

The Church.

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

VOL. I.]

COBOURG, U.C., SATURDAY, JULY 22, 1837.

[NO. VI.]

Original Poetry.

FOR THE CHURCH

"Lord, I will follow thee."
LUKE ix, 61.

Thine, Saviour, thine the voice which bids the soul,
From sin redeem'd, no longer cleave to earth,
But soar on eagle-pinion to the skies,
Aspiring to her incorrupt inheritance—
The promised portion of salvation's heirs,
To which they are, through faith, by God preserv'd.
Say then, shall worldly trammels still enchain?
Shall pleasure's syren voice, alluring still,
Keep back the spirit from its purchas'd rest,
And bid the CHRISTIAN'S soul still cleave to dust?
Away! delusive, visionary joys,
Which mock the reason by an empty name,
Presenting nought of joy's reality.—
No more arrest my steps, no more ensnare
My wayward heart;—"Lord, I will follow thee."
Spirit of Grace! attest the firm resolve,—
Firm, if by thy Divine support confirm'd,
But utter weakness if of that bereft.
Oh! shed throughout my soul constraining Love,—
That love of Him, who, from Eternity
Has lov'd his own, and loves them to the end;
Who died, who rose, who lives, that they may live:
Then shall each passing hour, from sin redeem'd,
Behold me "pressing onwards to the mark,"—
The noble prize of those, who, "call'd in Christ,"
Shall grasp victorious an unfading crown.
Father of mercies! let a suppliant child—
Rebellious once, but now by grace subdued—
The small remains of life devote to Thee,
And dedicate as bought with highest price,
Soul, body, spirit,—for they all are thine:
Aid him, as wise, to circumspectly walk
Redeeming time, for these are evil days.
Does Mercy whisper—"Now th' accepted time,
Not yet Salvation's day is clos'd in night,"
And still shall Satan's drudgery waste my strength,
Reserving nought for him who claims my all
But refuse gleaning at the vintage close?
Forbid it Gratitude! forbid it Love!
Draw thou my soul—"LORD I WILL FOLLOW THEE."
W. T. C.

BISHOP BURGESS.

The Right Rev. Thomas Burgess, D.D. F.R.S. F.A.S., and formerly President of the Royal Society of Literature, was born in the year 1755, at Holdham, in Hampshire. He received his education at Winchester School, and at Corpus Christi College, Oxford: of which last he became Fellow and Tutor. He took his degree of A.M. in 1782; that of B.D. in 1791; and that of D.D. in 1803. An early display of extraordinary literary abilities procured for him the friendship and patronage of Shute Barrington, Bishop of Salisbury, and afterwards Bishop of Durham, who, about the year 1790, gave him a prebend in Salisbury Cathedral: and on being translated to Durham, presented him also to a prebend in the Cathedral of that See. His next advancement took place under the administration of Mr. Addington (who had been his fellow student at Winchester and Oxford) and who, unsolicited, conferred on him, in 1803, the vacant See of St. David's. From the moment of his elevation to the Episcopal Bench, the learned Prelate displayed the most devoted and exemplary attention to the concerns of his diocese, and was unceasing in his efforts to benefit those placed under his jurisdiction. With this view, his Lordship planned and formed a Society for the foundation of a Provincial College within the Diocese for the instruction of Ministers for the Welch Church who have not the means to obtain a University education. The College at Lampeter now stands an imperishable monument to the activity and benevolence of his Lordship in the Principality. In 1825, upon the death of Bishop Fisher, Dr. Burgess, through the interest of the Bishop of Durham, exercised in his behalf with Lord Liverpool, was translated to the See of Salisbury, of which he took formal possession on the 6th of July 1825—his predecessor having expired on the 8th May. Throughout the twelve years during which his Lordship has presided over that diocese, he laboured zealously to improve the means of Divine worship—to correct every approach to neglect or irregularity—and, in a word, to increase and nurture the flock committed to his charge. Nor have the temporal wants of deserving individuals who have been brought under his notice received less attention at his Lordship's hands than their spiritual necessities; the extensive range of his benevolence is attested not only in the munificence of his contributions to public works of charity, but in the unobtrusive deeds of private alms-giving. Although the studious and retiring habits of the excellent prelate led him to take little part, personally, in public affairs, for some years past, it is scarcely possible for those unacquainted with him to form an adequate idea of his active business habits, and the facility of access at all times afforded by his Lordship to those who had occasion to communicate with him on matters relative to the diocese; or to invoke his aid—that aid never solicited in vain—in the prosecution of any good and useful work. The same habits which induced a life of apparent seclusion in his Lordship, while engaged in the duties of his diocese, prevented him from taking any active part in the House of Peers: but his proxy was never withheld, when any measure affecting the interests of true religion and of the Church, of which he was so efficient a member, called for the exercise of his parliamentary privilege. During the whole of his long ministerial life, the laborious and powerful pen of Bishop Burgess was constantly employed in advancing the cause of his heavenly Master, and the true interests of mankind. His first publication appeared in 1780: and within a few

months only of his death, the venerable prelate wrote and published a letter to Lord Melbourne, on the Irish spoliation measure; the vigorous tone of which letter affords no indication of a decaying mind. Indeed, we believe it may be with truth affirmed, that almost up to the last hours of his existence, the extraordinary mental faculties of the deceased remained unshaken. Full of years and of honour, this faithful servant of the Lord is called to inherit a fairer portion than this world can bestow: and while his loss is deplored, not only as a local bereavement, but as a national deprivation, we may find consolation in the reflection, that the accumulated fruits of his many year's labour remain a bright beacon and example to all. In the year 1796, the late Bishop (then Mr. Burgess) married Miss Bright of Durham, half sister of the Marchioness of Winchester, who still survives his Lordship. The marriage was not productive of any issue.

THE PERSIAN CONVERT.

(Concluded.)

About a week after this Mohammed Ali visited his father again, and remained with him nearly two hours. They as usual wept much together, but with very different feelings. The father rose up to kiss his son; but instantly recollecting himself, drew back, saying, "you are unclean, how can I?" A second time he rose up, and again sat down; but at last, the feelings of the father overcoming the prejudices of religion, he rose up, kissed his eyes, his cheeks, and his mouth, with much affection. He afterwards washed his mouth, the part that had come in contact with his polluted son.

For some time the old man could not comprehend how his son should have been led to renounce Mohammedanism. He was, to use his own expression, "eating wonders," and could account for the apostasy in no other way than by supposing that the English people had administered medicine which had entirely bewitched him, or that the devil had taken full possession of him. He was constantly sending him notes or messages, or telling him of circumstances that he thought would win their way to the son's heart, and touch his feelings or awaken his fears, and cause him to waver. On one occasion, the old man told him that he had received information that the people of Derbent had been filled with wonder and grief at one of their Begg having renounced the religion of his father, and become a Christian: that his cousin, who is president of the Mohammedan council there, did not leave his house for five days after hearing the mournful tidings; and that a number of the principal ladies of the town had collected together, and wept over him as over one who was dead.

