

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, AUGUST 18, 1836.

[NUMBER IX.]

Original Poetry.

For the Church.

LINES WRITTEN IN BROMSGROVE CHURCH-YARD, WORCESTERSHIRE.

How sweet it is when peaceful Evening throws
O'er heaven and earth her mantle of repose,
To hold communion with the starry train,
And all the glories of the ethereal plain!
How sweet to roam in mild and pensive mood
Where sleep alike the wicked and the good;
Where sculptured pile and humbler stone proclaim
The records of each now forgotten name!
How sweet 'mid scenes like these to wile an hour,
Till peeps the Moon from out her silvery bower,
Bathing in pallid light the moss-grown spire,
That bids our souls to other worlds aspire!
The graceful lime-trees on their shadows rest—
A straggling beam illumines the yew's dark vest;
Each stone reminds us that we all must die,
Each text proclaims a world beyond the sky.
A scene like this imparts no idle gloom,
But sheds a ray of glory o'er the tomb.

A. F.

SONNET.

Written at Woodspring Abbey, Somerset, 1836.

The Three Mailed Men, who in Canterbury Cathedral, rushed
on Archbishop Becket, and slew him.

BY THE REV. W. LISLE BOWLES.

These walls were built by men, who did a deed,
Of blood;—terrible CONSCIENCE, day by day,
Follow'd where'er their shadow seem'd to stay,
And still, in thought they saw their victim bleed,
Before God's Altar shrieking; pangs succeed,
As dire upon their heart the deep sin lay,
No tears of agony could wash away:
Hence! to the land's remotest limit, spread!
These walls are raised in vain, as vainly flows
Contrition's tear: KARTH, hide them, and thou, SEA,
Which round the lone isle, where their bones repose
Dost sound for ever, their sad requiem be,
In fancy's ear at pensive Evening's close,
Still murmuring 'MISERERE, DOMINE.'

THE STUDENT.

With aspect pale, and forehead damp,
And eye in hectic lustre bright,
Beside his oft replenished lamp
Yon student watches out the night;
What busy workings of the mind,
Thought chasing thought on wings of wind,
In painful search for knowledge rare,
Meet in that lonely student there.

Around him ponderous volumes lie
Rich with the lore of ages past,
Thereout he drinks with eager eye
Strange theories—conceptions vast;
And while beneath his pen they grow
Notes which his varied reading show:
Poor youth! these vigils of the brain
Draw on life's source with fatal drain.

It was not thus, when, stamped as "good,"
Fresh from his Maker's hand he came,
And every subject creature stood
To take from man his fitting name;
Intuitively then each thought
Rose on the soul with knowledge fraught;
Nor gained he then, by process slow,
This truth—how little truth we know.

'Twill not be thus, when, in the ray
Of that blest sun which sets no more
All earthly knowledge fades away,
And learning's toils and gains are o'er;
Then, as the angel's steadfast gaze
Can look on truth's unveiled blaze,
So ransomed man before the throne
Knows God e'en as himself is known.

The spare minutes of a Minister.

THE RIGHT REV. THOMAS FANSHAW MIDDLETON, D.D. FIRST BISHOP OF CALCUTTA.*

The state of religion among the British residents in India, at the close of the last, and commencement of the present, century, could not fail deeply to affect the minds of pious persons, whose relatives were there stationed, and were necessarily exposed to the numerous temptations which presented themselves to cast off all serious thought, and to forget the solemn requirements of God's law. The Christian philanthropist could not hear without deep emotion of the avowed recklessness that existed to the claims and demands of the Gospel. India, indeed, with its millions of heathen worshippers, sitting in darkness, and in the region and shadow of death, presented a melancholy spectacle to the reflecting mind; but the British population resident among them, it is to be feared, were too little alive to a sense of religious duty. Truly pious persons, certainly, were to be found among them. A few devoted ministers of the Gospel were labouring with assiduity and fidelity; but what were they among so many? The call for a more adequate supply of faithful labourers was imperative; and it is almost impossible to conceive the principle on which they could have acted, who looked not only with a jealous eye on every attempt made for the conversion of the natives, but who were unwilling that the European population should be more extensively favoured with the means of grace.

"In all ages, and in all countries," says a living prelate of our Church, "the vices and crimes of Christians have formed the most formidable impediment to the truth of the Gospel; and in no quarter of the globe has the truth of this remark been more strongly exemplified than in India. It was the desire of gain which induced the first settlers to establish themselves in the country; and their successors, through a long series of years, were actuated by no other motive. Their object was to accumulate as rapidly as possible such a mass of wealth as might enable them to live in luxury and splendour when they returned to their native land. Influenced by this motive, and placed in circum-

stances most unfavourable to the cultivation of religious principles and affections—with no Christian institutions to remind them of the faith in which they had been bred—with no periodical returns of public worship to recall their thoughts from their worldly cares and occupations to the concerns of eternity, can we wonder that they soon ceased to retain more of Christianity than the name, or that their morals were gradually corrupted by the continual observation of pagan manners and pagan vices?"

The subject of a regular ecclesiastical establishment in India had, for some time, excited the attention of the British parliament, as well as of the directors of the East India Company; and was not, as may be supposed, viewed by all parties in the same light. Without adverting to the opposition made to the plan, or to the names of those who manfully espoused it, it is sufficient to say, that by "an act for continuing in the East India Company for a further term the possession of the British territories in India, together with certain exclusive privileges," &c., India was placed under the episcopal jurisdiction of a bishop, in 1814, whose residence was to be at Calcutta, and on whose shoulders was to rest the overwhelming load of the direction of ecclesiastical matters in the East. Considerable benefit was expected to be the result of this new establishment; and unquestionably the anticipations of those who regarded it as likely to introduce a new order of things, have not been disappointed. "In this consists one of the most important advantages to be derived from the ecclesiastical establishment in India," continues the prelate, whose words I have already quoted, "that it cannot fail to confirm the faith, and improve the practice of the European inhabitants. They, who were early instructed in the truths of the Gospel, and have acknowledged their efficacy, will no longer be exposed to the danger of sinking into forgetfulness and indifference, through the absence of those visible institutions, and the want of those regular calls to religious exercises, without which, in the present corruption of our nature, the flame of devotion can with difficulty be sustained. While they who have never been sensible to the power of religion, if they are not renewed in mind, or prevailed upon to abandon their criminal habits, will at least be awed into decency, and be solicitous to conceal the vices that they formerly practised without compunction, and without shame. How materially must such a change in the department of the British settlers contribute to the success of the missionary's labours! Hitherto he has contended not only against the prejudices of the native, but also against the corrupt morals of Christians themselves; for with reason might the Hindoo question or deny the superior pretensions of a religion, which appeared neither to command the respect, nor to influence the behaviour, of its professors."

The first person appointed to fill the see of Calcutta was Dr. Thomas Fanshaw Middleton, at that time archdeacon of Huntingdon, and vicar of St. Pancras, Middlesex.

Dr. Middleton was born at Kedleston, in Derbyshire, in January 1769, and was the only child of the Rev. Thomas Middleton. He received his earliest education at Christ's Hospital, in London, whence he was removed to Pembroke College, Cambridge, on one of the school exhibitions. He took the degree of B.A. in 1792, his name appearing in the tripos among the senior optimes. He proceeded to the degree of M.A. 1795, and B. and D.D. in 1808.

He was ordained, in 1792, by Dr. Pretyman, bishop of Lincoln, and entered on his ministerial duties at Gainsborough. In 1794, he was appointed tutor to the sons of Dr. John Pretyman, archdeacon of Lincoln; and was presented by the bishop, in 1795, to the rectory of Tansor, in Northamptonshire. He, about this time, published a small periodical, entitled "The Country Spectator." He married, in 1797, Elizabeth, eldest daughter of John Maddison, Esq. of Gainsborough. In 1798, he published "The Blessing and the Curse," a thanksgiving for the success which had followed the British arms; and in 1802, he received another piece of preferment from the bishop of Lincoln, the rectory of Little Bytham, with Castle Bytham annexed. His reputation as a scholar was very considerable; but it was not until the year 1808, that he more fully established that reputation by the publication of a "Treatise on the Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament," a work of great importance to the Biblical student, and which brought Dr. Middleton more prominently before the public. In 1811, he resigned his livings for that of the large, and even then overwhelmingly populous parish of St. Pancras, with that of Pottenham in Hertfordshire. In April 1812, he was appointed archdeacon of Huntingdon, in the diocese of Lincoln. All his preferments, in fact, he owed to Bishop Pretyman; St. Pancras being in the gift of the Dean and Chapter of St. Paul's, of which the bishop was for many years dean.

The overgrown state of the suburban parishes of the metropolis, and the lamentable destitution of places of public worship in connexion with the Established Church, were subjects of deep regret to those who were not only anxious that the Church should maintain its position in the hearts of the people, but who foresaw the fearful consequences of suffering a dense population to grow up in utter ignorance of the truths of the Gospel. When Dr. Middleton entered on the vicarage of St. Pancras, the population amounted to upwards of 50,000 persons, while there was but one church in the parish, and that scarcely capable of accommodating a congregation of 500. Dr. Middleton endeavoured, to a certain extent, to remedy the evil. He was the means of the introduction of a bill into parliament for the erection of a new church, which was lost in the debate upon the second reading. Can it be wondered at, that, with such inadequacy of church-room, many persons should have been induced to attend dissenting places of worship, where accommodation could easily be obtained at a moderate rent,

* Sermon preached before the Society for the Propagation of the Gospel, Feb. 21, 1823, by John (Kaye), Lord Bishop of Bristol.

where every attention was paid to the comforts, and, not unfrequently, to the caprices of seat-holders; and that, by habit more than by choice, thousands took the pale of the Establishment, and brought up their children as non-conformists? While every newspaper records the erection or consecration of new churches; while many have been erected in the metropolis and its vicinity, not to speak of the country at large; and while there is on foot the truly Christian plan of building fifty churches in London,—we can scarcely believe the fact, that, five and twenty years ago, the incumbent of a parish, containing upwards of 50,000 persons, and a man of no inconsiderable influence, was unable to obtain permission to erect a place of worship in his parish, where at most but a twentieth part of its population could join in the services of the sanctuary.

