(1 Sam.)

132. How did he meet with his death? and in what manner was David implicated in the transaction?—(1 Sam.)

133. How many of the Lord's priests were slain together with Ahimelech? and what became of the city where he dwelt, and all its inhabitants?—(1 Sam.)

CHURCH CALENDAR.

Nov. 26.—Collect, Epistle and Gospel for the 25th Sunday after Trinity.

30.—St. Andrew's day.

Dec. 3.—First Sunday in Advent.

SCENES IN OTHER LANDS.

No. XIV.

BAKEWELL; BUXTON; MANCHESTER; RAIL ROAD TO LIVERPOOL.

Having breakfasted at Rowsley, my companion and I parted,—he on his return to Derby, and I on my journey to Manchester. In a few minutes after leaving the Hotel, the coach was opposite the old Hall which, a few hours before, we had visited; and the guard, at the moment, blew a few notes on a bugle-horn that we might hear the multiplied reverberations which, in this lovely vale, are slung back upon the ear;—which leap from cliff to cliff and hill to hill, as if the unseen spirits of the air were making melody!

To Haddon-hall I now bade adieu; but never will that venerable structure, with all its antique associations, be obliterated from the memory; for never was there a more complete realization of the most romantic descriptions of romantic castles which even the "Mysteries of Udolpho" contain, than this time-worn edifice. Long forsaken by its noble owners, its massive walls crumbling with age, its huge stone steps literally worn with the footsteps of visitors, its hangings and furniture within falling, from the corroding influence of time, peaceably away, and its only inhabitants two or three old worn-out domestics of kind and indulgent masters,—all bring to vivid recollection the haunted halls and spectral scenes with which the stories of romance abound. But, certainly, all dreams of haunting spectres or visions of enchantment must soon be dissipated by a glance at the surrounding country,—romantic, indeed, but so fair and smiling, evincing so much of the peaceful, prosperous quiet of rural bliss, that our thoughts turn unconsciously from the restless spirits of the invisible world which those legends speak of, to the happy and unsophisticated inmates of the pretty cottages around.

Journeying merrily along, we were soon at Bakewell,—a neat and romantically situated town, with probably the best hotel in England. It is the property of the Duke of Rutland, and has been fitted up by the noble owner in the style of a magnificent private dwelling; its apartments elegantly furnished and its walls adorned with pictures. The Church of Bakewell is also deservedly regarded as a curiosity, having sustained the shocks and buffetings of time for full a thousand years. In this aged sanctuary are many monuments of the Vernons, and amongst the marble sleepers is to be discovered "Peveril of the Peak" with his two wives; their faces mutilated, however, by the barbarous puritanism of the followers of Cromwell.

From Bakewell, over hill and dale, and often through deep ravines, where frowning groves on either hand almost excluded the sun-beams, we drove on to Buxton; a beautiful village of no great extent, but abounding with romantic and classic associations. Amongst the number of the latter is the Well of St. Anne's, the remains it is said, of a bath constructed by the Romans; but Buxton is not the least remarkable as having been one of the favourite retreats of the unfortunate Mary Queen of Scots. Of her regard for this pretty spot she is said to have left the following classic testimony:

"Buxtona, quæ calidæ celebrabere nomine lymphæ,
Forte mihi posthac non adeunda, vale."

Thus rendered into English:

"Buxton, whose fame thy tepid waters tell,
Whom I perhaps no more shall see, farewell!"

Amongst the other curiosities of Buxton were pointed out to us what are called Anne's Stables, a large pile of buildings in octagonal form, designed as a circus for the amusement of visitors to this watering place. We had also a momentary view of a beautiful semicircular range of buildings, compassing the well of St. Anne's, called the Crescent,—occupied chiefly as hotels and baths.

Much of our drive on leaving Buxton was still through a very romantic country; and most rapid was our progress until about 2 o'clock we entered Manchester. As we were driving through the town, we met some hundreds of the children of the Charity Schools, with their teachers at their head, proceeding, as we were told, to the race-course, where some treat, peculiarly gratifying to the juvenile, was it appears in store, prepared for them by their benevolent superintendents. This interesting procession, of faces ruddy with health and lively with happiness, all in neat and uniform attire, told loudly and affectingly of England's sacred guardianship of the poor. And to what is owing this care of the otherwise untended and destitute, left per chance to the wild and ruinous effects of moral degradation and spiritual ignorance,—a care not confined to a few isolated spots where the wealthy have been concentrated and can spare the means of that provision, but visible in every hamlet and parish of the kingdom,—a care embracing as well the sick, decrepid or aged poor as the fatherless and houseless child;—to what is this benevolent nurture of the unprotected and the needy to be ascribed but to the influence of that Established Church which, vilified as by some it may be, has rendered England in moral beauty and in richness and extent of spiritual cultivation all that it presents in the goodness of its soil, the loveliness of its scenery, and the exquisite fairness of its fields and meads, and groves and habitations?—Yes, without its Established Church—founded upon the rock of Protestantism, the Bible—we might discern here and there a patch of spiritual cultivation, here and there a garden blossoming amidst the moral wild, here and there evidences of the power of that faith which constrains to deeds of love;—but never should we discern that universal provision for the soul's wants of poor and rich, in the millions of the city or amongst the scattered dwellers in the country, which England now presents, and which may God grant, through His benignant blessing to this fostering Establishment, she may ever manifest!

