

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, DECEMBER 9, 1837.

[NO. XXVI.]

Poetry.

THE CHRISTIAN'S RACE.

I.
He stood beside a dying bed;
The lamp burnt pale and low,
And, dimly seen, an old grey head
Was battling its last foe.
It was a father that lay there,
That gazer was a son;
I whisper'd, "There is help in prayer,"—
He said, "God's will be done!"

II.
He stood amid a glittering crowd
Within the chancel wide,
And gracefully the ring bestowed
Upon a blooming bride.
"Rejoice, for love is round thee spread,
And life is in its prime!"—
His smile was solemn, as he said,
"It is a holy time!"

III.
He stood beside a healing spring,
Whence drops of mercy fell;
And lovely was the new-born thing,
Bath'd in that holy well.
It was his eldest born: I said,
"Rejoice, my friend, rejoice!"
"I do!" he cried, with stooping head,
And with a trembling voice.

IV.
He stood beside an open grave—
The funeral rite was done;
He had returned to Him who gave,
His lov'd, his only son!
"Do not despair, my friend," I cried,
As all around were weeping;
He smil'd upon me, and replied—
"He is not dead, but sleeping."

V.
I stood beside a dying bed—
'Twas HE HIMSELF lay there!
A smile of holy light o'erspread
His countenance of prayer.
He said,—"In sorrow, faith was mine;
In joy, a holy fear;
Now both are lost in hope divine—
Still, Saviour, thou art near!"

VI.
Such was his life! In joy and woe
His heart was fix'd above;
Faith was his only strength below,
His only food was love.
Teach me, O Lord, his life to live;
Teach me his death to die;
May I to thee time's moments give—
Thou me Eternity.

R. P.

British Magazine.

THE ENGLISH LAYMAN.

No. VI.

THE ENGLISH VILLAGE CHURCH.*

The great charm of English scenery is the moral feeling that seems to pervade it. It is associated in the mind with ideas of order, of quiet, of sober, well-established principles, of hoary usage and reverend custom. Every thing seems to be the growth of ages, of regular and peaceful existence. The old church of remote architecture, with its low massive portal; its gothic tower; its windows rich with tracery and painted glass; its stately monuments of warriors and worthies of the olden time, ancestors of the present lords of the soil; its tombstones, recording successive generations of sturdy yeomanry, whose progeny still plough the same fields, and kneel at the same altar * * * all these common features of English landscape evince a calm and settled security, an hereditary transmission of homebred virtues and local attachments, that speak deeply and touchingly for the moral character of the nation.—*Washington Irving.*

Time, the universal destroyer, is, nevertheless, the universal beautifier. He confers the ripeness of manhood, before bringing on the chilly winter of age, and sheds the mellow tranquillity and repose of centuries on the lofty tower, which ere long he will level in the dust. Like the cannibal who fattens, before he feasts upon, his victim, time only scatters beauty, that he may have the malignant pleasure of trampling upon it—the gratification of destruction is enhanced by the beauty of the object destroyed.

Were reality to be reversed, and could modern times boast of architects superior to those of past ages,—the pile of to-day, though unequalled in every point on which human ingenuity could be exerted, would still be unable to cope with its more aged brother, in impressing the mind of the beholder with that train of deep and retrospective thought into which he is naturally led, while gazing on some heavy ruin sanctified by time, and pregnant with recollections of romance and chivalry. The newly erected church has an appearance of freshness which seems to insinuate the novelty of the religion it is dedicated to promote. The venerable tower of an ancient village-church speaks in a far different language. The stillness of age is upon it—the green youth of the ivy is forcibly contrasted with the gray sombreness of the mouldering stone—he who died yesterday reposes by the side of him who died centuries before,—and the past and the present are strangely interwoven. On viewing the newly-erected house of God we certainly must rejoice in the structure, as a proof of the spreading influence of the Gospel, and of a consequent increase of civilization. But the shrine hallowed by age, stands, like an ancient landmark, to tell us that, despite the

wrath of man, the deluded fanatic, or the attacks of infidelity, our religion still overshadows the land, and claims our affection for the perils it has braved.

The appendages of the old village church add greatly to the beautiful associations which invest it. The bell, that early offspring of music, is indispensable in almost every stage of life. We can tell by its gay and lively pealing that hands, and, we hope, hearts, have been united. Its slow murmur utters a tale not to be mistaken—a warning differing from the former, inasmuch as the event which the latter proclaims must inevitably overtake us all. To borrow the feeling words of Southey, the bell is "a music hallowed by all circumstances—which, according equally with social exultation and with solitary pensiveness, though it falls upon many an unheeding ear, never fails to find some hearts which it exhilarates, some which it softens." Bonaparte, walking upon the terrace at Malmaison, heard the evening chimes of Ruel. His ambitious thoughts assumed a momentary tinge of sadness, and a recollection of less troubled and more innocent days rushed across his mind. "If such," he ejaculated, "is their effect upon me, what must it be with others?" Did not his conscience say to him, if such is their effect upon you, so deeply stained with crime, so deaf to every voice human and divine, how beneficial must the effect be when these sounds fall upon an ear that has never been barred to the voice of mercy and peace? Such reflections might have flitted across his brain for a moment, but they were too pure there to take up their resting place! The bell is an instrument breathing a rude melody, but, in spite of civilization, it loses not a single charm. The camel and the mule refuse to proceed when their bell is removed and the tinkling ceases, and many of us could with difficulty believe we were going to church, if not invited by the sacred and accustomed summons. We live in days when it no longer reminds us of slavery—no curfew quenches the cheerful blaze in the hearth, or robs a winter evening of its social happiness. The half-merry, half-melancholy peals—which "toll the knell of parting day,"—glide gently over the tranquilized senses, and leave us, like Garrick between tragedy and comedy, doubting whether we will yield to sadness, or resign ourselves to mirth.

Another adjunct of the old village church is the venerable-looking dial,—a stone in which there is a sermon indeed, or at least a subject for one, namely, some Scripture-text rudely carved. The motionless index of revolving time, it looks with seriousness upon all around it, and, though wanting the tone of the bell to give utterance to its speechless admonition, the silent shadow that it casts expresses a language, "a visible rhetoric," that the poorest peasant can understand. It is true, that it will not go ten degrees backwards for us; but, if properly applied, it may enable us by its warning to live a life, though short in years, yet long in deeds of goodness and christian charity.

And can we forget the favourite old seat in the porch? Here the rustic pilgrim, before he enters the house of God, rests his toil-strung limbs. Here the villagers congregate in a knot, and discuss the politics and news of the hamlet,—the last wedding, or the freshest grave, their main topics of discourse. Here the ancient dames, with prayer-books neatly folded in glazed handkerchiefs, and attired in their black silk scarfs refreshed by a week's repose, are busily engaged in canvassing the merits of the parson's wife, or reproaching the vanity which induces some Cicely or Phœbe, to deck her body in the attractions of an unprofitable gaudiness! Alas! did not they, in their spring-tide, love to bask in the sunshine of village admiration, and to heighten their charms by a gay riband, or an envy-exciting lace!—Observation will find an ample field to roam over in the church-porch; and the benevolent Christian will rejoice in contemplating the unpolished throng, approaching the altar of their God, with countenances clad in the smiles of Sabbath peace! He will anticipate the sweet repose of that everlasting Sabbath, when we shall all rest from our labours in the presence of our Heavenly Father.