Dr. Middleton was appointed to fill the newly created Bishopric of Calcutta, was consecrated at Lambeth, and entered on the extensive labours of his diocese with the best wishes and most fervent prayers of all who had the extension of the Redeemer's kingdom, and the spiritual and eternal interests of their fellow-creatures at heart. In accepting the appointment he made many sacrifices of no ordinary kind—his preferment in the Church at home was such as to render pecuniary emoluments not an object of desire; and he had every reason to expect that higher dignities awaited him. But he seemed to feel the appointment to a larger sphere of usefulness, as one which he ought not to reject. "I have heard him say," says Archbishop Pott, "in the warm effusion of his heart, that he had resolved the subject which had been placed before him by the wishes of those who, with so much judgment, selected him for this charge; and that having, without eagerness of mind, or overweening confidence, surveyed the matter on all sides, and having lent an ear to the call, he thought that it remained for him to cast every care behind him, and to address himself, with an humble trust in the good providence of Almighty God, to the work to which he was appointed."

One great object of the bishop, soon after his arrival in India, was the erection of a college, where the means of sound scriptural education might be afforded, and where the rising generations for the time to come might derive instruction, with more especial reference to the propagation of the Gospel. He saw that without the assistance of native teachers, and the translation of the Scriptures into the languages of the country, little real good would be effected; and therefore, in reply to a letter from the Society for the Propagation of the Gospel, he strongly pressed the necessity of establishing a mission college near Calcutta. Towards the accomplishment of an object so desirable in every point of view, the bishop directed all the powers of his active and comprehensive mind; and after some years of patient labour, and no small anxiety, he had the happiness of laying the foundation stone of the Calcutta Mission College, on the 15th of Dec. 1820. The building was designed in a manner well worthy the important object in view. It stands on the right bank of the Hooghly, on a piece of ground granted by government, about three miles from Calcutta.

Most liberal grants were made towards its erection, and the foundation of scholarships and exhibitions, by the great leading societies connected with the church at home. An elegant brass plate was deposited under the foundation stone, on which was engraven a grateful acknowledgment of the contributions afforded by the Society for Promoting Christian Knowledge, and the Church Missionary Society; the information of a liberal grant of the British and Foreign Bible Society not having reached India. The object excited great attention in England—a royal letter was obtained, authorising collections to be made in the churches throughout the country; and the sum collected exceeded £50,000. "On this important and arduous task the bishop devoted much time, thought, and personal labour. He not only superintended the progress of the building, but himself drew all the plans, and entered into the most minute details of its internal arrangements; while to his anxiety for its completion may his death, humanly speaking, be in some degree attributed. Although he was not permitted to witness those advantages which he anticipated from the institution, he yet lived long enough to see the exterior of 'Bishop's College' completed, its principal professor appointed, and to lay down rules for its future government. . . . It will remain, so long as Christianity maintains any footing in India, a noble monument to the comprehensive and pious genius of its projector, and to the munificence of the society which established it." "It was to the New Mission College, said Archbishop Lorings (who did not long survive him), in a sermon preached on his lordship's death, that the bishop eagerly looked as a sure means of extending knowledge to the people of this country. This institution was the nursing of his latter years. It occupied his attention many hours of every day, and his anxious mind was daily gratified with the expectation of seeing it in full operation."

The demise of the bishop, which took place on Monday, the 8th of July, 1823, was unexpected and sudden. He was apparently in the full possession of health on the preceding Tuesday, when he visited the college. On Wednesday, the 3d of July, he and his lady went out to take an airing about an hour before sunset. On turning a corner, about half a mile from home, the sun shone full upon the bishop. He instantly expressed a feeling of having received what is called "a stroke of the sun;" and said that he was sure he should suffer from it. The carriage immediately returned home. Severe headache soon came on. His lordship took strong medicine; but would not allow his physician to be sent for. He became very restless; and, on going to bed, said that he never felt so before, and God only knew what the result would be. Contrary to his usual habit when unwell, he spoke no more of death. In the night he was for getting up, saying he must work night and day to accomplish the business which he had on hand. Next day, he sat at his desk eight hours, answering some papers referred to him by

* Life of Bishop Heber.

government. At night, he allowed his physician to be sent for, but would see no one else—was exceedingly restless, and seemed to labour under the impression that a load of business lay upon him; and this idea did not forsake him till his death. The feverish symptoms were never violent—his pulse about eighty, and only at one time eighty-six—but the restless eagerness of his mind nothing could allay. In the evening of Monday, his physician left him with the impression that he was decidedly better; but he had not been long gone, when the bishop became very violent, walked about in great agitation, and, on being compelled to lie down, nature began to give way. His articulation soon failed. The archdeacon and his lordship's domestic chaplain were sent for. He knew the archdeacon, and made strong attempts to speak, but could not be understood. The final scene closed very rapidly, and about eleven he ceased to breathe. The physician, the archdeacon, the bishop's chaplain, the senior chaplain at the presidency, and another friend, were present.

The news of the bishop's death was received with heartfelt grief by many friends in England, who were cordially attached to him—who were fellow-labourers with him in many of the great societies in which, before his departure for India, he took a very active part. A monument in all respects worthy his exalted character and station has been erected to his memory in St. Paul's Cathedral, by the members of the two societies to which he was most devotedly attached.

With respect to the line of conduct adopted by the bishop while he presided over the diocese of Calcutta; it differed in some particulars from that which has been pursued by his successors in that see, more especially with reference to the countenance withheld by him from various institutions having at heart the spiritual welfare of the millions of India, but which he could not conscientiously support. He was unquestionably deeply interested in the propagation of the Gospel. "To advance, under God, the good work of Brown, Martyn, and Buchanan (said Mr. Parsons, in the sermon preached by him on occasion of his lordship's death) the bishop has appositely given to the cause of missions the identical sort of sanction which it wanted. It wanted political countenance, and the reputation of sound learning. Judged dangerous in its apparent disregard of political cares, it was judged of disreputable orthodoxy in point of doctrine. In the Church, it had been supposed to characterise a party. Stability and ballast appeared to be wanting to this ark upon the waters. Old institutions for the purpose did comparatively nothing toward it; the government of England had not expressed itself favourably on the subject, beyond an ancient indication or two, grown obsolete; the universities, as such, sent forth no men in the cause; it was prosecuted but collaterally, and by individual efforts; no provision existed, humanly speaking, for the continuance of missionary exertions in the Church. Our departed bishop has conferred upon the missionary cause, according to his prodilections as to the mode of it, every attestation, aid, and honour, which it could expect to receive from him. Instead of a dangerous project, he has, with reason, said, that it, or nothing, must prove our safety in these possessions—that it were preposterous to suppose ourselves established here for any purpose except to make known the Son of God to a people ignorant of him. He gave the missionary cause his heart."

"The objects before his lordship, in proceeding to India, were confessedly great and difficult. He had to conciliate prejudice acting powerfully against his very office, while he had to maintain both the dignity and the courtesy of a Christian bishop; and, above all, while extending his first care to his own countrymen in India, and watching over their spiritual interests, a mind like his could not but be deeply affected by the ignorance of multitudes of native Christians, and the awful condition of the myriads of heathens and Mahometans around him. Yet this great object his lordship had to approach with peculiar caution. Prejudices and fears on this point, altogether unworthy of professed Christians, and countenanced neither by facts nor by just reasoning, were, however, numerous and strong. In what manner the bishop's mind seems to have opened to the right course, and how nobly he was countenanced and supported by the whole body of the Church and its chief societies at home, our readers well know. To this difficult post the bishop brought an enlarged and comprehensive mind, which was, however, somewhat anxious in the prosecution of its purposes. The importance of his office and his work in India appears to have been felt by him with increasing weight. The exertions both of mind and body requisite for the discharge of this office, as the bishop laboured to discharge it, in so extensive a diocese as that committed to his care, seem to have been more than his constitution, though naturally strong, could bear up against in such a climate as India. The slightest indisposition would latterly depress him, and lead him to speak as if he felt himself to be dying. Such had been the general habit of his mind for some time back."

Every sincere member of the Church of England, every one anxious for the progress of the Gospel, even should he be of a different communion, will rejoice that the diocese of Calcutta has now been divided, and that the burden has been very considerably lessened. The prospects of the Church in the East are in the highest degree encouraging. The authentic documents transmitted to the societies, the object of which is to proclaim the Gospel of the grace of God, and to carry that Gospel to the remotest regions of the habitable world, are such as to inspire with fresh hopes, while they should invigorate to fresh exertion. While the Christian rejoices that much has been done, let him remember that much remains to be done, ere the dominion of Satan be overthrown, and the kingdom of the Redeemer fully extended. Let him contribute freely to the furtherance of every good work, which is undertaken for the promotion of the Divine

* Missionary Register, Dec. 1822.

* From the 'Church of England Magazine.'

glory, and the good of fallen man. Let him pray that the blessing of God may be abundantly poured forth on those who, in his good providence, are called to minister in holy things, whether at home or in foreign parts.

TESTIMONIES OF DISSENTERS & WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.

No. III.