At last, however, the old man gave up all such efforts at conversion as quite useless. He consoled himself with the only consolation his principles afforded him. He came to this conclusion, "It has been decreed from eternity that my son should be an infidel, and who can fight against the decree of God?" After this, he treated his son, who frequently visited him, with uniform kindness, interrupted only by occasional paroxysms of angry feeling. He even came to see him at the mission house, and once took tea with me in a very friendly manner. No impression of the truth of Christianity seems ever to have been made upon his heart; and about three years after his son's conversion, he was permitted, in answer to repeated application, to leave the place of his exile, and to return to Derbent.

Mohammed Ali, after his conversion and baptism, was never happier than when conversing with his countrymen upon the great subject of religion, and endeavouring to spread the knowledge of its saving truths among those who were labouring under the delusions from which he had been delivered. He went to the Caravanserai; he accompanied the missionaries to the Tartar villages; and often times, in the midst of much abuse and at considerable personal risk, upheld the honors of the cross. In the spread of the truth as it is in Jesus, he was deeply interested; and information of the conversion of sinners, especially from among Mohammedans, was to him a source of purest joy.

In this manner, Mohammed Ali, or as he was named at his baptism, Alexander Kazem Beg, continued to be employed; assisting the missionaries in the acquisition of languages—learning English and Hebrew from them—conversing with his countrymen,—itinerating among the Tartars, and, by the composition of tracts and letters, endeavouring to make himself generally useful. It was hoped he would soon be able to give himself entirely up to the duties of a missionary, than which there was nothing he himself more earnestly desired: and the most pleasing anticipations were indulged in of the immense good he might in that capacity be the means of effecting. But in the autumn of 1824, all such hopes were suddenly destroyed by the arrival of an order from General Yermoloff, the Governor-general of the southern provinces of Russia, commanding the Persian convert to enter into the service of the emperor, but allowing him to select the department in which he would prefer being employed. Not long afterwards, another order was received from the same quarter, forbidding him to engage in any missionary operations, or even to go beyond the boundaries of the city of Astrachan, without the permission of the police master. The reason why such orders were issued, was never discovered, although persons acquainted with the political and religious state of that country will be at no loss to conjecture. By the advice of the missionaries, he was induced to select the department of the college of foreign affairs, as the most suitable for his talents and acquisitions, and presented a petition to that effect to his excellency Count Nesselrode, who then presided over that department. Nearly twelve months elapsed before an answer was returned

to that petition. In the mean time, the hopes of the missionaries having been thus destroyed in reference to this interesting young man, and many other occurrences of a political nature having taken place, which rendered the continuance of their exertions in that empire inexpedient, the establishment was in a great measure broken up: and in the years 1825, and 1826, all the missionaries returned to England, with the exception of Mr. Glen, who remained to finish a translation of the Old Testament in the Persian language, which at the desire of the British and Foreign Bible Society, he had previously commenced.

When passing through St. Petersburg, I was permitted, along with my respected friend Dr. Paterson, to have the honor of an interview with His Excellency Prince Galitzin, at the Emperor's summer palace in Tzarskoe Celso. I then laid before him the leading facts of the preceding narrative, and begged his interference with his Imperial Majesty, on behalf of my young friend. The Prince entered fully into all the feelings that were then expressed, and requested me to write him such a letter as he could with propriety lay before the Emperor. I did so; but what effect the letter produced is not known. A few months after it was written, the emperor died. Before he died, but very probably without his knowledge or consent, Mohammed Ali received a communication from government, stating that he was appointed to the office of teacher in a public school at Tomsk, a city of Siberia, some thousands of versts from Astrachan; and at the same time commanding to set out for it without delay. With a sorrowful heart he parted from those of the missionaries who still remained, and commenced his journey to the scene of his exile—for such in reality it was intended to be. On his way thither, it was necessary he should pass through Kazan, the seat of one of the Russian universities. He had been provided with a letter of introduction to one of the most eminent of its professors—Dr. Fox, a German physician. He was so much pleased with the young convert, so struck with his talents, so interested in his history, that he immediately introduced him into the society of the principal persons in that city; who upon a short acquaintance with him, determined to apply to the minister of state to change the destination of the young man, and, instead of appointing him to a school in Siberia, to make him the Professor of Oriental Languages in this University. After considerable delay, and with great difficulty, the prayer of the petition was granted, and, to the delight of his friends, Alexander Kazem Beg was appointed Professor in the University of Kazan. There he now is, high in general estimation, steadfast in the faith, and, although almost entirely cut off from communication with those who are of similar sentiments with himself, and destitute of those religious ordinances which are so necessary to the health of the soul, yet maintaining his profession, and adorning the doctrine of God his Saviour by a life and conversation becoming the Gospel.

May the everlasting arms be beneath him and around him; and faithful unto death, may he at last receive the crown of life!

SCRIPTURAL ILLUSTRATIONS.

No. 4.

EGYPTIAN MUMMIES.

GENESIS i. 26.—"So Joseph died, and they embalmed him, and he was put into a coffin."

When Joseph died, he was not only embalmed, but put into a coffin. This was an honor appropriated to persons of distinction, coffins not being universally used in Egypt. Mallet, speaking of the Egyptian repositories of the dead, having given an account of several niches found there, says, "it must not be imagined that the bodies deposited in these gloomy apartments were all inclosed in chests and placed in niches; the greater part were simply embalmed and swathed after the manner that every one hath some notion of; after which they laid them one by the side of another without any ceremony; some were even put into these tombs without any embalming, or such a slight one that there remains nothing of them in the linen in which they were wrapped but the bones, and those half rotten."

But as Belzoni in his account of Egypt enters more fully than any other author into the subject of the Egyptian mummies, a somewhat lengthened extract may not be unacceptable to our readers. Not content with a superficial and hasty survey of these mansions of the dead, he penetrated into the very inmost recesses. "After forcing your way" he observes, "through these passages, in some of which there is not more than the vacancy of a foot left, and through which you pass like a snail, in a creeping posture, and that too through a length of two or three hundred yards, you generally find a more commodious place, perhaps high enough to sit. But what a place of rest! surrounded by bodies, by heaps of mummies in all directions, which, previous to my being accustomed to the sight, impressed me with horror. The blackness of the wall, the faint light of the candles or torches for want of air, the different objects which surrounded me seeming to converse with each other, and the Arabs with the candles or torches in their hands naked and covered with dust, themselves resembling living mummies, formed a scene that cannot be described. In such a situation I found myself several times, and often returned exhausted and fainting; till at last I became inured to it, and indifferent to what I suffered, except from the dust, which never failed to choke my throat and nose; and though fortunately I am destitute of the sense of smelling, I could taste that the mummies were rather unpleasant to swallow. Frequently nearly overcome, I sought a resting-place, found one, and ventured to sit; but when my weight bore on the body of an Egyptian it crushed like a band-box. I naturally had recourse to my hands to sustain my weight,

but they found no better support, so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. I could not remove from the place, however, without increasing it, and every step I took I crushed a mummy in some part or other.—Thus I proceeded from one cave to another, all full of mummies filled up in various ways, some standing, some lying, and some on their heads."

SUPERIOR QUALITIES OF THE WATERS OF THE NILE.

Exodus vii. 18.—"The Egyptians shall loathe to drink of the water of the river."