Opposite the church, and in a sheltered corner, stands the Rectory,—a house such as Hooker would have chosen for a retreat in which he could eat his bread in privacy and peace. Fit inmate too resides within,—a pastor unwearied and hospitable as Gilpin, learned and judicious as Hooker, meek and devotional as Herbert. He is not a dumb dog, that does not bark. He is the physician of his flock, spiritual and bodily—to the foolish, a counsellor without fee—to the wicked, a reprover without harshness—to the lowly and meek-hearted, an encourager, without the pride that apes humility—a father to the fatherless—a comforter to the widow—a prop to the aged, and a guide to the young. He meddles but little in matters of state, but when he does, he supports his King, and proves himself a zealous defender of the Church. "Our minister lives sermons—he is ever as hospitable as his estate will permit, and makes every alm's two by his cheerful giving it. He loveth to live in a well-repaired house, that he may serve God therein more cheerfully, and lying on his death-bed he bequeaths to each of his parishioners his precepts and examples for a legacy, and they in requital erect every one a monument for him in their hearts." These are the words of the estimable Fuller, and in these has he written his own character. Many villages in England have such a pastor—would that every one had! Let a blind guide depart, and be succeeded by a faithful minister, and the change will fully prove that the bulk of mankind is not indisposed to obey the truth when it is inculcated by one who practices what he preaches.

ALAN FAIRFORD.

April, 1831.

THE SATURDAY PREACHER.

No. VII.

TRUST IN THE LORD.

LUKE v. 5. Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

Our Lord, on the occasion to which these words refer, happened to be in the ship, or small vessel, of Simon Peter on lake Gennesaret;—to which he had been obliged to have recourse, because, as the sacred writer informs us, "the people pressed upon him." The reason of this throng around the person of Jesus, as given in the present narrative, is one which awakens many humiliating, but improving thoughts: they "pressed upon him to hear the word of God." It is painful and humbling to think how seldom that spirit pervades the present multitude even of believing people;—how comparatively few there are who manifest the eagerness and anxiety to hear the word of God which is ascribed to these listeners of Jesus on the shores of Lake Gennesaret. It is true, the word of God is not now spoken by those hallowed lips whose persuasive preaching allured so many earnest and attentive crowds;—but still it is his message which is delivered; it is even he who yet speaks by the mouth of his accredited ambassadors. They tell of his mercy and his love; of the pains he suffered, and of the victory he achieved for a lost and fallen world: they point to the way of salvation which his blood has opened; to the means of reconciliation, of pardon, and of bliss eternal, which his all sufficient ransom has procured. Surely this is a "word" which men should love to hear;—attractive enough to engage their attention and to win their regard; one which they might well press forward to be informed of; and the loss of which should be accounted amongst the deprivations most seriously to be lamented.

"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your net for a draught." The benevolent and obliging temper which this humble fisherman had manifested in permitting the recent use of his vessel to Jesus, was not to go unrewarded; the Lord knew that their previous attempts had been unsuccessful; and as their livelihood depended on the successful prosecution of their present employment, it was altogether consistent with his character of mercy and love to exercise his miraculous powers on their behalf. Simon, in reply to the exhortation of Jesus, alludes earnestly to his previous ill-success; but, at the same time, he has that respect for, that confidence in the advice of this remarkable person, which induces him to renew his often-frustrated attempts.—"Master," was his reply, "we have toiled all the night and taken nothing: nevertheless, at thy word I will let down the net."

How reasonable an instruction is this to every servant of the Lord Jesus, not to despond upon any unsuccessful trials in his Master's business; not to allow his spirits or his confidence to sink from any disappointments in the way of his ordinary calling! Here let him contemplate, with gratitude and hope, the remarkable evidence of heavenly blessing upon those who are ready to labour at that Master's call, and the bountiful amends which are, in a moment, made for so many fruitless experiments before.

The disciples of Christ, exalted as are their privileges, have always their share of temptation and trial to endure. While they have an hourly contest to maintain with a perverse and depraved nature, and the enticements of a wicked world continually to struggle against, there is another more powerful tempter still who never ceases in his efforts to wear them from the "good part" they have chosen, and from the high and blessed hopes which it is their peculiar joy to cherish. Through the force of these manifold temptations, they may often feel their progress in holiness to be slow: they may find themselves weak in faith and wavering in hope; almost ready, indeed, to despair of reaching the high standard which the precepts and the example of their Lord have proposed. The narrative before us forbids us to sink under such discouragements, but rather that we should renew our efforts, and, with an humble confidence in the aiding arm of Christ, should persevere unto the end in the way he has directed. Perhaps, at last, we shall feel this mighty power in the inner man; perhaps, in the end, be enabled to "bring into captivity every thought to the obedience of Christ."

And how applicable, too, is the present encouragement to those who are called to minister in holy things, and to "declare the counsel of God!" For often, we know, do these feelings of discouragement overtake the ministers of the Lord Jesus, "we have toiled all the night, and have taken nothing." Often do they feel tempted to give up what seems to them a hopeless labour; to pronounce their people's hearing, and their own imperfect "preaching, vain." So heedless and so hardened is unconverted man; so coldly and carelessly are the words of truth and grace received; so little impression seems often to be made upon the conscience, the temper, and the life; so faintly do the operative principles of the Gospel seem to evince their workings in the general conduct of their hearers: so few souls, in short, seem to be won indeed to Christ,—that they are subjected to many an hour of almost "sorrow without hope;" to the pain and fear that all their toil and struggle in the vineyard of their Lord has been attended with no fruit to gladden the eye or revive the heart! But let the present passage of Scripture, all of which is written for our comfort and hope, check any such feeling of temporary despondency. "Let down your nets for a draught," is an exhortation, the successful result of which may remove the anxiety of many previous hopeless trials; the issue of which may perhaps be correspondent to the unlooked-for success of Simon: "And when they had this done, they enclosed a great multi-

* Reprinted from *Hone's Year Book*, London, 1832.

tude of fishes : and their net brake ; and they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink."

This was a draught of fishes so clearly miraculous that it could not fail to be perceived even by these simple-hearted fishermen ; and Simon's sudden exclamation proved that he felt the majesty and power of him to whose agency it was natural to ascribe this unprecedented success. "He fell down at Jesus' knees, saying, depart from me ; for I am a sinful man, O Lord :"—feeling that none but a divine Being could have caused this miracle, he is at once sensible of all his sinfulness and humiliation in the presence of a person so exalted, and prays to be relieved from the sight of a majesty which he was so unworthy to look upon.