Disenters condemn the authorised offices and devotional formularies of the Church of England, as of popish origin, as erroneous, and as tending to promote formality and delusion. Churchmen, on the contrary, contend that the offices and formularies of the Church are purely scriptural, and that they contain no doctrines which cannot be proved by the word of God. If, as Dissenters assert, many of the excellent prayers found in "The Book of Common Prayer," are also to be found in, and were, by the compilers of our Liturgy, taken from the Missal of the Romish Church, they can be clearly proved to have been in use in the Church for ages before the Church was corrupted by popish errors. The fact of many of the prayers used in our Church having come to us through the Church of Rome, is no more a proof of their popish origin and character, than it is a proof of the popish character and origin of the Holy Scriptures, because we have received them through the same channel. The fact is, however, it is overlooked by Dissenters, the Liturgy of the Church of England was compiled from the Liturgies of the ancient Churches, and which were in use before the Roman Missal, so called, was known. An unprejudiced perusal of the excellent prayers in the Liturgy of the Church of England, will convince any one that they must have been composed by holy men, largely endowed by the Spirit of God, and in an age when "the faith once delivered to the saints" prevailed in its purity. In using scriptural forms of prayer, Churchmen feel that they are sanctioned by our Lord himself, who prescribed a form; and that they are thus best enabled to "pray with the spirit, and with the understanding also;" and secured from the danger of distraction and enthusiasm, so attendant on extempore prayers. The following testimonies from dissenting writers, will supply arguments in favour of the formularies of the Church.

MR. BAXTER, *Nonconformist*, in "A Profession of Religion," which he drew up at the desire of a number of the Puritans of that day, says:

"I do hold that the book of *Common Prayer*, and of *Bishops, Priests, and Deacons*, containeth in it nothing so disagreeable to the Word of God as maketh it unlawful to live in the peaceable communion of the Church that useth it."

ECLECTIC REVIEW, (*Dissenting*)—"The Church of England professes the *Life-giving doctrines of the Gospel*, favours every great principle rescued from Rome by the Reformers, and puts into the lips of the people a language of devotion, untroubled in majesty, beauty, propriety, and comprehension."^{*}

ROBERT HALL, *Dissenting Minister*.—"The evangelical purity of its sentiments, (i. e. the Liturgy,) the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions."[†]

RICHARD WATSON, *Wesleyan Minister*.—"The Liturgy causes the reading of a large portion of the Scriptures. Besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is by constant use, laid up in the minds of children and ignorant persons; and when they begin to pray under the influence of religious feelings, they are furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the Liturgy are certainly in a state of important preparation for the labours of the preacher; and their piety often takes a richer and more sober character from that circumstance."[‡]

ADAM CLARKE, L.L.D., *Wesleyan Minister*.—"It (the Liturgy) is a form so scriptural, and so filled with the spirit of holiness that it ever claimed and received my heartfelt tribute of love and admiration."[§]

The same.—"That short form of words (*Gloria Patri*), in its comprehensive force of language, comprises the whole mystery of godliness: the expression of it ought to raise the soul far above all earth's confines, to the very footstool of Jehovah: its words embody the essentials of Christian faith as regards the ever blessed Trinity, and the pronouncing them is an act of adoration offered to the Triune God in all his several offices undertaken for man's redemption. *Glory to the Father*, who so loved the world: *to the Son*, who gave himself up a spotless sacrifice: *to the Holy Ghost*, who makes the heart of a child of Adam, a pure temple of the Spirit of God—to these glory and praise, throughout all ages are ascribed; and, by whom? even by the subjects of such unfathomable love."[¶]

CORNELIUS WINTER, *Dissenting Minister*.—"I frequently went to St. Andrew's church at the hour of prayer, and recollect perfectly the first time that the 21st chapter of St. Luke being read by the minister in the desk made a deep impression upon me. Indeed, the Scriptures which I am now most conversant with, are those I have heard read in the desk, or recited as texts from the pulpit, through the succession of sixteen or eighteen years. I enjoyed going to church, and devoutly joined in the prayers and psalmody. My mind at times has been so elevated, that I believe I could have received the summons of death with joy."^{**}

W. BRAMWELL, *Wesleyan Minister*.—"I esteem the Church of England because her Liturgy is the most scriptural form of prayer of human composition in the world; and rarely do I find my mind brought into a more desirable frame, than under the power of it."^{††}

W. THORPE, 1st *Dissenting Minister*, of Bristol.—"Referring to his annual attendance on the services of the Church at the anniversary of the London Missionary Society, Mr. Thorpe remarked to a friend: "I assure you, Mr. G., this annual visit to the Church is to me a rich treat, and an occasion of unspeakable pleasure and gratification, because in this opportunity afforded us of worshipping in one of our national sanctuaries, I am charmed and delighted beyond measure with the reflection, that when pouring out my soul before God, in the appropriate and beautiful language of the Church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy Apostles and primitive disciples of Christ."^{†††}

In addition to the above dissenting testimonies to the excellence and usefulness of the Liturgical formularies of the Church, it may be mentioned, that some dissenting ministers have adopted the use of the *Liturgy* and of the *surplice* in their places of worship! Those excellent dissenting missionaries, sent out by the London Missionary Society, Dr. Morrison in China, and C. H. Thompson among the Malays, with a view to promote the extension of Christianity among the heathen, and the edification of those converted from heathenism, translated the Morning and Evening Services of the Church of England into the Chinese and Malay languages.

To the Editor of the Church.

REV. SIR,—The form of consecrating a Church in England and Ireland being in very few hands, and therefore little known, I am induced to send you a copy of it for publication in your paper. It is, I believe, adopted and used in this Diocese with such alterations only as the circumstances of the country and the Church require. The anticipated visit of our Diocesan to this important part of his extensive charge, on which occasion this service will doubtless be performed in many places, gives at the present moment a peculiar interest to its insertion, and will render it generally acceptable to your readers.

I am, &c.

CLERICUS.

FORM OF CONSECRATION, &c.

The Bishop, attended by the Chancellor, goes to the church or chapel, and is received at the door by the minister, churchwardens, and parishioners, or some of them; then they proceed to the vestry-room, where the churchwardens present to the Bishop a petition in writing, signed by them and some other of the parishioners. The Bishop receives the petition, and orders the register to read it.—When he has read it, his Lordship declares that he is ready to consecrate the chapel according to the prayer of the petition. He then puts on his Episcopal robes, and, with the clergy and others attending, walks in procession from the western to the eastern part of the chapel, alternately repeating the twenty-fourth Psalm, the Bishop beginning thus:—"The earth is the Lord's," &c. and so on to the end. His Lordship having reached the communion table, and being seated in a chair provided for that purpose, and the chancellor being seated in a chair without the rails, the churchwardens present to the Bishop the act of Parliament, or other deed, in consequence of which the house has been erected or rebuilt; and his Lordship placing the same on the table, and standing on the north side of it turns himself to the congregation, and says:

"Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved by the secret inspiration of the blessed Spirit, or by express command of God, by their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility for his service; which pious words have been approved and graciously accepted by our heavenly Father: let us not doubt but he will also graciously approve this our Godly purpose of setting apart this place in a solemn manner, to the performance of the several offices of religious worship; and let us faithfully and devoutly beg his blessing on this our undertaking, and say"—Then the Bishop, kneeling down, uses the following prayer.

"O Eternal God, mighty in power, and of majestic incomprehensibility, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy special presence, in whatever place even two or three of thy faithful servants shall assemble in thy name to offer their supplications, and their praises to thee: vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place, with all humility and readiness of heart, to the honour of thy great name; separating it from henceforth from all unhallowed, ordinary and common uses, dedicating it entirely to thy service, for reading therein thy most holy word; for celebrating thy holy sacraments; for offering to thy glorious Majesty the sacrifice of prayer and thanksgiving; for blessing thy people in thy name: and performing all other holy ordinances. Accept, O Lord, this service, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness, both temporal and spiritual, through Jesus Christ, our Lord and Saviour. Amen."

Then the Bishop, standing up, turns towards the people, and prays thus:

"Regard, O Lord, the supplications of thy servants; and grant that whosoever shall be dedicated unto thee in this house by Baptism, may be sanctified by thy Holy Spirit, delivered from thy wrath, received into the ark of Christ's church, and ever remain among the number of thy faithful and elect children. Grant, O Lord, that they who, at this place, shall in their persons undertake to renew their promises and vows, made by their sureties for them at their baptism, may be enabled faithfully to fulfil the same, and grow in grace to their lives' end. Amen."

"Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, thy son, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. Amen."

"Grant, O Lord, that by thy holy word, which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen."

"Grant, O Lord, that whosoever shall be joined together in this place, in the holy estate of matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end. Amen."

"Grant, we beseech thee, blessed Lord, that whosoever shall draw near unto thee in this place, to give thee thanks for the great benefits they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, to beg thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary, as well for the body as the soul, may do it with that steadfastness of faith, that seriousness of attention and devout affection of mind, that thou mayest accept their bounden duty and service, and vouchsafest to them whatsoever else in thy infinite wisdom thou shalt see to be most expedient for them: and thus we beg for Jesus Christ his sake, our blessed Lord and Saviour. Amen."

Then the chancellor, by the direction of the Bishop, publicly reads the sentence of consecration, drawn up in writing; which being so read, the Bishop signs and promulgates the same, and commands it to be recorded and registered in the registry, among other records.

Then the Minister begins Morning Prayers; and Psalms and lessons suitable to the occasion are read, viz. Psalm lxxxv. cxxii. and cxxiii. First Lesson; 1 Kings viii. 22—61. Second Lesson; Job. x. 19—26. After the Collect for the day, the minister who reads the service stops till the Bishop has prayed as follows:

"O most blessed Saviour, who by thy gracious presence, at the feast of dedication, didst approve and honour such religious services as this which we are now performing unto thee, be present at this time with us by thy Holy Spirit; and because holiness becometh thine house, for ever sanctify us, we pray thee, that we may be living temples, holy and acceptable unto thee; and so dwell in our hearts by faith, and possess our souls by thy grace, that nothing which defileth may enter into us; but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve thee in all good works, who art our Saviour, Lord, and God, blessed for ever more. Amen."

The minister who officiates then proceeds to the end of the morning service, after which is sung Psalm xxvi. 6—8. The communion service is then read by the Bishop. After the Collect for the King, the following prayer is introduced.

"O most glorious Lord God, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us. Yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of us and all others thy servants, who, either now or hereafter entering into this house, shall call upon thee; and give both them and us grace to prepare our hearts to serve thee with reverence and godly fear. Affect us with an awful apprehension of thy Divine Majesty, and a deep sense of our own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clear thoughts and pure hearts, with bodies undefiled and minds sanctified, we may always perform a service acceptable to thee, through Jesus Christ our Lord. Amen."