This was a severe infliction, especially when we consider the great estimation in which the water of the Nile was held, and the peculiar delight which the Egyptians express in partaking of it. Of this circumstance the following is a remarkable instance—

"The overflowing stream being then at its height, was deeply impregnated with mud. That, however, did not deter the thirsty mariners from drinking of it profusely. If I were to live five hundred years, I should never forget the eagerness with which they let down and pulled up the pitcher, and drank of its contents, whistling and smacking their fingers, and calling out "tayeep, tayeep," (good, good) as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the fur-famed waters, and having tasted, pronounced them to be of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or ever since. The water in Alabama is good, but the water of the Nile is the finest in the world.—Richardson's Travels.

Belzoni also asserts, "there are few waters, if any, in Europe, that can be compared to the Nile. It has the freshness of Spring, and the softness of river water; it is excellent to drink and serves all other purposes."

The Abbot Muserier further remarks that the Turks find it so exquisitely charming, that they frequently incite themselves to drink of it by eating salt.

VIEWS OF OUR ZION.

No. IV.

THE MINISTRY—(Continued.)

Further Remarks on the Testimony of the Fathers.—Testimony of Non-Episcopalians.

A brief selection from the mass of testimony afforded by the early Fathers of the Church in favour of that Apostolical constitution of the Ministry which is a characterizing feature, and a distinguishing bulwark of our Zion, was furnished in my last Essay; and this was concluded by the brief, but admirable and unanswerable, conclusions drawn from all that accumulation of evidence, by the masterly hand of the learned Chillingworth. I shall add a few remarks in corroboration of the argument which that able author adopts.

Should not the mass of testimony thus afforded by the primitive Fathers in favour of Episcopal jurisdiction, remove every doubt from the minds of those who declare themselves unsatisfied by what they may call the accidental, and, as it were, inter-sectional testimonies of the Apostolic writers? Is not the practice of the Apostolic successors—evinced by the uncontradicted testimonies of three centuries of writers—sufficient to establish the nature and mode of those institutions, on which the Apostles themselves may not have spoken clearly, and at length? Or, (as Chillingworth would say, horrible untruth) were all those ancient fathers, those "clouds of witnesses," the wretched dupes of credulity, or the crafty authors of imposture? Is it possible that all the Churches founded by the Apostles, in places, too, the most distant and disjointed, would unite in the acknowledgement and use of a constitution which the Apostles had never established? If it had been in contradiction to Apostolic appointment, would it or could it have been introduced without opposition? Would no voice have been raised against such an innovation? Would no discontent have been expressed at such a deviation from primitive usage and appointment? Would the whole order of Presbyters have so tamely and quietly submitted themselves to the authority of their respective Bishops, in the several parts of the Christian World, if they knew that their authority was unduly usurped; especially when, as was the case, the prelates were not armed with any civil power to compel or frighten them into any undue submission? Or, on the other hand, is it possible that in those days of persecution, when to be eminent amongst Christians exposed to greater trial, and to seek distinction was to court danger and trouble, and torture and death, there should have prevailed such an ambition of unlawful advancement as appears to have influenced the ablest and best of Christians? Shall we, indeed, charge so unhallowed an inconsistency upon all those famous martyrs to the cause of truth? Shall we accuse of so criminal an ambition those early champions of the faith, so renowned for their wisdom and so conspicuous for their integrity? Can we conceive that all the monuments of Christian antiquity,—the acts, the letters, the histories, the apologies of the early confessors of our faith,—were but a conspiracy to delude and to deceive posterity?—Shall we, indeed, reject as frauds and fictions every record of those Bishops who contended so vigorously for the purity of the faith against the falseness of paganism and the corruptions of heretics; who here planted the good seed by their labours, and there watered it with their blood?

But will any say, the Fathers are no authority for us: we cannot trust to sources of information so fallible; we cannot rely upon testimonies so distant and uncertain! Let us see into what danger such a scepticism would lead us. Fancy all those documents of Church History destroyed; lead the waters of oblivion over every written tract which has emanated from a Christian since the days of St. John; and where would be those Scriptures which we now triumphantly hold up as the basis of our faith and hopes? They must either long ago have shared the destruction of those contemporary and succeeding annals which

some would reject as useless and of no authority: or they would have come down to us so interpolated by heretical conceits and "private interpretations,"—so clogged with the contradictory statements of oral tradition, that their pure original would have been lost forever. To those FATHERS, then, we are indebted, if not for the settlement of that sacred canon, at least for our knowledge that it is really the volume which the first Apostles compiled: upon the authority of those FATHERS we reject certain spurious volumes which were, from time to time, foisted into the code of our religious faith: to those FATHERS we are indebted for the detection of supposititious passages craftily inserted into the inspired volume; and we confide in their integrity and praise their vigilance, in thus preserving the purity of those heavenly records.

The same written authority, the same recorded testimony, the co-incidences of separated and successive writers, all undesignedly attesting and proving the same fact,—the same indisputable mass of evidence which convinces us of the genuineness of that volume which we hold as the "rule and guide of our lives" does, with every similar instance of candour and truth, declare to us also, that the order of Bishops was pre-eminent in the Christian Church,—that it was founded by the Apostles—that it was alone the Channel of the appointment of Christian Ministers.

Thus far I have adduced the testimony of Apostles and Fathers in favour of Episcopacy: I now proceed to advance the opinions expressed by certain non-Episcopalians to the validity of the Ministerial constitution which is held by our Church.

The following are the words of CALVIN:—"Thus, as we have said that a threefold ministry is commended to us in Scripture, in like manner whatever the ancient Church had of the Ministry, it distinguished into three orders: for of the order of presbyters part were appointed pastors and teachers, the other part presided over the regulation and correction of conduct.—To the deacons were committed the care of the poor and the dispensing of alms."*

Speaking of ordination, he says, "The Bishops ordained the presbyters and the deacons also, by the imposition of hands alone: but each bishop ordained his own presbyters with the college of presbyters. And although they all did the same thing, nevertheless, inasmuch as the bishop presided, and the transaction took place, as it were, under his auspices; therefore it was called his ordination. Whence the ancient writers often mention this, that the presbyter differed from the Bishop in nothing, unless in his not possessing the power of ordaining."†

From Calvin I proceed to MELANCTHON, who, although in speaking of the Bishops of the Church of Rome, he expresses himself with disapprobation and severity of their tyrannical conduct, nevertheless bears this testimony in favour of Episcopal jurisdiction:—

"We have stated in our confession the power that the Gospel gives to bishops. Those that now are bishops, do not discharge their office according to the Gospel. Let them be truly bishops according to the canonical polity, and this we do not censure; but we speak of the bishops according to the gospel, and what meets our approbation is the ancient partition of power, into the power of order, and the power of jurisdiction. Therefore the bishop has the power of order and the power of jurisdiction also."

Again, in alluding to the impossibility of submitting to the Romish bishops, he says, "Here, again, we wish to testify that we would willingly preserve the ecclesiastical and canonical polity, if only the bishops would cease to rage against our Churches. This our will shall excuse us, before God and before all nations to all posterity, lest they should impute it to us that the authority of the bishops is undermined, when men shall hear and read, that we deprecated the unjust cruelty of our bishops, and could obtain no equity at their hands."‡

The following is the testimony of JOHN LE CLERC, a minister of the Dutch Church, modelled upon presbyterian principles:—"Those who have read without prejudice the remains of the most ancient Christian writers, know well that the first form of discipline, which is called Episcopal, such as we see in the southern part of Great Britain, was every where established in the very next age after the Apostles; from whence it is reasonable to conclude that it was of Apostolic constitution."