Nor is the Christian, now, a stranger to this feeling when there is poured into his heart a rich experience of the overflowing mercy of his God. There is thankfulness, there is joy in his soul ; but perceiving whose is the interposing power, whose the manifest love, he remembers his character of "dust and ashes" in the presence of that glorious majesty. Yes, when the heavenly "eye-salve" has touched the blinded vision of the natural man, and the riches of grace have supplied his poverty, the first and overpowering feeling is that of self-abasement. His spontaneous cry will be, "I am a sinful man, O Lord ;" and the livelier consciousness of the depth of that iniquity, the nearer and more appalling view of the precipice of ruin on whose brink he had been madly straying, restores the feeling of gratitude to that Lord and Saviour who spake the voice of warning, and extended the saving arm. He will feel and act as did those thankful fishermen, who, after the evidences of power and kindness exhibited in the miraculous draught of fishes, could not doubt the character of him with whom it was their privilege to be in company : "HE WILL LEAVE ALL AND FOLLOW HIM."

C. B.

ADVENT.

CHRIST'S ENTRY INTO JERUSALEM.

MATTHEW XXI. 10.—And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

"Was it a question of applause, or of contempt, or of ignorance? Applause of his abettors, contempt of the Scribes and Pharisees, ignorance of the multitude? Surely his abettors had not been moved at this sight; the Scribes and Pharisees had rather envied than contemned; the multitude doubtless inquired seriously, out of a desire of information.*** The attending disciples could not be to seek for an answer; which of the prophets have not put it into their mouths, "Who is this?" Ask Moses, and he shall tell you, "The seed of the woman that shall break the serpent's head." Ask our father Jacob, and he shall tell you, "The Shiloh of the tribe of Judah." Ask David, and he shall tell you, "The King of Glory." Ask Isaiah, he shall tell you, "Immanuel, Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Ask Jeremiah, and he shall tell you, "The righteous Branch." Ask Daniel, he shall tell you, "The Messiah." Ask John the Baptist, he shall tell you, "The Lamb of God." If ye ask the God of the Prophets, he hath told you, "This is my beloved Son, in whom I am well pleased." Yea, if all these be too good for you to consult with, the devils themselves have been forced to say, "I know who thou art, even that holy one of God." On no side hath Christ left himself without a testimony; and accordingly the multitude here have their answer ready, "This is Jesus, the prophet of Nazareth in Galilee."—*Bishop Hall.*

THE SECOND ADVENT OF CHRIST.

"It is God's ordinary plan to bring sudden ruin on his enemies. He gives them, indeed, a warning, he lets them know that wrath is prepared against them, if, peradventure, they will take the warning and escape: but if they neglect it, then he will give them over to judicial hardness and impenitence, till, in an hour that they think not, his vengeance is suddenly poured forth. I believe that it will be so at *Christ's second coming*. Already have abundant premonitions been sent; we have been told that he will come—that he is coming—that he is at hand; and some have bethought themselves in time, have set their houses in order, and are prepared to welcome his approach: but the mass of the world,—how regardless are they of the fearful summons! how blind to the impending danger!—and they will go on so, till the terrors of his presence shall surprise them at their business, their amusements, their jollity, their sins; and the crashing storm, and echoing trump, and blazing sky, and melting elements, shall dreadfully convince them, that it is then too late to call on the mountains to fall on them, and the rocks to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Brethren, this is no idle picture, it shall surely be;—if inspiration be true, it shall surely be.—Men shall rise to their accustomed occupations, and the world around them shall smile in its loveliness, as though it were built to last for ever; and they shall go forth in the gladness of their hearts; and they shall look—the young, and gay, and noble, for many years of enjoyment; and they shall say, each one in his heart, "Soul, take thine ease;" and then, even then, shall the end be. The past delay of judgment encourages multitudes in their neglect of it. Just so, the Apostle warned us: "There shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" But the length of time which has elapsed since the prophecies were uttered, is a presumptive proof that their completion is not now far distant; the end, long looked for, must arrive at last; and every year, and day, and hour, that passes by, drains out the small remnant that has yet to run."—*Rev. J. Ayre.*

MARKS OF TRUE CHURCHMEN.

"Are, then, the doctrines of the Church of England to be considered as Calvinistic?—Certainly not; if by that expression the assertion of all Calvin's peculiarities are intended. Are they then Arminian?—No, by no means; if a similar mode of defining that term is to be employed. But are we hence to infer

that none are to be admitted within the pale of the Church, who think either with the one or the other of these eminent divines, on the points at issue between them? This would be a very unfounded conclusion. The qualifications requisite to form a sound member of the Church of England, do not, by any means turn on the avowal or the rejection of the peculiar dogmas of Calvin or Arminius. Who, may we not ask, is Calvin? or, who is Arminius? Were they crucified for us, or were we baptized in their name? We have only one Master to whom we owe subjection, even Christ. Do we believe and rely on him as our only Saviour? Are we humbled before God, under a deep sense of our sinfulness, and of our innumerable transgressions of his law? Conscious of merited wrath, are we making Jesus Christ our sole refuge: and is our every hope of pardon, acceptance, and final salvation, founded on his obedience, sacrifice, mediation and intercession? Conscious of our natural ignorance and weakness, are we exercising an habitual dependence on the Holy Spirit for light and strength? Through his power are we striving to be delivered from sin, and to obtain the renewal of our hearts to holiness after the image of God? Are we living as those ought to do, who are looking for death and judgment, and who are candidates for a heavenly crown? Are we obeying Christ as our supreme Lord? Is love to God the predominant affection of our souls; and does it produce the fruit of cheerful, unremitting, and unreserved obedience? Do we feel the force of gratitude to our God and Saviour, inciting us to the cultivation of all holy, social, and relative duties? and to the performance of every civil, social, and relative duty? Are we at the same time diligently using the means which God has instituted in his Church for our growth in grace, and advancement in the knowledge and in the love of God? Do we constantly frequent his courts? Do we attend the table of the Lord? Do we read and hear his word with an earnest desire to be made acquainted with his will? Are we habitually watchful over our hearts and lives, and assiduous in the work of self-examination? And to all these means of improvement, do we add unceasing and fervent prayer to the God and Father of our Lord Jesus Christ, that he would pardon our sins for the sake of his Son; that he would sanctify us wholly; and through the blood of the everlasting covenant, would make us perfect in every good work to do his will? These are the more decisive marks by which our true churchmanship is to be ascertained.—May every one who reads them, have a testimony in his own conscience, that they are fairly descriptive of his character."—*Rev. Legh Richmond.*

LETTER 2.