The two chaplains then read; one the Epistle, and the other the Gospel; the Epistle being, 2 Cor. vi. 14—17; the Gospel, John ii. 13—18.

The Bishop reads the Nicene Creed, after which the hundredth Psalm is sung.

The sermon being ended, the Bishop proceeds to administer the sacrament in the usual manner; and, immediately before the final benediction, he introduces the following prayer.

"Blessed be thy name, O Lord God, for that it pleaseth thee, to have thy habitation among the sons of men upon earth, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech thee, the religious performance of this day; and grant that in this place, now set apart to thy service, thy holy name may be worshipped in truth and purity, to all generations, through Jesus Christ our Lord. Amen."

THE CHURCH.

COBOURG, SATURDAY, AUGUST 18, 1838.

Among the various links and connexions which, in the order of Providence, bind society together, there is none of a more amiable and endearing nature than that of PASTOR and FLOCK. The former may be regarded as the head of a large and extended family, over whose temporal and spiritual interests he is appointed to watch with a kind of parental care; and although there must unavoidably be, in this extended range, various grades and classes,—some rich, some poor, separated by different shades of intellectual endowment or of secular occupation,—yet there seems a common centre to which all the radiated lines converge; one person upon whom the eyes of all are fixed with equal regard and affection; one who is alike looked up to as the rich man's counsellor and the poor man's friend; one through whom the blessings of heaven are alike conveyed to all without distinction, as the purchase of a common Redeemer's blood;—and that one is the PASTOR OF THE PARISH. He is the link by which all are joined together in one bond of Christian brotherhood,—the spiritual teacher by whom they are instructed in those divine lessons which "make wise unto salvation,"—the regularly commissioned guide who "points to heaven and leads the way." But let us complete the portrait with the eloquent and masterly touches of a writer in the Church of England Quarterly Review:—

"Who, we would ask, whenever the occasion requires it, is to be found impartially administering by the bed-side of the poor man as well as the rich, offering up prayers and invoking blessings from the Most High to be poured down upon the sick sufferer? Who is to be seen crossing in the hour of visitation the threshold of temporary despair, to instil those heavenly comforts to the sinner, under the arrest of death, which are only to be derived from the fountains of Scripture, and the purest channels of the primitive Church? Who is he, that by his preaching, refreshes the weary, comforts the heavy-laden, assists the penitent, reproves the confident, strengthens weak hands and feeble knees, wipes away the fallen tear, and heartens the widow, left in a harsh dismaying world, solitary and forlorn? Who is he that admits of no ebb in the tide of his charity, denying himself a sabbath in the practice of philanthropy, and on every day in the week, will not only take all occasions of mercy which offer themselves, but go abroad in search of the reprobate who will not, and the inmate of a jail who may not come to him? Who is he that will brave the dismal prison-house, the abode of every corruption which want and wretchedness generate between them, and pour the balm of consolation into the stricken, perhaps despairing breast, snatching the convicted felon himself from that abyss of guilt, which after having swallowed up his last temporal source of peace and quietness, yawns for his immortal soul? Who is he that, in his ministerial character, is ever found at his post, although at times he has to witness scenes revolting to his nature; who, in the self-approving consciousness of innocence, and at the bidding of charity and duty, will pierce the central darkness of the brothel; there take the drooping, dying castaway by the hand, nor let it go till by the magic touch of kindness, he melt the frozen heart of infamy itself? Who is he, that visits in the unquiet haunts of wretchedness and gloom, with the sole view of setting forth the truths of salvation, or solacing perchance the melancholy ritual of a sick bed, by revealing the law of God written on the contrite heart, and holding out the means of grace through Jesus Christ our Lord? Who,—or ever the

silver chord be loosed, when the pitcher is broken at the cistern, and retires to its last well-spring, when desire hath wholly failed, and the dread of dissolution bedews the brow with an awful moisture,—who will stimulate the reluctant sob of penitence just quivering on the lips,—who will discover to the lost one the vista of hope, and in the opening prospect of futurity, point to the light of a better world? who is he, will lift up the curtain which shrouds eternity from the eye of time, and disclose to the amazed senses of the sinner, the lazar-house of the grave—a spectacle profound enough for the philosopher in his pride, and intelligible to the beggar in his humility? Who is the man, we ask? THE CLERGYMAN OF THE PARISH."

Such is his exalted commission—such is the solemn train of his duties: how pleasing, then, when we behold this pastoral care and affection awaking responsive feelings of love in the members of his flock! How encouraging to the minister of God, when overborne by toil and privation, pressed down by the cares and difficulties of his high vocation, to witness the kind and affectionate sympathy of his people—to observe their readiness to co-operate with him in all his plans for the promotion of God's glory and their own eternal good—to find them administering to his necessities according to the ability which God hath given them!

We have fallen into this train of contemplation from reading a very interesting account of the presentation of a Testimonial by his congregation to the Rev. Thomas Drew, Minister of Christ Church, Belfast,—a clergyman who is deservedly esteemed in his own sphere of duty as a faithful and successful labourer, and who has a strong claim upon our own gratitude for the very lively interest he has taken in the spiritual affairs of this Province. This, we are persuaded, will be perused with great satisfaction by our readers, as affording a gratifying instance of Pastoral zeal and success on the one hand, and of filial and Christian affection on the other; and while we must admit that all the ministers of Christ are not endued with the gifts and acquirements of Mr. Drew, and that all congregations—especially in this infant country—are not alike able to testify to the same extent as the flock of that esteemed individual their respect and attachment, yet may the publication of these documents animate the one to a greater effort to deserve, and provoke the other to a better willingness to bestow, the meed of approbation which the faithful and conscientious fulfilment of duty claims.

From the Ulster Times, 11th April, 1837.

TESTIMONIAL, &c.

One of the most interesting meetings we ever had the good fortune to attend, took place on Monday in this church. The congregation met for the purpose of presenting their pastor, the Rev. THOMAS DREW, with a testimonial of their affection and esteem; and if any thing could enhance the value of the gift, it was the presence of so many of his brother clergymen, thus identifying themselves with the feelings of the congregation, and testifying their respect for the character of Mr. DREW as a minister of the Gospel. Shortly after eleven o'clock, Mr. DREW entered the church, accompanied by

THE HON. H. WARD, REV. CHARLES BRIDGES, REV. ALEXANDER BOYD, REV. MR. SCOTT, REV. HORATIO MAUNSELL, REV. WILLIAM FOX, REV. THOMAS HINGS, REV. R. W. BLAND, REV. JOSEPH COUSINS, REV. HENRY CARTER, REV. H. M'CORMICK, REV. MR. GARRETT, REV. ISAAC GLENNY, REV. J. D. HULL, and the Rev. W. H. BRETT. Immediately after, followed the deputation from the congregation, consisting of Colonel SAVAGE, Mr. FENTON, Mr. DAVISON, Mr. HARPER, Mr. AMEY, Mr. TRIPP, Mr. COCHRANE, Dr. THOMPSON, Mr. CAHOON, Mr. CULLODEN, Mr. FERGUSON, Mr. BRADY, Mr. BURROWS, and Mr. BROWN.

The Rev. Mr. BLAND proposed that the proceedings of the day should be commenced with prayer. He said that the meeting was one of no ordinary nature, both as regarded the pastor and congregation. He fully participated in its interest, and trusted that the blessing of Almighty God, without whose aid no work could prosper, would fall upon the assembled multitude. He then requested the Rev. Mr. Scott to officiate on the occasion. Mr. Scott offered up a most appropriate prayer, on the conclusion of which—

Mr. DAVISON came forward, and, addressing Mr. Drew, stated, that the deputation by whom he was surrounded were selected from the congregation, for the purpose of presenting the Testimonial of their affection, then before them. He said the occasion was one of great interest to himself, having been, in some degree, instrumental in Mr. Drew's having been placed over this Congregation, and that he could not avoid congratulating both Mr. Drew, and all around him, on the result. He should not trust himself with giving expression to his personal feelings, but proceed to read the address voted by the congregation.

REVEREND AND DEAR SIR,

The sentiments of attachment which inspire us, the assembled congregation of Christ Church, in coming forward to offer you an inadequate testimonial of our affectionate regard, are such as language can scarcely embody without the reproach of extravagance. Permit us, therefore, briefly to recapitulate the history and results of our connection with you as our Pastor, since in that history will be found, at once, the explanation and the measure of our feelings.

It is now scarcely four years since you settled in Belfast. In that brief period, you have collected the congregation, (one of the largest in Ireland,) who now surround you, established where none before existed, in the barren precincts of a great commercial and manufacturing Town.

You have fulfilled the glorious commission of preaching the Gospel to the poor, and you are rewarded by the prayers and blessings of multitudes, who, until you were sent, were from an increasing population, and lack of ministerial aid, ready to perish.

The doctrines you have preached were Christ and Him crucified, the moral lessons inculcated were those based on that Scripture which teaches, "that as the body without the Spirit is dead, so faith without works is dead also."

With an indefatigable perseverance you have explored the confines of Ignorance, braved the dangers of Pestilence, and struggled unremittingly under the too oppressive load of duty which has been heaped upon you.

Under your fostering care, Schools have, in every direction, sprung up, in which no fewer than one thousand children are instructed and taught the unadulterated Word of God. Thus, through your instrumentality, have innumerable Infant lips been trained to lisp the praises of the Almighty, whilst Parents have learned to regulate their duties by higher and purer motives than those of mere earthly affection.

And can we, the spectators of this unwearied diligence, the participators in the direct and reflected benefits of these labours of love, can we look on with indifference, and offer

* Eclectic Review, Dec. 1829.

† Works, vol. iv. p. 372.

‡ Watson's Observations on Southerly.

§ Clarke's Life, vol. iii. pp. 452, 453.

¶ Ibid.

** Jay's Life of Winter, pp. 9, 10.

†† Speech at Exeter, reported in newspapers last year.