"Those who have read attentively the histories of the 16th century," continues this writer, "know perfectly well that the Presbyterian form of Church Government was introduced only because the bishops refused to grant any reformation in those points of Christian doctrine and manners which were complained of as being corruptions. For otherwise, if the bishops of that day had been willing to do every where, that which was shortly afterwards done in England, that same Church government would have obtained at this day amongst all who seceded from the Church of Rome, and thus innumerable calamities which have happened from the confusions and convulsions of ecclesiastical affairs might have been avoided."§

The same learned author says of the celebrated GROTIUS, also a follower of the Presbyterian system, that "he vehemently applauded the Episcopal form of government such as obtains in England," because, when he had studiously examined the writings of Christian antiquity, he found it to be the "primeval form."¶

These are testimonies which serve fully to prove that those Reformers would gladly have retained the primitive model of Church Government to which we adhere, had circumstances rendered it practicable. It demonstrates, at the same time, the utter futility of the objection sometimes advanced against the orders maintained in the Church of England, on the ground that the chain of legitimate succession was, through the Romish corruptions, broken;—that, as the dominion of Popery communicated its spiritual slavery and blindness to all the extent of Chris-

*Instit. Lib. iv. 1.

†Ibid. ch. 15.

‡Apol. Confess. Fidei &c.

§De E'igend. inter dissent. Christ. Sent. &c.

¶See Appendix to Grotius de Veritate &c.

tendom, every one who owned that authority, became anti-Christian in his belief and practice; and consequently that the purity of the ministerial commission was proportionably affected.

We grant that the most of Christendom was infected by that corruption in discipline and doctrine which so loudly called for the glorious and blessed REFORMATION. But what does a reform imply? Not surely a demolition of the whole fabric, but the eradication of abuses,—not the destruction of the whole constitution of Christianity, but its purification from the errors which deformed it. The church of Christ had too generally strayed away from the appointments of their divine master, and had "sought out many inventions;" but that reformed part of it to which we belong, abolished the one and returned to the other. But they did not overthrow with sacrilegious hand, the whole system of Christianity, and bury in one indiscriminate ruin, all that was pure and proper, with whatever was corrupt and wicked. They carefully discriminated betwixt the evil and the good; and while they eradicated the inventions of man, they adhered to the workmanship of God. Retaining every institution which was apostolic and primitive, they would not abandon that medium of the ministerial commission which the apostles had settled, and their successors had universally used.

For, supposing that all things had been thus overwhelmed—that one wide and undistinguished ruin had been made of the whole fabric of Christianity,—who was to lay again the corner stone of the new temple which was now about to be erected?—What Uzzah could touch the ark of God without presumption? What Korah could offer incense for the people without profanation? What Jeroboam could exercise and confer the priestly office without making Israel to sin?—Such impiety by the Church of England was not hazarded;—such an annihilation, such a ruin they contemplated not;—it was contrary to the received maxims of mankind: it was contrary to the revealed examples of heaven.

The Church of Christ, though deformed, was not destroyed by the corruptions which had been heaped upon it:—the rock of its foundation was unchanged—its model survived unimpaired—its lineaments remained imperishable. By the intervention of the clouds of human error, its glory was eclipsed, but not extinguished. The Spirit of God interposed again for the restoration of harmony and order;—those clouds were dispersed, and that sun broke forth once more. It was not a new creation; new lights were not set up in the religious firmament; but the old ones were freed from the spots which had dimmed their radiance.

That fabric, as constituted by the son of God,—holy and spiritual in its nature,—was impalpable to the unhallowed touch of man. He might obscure, but he could not change; he might heap on additions and defile, but he could not destroy.—The Reformers of our Church cleansed away this rubbish of superstition, and restored to a comforted, but long darkened world, the primitive purity of our holy religion. The Bishops of our Church,—the legitimate dispensers of the ministerial commission—awoke from the trance of Popish enchantment, and broke from the thralldom of Romish error,—they stripped not off and trampled under foot the mantle of episcopal authority with which they had been lawfully invested, but they washed and made clean their garments, and stood again, in their original and unsullied vestments, before the altar of their God.

C. R.

THE CHURCH.

COBOURG, SATURDAY, JULY 22, 1837.

CLERICAL SOCIETIES.—We long ago intended to direct the attention of our readers to these excellent, and we are happy to say, increasing associations,—so delightfully calculated to cement the bonds of fraternal union amongst the Shepherds of our Zion, and to promote the eternal benefit of the precious flocks entrusted to their charge. But our notice, at the present moment, will doubtless be accompanied with a stronger interest to many of our readers from the opportunity so soon to be afforded of witnessing, and becoming sharers in their beneficial effects. As the following extract from the Hamilton Gazette was some time ago put into our hands, we gladly avail ourselves of the very full and clear explanation which it affords of the origin and design of these fraternal associations:—

"At a time when to run down the Church of England seems to be the feeling among all those who bear no goodwill to our Constitution; and to stigmatize the character of her respected clergy has become fashionable among those who envy her usefulness; it will afford unfeigned joy, not only to her members, but to all friends of good order and loyalty, to hear of the exertions which the Clergy are now making for the spiritual welfare of their people. Unity of purpose in so excellent a cause must produce increased usefulness, and confer a real benefit on pastors and their flocks. The distance at which the various ministers are placed from each other, prevented that intercourse which ought to exist among those who serve at the same altar; casual circumstances alone brought them together. Sensible of the advantages of union, Associations have been formed throughout the Province, by means of which the Clergy will meet at appointed times for prayer, mutual improvement and brotherly advice. Nor will their congregations be neglected on such occasions. Public service will be held, and the united talents of an educated and exemplary body of men will be called forth in advocacy of those principles in whose soundness they all alike concur.

For several years the Western Clerical Association has been in existence; and its meetings throughout this and the London District have been attended with a very happy effect.

"During the winter, we learn that the Clergy to the East of Kingston have united as the Eastern Clerical Association, and have already met together with the most favourable prospects of success. During the last month, we are informed, the ministers of the Central District assembled and constituted themselves "The Midland Clerical Association;" the first public meeting of which will be held in Kingston on the 31st May. They purpose assembling

quarterly, taking the residence of each Clergyman in rotation, and holding, at each time of meeting, a session of two days. On both days there will be Divine Service, which will be conducted by ministers appointed at the previous meetings.

"We are rejoiced to witness this ardent desire for the general good prevailing; and as the welfare of the Church and the spread of vital religion are the main objects in view, the Great Head thereof will assuredly strengthen the hands of his servants, and give to them and those for whom they so faithfully watch, increased blessing and prosperity."

To the above well expressed and satisfactory statement of the object and progress of our Clerical Societies, it is but proper to annex a few particulars in relation to the Meeting of the Midland District Association which took place at Kingston on the 31st May last. At ten o'clock on that day eleven Clergymen, from the three Districts—the Midland, Prince Edward and Newcastle—which comprise the members of this association, assembled in St. George's Church; when, after the offering up of appropriate prayers, judiciously selected for the occasion from our invaluable Liturgy, a partial revision of the Constitution of the Society was agreed upon, and the meeting proceeded to a very interesting discussion of the first chapter of Romans. This important portion of Scripture necessarily elicited many remarks, both of a critical and practical tendency; and but a small advance was made in the chapter when the proposed hour of adjournment arrived. At 6 P.M. Divine Service was held in the Church, when prayers were read by the Rev. J. Cochran, Rector of Belleville,—at the conclusion of which the interesting service of the admission of an infant son of the Rev. R. D. Cartwright "into the congregation of Christ's Church" was publicly performed. A sermon was then preached, according to previous appointment, by the Rev. A. N. Bethune, Rector of Cobourg, on the doctrine of the ninth Article of the Church.