Toronto, 23d November, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Honble. Sir,—The patient meekness and forbearance of the Clergy and Members of the Church of England, when contrasted with the blind but selfish violence of your constituents have not been without great benefit to us in the Colony. The eyes of other denominations are opened to your true objects and their good will and respect for the religion of their Sovereign and its adherents have greatly increased. Our clergy have called no meetings, and instead of stirring up evil passion among our people, we have laboured to keep those quiet who began to be provoked at the measures of our enemies. Even at the usual meetings of the Archdeacons no steps were taken to attract public attention; for although it be the bounden duty of the Clergy and friends of the Established Church to preserve and maintain her rights and privileges, and not to surrender them, were it in their power, without offending against conscience, their desire is, and always has been, to proceed in peace and on constitutional grounds only. It is not that the Clergy and Laity of the Established Church in this Province do not entertain strong feelings in behalf of their religion and the benefits they derive from the Constitutional Act, but they are attached by taste, habit, and affection to the Mother Country. Our Church is essentially peaceable and loyal, and to live in quiet and harmony with our neighbours, and, if possible, in peace with all men, is with us a firm and abiding principle: nor shall we be driven from this principle unless by acts of flagrant injustice. For be it remembered that our submission is to law and justice, and not to men or their opinions, however high in the legal profession or in rank and office; and if a different spirit be arising among us since your announcement that the Rectories are destroyed, it is to be attributed to the extraordinary treatment which our Church and her vested rights and privileges are receiving at the instance of the Colonial Department.

We nevertheless feel more regret than alarm at this intelligence, since we are, at the same time, informed that the objection to the Rectories rests wholly on the supposed absence of a document which has been long in existence. But had this not been the case, the Rectories are perfectly secure; for it was never heard of that the Crown, having authorised its Delegate to do a certain act, legal and beneficial in itself, did afterwards attempt to invalidate that act, on no other ground and for no other reason than that its own instruction to him to do the act had not been put in the proper technical form. But even this ground, slender and untenable as it is, has, fortunately for our Church, been swept away by the most express and formal instructions.

I am nevertheless free to confess that the friends of the Church of England are deeply mortified to find that the representations against the Rectories have produced the unlooked-for effect of placing Her Majesty's Secretary of State for the Colonies in apparent hostility to our unquestionable rights and privileges. In Lord Glenelg we confided as a tried and steady friend of the Constitution, and, as we looked merely for common justice, we had no reason to anticipate his opposition; nor can we account for that opposition on any other ground than that the facts of the case have never been brought fairly before him.

Had His Lordship been made aware of the grave decision of the House of Assembly in favour of the Rectories, and the more than sufficient authority in possession of the Provincial Government for their erection, we cannot believe that he would have called their legality in question,—much less allowed, as a noble-

man of the nicest honor, an inaccurate case to have been submitted to the Law Officers of the Crown.

Happily for the peace and tranquillity of the Province, the Patents establishing the Rectories cannot be destroyed by any power known to the Constitution. This appears manifest, were other proofs wanting, from the fact that the Church of England has preserved, and lately recovered many of her endowments in the United States, viz. in New York, Vermont, New Hampshire and Virginia, &c., notwithstanding the crisis of a revolution, because they were secured by the same title as the estates of private persons:—to break down the one offered a precedent for breaking down the other; and to this men of sense and character never would submit.

The consequences however are greatly to be lamented; for, although the opinions thus obtained be nugatory and nothing worth, since the Rectories have been endowed and erected in perfect accordance with the Constitutional Statute, and cannot be abolished except by an Act of the Imperial Parliament, which can never be expected to pass, yet it has given a temporary triumph to the enemies of the Church, and produced no little irritation among her friends on finding their rights and privileges so lightly dealt with by her Majesty's Secretary for the Colonies. Our confidence in our natural and constitutional protectors has been shaken; and as we are determined to preserve, by every means in our power, our rights and privileges inviolate, we have resolved to pass all inferior authority, and to appeal to Her Majesty the Queen in Parliament, that an explanatory act may pass on the subject of the Clergy Reserves by which all questions concerning them may be set at rest for ever. In the mean time, it will still be the duty of the Clergy to discourage agitation among our people, and to persevere in the same peaceable and inoffensive course which they have hitherto pursued.

Before proceeding to the examination of the documents of which you were the bearer to England, or the representation which you had the boldness to make to the Secretary of State for the Colonies, it is material to state the grounds of your attack on the Established Church, that the public may be in full possession of the facts of the case.

1st. It appears by the report of the Commissioner of Crown Lands during the last Session of the Legislature that the Reserves set apart for the maintenance of a Protestant Clergy in accordance with 31 Geo. 3, Chap. 31, amounted on the 22d of Nov. 1836 to two millions, three hundred and fifty four thousand six hundred and thirty six acres.

2nd. The Church of England, so long as the Constitutional Act remains unaltered, lays claims to the whole of this property for the maintenance of her Clergy;—a claim which was not questioned for nearly thirty years, and which the most able Lawyers (if not politicians) still maintain to be valid, and that the Clergy of the Church of England and no other body of Clergy are contemplated by the Act.

3rd. In 1819 the Crown Lawyers of England gave an opinion that, under the 37th clause of 31st Geo. 3, Chap. 31, the Government might apply the vested profits arising from the Reserves to the maintenance and support of the Clergy of the Church of Scotland as well as those of the Church of England, but not to the maintenance and support of Ministers of dissenting congregations.

4th. In 1828, the Select Committee of the House of Commons extend this opinion of the Crown Lawyers so as to include other Protestant denominations and declare that the intention of those who brought forward the Constitutional Act was to reserve to Government the right to apply the money to any Protestant clergy.

5th. Without presuming at present to pronounce on the accuracy of these conflicting opinions, it may be remarked that, as they are not established by any judicial proceeding, they cannot be considered final; and, in the meantime, the parties concerned are not to blame for exerting themselves, by every honourable means in their power, to make them good.

6th. On two points there is no controversy but entire agreement, 1. That the clergy of the church of England are entitled to support from the rents and profits under the 37th clause; 2. That no other church can be endowed with lands, but the church of England.

7th. In accordance with this 2nd point which is universally admitted, namely, that no other church but the church of England can be endowed with lands, Sir John Colborne, after long deliberation, did, with the advice of his Council in January 1836 erect 57 Rectories, and endowed each with about four hundred acres of land excepting two or three places which were allowed eight hundred acres in expectation of their becoming double charge. Of these Rectories, forty-four are complete; thirteen are pledged, but were not altogether finished when Sir John Colborne was recalled. The whole appropriation made to the 57 Rectories, as stated by the commissioner of crown lands, amounts to 27,169 acres,—which taken from the whole of the Reserves 2,354,668, leaves 2,327,499 for future disposition.

8th. Had this small appropriation of land for the endowment of the Rectories interfered with the claims of other Protestant clergy, whether real or pretended, or rendered it impossible for her Majesty's Government to satisfy such claims, if discovered to be well founded, there would have been just cause of complaint;—but whatever be the value of the claims of the church of Scotland or other Protestant denominations, they remain the same, and the Government has millions of acres, if required, to give them full satisfaction. The erection and endowment of the Rectories have therefore, neither directly nor indirectly, interfered with the claims of any Protestant clergy.