††† Gibson's Reasons for Attachment to the Church, pp. 122, 123.

no acknowledgment, extend no encouragement to the Pastor who is willing to spend and be spent in the service of his Lord? We should prove unworthy the blessings we enjoy were our hearts so insensible.

The conviction of this feeling suggested the testimonial now about to be presented. It comes not from one section of the congregation, but from all; embracing what we know you will doubly estimate, the widow's mite, the poor man's offering, the mother's gift, the father's blessing, as well as the rich man's contribution.

Accept, therefore, this humble tribute of a heartfelt gratitude, and believe that in thus acknowledging the instrument of so many blessings, we desire chiefly to raise our minds to the contemplation of HIM who is the author and giver of all good. May He in his infinite mercy bless you—and may that blessing also be extended to your family. May they be spared to comfort and cheer you in your labours of love, and may you long continue to enjoy that health of body and willingness of spirit, which are indispensable to such successful perseverance in well doing.

Signed on behalf of the Congregation, in pursuance of a Resolution of the 6th of April, 1837.

RICHARD DAVISON, Secretary.

Belfast, 10th April, 1837.

Mr. DREW then presented himself, and said he trusted he should be excused if he abstained from offering a single observation in reply, beyond what his written answer contained. He could not trust himself on so trying an occasion. He then read his reply.

DEAR FRIENDS,—The purport of such a meeting as this, must serve to constitute an era in the life of him who may be selected as the object of such regard; when a pastor is called upon, as it were, to pause, and look back upon that time when he first became united with an affectionate people, and to behold the mercies which have filled up every hour from that period to the present time.

Our intercourse, blessed be God! has been happy—as happy to *Minister* as, perhaps, ever fell to the lot of any Pastor in this uncertain world; and if, with the untiring co-operation of a united and willing people, any good may have been (under God's mercy) effected—to him be the glory!

What a debt do we, one and all, owe to God for the rich provision made in his gospel for us! And if, within our own congregation, He have set the seal to his word—if any have been converted—if any have been recalled that had turned aside—if any have advanced in sanctification—if any have "died in the faith"—how honoured the *Minister!* what cause to him of humiliation and rejoicing—of gratitude and thanksgiving!

And if the Lord have influenced your hearts to pray for the Pastor (who, as man, is clothed with infirmity)—if you have been led to aid in any "work and labour of love"—to succour the afflicted—to solace the sorrowing—to cherish the young—and to rear an institution of mercy where God's truth may be instilled, and the duties of life inculcated;—then is there cause for congratulation—for praise of God—for perseverance in well-doing—for holy hope, and confirmed unity of purpose and of soul.

God has been gracious! his smiles have rested upon us. Let us, then, press forward to "seek to grow in grace and in the knowledge of the Lord Jesus Christ;"—to seek for closer communion—increasing sanctification—more life, more love, more faith, more devotedness.

Great has been your care for me at all times—abundant your solicitude and demonstrations of affection; the "widow's mite" and the "poor man's offering" who would not regard with love?—the "rich man's contribution," the "father's gift" and the "mother's blessing,"—all awaken associations such as, while they excite gratitude, tell loudly of the deep responsibility wherewith the care of souls is identified. A pledge is, this day, before us, that we must be true to God, and true to each other, and true to every cause wherein His name may be glorified.

Let Him, whom, through his unworthy servant, you this day honour, be precious—let Christ be all in all—let nothing short of entire conversion—nothing short of "the life of God in the soul"—nothing short of a high and holy communion "with the Father, through the Son, by the Spirit" content us; and may the good Lord be one with us, and we one with Him!

You have given to me freely and affectionately, this day, what must assure all men how you feel for my happiness; but give to me also the intercession of your prayers, for I need such now more than ever. In our souls, our houses, our schools, and in various congregational places, much remains to be done; let us then press forward, in mutual prayer, and in unity of purpose, trusting that He who has blessed our communion and undertakings, will continue to bless us.

That the good Lord may sanctify this day, and make his name glorious among the families of our congregation, is the fervent prayer of your affectionate pastor.

CHRIST CHURCH,
Belfast, April 10, 1837.

THOMAS DREW.

Mr. DAVISON then presented Mr. DREW in the name of the Congregation, with a check for £150, and a very rich silver Tea Service, value for £30. The Plate bore the following inscription:—

PRESENTED BY THE
CONGREGATION OF CHRIST'S CHURCH,
BELFAST,
TO
THEIR PASTOR,
THE REV. THOMAS DREW, A.M.,
(10TH APRIL, M DCCC XXXVII.)
AS A TESTIMONY OF THEIR AFFECTIONATE REGARD.

A verse of the morning hymn having been sung, the Congregation separated.

We should not omit to state that several hundreds of the children of Mr. Drew's day school were in attendance, which added greatly to the interest of the scene.

The Lord Bishop of Montreal held a Visitation of a part of the Clergy of the Province of Lower Canada in Christ Church, Montreal, on Wednesday the 8th August, instant. Twenty-two clergymen were present; comprising, we understand, those who hold charges within the Districts of Montreal, Three Rivers, and St. Francis. An excellent Visitation Sermon from Exodus xxxix. 30—"HOLINESS TO THE LORD," was preached by the Rev. George Mackie, Chaplain to the Lord Bishop; after which his Lordship delivered an impressive charge to the assembled Clergy.

A meeting of the Clergy present was subsequently held, and various matters of business, relating chiefly to the temporal prospects of the Church, were discussed both on this and the following day. His Lordship, in the course of these deliberations, took occasion to press upon the Clergy present

the value and importance of Clerical Associations, as tending to promote vigour as well as unity of action in the ministerial body, and leading also to good results amongst the lay-members of our communion. His Lordship adverted also with much earnestness to the importance of a vigorous support of the journal established in behalf of the Church in this Diocese, as a vehicle for the advocacy of principles, the more extended dissemination of which in the community at large, and amongst the members of our communion in particular, is much to be desired.

An ordination was held in Christ Church, Montreal, on Sunday the 12th inst., when the Rev. R. H. Bourne, Missionary at Rawdon, L. C., was admitted to the order of Priests. The Candidate was presented by the Rev. G. Mackie, and the ordination sermon was preached by the Rev. A. N. Bethune, Rector of Courbourg.

The Lord Bishop proceeded on Monday to Cornwall, where he proposed to hold a confirmation on the following day, and after administering the same rite in several of the intermediate places, to spend Sunday next, the 19th, at Brockville. From thence, he intends to proceed without delay to the western extremity of the Province, and to hold confirmations and consecrate churches (where required), on his return, at the various missions and parishes lying between Sandwich and Kingston—proceeding from the latter place to Perth and other stations in the Bathurst and Ottawa Districts. Visitations of the Clergy will probably be held, on his Lordship's return, both at Toronto and Kingston.

To the Editor of the Church.

REV. SIR,—A meeting of the Western Clerical Association was held on Wednesday the 1st inst. at the residence of the Rev. J. G. Geddes, Hamilton,—twelve of the clergy assembled and the meeting was consequently one of more than ordinary interest. After the usual preliminaries of prayer and reading the Ordination Service, an animated conversation arose upon the nature and extent of the powers of absolution as conferred by the Bishops. Many interesting remarks were elicited and much light thrown upon that important subject by reference to the several forms of absolution in the Liturgy, communion office, and visitation of the sick; and the prevailing opinion seemed to be that those forms are all to be regarded as authorized declarations of the forgiveness of the sins of those who "truly repent and unfeignedly believe" the Gospel of Christ.

The portion of Scripture which came in regular order under the consideration of the meeting was the vi. chap. of Romans, which was fully discussed as far as the end of the 14th verse; and altho' there was some little discrepancy of opinion on points of minor importance, there was a pleasing unanimity upon the grand and distinguishing doctrine of justification by faith and the groundlessness of the objection, now as formerly, urged against it as having a tendency to encourage "continuance in sin."

The opinion of the meeting having been asked with regard to the custom of bowing in the creed at the name of Jesus, it was resolved, with one dissenting voice, that it ought to be complied with as an ancient and edifying practice, and one sanctioned and enforced by the 18th Canon.

The proceedings of the day were concluded with Divine Service in Hamilton, at 6 P. M., when prayers were read by the Rev. H. Scadding, and a sermon preached by the Rev. A. Palmer, on the subject of Christian unity from Phil. i. part of 27th verse,—"That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." It is unnecessary for me to offer any remarks upon the merits of this sermon, as the Rev. preacher was unanimously requested by his brethren to send a copy of it for publication in "The Church"—a request to which he very kindly gave his assent.

On the following day service was held in the Barton Church at 11 A. M. Prayers were read by the Rev. J. C. Usher, and an appropriate and interesting discourse given by the Rev. H. Scadding from the following text: 2 Cor. iv. 5—"We preach not ourselves but Christ Jesus the Lord." It was resolved before the clergy dispersed, that should the Lord Bishop of Montreal, hold a Visitation during the ensuing season in Toronto, the Western Clerical Association will postpone their November meeting till the month of February, in which case the Rectory of Guelph will be the place of rendezvous.

It was also resolved that the Secretary shall in future give notice of the meetings of this Association through the medium of "The Church" instead of sending circulars separately to each member of the Society.

I remain, Rev. Sir,
Yours faithfully,
J. GAMBLE GEDDES,
Sec'y pro. tem. to the W. C. A.

Hamilton, Aug. 6th, 1838.

To the Members of the Eastern Clerical Society.

REVEREND BRETHREN: You are hereby notified that the meeting of the Association, appointed for the first Wednesday in September ensuing, is postponed to the second Wednesday in January, 1839, to be held in Bytown.

This adjournment takes place in accordance with a resolution of the Society, passed at its last session, providing for such a measure, in the event of a visitation of the Clergy being held by his Lordship the Bishop of Montreal this season.

H. PATTON, Secretary.

Rectory, Kemptville,
August 13, 1838.

WHITEHALL, July 10.