On the following morning, the Clerical deliberations were resumed; and the first chapter of the Romans having been proceeded with, a discussion afterwards took place upon the rubrics of the ordinary service of the Church, with a view to the establishment of an uniformity in the practice of the various Clergy in the conduct of our public worship. Previous to adjournment, the necessary arrangements for the next meeting of the Society were made.

In the evening, service was again held in St. George's Church; prayers were read by the Rev. J. Grier, Minister of the Carrying Place, and a sermon preached on the value and importance of a Liturgy, by the Rev. A. F. Atkinson, Rector of Bath. On both occasions of those public services, it is gratifying to add that the congregations assembled were highly respectable and attentive.

The next meeting of the Midland Clerical Society is fixed for Wednesday the 9th August, and to be held at Cobourg; on which occasion the Rev. R. D. Cartwright has consented to preach on the doctrine of the eleventh article, and the Rev. J. Cochran on the Litany of the Church. The requisite notice of the hour of service will be given hereafter.

We are happy to add that, on such occasions, arrangements are to be made, in the several places where the Societies may hold their Meetings, for the hospitable entertainment of the Clergymen attending;—arrangements, we doubt not, which the pious and hospitable lay-members of our communion will feel it a privilege to afford every facility for carrying into effect.

We take this opportunity of suggesting what, we feel assured no Clergyman will object to comply with,—that the STATISTICS of Parishes, unless previously furnished, might then very conveniently be placed in the hands of the Secretary of the Association, for transmission to the Editor of the Church;—a suggestion, we beg to add, applicable to all the Clerical Societies in the Diocese.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF NAPANEE AND MOHAWK MISSION IN THE BAY OF QUINTE.

Rev. S. Givins, Incumbent and Missionary. Service is performed in the Mission Church, on Sundays at 11 o'clock A.M. (partly in the English and partly in the Mohawk language), and at half past 3 o'clock P. M. in the parish church at Napanee, with occasional services on week days in the adjacent townships.

Attached to the Mohawk Mission is a day school under the charge of Mr. Michael Somers, at which the Indian children of both sexes are instructed in the elementary branches of education; there is also a Sunday School from 9 till 11 o'clock A. M. during the summer months. During the year 1836, there were in both cures 52 baptisms; 6 marriages, and 16 burials.

Communicants in the Parish of Napanee, 45; in the Mohawk Mission 63,—of whom 50 are Indians;—Total 108.

TO THE CLERGY OF THE MIDLAND, NEWCASTLE, AND PRINCE EDWARD DISTRICTS.

Reverend Brethren,—I take this method of reminding you that the next meeting of THE MIDLAND CLERICAL ASSOCIATION will be held in St. Peter's church, Cobourg, on WEDNESDAY, THE 9TH OF AUGUST, at TEN o'clock, A. M. when a punctual attendance is earnestly requested.

I am, Rev. Brethren,
Your faithful servant,
A. F. ATKINSON.

St. John's Parsonage, }
Bath, July 21st, 1837. } Secretary.

OUR CONTEMPORARIES.—Since our last we have been kindly favoured with the New York "Churchman," and rejoice that our wish for an exchange with this excellent periodical has thus been anticipated.

We have at the same time to acknowledge a second exchange number of the "Colonial Churchman," accompanied by that friendly greeting which we knew to be felt, although not at the first moment expressed.

TO CORRESPONDENTS.

VERUS is reluctantly postponed to our next.

The beautiful poem of J. C. will appear in our next.

UNUS is received. Would he permit us to interweave his excellent selections with those transmitted to us from other quarters, under the general head of "Gleanings for the Church?"

The interesting account of the churches of Tecumseth and West Gwillimbury, was set apart for this number,—but we regret that the want of space compels its postponement to our next.

LETTERS received during the week ending Friday, the 21st of June:—

Rev. A. Elliot, subs. (post marked Markham, 29th June); J. Beavis, Esq. subs.; D. Murray, Esq. whose suggestion has been attended to; Rev. M. Harris, subs.; Rev. S. Givins, subs. and rem.; Rev. R. Blakey, subs. and rem.; Rev. J. Rothwell, back Nos. (would thank him for the return of No. 5.) Rev. J. G. Geddes, add. subs.; Mr. C. Scadding, subs. and rem.; Rev. R. Rolph, subs. Rev. Wm. Anderson, sub. and rem.—Rev. H. Patton, add. subs.

We feel assured that to all our readers the following communication will afford the highest gratification,—
To the Editor of the Church.

TORONTO, 6th July, 1837.

SIR,—There is an interest about the accompanying little poem which cannot fail of attracting the kind sympathy of your readers. During the summer of 1813 several divisions of prisoners were sent to Toronto (then York) where they were sometimes detained a day or two before they were despatched to Lower Canada. It was my duty as well as inclination to do them all the good that was in my power; and the little services which I was enabled from time to time to perform for their comfort were amply repaid by the gratitude they evinced. One division remained over Sunday, and I performed divine service for them in the house of their prison, and was much pleased with their attention,—and they seem less gratified with the kindness I endeavoured to shew them. With the writer of the following lines I was particularly struck; though poorly clad there was something in his eye and bearing which placed him far above his companions, and with him I had some pleasing conversation, and was fully determined to exert myself in his favour. It seemed that he was equally partial to me; for an order having come during the night for their march at a very early hour in the morning, he left, as a mark of his regard, the following poem, which, considering all the circumstances of the case, is an extraordinary production. I wrote a friend at Quebec to find him out and treat him kindly; but my friend was unable to trace him. Perhaps Thomas Sturtevant is still alive, and may see this communication:—if so, I should like to hear from him. In the meantime the readers of the "Church" will peruse his poem with feeling and approbation.

N. N.

THE LORD'S PRAYER,

Paraphrased in an Acrostic,
BY THOMAS STURTEVANT, JUNIOR,

A Soldier in the 25th Regiment of United States Infantry, and a Prisoner of War in the Province of Upper Canada.