My stay in Manchester being limited, I contented myself with an inspection of the Collegiate Church; an extensive structure in the Gothic style, and exhibiting, in the antique sculpture of many of its crowded monuments, much that carries back the mind to days of superstition and of ruder taste. Here, at the time, the service was performing in the same manner as in Cathedrals;—rows of choristers, in their white surplices, chaunting aloud with youthful voice the praises of our God and Saviour, as directed in the inimitable ritual of our National Church.

Hence, after some further examination of the many imposing buildings which Manchester presents, I proceeded to the Rail-road office, and took seat in an omnibus for the rail-road itself about a mile from the spot. There, with my ticket duly numbered, I claimed in one of the well-finished, well-cushioned and spacious cars, the place which that ticket indicated,—a hinder seat and next a window. We left at five o'clock, and after one stop, about half-way, and the check of speed experienced where the train has an ascending course, we reached Liverpool, a distance of 32 miles, in one hour and seventeen minutes!

At the first starting of the train we moved but slowly, but soon that motion was accelerated, and presently we were speeding on, as the mile-posts observed by a stop-watch indicated, sometimes at the rate of 45 miles an hour. Such, at those times, was the swiftness of our progress that the rail adjacent to that on which we were moving, appeared like some bright substance quivering in the air, and hurrying along with us and not appearing to recede as is the case in ordinary movements. But that which conveyed the most striking idea of our speed was the meeting another train of cars, moving on probably at the same rate with ourselves. These assumed the form of some dark body, the outlines alone distinguishable, hurrying past us with the velocity of a lightning cloud. When at a distance we observed in some of the open cars many passengers, both male and female, seated; but when they came abreast of us it was almost impossible to distinguish the form, far less the features of a single individual.

But rapid as this movement was, we experienced no sensation of suffocation or even shortness of breath, as some had dreaded. Nor was the motion of that jarring, head-affecting kind, which on the American rail-roads is so often experienced; but such was the admirable construction of the carriages, or whatever else the cause, that it was by no means impossible to read even at our utmost speed, and the experiment, at the time, was also successfully tried to write!

In the thirty-two miles over which we travel by the rail-road, there is a great variety of country, but in general it is not highly interesting. For many miles a moss common is traversed, where the rail is laid upon an artificial elevation effected by piles driven deep into the earth,—a work of enormous expense;—again we run beneath and sometimes over bridges, the latter, when constructed specially for the rail-road, denominated viaducts; for a time we proceeded through a narrow passage hewn out at a considerable depth from rocks; and when near to Liverpool we ran for some distance through a tunnel lighted by gas!

At the termination of the rail-road, we were taken up by an omnibus, and conveyed to whatever part of the city we desired where the principal hotels were situated. I alighted in Dale Street, proceeded for the night to the Royal Hotel, and being content for this time with a very slight inspection of the wonders and attractions of Liverpool, I took my place in the coach at 4 o'clock on the following morning on my journey towards Scotland.

(To be Continued.)

THE PRESENCE OF CHRIST.

Suppose professors of religion to be ranged in different concentric circles around Christ as their common centre. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from Him. Even their work they will bring up, and do it in the light of his countenance; and, while engaged in it, will be seen constantly raising their eyes to Him, as if fearful to lose one beam of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these, and may be seen a little farther off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class, beyond these, but within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light.—And yet farther out, among the last scattered rays, so distant that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.

The reason why the men of the world think so little of Christ is, they do not look at Him. Their backs being turned to the sun, they can see only their own shadows; and are therefore wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself.—*Doctor Payson.*

THE CLERGY DURING THE AMERICAN REVOLUTION.

On the breaking out of the civil war in America, most of the Clergy of the Church of England adhered to their loyalty, and acted a part suitable to the blessed religion which they preached. But the propriety of their conduct, and the sacred order to which they belonged, did not protect them from the persecution of their enemies. Many of them have taken shelter in Great Britain, and others in different Colonies. I met several of them at New York, and frequently attended divine worship at the City Hall, where they preached in rotation. I was much edified with their truly Gospel doctrine, for their discourses were intended to mend the heart, and not to mislead the head with fine-spun theories; and they delivered themselves with that zeal, which distinguishes those who feel what they preach to others. Amongst men of this primitive stamp, I should mention Mr. Leaming, and the two Sayers from Connecticut, was it not that good men are dead to the applause of the world, and look for their reward in another country, where merit will not be mistaken or overlooked.—*Stokes's Constitution of the Colonies. 1783*

SELDEN'S TESTIMONY.

"I have taken much pains," says the learned Selden, "to know every thing that was esteemed worth knowing amongst men: but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners: to this I cleave, and herein I find rest.'"

A CLERGYMAN OF THE CHURCH OF ENGLAND, residing in a pleasant and healthy situation in this Province, is desirous of undertaking the tuition of two pupils, for whom he has accommodation in his family. Letters may be addressed to the Editor of 'The Church,' (post paid), who is empowered to communicate terms and other required information. 22—4

The Church

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TERMS.

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