The Queen has been pleased to direct letters patent to be passed under the Great Seal of the United Kingdom of Great Britain and Ireland, nominating, presenting, and appointing the Rev. James Bowstead, Doctor in Divinity, to the Bishoprick of the Isle of Man and Sodor, void by the death of Doctor William Ward, late Bishop thereof.

Summary of Civil Intelligence.

Since our last publication, intelligence has been received of the arrival of the "Great Western," in 14½ days from Bristol to New York. Her homeward passage was completed in 12 and a half days.

We glean from papers received by her the following items of the most interesting intelligence:

July 12.—The Earl of Devon enquired if ministers were prepared to bring forward any measure for giving employment to the poor in Ireland. Lord Melbourne said they were not at present, but the subject would not be lost sight of.

The House then went into committee on the Irish municipal corporations bill. Lord Lyndhurst declared the alterations he proposed to introduce. These were, 1, that eleven only of the largest towns are to have corporations, at all events; 2,

that the other towns may have corporations, if applied for by a majority of the inhabitants, rated under the poor law; in case no such application is made, the affairs of these towns may be managed by commissioners, elected by a £10 constituency. The franchise to be conferred on the occupants of premises whose rated value, together with the sums added for repairs and insurance, is £10 per annum.

Lord Melbourne complimented Lord Lyndhurst on the fair and dispassionate view he had taken, and made a mere nominal resistance to the substitution of the £10 for the £5 qualification—and Lord Lyndhurst's amendments were agreed to, 96 to 36.

Lord Brougham moved an address to the Queen, praying the abolition of negro indentured apprenticeship in all the crown colonies on the first of September, 1838. This, he said, was the only thing yet wanting to the completion of the good work. All the colonies having legislatures of their own had finished the glorious work of emancipation; and he now called upon England to do the same for Guiana, Trinidad, St. Lucia and the Mauritius.

Lord Glenelg said that measures were in progress for the cessation of the apprenticeship in all the Colonies named, authority having been sent out from England.

Lord Brougham declared his gratification at this intelligence, and added that he had received a letter from Havana, stating that a Russian ship had landed 35½ slaves at that port on the 18th of March.

The various clauses of the bill for the extinction of church pluralities were agreed to in committee—with some amendments.

House of Commons, July 9.—In reply to a question, Lord John Russell said he had no objection to lay before the House such papers relating to Canada as were about to be furnished in the House of Lords. He said that Lord Durham had not departed from his instructions, and he was persuaded his lordship had used his best discretion in the exercise of the authority intrusted to him.

July 14.—The House went into committee on the bill to abolish imprisonment for debt. The bill went through committee, with some amendments, and was ordered to be reported on the 17th.

Lord John Russell stated the course on which ministers had agreed respecting the arrears of Irish tithes. The sum of £640,000 had already been advanced by government to the owners of these arrears. Of this amount it was proposed that the portion due by occupying tenants should be remitted, and only the arrears due from landlords be collected,—not, however, for the benefit of the exchequer, but for those tithe owners to whom arrears had become due since the passing of the act by which the advance was made. Another sum of £100,000 had also been advanced; and as the act was for £1,000,000, there was a balance of £240,000 remaining unappropriated. This ministers propose to apply in liquidation of arrears accruing in 1836 and 1837, together with the sums recovered from landlords.

Mr. Hume denounced the proposition as a barefaced robbery of the public money.

Sir Robert Peel said he would not throw any impediment in the way of the proposition, although he would not pledge himself fully to its support.

The House then went into committee on the tithe bill, the clauses of which were agreed to.

July 19.—On motion of Lord John Russell the House went into committee on the bill for carrying into effect the arrangement stated by his lordship on the 16th.

Mr. Hume offered an amendment, declaring that the proposed arrangement would be highly unjust to the people of England and Scotland, and subversive of the principles of good government. He contended that the amount of the tithe was not the evil complained of by the Catholics of Ireland.—It was their appropriation to a dominant party and a dominant church.

Sir Robert Peel gave the motion (Lord John Russell's) his cordial support.

It was opposed by Mr. D. W. Harvey, Mr. Grote and Mr. Warburton, and supported by Mr. O'Connell and Lord John Russell. Mr. Hume's amendment had 61 votes for it, and 170 against it.

A grand civic dinner was given by the corporation of London to the foreign extraordinary ambassadors and resident ministers, at Guildhall, on the 13th of June. It was attended by the Queen's ministers, and by a number of the leading members of both political parties. Among the guests were the Duke de Nemours, the Duke of Coburg, Mr. Stevenson and Mr. John Van Buren. In the course of the toasting and speech-making Marshal Soult and the Duke of Wellington paid each other some very handsome compliments. Their names were united in one of the regular toasts.

The *Siccle* of Paris says that one of the objects of Marshal Soult's mission to England, was to obtain permission to remove the remains of Napoleon to France; and in this, it is said, he has succeeded, with the aid of the Duke of Wellington. It is stated, farther, that the Prince de Joinville is to proceed to St. Helena, in command of a frigate, having on board a soldier from every regiment in France, and that the remains of the Emperor are to be deposited under the column in the place Vendome, with solemn religious ceremonies, at which the Duke of Wellington will be invited to be present.

The intelligence from the West Indies, of the abolition of the apprenticeship, gives infinite satisfaction in England.

The Duke of Leeds died on the 10th of July, leaving several honors at the disposal of Lord Melbourne.

The London papers say that Parliament will not adjourn until the 10th of August.

The firm of Wildes & Co., one of the American suspended firms, has given notice that it is prepared to pay all its outstanding debts.

We regret to learn that the Bishop of London, while coming to town on Saturday from Fulham, at rather a quick pace, was thrown from his horse and broke his collar bone. Under the judicious care of Mr. Keate, however, his Lordship is doing well.

Egypt is fast becoming of moment in the opinion of other nations. Five years ago there was not a single steam vessel of any nation plying from Egypt; now, those of England, France, Austria and Egypt, number eighteen regular opportunities to and fro every month from Alexandria. When will our government build the "Great Eastern," of 1500 tons, to go direct (both ways) between Plymouth and Alexandria in fifteen days, with India mails and passengers, and thus keep the French and Austrian lines from our Indian correspondence? I shall visit Canton via Calcutta, and see if sufficient interest and capital cannot be realized there for the extension of Indian steam navigation to China.—*Extract of a Letter from Mr. Waghorn.*

A splendid Military spectacle took place on the 9th ult. in Hyde Park, where about 6,000 troops were reviewed by the Queen, in presence of the members of the royal family nearly all Her Majesty's Ministers, and all the Ambassadors Extraordinary, which exceeded any other that assembled on the same ground since the visit of the allied sovereigns. At eleven the time specified for the commencement of the manoeuvres there were more than 100,000 persons on the ground. The troops took more than two hours in arriving.

On the 16th the officers of the Royal Artillery at Woolwich gave a grand entertainment to the Dukes de Nemours and Sussex and Marshal Soult. The London papers speak of it as having been a magnificent and every way happy affair.

The Pique frigate, from Quebec, arrived out in 20 days.

A terrific thunder storm had visited Yorkshire, Manchester and several of the adjoining counties, which occasioned a greater destruction of human life and property than we have ever known produced by the same cause. At Silkstone, twenty-six children, from 7 to 17 years of age, were drowned in a coal-pit, and at Bolton the lightning struck the Royal George factory, belonging to Messrs. Omerard and Hardcastle, and killed three men and destroyed the whole factory. The lightning also killed a great number of cattle and other domestic animals—and many more, as well as several persons, were drowned by the floods, which swept away houses, barns and other buildings and property. The destruction of glass, particularly in the factories, was immense, and in some of the cases particularized, 3000, 1800 and 800 were demolished.

LOWER CANADA.

We are gratified to learn that Adam Thom, Esq. Barrister, of Montreal, is about to proceed to Quebec in the capacity, we understand, of legal adviser to the Earl of Durham. The talents of Mr. Thom not less than his private worth and high conservative and sterling principles eminently qualify him for this important situation.—[Communicated]

Sixteen of the 32d Regiment, who were wounded in the affair with the American "sympathizers" at Pointe au Pelee have arrived in this Garrison on their way to England.—They are in general young men, but have received such severe injuries as to be incapacitated for further service. It is, however, a consolation to the British soldier, that in such circumstances he is not left to starve, but that a pension, proportioned to the inability occasioned by his wounds, is allowed to him for the remainder of his days. Upon the debtor and creditor system of diplomacy followed by the United States the amount of these pensions ought to be paid by their government.—*Quebec Mercury, of August 9.*

The *New York Courier & Enquirer* announces the arrival of the British Brig *Queen Victoria* from Bermuda. By a paper published there on the 28th, we learn the arrival there of the Canadian Exiles, from Quebec in H. M. ship *Vestal*. They are admitted on their parole of honor to a residence in the main Island, and will experience no interruption in their excursions to any part of it. Our readers may not be aware that the peculiar position of the main Island and the difficulty of approaching to it, render escape from it all but impossible. It is more difficult of access than Saint Helena.—*Montreal Transcript.*

UPPER CANADA.

His Excellency Sir George Arthur and suite passed down in the William the IV. on Monday evening last, to Kingston, from whence on Wednesday morning he proceeded through the Rideau Canal to Bytown. His Excellency intends returning up the St. Lawrence and thence we understand by the Bay of Quinte to Cobourg, where he may be expected about Thursday next. From this place he will, if time permit, visit Peterborough and the neighbouring townships.

The Official Gazette contains a copy of her Majesty's warrant directed to the "Justices of the Peace and other Civil Magistrates for the time being in Upper Canada," authorizing them to enlist soldiers for her Majesty's service. A similar order has been sent to the Lower Provinces.—*U. C. Herald.*

The people of Toronto have remitted to Col. Couper, at Quebec, £102 10s. for the benefit of the brave soldiers of the 32d Regiment, who were wounded while fighting under the command of Capt. Brown.—*Hamilton Gazette.*

Advertisement.