9th. Under these circumstances, the natural course of proceeding would have been for the claimants, by virtue of the opinion of the crown Lawyers in 1819, and the Committee of 1828, to have urged their pretensions respectively for support, and likewise for endowments, if they thought fit; praying that if such endowments could not be legally made, the Law should be altered so as to admit them.

10th. No Protestant denomination, but that of the church of Scotland, has moved in the matter; and that body, instead of

adopting this common-sense proceeding, seek first the destruction of the Rectories, and, in obtaining this moderate boon, they next desired to be raised in the Province to a legal Ecclesiastical Establishment, with the same powers, rights, privileges, and immunities as the Kirk enjoys in Scotland.

11th. From all which it appears, that the clergy and members of the church of England find themselves in a British Province compelled to resist an aggressive attack, as senseless as it is wicked, made upon them without the shadow of excuse by the clergy and members of the church of Scotland; an attack which is the more reprehensible as we have seen with pleasure, instead of murmuring, large sums of money from year to year bestowed upon that church, and glebes readily granted to her different congregations; and instead of opposing her claim to support from Government, we have always been among its firmest advocates.

12th. In fine the church of England is, in this contest, the defendant, and is standing up against public robbery and spoliation,—to the commission of which you and your constituents are urging her Majesty's Government. Having thus stated the true nature and object of your attack upon the Established Church, I shall, in my next letter, examine the documents with which you were intrusted and your proceedings in England.

I have the honor to be, Sir,

Your obt. humble servt.

JOHN STRACHAN.

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 9, 1837.

The startling events of the last ten days are an all-absorbing subject of thought and conversation; and we cannot deny to them a share of our dutiful attention. The spirit of rebellion—so long masked, amidst manifest acts of insubordination, under hypocritical pretences of loyalty—has broken forth into overt acts of violence and bloodshed.

It is not our province to trace the progress of events which have thus, as every discerning man knew to be their tendency, terminated in civil war:—with any contest of opinion, fought with constitutional weapons, be our own political creed what it may—and that, it need hardly be said, is conservative to the heart's core—we were from the first, and still are, determined not to interfere; but when the majesty of the laws is trampled upon, when the Queen's government is set at naught, when arms are found in the malicious traitors' hands, and persons in the execution of a lawful duty are fired upon and shot,—it is no time to be silent, or to refrain from warning the disaffected and encouraging the loyal.

The work of rebellion has been commenced by the descendants of those who were conquered by British prowess on the plains of Abraham, and who, through the generous clemency of their victors, were not merely permitted the toleration of their religion and the enjoyment of their own peculiar customs of law, but received those privileges peculiar to British freedom, to which in their own native land they had been strangers. These are the men who, without the shadow of a substantial grievance, have turned upon their protectors and benefactors! It is true they are, for the most part, the dupes of the ambitious and the demagogue, goaded on by envy and malignity to the usurpation of power; but once entangled in the struggle, it matters not, as far as the calamitous consequences to themselves are concerned, to whom or to what is owing the awful sin and the more awful punishment of rebellion.

In this Province, men, speaking the English language and long living in peace and prosperity under the mild and impartial protection of British laws, have followed the frenzied example of the rebellious below. They have dared to muster in armed bodies, and even to threaten the blockade of the metropolitan city,—murdering peaceful inhabitants, burning the houses of the offending, and plundering the property of the defenceless!

In this crisis, need it be asked what is the duty of every subject of his Queen, of every lover of his country, of every true worshipper of his God and Saviour?—Not to sit mute and passive, in inactive lamentation of unmerited calamities: but when our firesides are endangered and our altars menaced—when our property is to be protected and our wives and children defended—when the means are to be regained of pursuing our lawful business and worshipping our God in peace, every loyal subject and every true Christian must rise at the summons of authority, buckle on his armour for the contest, and march, secure in the protection of the God of battles, to crush rebellion, and bring the traitors to justice!

The principles and precepts of our holy religion upon this subject need not be repeated, because they cannot be mistaken: let these then, with every accompanying consideration of duty to our allegiance and to our homes, nerve the vigour of the patriot's arm, and animate his courage amidst the din of battle. Our cause is a just and a holy one; and firm in its maintenance and vigorous in its defence, we shall be cheered even in the death-struggle by the blessings of our country and the approbation of our God.

The contest may be a severe and a deadly one, but it cannot be lasting. The rebels against their country must soon quail before the superior numbers and superior prowess of their loyal opponents; and by and by the might of England will be interposed to crown with the completeness of victory the struggle of her attached and gallant children. Then it is to be hoped that—the political atmosphere cleansed by this fierce tempest from all the foul stains with which it has been allowed to be contaminated so long—we shall enjoy long years of uninterrupted prosperity and peace.

But we must not be slumberers now. In defence of our sworn allegiance and in the maintenance of the principles of our Bible, come what may, we must "endure unto the end." So HELP US GOD.

We owe to the Montreal Gazette an apology to its editor, and to our readers a justification of ourselves in reply to his verbose

animadversions begotten by our remarks in "THE CHURCH," of the 11th proximo. An apology is due for not transmitting to him our paper of that date: a verbal wish to that effect had been expressed to the publisher, but not having been repeated at the time of the transmission of the packages, it was forgotten, and the paper, to our regret, was not sent.

In justification, we have to say that the extended remarks of the Gazette have not shaken us in the least from the impressions which gave rise to that article. The style and manner in which the receipt of "THE CHURCH" was announced by that journal, contrasted with the terms of eulogy—doubtless not unmerited—in which the Presbyterian Magazine was, we believe, in the same number, acknowledged,—together with the rejection of our offer of an exchange, prove to us, that whatever may be the sentiments of reverence and regard entertained by the Editor of the Montreal Gazette towards what he justly terms the "holy, learned, and respectable establishment" of the Church of England, he is not very solicitous to manifest it in the manner in which it would be best understood.

Moreover, under the head of intelligence in that paper, styled "The Church," how often, we may ask, does it happen that his "numerous and respectable subscribers of the Church of England" are gratified or edified by a word of allusion to their ecclesiastical affairs either at home or abroad? Admitting the plenitude of his regard for our Church, it would, too, be an extremely natural supposition for us to entertain that, in order to fill up the article thus headed for the gratification of all his subscribers, our journal would be precisely the auxiliary of which he would be often anxious to avail himself. Besides all this, it has struck us as very strange that, when several other tri-weekly papers in the Lower Province have not only accepted, but in one or two instances volunteered the exchange, the Gazette alone should contemplate, with so much exact and prudent caution, the extreme inequality of the barter.

But we have no desire to prosecute a war of words with the Gazette. For its worthy proprietor we entertain sentiments of the sincerest personal regard, and to the paper itself we cheerfully accord the praise of a loyal, temperate, and well-conducted journal. Whether or not they may choose to proffer to us the neglected courtesy, is a matter of perfect indifference. In the meantime, side by side with them and all the loyal and the true, we shall, in the language of our admirable Lieutenant Governor, forgetting all minor differences, contend for the support of our common Religion, the Crown and the Laws.