OUR Lord and King, who reign'st enthron'd on high,
FATHER of light, mysterious Deity!
WHO art the great I AM, the last, the first,
ART righteous, holy, merciful and just:
IN realms of glory, scenes were angels sing,
HEAVEN is the dwelling-place of God our King.
HALLOW'D thy Name, which doth all names transcend;
BE thou adored, our Almighty Friend.
THY glory shines beyond creation's space,
NAMED in the Book of Justice and of Grace:
THE Kingdom tow'rs beyond the starry skies;
KINGDOM Satanic falls, but thine shall rise.
COME, let thine empire, O, thou Holy One,
THY great and everlasting will be done!
WILL God make known his will, his power display?
BE it the work of mortals to obey.
DONE is the great, the wondrous work of love,
ON Calvary's cross he died, but reigns above:
EARTH bears the record in thy holy word;—
As heaven adores thy love, let earth, O Lord;—
It shines transcendent in th' eternal skies,
Is prais'd in heaven,—for man Jehovah dies.
IN songs immortal angels laud his name,
HEAV'N shouts with joy, and saints his love proclaim—
GIVE us, O Lord, our food, nor cease to give
Us of that food on which our souls may live!
THIS be our boon, to-day and days to come,
DAY without end in our eternal home:
OUR needy souls supply from day to day,
DAILY assist and aid us when we pray.
BREAD tho' we ask, yet, Lord, thy blessing lend,
AND make us grateful when thy gifts descend:
FORGIVE our sins, which in destruction place
Us the vile rebels of a rebel race:—
OUR follies, faults, and trespasses forgive,
DEBTS which we ne'er can pay, or thou receive.
As we, O Lord, our neighbours' faults o'erlook,
WE beg thou'dst blot ours from thy memory's book:
FORGIVE our enemies, extend thy grace
OUR souls to save, ev'n Adam's guilty race.
DEBTORS to Thee in gratitude and love,
AND in that duty paid by saints above,
LEAD us from sin, and in thy mercy raise
Us from the Tempter and his hellish ways.
NOT in our own, but in His name who bled,
INTO thine ear we pour our ev'ry need.
TEMPTATION'S fatal charms help us to shun,
BUT may we conquer thro' thy conquering Son!
DELIVER us from all which can annoy
Us in this world, and may our souls destroy.
FROM all calamities which men betide,
EVIL and death, O turn our feet aside.
FOR we are mortal worms, and cleave to clay:
THINE 'tis to rule, and mortals to obey.
Is not thy mercy, Lord, forever free?—
THE whole creation knows no God but Thee.
KINGDOM and empire in thy presence fall;
THE King eternal reigns the King of all.
POWER is with Thee:—to Thee be glory given,
AND be Thy name adored by earth and heaven;
THE praise of saints and angels is thy own;
GLORY to Thee, the Everlasting One.
FOR EVER be Thy triune Name ador'd!—
AMEN! Hosannah, blessed be the Lord!

THOMAS STURTEVANT, JUN.

Prison at Little York,
June 25, 1813.

FOR THE CHURCH.

MARTIN LUTHER'S LAST WILL AND PRAYER.

"O Lord God, I thank thee that thou wouldst have me to be poor, and a beggar upon the earth. I have no house, land, possessions or money to leave. Thou hast given me a wife and children; to thee I return them; nourish, teach and save them, as hitherto thou hast me, O Father of the fatherless, and Judge of the widow! O my heavenly Father, the Father of our Lord Jesus Christ, the God of all consolations, I thank thee that thou hast revealed thy Son Jesus Christ to me, on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; whom the Bishop of Rome, and all the multitude do persecute and reproach. I pray thee, O Lord Jesus Christ, receive my soul. My heavenly father, although I am taken out of this life, though I must now lay down this body, yet I certainly know I shall dwell with thee for ever; neither can I by any be plucked out of thy hands. God so loved the world, that he gave his only begotten Son, that whosoever believeth in his name shall never perish, but have everlasting life. Amen."

R. C. C.

ON KNEELING IN PRAYER.

"O come, let us worship and fall down, and kneel before the Lord our Maker."

How many repeat these words in the course of the morning service of our Church, without thinking of the meaning of them, at least if we may judge by their behaviour afterwards. In this verse of the ninety-fifth Psalm, they invite each other to humble themselves before that Great Being, from whom as their Maker they can alone expect the supply of their wants; but when as it were in answer to the call, the Minister kneeling, would lead them to the throne of grace, too many, forgetful of the exhortation their own lips utter, sit down, thinking it enough that the Minister kneels as their representative.

If it is asked why our prayers should be offered to God on our knees, the question may be answered by considering—first, by whom they are offered, and secondly, to whom they are addressed. "Behold I was shapen in wickedness, and in sin did my mother conceive me," is the description given of himself by "the man after God's own heart." "Behold I am vile," was the confession of him of whom the Lord declared he had spoken the thing that was right. "All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, and the flower fadeth: surely the people is grass."—Such is the picture of man drawn by the spirit of truth. By the help of that same spirit, we may discern somewhat concerning the Being to whom man addresses his prayers. He has revealed himself as "the High and Lofty One who inhabiteth eternity," as "King of kings, and Lord of lords;" and Isaiah thus describes his Majesty, "I saw the Lord, sitting upon a throne, high and lifted up, and his train filled the temple."—When therefore we enter the courts of the Lord: let us fix the eyes of faith and humility on these representations of the Almighty, and ourselves, "the people of his pasture, and the sheep of his hand:" let us remember "that God is in heaven, and we upon earth;" and, when we think upon the loftiness of his throne, we shall see the propriety of bowing low on our knees, before his foot stool.

Unhappily, the spirit of pride, which is still one of the most powerful of the evil principles of our nature, is ever ready to dissuade men from a service, which it represents to be an unnecessary humiliation. They who, from such a motive, refrain from kneeling, when they pray, might as well leave off praying at all. Prayer, to be accepted, must be sincere: how then can they be sincere, who, whilst professing penitence, and a desire of mercy with their lips, are unwilling to place themselves in the posture of supplicants. But there is no real degradation in assuming this lowly posture before so exalted a personage; the proudest of men do not hesitate to bow the knee to an earthly king if they receive a favour, or have to ask their life at his hands; and mankind are continually kneeling to their fellow mortals, when their own interest requires them to do so. In Eastern countries, it is usual for all great men to be approached by their inferiors on their knees; and in Japan, a country of Asia, where it is very much to the interest of the Dutch, who trade there, to comply with the customs of the country, their ambassador is not only required to kneel before the emperor, but is not permitted to lift up his eyes from the ground; all the time he is in the royal presence; and yet no one considers he undergoes any hardship, or degradation, by doing so. Since then, man is not ashamed to bend before his fellow mortals, why should he refuse to bow before the great King of heaven and earth?

Indolence, again, prevents some from kneeling during the public prayers. Such persons should consider that God made their bodies as well as their souls; that both stand in need of his protection; and that, therefore, both should unite in his service. Some there may be, who, through ignorance, or inattention, neglect to follow the directions of their prayer books; and the example of their minister, and sit when they are directed by both to kneel. Let such persons search the Scriptures; there they will read that "Solomon, whom the Lord had magnified exceedingly, did not disdain to kneel upon his knees;" that Daniel, who was set over all the princes of Babylon, never neglected to kneel before his God; that the apostles knelt, both at their public and private devotions; and, lastly, that our blessed Lord himself, every action of whose life was intended to afford a pattern to us, approached his heavenly Father kneeling. Let us not fail to imitate him in this act of reverence and humility. The pure and blessed spirits who surround the throne of the Almighty, fall down before him, when performing their most solemn acts of worship. Like them, let us fall down, and worship before his footstool, remembering that "the Lord our God is holy."

MARRIED.—On the 12th inst. by the Rev. R. D. Cartwright, the Rev. William Frederick Stuart Harper, of Seymour, eldest son of Lieut. Colonel J. Harper, R. E. Guernsey, to Elizabeth Emily, eldest daughter of Lieutenant James Harper, R. M.