CHAMPION, BROTHERS & CO.
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HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of

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C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of
Cooking Stoves,
Six Plate do.
Parlour do.
Sugar Kettles, Pot Ash Coolers, &c. &c. &c.
Toronto, July, 1838. 7-1f.

BIRTH.

At the residence of the Hon. James Crooks, West Flamboro', on the 11th instant, Mrs. A. N. Bethune of a son.

TO CORRESPONDENTS.

The poems of 'Zadig' are welcomed. The first part of the Sermon on 'Christian Unity' in our next. We regret that we shall be compelled to divide it. Our correspondent B. J. E. shall be written to.

LETTERS received during the week, ending Friday, August 17th:—

Mrs. Leonard, rem. in full for vol. 1 and 2; Rev. T. Johnson, do. for vol. 2;—Rev. J. Taylor, do. do;—Rev. R. Whitwell, do. do;—Wm. Hollowell Esq. do. do;—Rev. G. M. Ross, rem. in full for vol. 1;—Rev. H. Patton, add. subs. and rem.;—A. Dixon Esq. add. subs.;—T. Fidler Esq. (the box has been received);—A. Hopper Esq.;—Mrs. Denroche, with packet;—Rev. A. F. Atkinson, add. sub. and rem.

Poetry.

TO A ROBIN WHICH SETTLED ON THE AUTHOR WHILEST MINISTERING AT THE ALTAR.

Poor trembling bird! thy instinct doth not fail thee,
He that hath made thee, still doth guide thee best;
When all thou trustest threaten to assail thee,
Here art thou sure of pity and of rest.

O! that whom e'er the heartless world hath slighted
Would watch thy wings, would wisdom learn of thee!
O! that affection scorned, and feeling blighted,
Would bid them thitherward for comfort flee!

Securely here to ask repose and healing
The restless, weary, wounded soul may come;
Securely here the outcast suppliant, kneeling,
May pray for shelter, and will find a home.

S. P. R.

(British Magazine.)

CHURCH CALENDAR.

Aug. 19.—Tenth Sunday after Trinity.
24.—St. Bartholomew's Day.
26.—Eleventh Sunday after Trinity.

For the Church.

CONVERSATION.

Bar.—Did you notice that more females than men were in Church yesterday?

Paul.—I did indeed, and that generally it is so in all places.

Apol.—I believe there is more virtue and piety to be found among women than among men.

Paul.—I have read of some person, a divine I believe, who held out that ten women, at least, should be saved for every man. Perhaps you are of his opinion.

Apol.—I should not like to determine that; but I know, and so does every one, that more females are exemplary and pious in their lives than we meet with in our sex. Women have weaker passions, less prejudice to overcome, while, at the same time, they have stronger inclinations to virtue.—Modesty and delicate feeling are much more peculiar to them than to us, which certainly contribute to their virtuous conduct, and, if they are properly instructed, to their religion. Women are much less exposed to temptation.—Their good desires, and good motions have therefore less opposition to overcome. But as God knows the hearts of all, who can tell what allowance he may, in his merciful goodness, make for those who have to resist the stronger passions? Taking every thing into consideration there may in reality, be more virtue and piety in men than in women. On the female side there may be greater appearance with regard to numbers. Women act from feeling, men, from principle.

Paul.—You surprise me. I thought you were launching out under full sail to make the ladies better than men, but you have made them worse. You allow them but feeling, instead of principle.

Bar.—You seem to me, friend Apol. to have given up your point. The ladies can have no great cause of obligation to a man who denies them principles, as if they were left entirely to the caprice of feeling and impulse. You might as well have denied them souls.

Apol.—You are one too many, gentlemen; I did not say that women had no principles. You wrong me. When I said that they act from feeling, I did not deny them to have principles as well as you. They have virtuous feelings together with principle, and these have a tendency to promote religion in their souls. In our sex where the feeling is not so amiable, there can be no religion, but in proportion as good principle influence the whole heart. Hence, I infer that if men were not possessed of more principles than women there scarcely could be any religion amongst them. Though I do not deny principle in women, as you have wrongfully accused me of doing, I will maintain that they are greatly influenced by their amiable feelings in their virtuous desires and actions—and let me here tell you that virtuous or vicious feelings are stronger than the force of abstract principles.

Zenas.—You labour very hard to make out your case, but I cannot comprehend how you are going to end it. At one time, you appear to make women inferior to us, and at another, you make them superior; for you seem to make them by the mere force of feeling better than men, and in the next breath, you give us the pre-eminence, on the assumed ground that we resist greater temptations. But should you not admit that if we have more strength, the more will be required of us.

Apol.—If I do consider women inferior to men, I am sure you will have no objection to allow that St. Peter has, in express terms, called them the "weaker vessel."

Thom.—Well now, I think that if Samson and Solomon were alive when the good Apostle made the assertion, they would have protested against him. For one of them was the strongest man, and the other, the wisest, and yet they were both vanquished by women. I do not, for my part, think they are remarkably weak. It is sometimes, as they found, a dangerous thing to fall into their snares.

Apol.—And so fear keeps you miserable and in single blessedness. Pray, friend, what harm have they done you? It would be both gratifying and entertaining to the company to hear what keeps a man so well calculated as you are to make a kind husband, from entering into that connexion.

Thom.—I had rather hear you in company than to hear myself.

Apol.—It is in the power of women to do much good, or much evil, according as they are well or indifferently disposed, because from the attachment and affection which our sex have towards them, we give them the power, if they would only use it, to amend us both in our principles and morals. But, instead of being a check to the waywardness of men, they very often seduce them, and encourage their vices.

Paul.—What do you mean? Men surely seduce them.

Apol.—But the first woman seduced the man.

Thom.—And I fear she has many grand-daughters.

Apol.—I am sure you will allow that no modest woman loves intoxication; yet it is certain that many modest women allow the company of men addicted to the vice of intoxication, and not only allow, but receive their addresses, and resign to them their hearts and their hands. Will you not grant, then, that if they were to treat all such men with their severest reprobation and aversion, instead of being favourable to them, it would have the strongest tendency to reform them? Hence then I believe that it does not, in all cases, require wicked females to be the cause of evil in men, as it appears to me very plainly that, when modest, virtuous women do not exert that power which they naturally possess over men, which they, if they would, might exert, they have much to answer for. There is one evil which no

human law has yet been able to banish from society; I mean that barbarous practice of duelling. But bad as that inhuman practice confessedly is, I am strongly of opinion that it would eventually disappear, if they were to set their faces against it. For, if those men who give, or accept a challenge, were forever to forfeit the esteem of the ladies, in most cases the monstrous evil of duelling would disappear. But, many females of whom better things might reasonably be expected, listen to flatteries and discourses which they ought never to hear but with such marks of reprobation as should prevent a repetition of them; and besides keep men in countenance, married and unmarried, who have the reputation of being robbers of female virtue, and who shoot the injured party whenever they complain of the injury, while they most inconsistently despise the man who refuses to fight. The women do actually seduce the men.

Paul.—You require too much of women, sir, much more, I think, than you ought. To the men you allow more strength to resist temptation, and more principle to govern their actions; and yet you seem to think that women ought to reform men—that is, you would make them our keepers from harm—the weak to govern the strong.

Apol.—What can be the reason that I have the misfortune always to be misunderstood? Is it that I cannot speak intelligibly, or that I attach different meanings to the language which I use, from that which it commonly bears. I am certain that I have as much respect for the women, and admire their virtues as much as any of you; and yet you all take me ever and anon as if I were waging war against them. But nevertheless if they were here present, I would confidently appeal to them against you, and expect their approbation.

Bar.—I own, I fear they would think that we require too much at their hands, and perhaps conclude that we wish, some way or other, they would effect that reformation in us which we ought to take in hand ourselves. I am afraid they would also tax us for something which had been dropped that implied an undervaluing of their understanding.

Apol.—Pray, friend, what was that?

Bar.—I do not, indeed, like your ex-cathedra expression that women are governed by feeling, while you assume that men are governed by principle; for I believe that too many of both sexes are in the same predicament, one as much as the other.

Paul.—Neither do I think that the text cited from St. Peter, will prove what our friend meant to establish by it, though it has furnished one gentleman with an opportunity of making himself merry at the expense of his judgment.

Apol.—If I have misapplied that beautiful text, I am willing to be corrected. Please let us hear your opinion.

Paul.—You have taken it for granted that woman is naturally and constitutionally inferior to the man. I deny this position, as also that the Apostle has any such meaning in his language.

Apol.—Denial is no argument.

Paul.—Time enough to say that, when you find that I rest on no better foundation than denial.

Thom.—I am all impatience to hear more on this interesting subject.

Apol.—Well done, and better said, for, doubtless, you are interested.

Paul.—Woman is inferior to the man only in two respects which have not, I think, the smallest reference to her mental capacity. She is created to be in a state of dependence and subjection. "The man is the head of the wife, as Jesus Christ is the head of the Church." She is inferior to the man with regard to her corporal strength, though with regard to many individuals there are exceptions. The text referred to, does not imply that she is inferior to him in mind or intellect. View woman in all situations and circumstances in which she may be placed, and I will maintain that, in every sense, she is not only, not inferior, but frequently even more than equal to the man except in bodily strength.

Apol.—You have undertaken a pretty hard task to perform, though, no doubt, you expect to be well rewarded whether you succeed or not.

Paul.—The difference between the sexes, with regard to mental acquirements, is only accidental, arising from circumstances, and not from inferiority or incapacity on the one hand, and superior parts on the other. The man receives a literary education—the woman certain accomplishments; yet notwithstanding this difference in their education, I need not, I trust, remind you, that many women have very nearly, in many instances, greatly surpassed even learned men, in many branches of science and literature. Names, you must allow, could be easily adduced to establish the fact.

Bar.—Is man so patient in adversity as woman? "The weaker vessel" as she is, who is so tender, so kind hearted, so persevering, so laborious, and so unsparing of herself in the chambers of sickness as woman? Who is the unwearied, indefatigable nurse and instructor of infancy, but woman? Who soothes the ruffled spirits of the more ungentle man so effectually as the subduing smile and bland voice of the ever kind help-meet? Indeed, if woman were not far superior to the man in the power of enduring repulses, bearing evils and frowns, and of returning good for evil, it would not perhaps be too much to say that the one half of them would be crushed to the earth by their unfeeling lords.