We acknowledge with thanks the receipt of two admirable pamphlets—the one entitled "Apostolical Fathers,"—and the other a most eloquent Sermon by Bishop Doane on occasion of the ordination of the Rev. Joseph Wolff. From the latter we hope to present our readers with some extracts next week.

By the following communication, founded on information the most authentic, it will be perceived that, in the Midland District, FOURTEEN CLERGYMEN of the Church of England are immediately required, in addition to the six already employed therein; so that, in fact, the supply of clergymen in that large and populous District amounts only to one-fourth of the actual demand, inasmuch as Kingston possesses two out of the six ministers engaged in that field. Again, then, we ask, Why are these fourteen places permitted to remain unsupplied? And why are the means which our lawful property would furnish withheld from yielding to those fourteen townships the stated religious instruction which they not only need but are anxiously soliciting?—

To the Editor of the Church.

Napanee, 20th Nov. 1837.

Rev. Sir:—In compliance with the request, contained in the 17th No. of your valued paper, I beg to send you the report prepared by the Rev. W. Harper and myself, who were appointed a sub-committee to report upon the Midland District, by the Revd. Gentlemen nominated at the meeting of the Midland Clerical Association, which took place in Cobourg in August last, to ascertain and report upon the state of the *unprovided* townships embraced by the Association. I beg to refer you to the Revd. Messrs. Greer and Wade for reports upon those in the Districts of Prince Edward and Newcastle.

I remain, Rev. Sir,

Your faithful servant,

SALTERN GIVINS.

In the Midland District there are *eighteen settled townships* containing upon an average one hundred square miles. Of these, *eight*, namely, Kingston, Ernestown, Fredericksburg, Adolphustown, Richmond, Tyendenaga, Thuriow, and Sidney and the island of Tanti are partially supplied by the ministrations of the clergymen settled in the towns and villages therein.

Commencing at the Eastern limit of the District—Wolf Island—the townships of Pittsburg, Loughborough, Portland, Camden, Sheffield, Hungerford, Huntingdon, Rawdon, Madoc, and Marmora are at present in the opinion of the committee entitled to a resident Clergyman as contemplated by the provisions of the Constitutional Act. The number of Churchmen and persons favourably disposed to the church in the majority of these townships, as ascertained by the travelling missionary, more than justify the assertion that a Clergyman stationed in each would find ample occupation.

Of the townships stated as partially supplied by Clergymen, those of Richmond, Fredericksburgh and Sidney, with the island of Tanti, having churches erected in them served by the clergymen resident in the adjacent towns and townships, have especial claims to the services of a clergyman of their own. For in each of them there are not only congregations already formed, but from their extent they embrace stations which demand the attention of a Clergyman, as hereafter the accommodation of the settlers will require an additional church, and probably at no distant day another clergyman.

The rapidly increasing demands of the towns and townships in which clergymen are already stationed, to their exclusive services, augment the necessity of the townships now partially

served by them, being speedily supplied with a clergyman of their own.

With regard to the townships in this District, unsupplied by the regular ministrations of the church, the committee beg to state, that in the townships of Loughborough and Portland, where there are numerous congregations of our communion, there prevails a strong desire for the services of resident clergymen, and should any hope of realizing their desire be held out to them, liberal subscriptions would immediately be commenced for the purpose of erecting churches.

In the township of Camden East, in which a large proportion of the inhabitants are either Churchmen or favourably disposed to our communion, a site for a church and burial ground has been offered by Mr. J. Williams, and a considerable amount subscribed for its erection. However, not being permitted to entertain the hope that a resident clergyman will soon be accorded them, they are discouraged from commencing it.

On the line between the townships of Hungerford and Huntingdon, where the friends and adherents of the Church form a majority of the inhabitants, they are particularly desirous of obtaining a resident clergyman, and the building of a church has been long in contemplation.

In the townships of Marmora and Madoc, although partially settled, the inhabitants, a great portion if not a majority of whom are members and friends of the church, are very anxious to enjoy the benefits of a resident clergyman. Under the auspices of the Hon. P. McGill of Montreal, proprietor of the Marmora iron works, a neat stone church has been built at that place, by the joint contributions of Protestants and Roman Catholics, (we have understood, for the accommodation of both) but in consequence of there being no clergyman of our communion appointed for that neighbourhood, the committee regret to state, that the church has fallen into the hands of the Roman Catholics exclusively, it having been consecrated by their Bishop and served occasionally by a priest.

TO CORRESPONDENTS.

Although we do not approve of the publication of the "insolent nusus" of "very youthful poets," when so much that is really excellent in that department lies within our reach, yet from the piety and promise manifested in the poem of C. H. C. we shall not refuse it a place in our columns.

The promise of an article some weeks ago, on CHRISTMAS DAY,—the receipt of which we have now the pleasure of acknowledging—must excuse us from the insertion of the communication of H. B.

RUFUS is received and shall be inserted the first opportunity.

LETTERS received to Friday, Dec. 8th.:

Rev. W. M. Herchmer, rem: John Burwell, Esq. add. sub.: Mrs. Bettridge, (answered)—John Kent, Esq. (2) with packets.

BISHOP LATIMER.

It is related of Latimer, that when he once preached before the tyrant Henry VIII, he took a plain straightforward text, and his sermon assailed those very sins for which the monarch was notorious, and he was stung to the quick—for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God; and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you said to day when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and, after a pause, began with a soliloquy, thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy grey hairs with blood to the grave. But, Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him that can kill both body and soul, and cast thee into hell forever!' Yea I say, Hugh Latimer, fear him." He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth!"

ARCHBISHOP SHARPE.

During the war between Charles I. and the Parliament, Thomas Sharpe rose into notice from the particular degree of favour in which he stood with General Lord Fairfax, who held his head-quarters at Bradford, and, among other marks of regard, offered him a commission in the army: but he declined it. He was attached to the opinions of the Puritans. His infant son, John, would have been brought up in the same principles, had not his mother, a zealous royalist, given another direction to his mind. At the hazard of Lord Fairfax's displeasure, and eluding all the searches that were made for prayer-books in every house, she had preserved those of her family; and one of them was put into the hands of her son, instructing him to love and to value it. The boy was particularly moved by reading the Litany; and to this first feeling was soon added a more powerful excitement, by the accidental view of his father's secret devotions. Through a chink in the door of an adjoining room he perceived him at his private prayers; childish curiosity brought him frequently to the same place; and he found something in the importunate earnestness of his devotion so forcibly affecting his heart, that the impression was never effaced. The boy was afterwards Archbishop of York.—*Memoirs of Granville Sharpe.*

I had rather be a good man's child, covered by his prayers, than the son of the first emperor in the world, undevoted and unblest.—*Serle.*

Poetry.