Youth's Department.

To the Editor of the Church.

Ma Editor.—Having been requested to furnish the answers to the series of Historical Questions, of which the publication has been commenced in your valuable paper, I have thought it expedient, in the present number, to suspend the printing of the Questions themselves, and to allow the Answers to appear in their room. Below, will accordingly be found not only the answers to the Questions already published, but to those also which may appear for several weeks to come. I would merely suggest that parents or others, who may find the use of these Questions profitable, would do well to lay by the present number for their own private consultation.

A WELL-WISHER.

ANSWERS TO SCRIPTURE QUESTIONS.

- | | |
|-------------------------------|--------------------------------|
| 1. Exodus vi. 20. | 36. Romans iv. 3.—Gal. iii 6. |
| 2. Exod. vii. 7. | James ii. 23. |
| 3. Numbers xxxiii. 39. | 37. Gen. xviii. 19. |
| 4. Numbers xx. 12. | 38. Gen. xiv. 21—24. |
| 5. Exodus vi. 23. | 39. Gen. xxiii. 16—20. |
| 6. Leviticus x. 1—3. | 40. Gen. xvi. 15, 16. |
| 7. Numbers xx. 25—28. | 41. Gen. xxi. 5. |
| 8. Deuter. ix. 16, 20. | 42. Gen. xxv. 7—9. |
| 9. Exodus xxxii. 1—5. | 43. II. Sam. iii. 3. |
| 10. Numb. xvi. 1, 11.—Psalm | 44. II. Sam. xiv. 25, 26. |
| cvi. 16. | 45. II. Sam. xv. 2—6. |
| 11. Exod. xvii. 9—12. | 46. II. Sam. xv. 12, 31.—xvi. |
| 12. Levit. viii. 6—12. Psalm | 23. |
| cxviii. 1, 2. | 47. II. Sam. xvii. 14. |
| 13. Daniel i. 3, 6, 7. | 48. II. Sam. xviii. 5. |
| 14. Dan. ii. 49. | 49. II. Sam. xviii. 9, 14, 15. |
| 15. Daniel iii. 18—20. | 50. II. Sam. xviii. 17. |
| 16. Dan. iii. 28—30. | 51. II. Sam. xviii. 33. |
| 17. Genesis iv. 24. | 52. Genesis ii. 7. |
| 18. I John iii. 12. | 53. Gen. ii. 15. |
| 19. Hebrews xi. 4. | 54. Gen. ii. 17. |
| 20. Matthew xxiii. 35. | 55. Gen. iii. 4, 5, 12. |
| 21. Heb. xii. 24. | 56. Gen. iii. 7, 23, 24. |
| 22. I Sam. xiv. 50. | 57. Rom. v. 12, 18.—I. Cor. xv |
| 23. II. Sam. iii. 20, 21. | 21, 22. |
| 24. II. Sam. iii. 27. | 58. Gen. iii. 15. |
| 25. II. Sam. iii. 31. | 59. I. Kings xvi. 29. |
| 26. Genesis xi. 27, 28 31. | 60. I. Kings xxi. 4. |
| 27. Gen. xii. 1. | 61. I. Kings xvi. 31. |
| 28. Genesis xii. 6, 7.—xii. 8 | 62. I. Kings xxi. 7—10. |
| xiii. 18,—xxi. 33. | 63. I. Kings xvi. 30, 33.—xxi. |
| 29. Gen. xiv. 14. | 25. |
| 30. Gen. xii. 13, 18, 19.—xx. | 64. I. Kings xxi. 29. |
| 5. | 65. I Kings xxii. 20—23. |
| 31. Gen. xiii. 8, 9. | 66. I. Kings xxii. 34. |
| 32. Gen. xviii. 23—33. | 67. I. Kings xxii. 38. |
| 33. Gen. xxii. 1—18. | 68. Esther i. 1, 2. |
| 34. Hebrews xi. 17. | 69. Esther i. 12, 19.—ii. 17. |
| 35. Romans iv. 20. | 70. Esther vi. 2. |

SCENES IN OTHER LANDS.

No. V.

LONDON, Continued.—EXCURSION TO WOOLWICH: THE ARCHBISHOP OF CANTERBURY: WESTMINSTER ABBEY.

The CITY of London, properly so called—for all to the eastward of Temple Bar comes under that particular designation—next claimed a visit; and after an inspection of the Mansion House, the official residence of the Lord Mayor, and the Bank of England, a low massive building which covers, in quadrangular form, a great deal of ground, I entered the area of the Stock Exchange. This became afterwards a frequent lounge, and the visitor is well repaid by the exhibition of the latest commercial news of the day, suspended on every side. From this, in company with an obliging and intelligent friend, I paid a visit to Lloyd's,—where the throng of people, and the perpetual buzz of voices was very striking. In the centre of the room is a compass plate upon a table, where a hand connected with a staff outside which veers with every change of wind, points to the precise quarter from which, at the time, the wind is blowing. Returning through Lombard Street, which is filled with the offices of bankers, and which, during the hours of business, is so crowded with people that there is no small difficulty in threading your way, I walked on through Cheapside and continuous streets to Charing Cross, where in order to fulfil an engagement, I mounted the dicky of a coach to Woolwich. The drive thither is through a beautiful country; and many neat villages and splendid edifices are passed in its progress.

At Woolwich, in company with a kind and obliging friend of the Artillery, my first visit was to the docks, where many ships were undergoing repair;—a very comprehensive word, by the way; for as the ships in commission were not allowed, except under express limitations, to be increased, it not unfrequently happened that of some old vessel nothing but a small part of the keel was left, and the repair commenced therefrom! In the arsenal every variety of work pertaining to a military depot was exhibited,—the boring of cannon and the whole process indeed of the fabric of that formidable engine;—amongst the appendages to which I was not a little struck by the blacksmith's shop, where the ardour of occupation and the extensive scale upon which it was carried on, afforded a vivid realization of Virgil's picture of the toiling Cyclops' when busied about the armour of Æneas!

The barracks of Woolwich, their extent and neatness, and even elegance of construction, are all in keeping with the magnificence and completeness of every institution, both civil and military, in England;—while the reading-room, library, mess rooms, buttry and kitchen proved that the internal arrangements did no discredit to the imposing character of the external appearance. In passing these numerous edifices, the hearse of Na-

oleon was pointed out to me,—an article which, except from association, had nothing certainly of attraction about it; but once, I was informed, it had been covered with a velvet pall, every vestige, however, of which had been carried away by enthusiastic Frenchmen!

After following the meanders of the beautifully shaded walks, where we discovered the artillery-men undergoing the drill and exercise of their particular department,—throwing temporary bridges across streams, raising the great guns up steep places, &c.—we entered the Rotunda. This is a very spacious tent built by order of the late King, when Prince Regent, in which to entertain his royal visitors, the Emperor of Russia, the King of Prussia &c. during the short peace of 1814. It was originally placed in St. James's Park; but being afterwards presented to the depot at Woolwich, it has since been used as a cabinet of curiosities or museum, containing various ingenious models of fortified towns, ships, &c.—and drawings of innumerable variety.