THE SAINTS' SWEET HOME.

'Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints,
To find at the banquet of mercy there's room,
And feel in the presence of Jesus, at Home.
Home, Home, sweet sweet Home,
Receive me, dear Saviour, in glory, my Home.

Sweet bonds that unite all the children of peace,
And thine precious Jesus, whose love cannot cease;
Though oft, from thy presence, in sadness I roam,
I long to behold thee, in glory, my Home.

In a desert, afar from the Father I love,
How oft have I sigh'd for the wings of a dove;
To finish my sojourn, as weary I roam,
And repose with delight in my heavenly Home.

I sigh, from this body of sin to be free,
Which hinders my joy and communion with thee;
Though now my temptations like billows may foam,
All, all will be peace, when I'm with thee, at Home.

While here, in the valley of conflict I stay,
O give me submission and strength as my day!
In all my afflictions to thee would I come,
Rejoicing in hope of my glorious Home.

Whate'er thou deniest, O give me thy grace!
The Spirit's sure witness, and smiles of thy face;
Indulge me with patience, to wait at thy throne;
And find, even now, a sweet foretaste of Home.

I long, dearest Lord, in thy beauties to shine,
No more, as an exile, in sorrow to pine;
And in thy fair image, arise from the tomb,
With glorified millions, to praise thee, at Home!

Youth's Department.

ANSWERS TO
SCRIPTURE QUESTIONS.
For three weeks in advance.

- | | |
|---|-------------------------------|
| 141. 1 Sam. xv. 7. | city of Nineveh, (Gen. x. 11) |
| 142. 1 Sam. xxx. 17. | and father of the Assyrians. |
| 143. 1 Chron. iv. 43. | Ashur is consequently used |
| 144. Deut. ix. 2. | as synonymous with Assyria: |
| 145. Acts xi. 26. | as Psalm lxxxiii. 8 |
| 146. Gen. viii. 4. | —Assur or Ashur also is |
| 147. 2 Sam. xxiv. 23. | joined with them: they have |
| 148. Colossians iv. 17. | helped the children of Lot. |
| 149. Acts xvii. 19, 22, &c. | 154. 1 Kings xi. 33. |
| 150. 2 Sam. ii. 18. | 155. 1 Sam. vi. 17. |
| 151. 2 Sam. ii. 21—23. | 156. 2 Sam. i. 20. |
| 152. Philistia. 1 Sam. v. 1—5. | 157. Acts xvii. 21. |
| 153. The first was one of the 158. Acts xvii. 22, 23. | |
| sons of Jacob, (Gen. xxx. 159. 2 Kings viii. 26. | |
| 13) and was the father of 160. 2 Chron. xxii. 10. | |
| the tribe of Asher. The 161. 2 Chron. xxiii. 12—15. | |
| other was the founder of the | |

HOPE IN DEATH.

EXEMPLIFIED IN THE DECEASE OF LUCINDA M.

When the mysterious counsel of Providence removes suddenly any of his faithful children to the spiritual world, it reads an useful, an impressive lesson to all the survivors; and the more impressive, when the summons has been unexpected by the mournful friends—when the departed saint was cut down like a flower in the very bloom of youth and beauty; cut down in the vigorous exercise of Christianity; cut down amidst those "works of faith, and labours of love," which are at once the evidence and the ornament of Christian profession.

One such event has lately occurred in the christian circle in this city.* One such character has within these few days been transplanted into the Paradise of God. She is gone—"taken away from the evil to come,"—but she has left a brilliant example behind. Her holy walk and conversation point out to us a sacred pathway we should do well to follow; and happy indeed will the reader of these lines be, if he can, with the same simplicity of faith, experience the same patience of hope in Jesus; the same abstractedness from time; the same communion with eternity; the same readiness to "depart and be with Christ,"—and yet the same readiness to wait quietly and cheerfully the message of his Lord.

It was strikingly remarked by our lamented friend, that "If in our last moments, we are found depending on the Lord Jesus, death is the very best thing that can happen to any of us."—With this persuasion, our friend lay down on that bed of everish consumption, from which she expected never to rise again; with these sentiments terminated her short and hurried career of Christian excellence, which shone brightly for a moment, then as suddenly set in glory: like the splendid though evanescent track of a rushing comet shooting rapidly across our hemisphere, playing brilliantly for a short period on the skirts of our illumined horizon, and while our eyes are amazed at the velocity of its progress towards the great source of its light, heat, and planetary motion, while we admire its increasing magnitude and glory as it approaches nearer,—the beautiful object disappears! Thus in our moral hemisphere, we have traced very lately, a noble object of admiration: we have beheld a lovely planet attracted by the Sun of Righteousness, deriving from His immediate energy moral lustre, spiritual light and motion in the celestial path of holiness. We have admiringly beheld this planetary visitant approach within our view for a passing moment, moving rapidly along towards the immaterial Sun, and encompassed with an ever-extending halo of "works of faith, and labours of love." We have seen it, too, suddenly disappear, and we can now only retrace on the page of memory, the pathway of the beautiful stranger.

"If in our last moments, we are found depending on the Lord Jesus Christ, death is the very best thing that can happen to any of us."—To this dying testimony of her Saviour's worth will every Christian heart readily reply: How very precious

* Cork.

then must Jesus be to the believing some, when He can thus transform death into an angel of light, and even make him welcome! To the merely natural man, to man under the solitary guidance of his own reason and self-will, death is uniformly terrible—"The king of terrors," is his usual appellation among us: "The last enemy," is the scriptural epithet. And why, I would ask, are the expressions applicable? whence is it, that all, without exception, tremble at the thought? why does the recollection pass across the mind with an effect so gloomy and foreboding, that the tongue of the boldest falters at the name, and the cheek of the proudest turns pale? Is it that all are afraid to meet the shuddering moment? Is it that while death appears in the field an armed antagonist, we know ourselves to be both feeble and defenceless?—If it be, from whence arises our fear? and what has stripped us of our defensive armour of Righteousness and innocence?—I answer SIN!—"The sting of death is SIN." Consciousness of sin, arrays death with weapons irresistible and mortal; while, at the same moment, it presents our souls naked, helpless and unresisting, to receive the certain blow.

Take away sin then, and you deprive death of his malignant sting: you strip him in turn of all his fierceness, his weapons, and his power to hurt. Take away sin, and the mere stroke of death is welcome; for, as it falls, he ushers the soul from time to a happy eternity, he raises the creature from the footstool to be advanced to the throne of glory. Take away sin, and the dissolving body only emancipates the imprisoned soul, and allows its upward flight to the Church triumphant in heaven—Take away sin, and the justice of Jehovah no longer opposes our happiness, while his everlasting love welcomes the ransomed spirit into his glorious and beatific presence, and conferring on that soul, as it mingles with the innumerable company that encircle the radiant throne, that "fulness of joy," those pure and rapturous pleasures which are at God's right hand for evermore. Take away sin, and our happiness is unalterably and eternally secured. Take away sin, and the power of Satan is fettered; he is chained within the bottomless pit; the gates of hell no longer expand before the sinner, with menaces of "the fire that never shall be quenched." Take away sin, and you at once throw open the everlasting doors of heaven; you push back forever the massive bars which almighty justice drew, when our title to bliss was forfeited by the primeval transgression. You remove the fiery cherubim, which at that awful moment were placed as a guard upon the "tree of life," and man may freely "come and eat, and live for ever."

But what can take away sin? what can effectually remove the conviction of guilt, of self-condemning guilt, so necessarily resulting to every man from the conscious delinquency of his life? if we must and do continually acknowledge, "that we have all erred and strayed from God's ways like lost sheep;" "that we have left undone what we ought not;" "that there is no health in us;" therefore "we cannot presume to come before God trusting in our own righteousness;"—if we have, indeed, thus "destroyed ourselves," where then is our help? Like conscience-stricken Adam, we must fly when we hear the voice of God; for we have (each by his own personal transgressions) awakened the storm of divine wrath against us, and though we may endeavor to escape, with Jonah, from the pursuing vengeance, yet the arm of the Lord can overtake us as it did his guilty prophet; and we too must be cast headlong into the depths of divine displeasure, we must inevitably suffer "the torments of eternal fire," we must groan beneath that "indignation and wrath," that "tribulation and anguish," which certainly await every unrepenting "soul that doeth evil."

Should we not anxiously inquire then, if this indeed be true, can ought allay the storm, hush the awful thunder, stop the lightning just prepared to fly, silence the angry winds, calm the troubled waves tossing and roaring for their wretched prey?—Yes! the voice of Jesus can authoritatively say, "Peace, be still;" for the storm roars not, and the lightnings fall not, on him who believes in Jesus! His precious blood speaks peace to the wounded conscience; His obedience unto death conferreth righteousness; His Holy Spirit imparts a new principle of divine life; and "his love which passeth knowledge," puts every believer into the actual and immediate possession of a salvation that is full, free, and everlasting. "There is no condemnation to them that are in Christ Jesus:" they are the children of God by adoption and grace; and "if children, then heirs; heirs of God and joint heirs with Christ." They walk with him here, and hereafter will reign with him in glory!

The privileges of the Gospel are indeed rich, and its provisions wisely adapted to the wants and infirmities of man.—While the sinner receives, on the one hand, pardon, and reconciliation through the atonement and righteousness of his Redeemer; he is, on the other, endued with the Holy Spirit to change his heart, sanctify his affections, and kindle that love to God which is essential to his meetness for the enjoyment of heaven. Looking, therefore, unto Jesus, under this two-fold character of a Saviour from the punishment of sin in eternity, and from the love of sin in time, the Christian is enabled to go on his way rejoicing in Him. The God of hope fills him with all joy and peace in believing, and he is privileged, through the Lord Christ, to view the last great enemy with a feeling even of joyful anticipation.

Death to the unconverted and unpardoned sinner may frown; the grave to him may threaten destruction; from the judgment-seat beyond may sound a loud and appalling alarm: but these, arrayed in their deepest shades of horror, have no horrors for the Christian! His soul, borne aloft on the wings of faith and love, can soar into the regions of everlasting day; he can leave this world without a pang; can prepare for his journey homewards without even a wishful look behind; and, laying hold on the fulness of salvation in the Lord Jesus, he enters into the state of endless rest, rejoicing in the Saviour, "with joy unspeakable and full of glory."

Such were the views of divine truth which moulded the character of Lucinda M.—; such her views of the excellency and glory of the great Redeemer; such the ruling principle of her whole life after she fully embraced "the truth as it is in Jesus." Once, indeed, while the world had its powerful though unsubstantial charms, she yielded, in the natural levity of her

heart, to the bewitching flatterer, and ran the thoughtless round of gaiety and pleasure; but when the Gospel came with its power to her mind, when she saw the solid happiness of religion, contrasted with the "baseless fabric" of worldly enjoyment, when she experienced the Sun of Righteousness dissipating the mists of ignorance that hitherto had clouded her path, then she became a new character altogether: the intellectual powers of mind with which she was eminently gifted, were now turned into their proper channel, and devoted to their lawful service; while the energy of her renewed affections settled on that "love of Christ which passeth knowledge," and became rooted and grounded in returning gratitude to Him. The believing reception of the Saviour's love into the heart, and the believing application of the same powerful principle, in regulating the general tenor of her "even and undeviating way," produced a practical exhibition of character, rarely observed, even in our day of wide profession. She was eminently a Christian. In simplicity of obedience, in singleness of eye—of heart—of object, in humility and meekness of mind, in devotion to the cause of God her Saviour, in going about doing good to the spiritual and temporal circumstances of her fellow-creatures—a service by which she gave the strongest evidence that "she loved not her life unto the death," for she lost it in the fulfilment of that work which her Father had given her to do, in an entire and noble disregard of the approval or disapproval of the world, when its opinion either way counteracted the law of her God or the dictates of her simple conscience; in all these striking evidences of Christian character, she rose greatly, pre-eminently, above the ordinary level: and an example was thereby exhibited which should not hastily be forgotten.

Such is a very feeble and unworthy outline of the character of her who is gone. Such were the pervading principles, and the patient "continuance in well doing," that marked her conduct through life, and, in the expected hour of approaching dissolution, dictated those memorable words—"If in our last moments we are found depending on the Lord Jesus Christ, death is the very best thing that could happen to any of us." To all who read these few lines, the writer (who well knew the character of her whose death he thus endeavours to improve) in conclusion would say, "Her faith follow," and "Prepare to meet your God."

GOOD FROM EVIL.

If in our own age, and perhaps in our own country, Christianity has not only been boldly opposed, but audaciously vilified, it has only been so much the more seriously examined, so much the more vigorously defended. If its truth has been questioned by some, and denied by others, it has been only the more carefully sifted, the more satisfactorily cleared. The clouds in which sophistry had sought to envelope it, are dispersed; the charges which scepticism had brought against it, are repelled. The facts, arch-like, have been strengthened by being trampled upon. Infidelity has done its worst, and by the energy of its efforts, and the failure of its attempts, has shown how little it could do.—Wit, and ingenuity, and argument, have contributed each its quota to confirm the truths, which wit, ingenuity, and argument, had undertaken to subvert. Talents on the wrong side have elicited superior talents on the right, and the champions of the Gospel have beaten its assailants with their own weapons. Pyrrhonism has been beneficial, for by propagating its doubts, it has caused them to be obviated. Even Atheism itself has not been without its uses, for by obtruding its impieties, it has brought defeat on the objections, and abhorrence on their abettors. Thus the enemies of our faith have done service to our cause; for they have not advanced a single charge against it which has not been followed by complete refutation; the shaking of the torch of truth has caused it to diffuse a clearer and stronger light.—*Hannah More.*

The Church

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