On the evening of this day,—as an instance of the variety of character we encounter in travelling,—I chanced to be in company with a Sicilian lady of princely descent, who, almost at the moment of introduction, commenced a very earnest description of a remarkable fight, to which she had been witness, between a lizard and a snake! I thought, however of Longinus's celebrated simile of an "elevated genius employed in little things," and remembered that even the peerless Homer condescended to describe in Hexameters a terrific battle between the Pigmies and the Cranes!

On the following morning we rose early in order to have a view of the splendid scenery visible from Shooter's Hill,—in the course of the walk to which, we passed the school of cadets and saw the display of their substantial breakfast. We viewed also the castle, usually termed Lady James's folly, as exhibiting a rare triumph of affection over reason. Her husband had been killed at the storming of some castle in India, and she, as a living memento of his deplored fate, erected a castle—upon which her whole fortune was consumed—after the exact model of the fatal fortress. The morning being hazy, we were disappointed in the expected treat from Shooter's Hill;—not the Thames itself, nor a trace of London being visible on account of the thickness of the atmosphere. In returning, we passed by Shrewsbury House and its beautiful grounds, where the lamented Princess Charlotte had been educated, and rambled and romped in the guiltless buoyancy of childhood.

Postponing any further examination of Woolwich to a second visit, I bid a temporary adieu to my hospitable friends, and returned to town in a vehicle of which, on this occasion, I made the first experiment, and it certainly presented no attraction to invite a repetition,—in an omnibus,—where, with fully twenty companions and a vast variety of handboxes and packages, I was literally stowed away; but in which, however, after stoppages innumerable and serving as an admirable trial of patience, we contrived to reach Charing Cross in about two hours.

At the close of this day, it was my privilege to be introduced to, and to partake of the hospitality of the amiable, learned and pious prelate who possesses the first seat upon the Episcopal Bench,—his Grace the ARCHBISHOP OF CANTERBURY. The present residence of his Grace was in Richmond Terrace, in the house recently occupied by Sir Wilmot Horton,—Lambeth-palace being at that time undergoing repair and improvement upon a very extensive scale. The Archbishop is rather a slight man and not tall; of a sallow complexion, but with a countenance of remarkable benevolence, and yet a dark eye of piercing vivacity. He has rather a downcast look, speaks in a low, deliberate tone of voice, and is, on the whole, of what may be termed a quiet demeanor. His Grace is a great favourite with all parties; because all feel that he is a sincere Christian, and that, although enjoying the presidency over a Church which, whether for wealth or learning, yes and the Scriptural purity of its creed and ritual, is immeasurably the greatest in the world, he is meek in spirit and "walks humbly with his God."

In the temper of the political world, as then existing, neither prince nor prelate were objects of any particular popular favour; on the contrary, there was too general a revival of that spirit so atrociously manifested in the hall of the Jewish high-priest when the Saviour of the world was reviled and condemned;—and all the wild projects of amelioration, all the plans of reform which were blazoned in every print and echoed by every tongue, seemed to contemplate as necessary the downfall of that church which has been justly styled the bulwark of Protestantism and the glory of the Reformation. In a mood of reckless ferocity, and rioting upon the wild schemes of improvement which so many of the weak and the wicked were sedulous in fostering, many therefore were the taunts and insults which, in the memorable years of 1831 and 1832, were heaped upon the prelates and other ministers of the Church of England; but many thanks to our God, He looked with pity upon the temporary aberration of the nation and stayed "the madness of the people." At the present moment, the Established Church is so rooted and fixed in the hearts of the great body of the English people,—as the crowning blessing of the land,—that its friends may well look with the security of confidence,—confidence in the justness of their cause and in the approving smiles of their God—upon the vain attempts which are making, or may be made, to subvert our national altars.

The party at the Archbishop of Canterbury's contained amongst its number three other prelates,—one of whom was the Bishop of Bangor, who, in mildness of manner and meekness of temper, strongly resembles the archbishop, and who, in strength of understanding and vigor of talent, has probably not a superior upon the Episcopal bench. In the whole family of the Archbishop the same obliging and amiable disposition is evinced which characterizes their venerated head; and although in the first subject, next to the royal family, in the realm,—in one who is brought into every day association with princes and peers and the great ones of the earth,—there is a degree of munificence and splendor in every household appointment naturally to be expected, still in the excellent Archbishop and in all about

him, there is an utter absence of that glare and glitter and show which a noble income might induce the more worldly-minded to exhibit. Nor should it ever be forgotten—apart from the fact that in most cases not half the income is actually possessed which the tongue of vulgar rumour commonly ascribes to the Bishops of England—that thousands are annually bestowed by them in the various charities presenting themselves continually to the prominent and pious in the land, which the unthinking and often unchristian world wot not of.

The next morning was my second Sunday in London; and at 11 A.M. I attended the Church of St. Clement's Danes, and heard there one of those vigorous preachers who dwell upon the topics nearest and dearest to the Christian's heart and Christian's wants, with whom London, yes and all England and Ireland, was then abounding. He was not one of the few whose names fame had designated as the clerical "stars" of the day; but he spoke "the truth as it is in Jesus," and made a wanderer feel how precious are the hopes and how sweet is the comfort which is built upon that only rock of our salvation.

At 3 P.M. I repaired to WESTMINSTER ABBEY,—a venerable and time worn structure, of which, on the present occasion, I must content myself with a very cursory description. Entering by "Poet's Corner"—a most appropriate and classic passage—we find ourselves surrounded at once by countless monuments of the great and good of by-gone ages,—of poets, philosophers, warriors and divines, whose names live in tablets more enduring than brass and marble, and who will be remembered when the venerable Abbey which shelters their mouldering remains, shall have crumbled itself into dust!

The "long-drawn aisles" of the Abbey, are each bounded by a beautiful stained window, and the "fretted vaults," whose workmanship is in the most exquisite style, re-echo with a thrilling power the "swelling note of praise." Then, and often afterwards, did I listen to the pealing organ and the youthful voices which accompany it in the tribute of praise to our God and Saviour. Its soothing charm I bore away upon the soul; and the remarkable stillness of the London Sabbath Evening was mellowed and sweetened by the fresh recollection of the lovely services of the Abbey.

(To be continued.)

THE BIBLE.

There is in this world an entire remedy, a complete antidote for all the sorrows, for all the miseries, for all the wickedness, that exist. This remedy, this antidote, is the Bible. I wish you, therefore, my dear friends, to have recourse to it as the great physician, as the pearl of immense price, as the infallible guide; to seize it as the thing most necessary, most valuable, most indispensable; as the only medicine that begins to operate exactly where the malady of man commences, namely, in the heart.—C. V. Whitwell.

No preacher is so successful as time. It gives a turn of thought to the aged, which it was impossible to inspire while they were young.

EPITAPH ON AN INFANT.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heav'n convey'd,
And bade it flourish there.

WANTED.—To take charge of a select school; to lead the singing in the Church, and to instruct in singing the youth of the congregation,—a person fully adequate to each of these duties. He must be a truly correct, pious person, and a communicant of the Church of England. Good recommendations founded upon personal knowledge of character, from a clergyman of the Church will be required. A liberal salary will be given. For further particulars reference can be had (if by mail, *post paid*) to the Rev. T. B. Fuller, to D. M'Gregor, or T. M'Crear Esquires, Church Warden, Chatham, U. C.
Chatham, U. C. July 1st. 1837. 6 w 6

The Church

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