Paul.—In the times of persecution, did not women adhere to their principles of faith, in the most trying circumstances, even at the stake, as nobly, and with as much fortitude as the men? Look through the Bible, and other authentic histories, and you will soon be convinced that the men have not, in this respect, much to exalt themselves over "the weaker vessel."

Bar.—You have hardly left, I think, any room for our friend to doubt that women have principles as well as feelings. For, unless they were under the influence of principles which they were determined to maintain, how could mere feeling have led them to the stake? Moreover, women have given indubitable proofs of possessing talents of the highest order, in literature, and in the science of governing mankind. Where would you put Elizabeth of England, &c. and now, the pride of our hearts, the amiable, beloved VICTORIA?

Paul.—If women may be accused of being frivolous and sometimes vain, let the men take their full share of the blame; for they daily contribute to make them vain. They treat them in many instances as if they were but play things,—they exhaust language for terms of flattery, calling them angels and make no scruple of saying that they adore them, until they make them conceited and vain. But let them be treated as rational beings, and their inferiority, except only what nature has ordained, will disappear, whilst their virtues and good qualities, mingled with winning sweetness and native kindness will eclipse the sterner virtues of their proud and stubborn lords.

Apol.—You have, my friend, reprobated one kind of flat-

tery, in order, as it would seem, to make room for another.—Which is the better way, time will not now permit me to determine. A REAL HEARER.
Lower Canada, July 20, 1838.

MILTON AND THE CHURCH.

Mr. Bowles has observed three marked stages in Milton's disposition; first, when beautiful, amiable, and ingenuous in youth, he wrote *Allegro* and *Penseroso*, poems having the light and shades of his poetical mind; a second, when stern and intolerant by political and religious warfare, with his eyes still intently turned to the time when he should have calm and delightful communion with the muses; thirdly, when in old age all the lofty visions of earthly perfection faded in disappointment—when his great mind was again thrown upon itself in solitude—when the lofty idealities of his visionary dreams passed away, and left him alone, with his thoughts elevated, indeed, "above the visible diurnal sphere," but "with solitude and darkness compassed round;" yet still mentally gazing with glowing inspiration on the great vision of Paradise Lost. In each of these stages the contemplation finds something delightful to dwell upon; yet never does he shine with so mild a lustre to the Christian's eye, as in that early summer-day of his life when his hyacinthine locks, his snowy forehead, and the delicate purity of his complexion, obtained for the youthful student of Christ's, the title of the Lady of his College. The mulberry tree, which tradition has sanctified as having been planted by his hand, still flourishes in the pleasant garden of his College. The winds have, indeed, sadly shattered its beauty, but the boughs are now carefully supported, and the trunk protected by a partial covering of lead. The vitality of the tree, like the poetry of its planter, seems unaffected by the ravages of time; in the summer it is laden with fruit, of which more than two bushels, we have been told, were gathered in the last season. Many are the devout pilgrimages to this shrine; and some months ago a slip was sent to one of the remotest settlements of South America. Undoubtedly the memory of departed Poetry and Genius imparts a consecrated and a healthful influence to the ground their feet have trod, or in whose bosom their ashes repose. The strains of the gentle Heibert steal over the mind with sweeter melody in the green lanes of Bemerton; and the solemn muse of Young, warns us with a more affecting earnestness amid the melancholy churchyard of Welwyn.

The second stage of the poet's life is full of melancholy reflection; intolerant, bitter, overflowing with hostility to the Church, he denounced the Episcopacy as a "tyrannical duncery," and prayed that a "dead sea of subversion" might sweep it away for ever. It may be interesting to inquire at what period of our history he thus sought to drive the ruinous ploughshare of desolation over every thing venerable, precious and noble; to tear up by the roots the Episcopal dignity, and prepare the soil for the reception of his own visionary doctrines. Was the Church wasting in the old age of decay, decrepitude, or exhaustion? Who that is acquainted with a single page of our history, but will remember that the majestic growth of learning overshadowed the land? When was it that this "tyrannical duncery" abounded "to the ruin of all true learning." Were the lips of the ministers of the holy temple no longer touched with fire from the altar? Was the voice of Christian eloquence dumb? Were the treasures of Christian erudition passed away? What a cloud of witnesses surrounds us at the summons! Never did the beauty of holiness or the spirit of pure imagination glow with clearer lustre than in the mild and long-suffering erudition of Usher; the lucid arguments of Davenant; the patient persuasiveness of Bramhall; and the glorious enthusiasm of Taylor, a genius scarcely second to that of Milton. Yet these names were recollected only to be despised! Where, alas, was the remembrance of the Seer of Winton* then? of the Cathedral's "dim religious light?" of the music that lifted the soul to God? Thus it is that the burning intemperance of a misguided zeal spreads itself through the mental frame, until the eyes of the understanding become inflamed and blinded by the intoxicating poison.

A recent critic has expressed his belief that the efforts of Hall and Usher would have preserved the Church, if Milton had not brought the bitterness of his pen to the controversy; but there is no foundation for the charge. That his violent intemperance of wrath stimulated the excited feelings of the people, cannot be denied; but he only fanned the flame, he did not light it. The time of the visitation of the Church was come, and she fell beneath the reiterated attacks of her infuriate opponents; but she fell only to rise again with renovated youth and lustre; she flourished like the palm-tree by pressure,† she grew glorious by opposition, she waxed mighty through persecution; her strength was perfected in weakness; her truth was demonstrated by objections; and even the "dead sea of subversion," though it effaced the beauty of the vineyard, left a more fruitful soil behind its retiring waters.—*Church of England Quarterly Review.*

* See Milton's verses on the death of Bishop Andrews.

† Jeremy Taylor.

The Garner.

REFINEMENT WITHOUT RELIGION.

Now it was amongst nations of old, where secular knowledge abounded—where arts and letters were cultivated with uncommon success—where you had poets, historians, philosophers, sculptors, painters, architects, that have supplied immortal models for the world,—it was amongst these self-same nations that you would have looked in vain for a hospital for the sick, an asylum for the cripple, a refuge for the destitute, throughout their borders; but, instead of these, you would have found crowds of miserable men matched to butcher one another in cold blood, as a pleasant pastime for the spectators in a theatre; the hot iron applied to them as they fell, lest death should be counterfeit, amidst the brutal jests of the lookers on. It was amongst these same nations that you had the hospitalities of domestic life conducted with a degree of grossness that does not admit of being named amongst Christians. It was amongst these same nations that you had captains of armies, merciful men too, according to the mercies of those times, urging the slaughter of an enemy by thousands, when it was inconvenient to detain them alive as captives; in that spirit, exhibited on a small scale by the soldiers in St. Paul's ship, whose counsel it was, "to kill the prisoners, lest any should swim out and escape." It was amongst these same nations that you had children exposed by their parents to perish without a scruple; so that we read of one citizen—a favourable type, no doubt, of his order—of benevolence so universal, forsooth, as to flatter himself that being a man, whatever related to humanity had an interest for him, and yet giving orders to his wife to cast out her new-born babe, and upbraiding her for committing the ruthless task to other hands.—*Rev. J. J. Blunt.*

EDUCATION WITHOUT RELIGION.

Now, instead of being a blessing, mere literary knowledge without religion, without some acquaintance with the word of God, is, in my mind, a curse to the poor. Knowledge is power, and man is naturally corrupt, and therefore he is more likely to turn that power to evil, if he is not controlled by the moral influence of religion. Those who are in the middle and higher classes are sometimes a good deal restrained by considerations of interest, by regard for their reputation, and by the habits of the society in which they live; but these are influences which, comparatively, produce but a slight effect upon the minds of the poor. Religion is the only effectual restraint for them. The peasantry of the south of Ireland possess as much literary knowledge as any peasantry in Europe, more, I believe, than those in England; but they read not the Bible, and what are they?—Dr. Ladbair, in his letter to Dr. Thorpe, tells us, and unhappily with too much truth, that "they are miserable and mischievous savages, proverbial for their violence and hostility to the laws."—*Rev. J. Booker.*

THE CHURCH OF ENGLAND.

I have heard gardeners say, that the old strawberry is the best; so I think the old Church of England is the best.—Oh let us labour in this cause; and let us remember that the blossoms of our Church are to be made fragrant by the dews of heaven, and then its leaves will form the brightest portion of the laurel which encircles our land. It has been said of ships constructed of British oak, that the ball pierces through them, but such is the elasticity of the materials of which they are composed, that in a few moments it appears a very small hole, and admits but very little water. So may it be said of our Church: she has been assailed by numerous foes, and received many injuries; but such is her texture, that the apertures have been filled up, and she is sailing on without leaking: she appears before us in the beauty and spirituality of her doctrines, in the activity and zeal of her clergy; and I believe, after all anticipations to the contrary, she will be brought safe into the haven under the protection of our God.—*Rev. E. Sidney.*

ONE THING CERTAIN.

Death is a theme of universal interest! The lightest heart the least thoughtful mind, has no disbelief of death. The distance of the dark cloud in which he comes, sailing through the bosom of futurity, may be miscalculated; but the world unhesitatingly owns that he is coming, and will at last be here. In almost every other particular of existence, the fortunes of men differ; but to die is common to all. The stream of life runs in a thousand various channels; but, run where it will—brightly or darkly, smoothly or languidly—it is stopped by death. The trees drop their leaves at the approach of the winter's frost; man falls at the presence of death. Every successive generation he claims for his own, and his claim is never denied. To die is the condition on which we hold life; rebellion sickens with hopelessness at the thought of resisting death; the very hope of the most desperate is not that death may be escaped, but that he is eternal; and all that the young, the careless, and the dissipated attempt, is to think of him as seldom as they can.—No man, therefore, will deny, that whatever can be said of death is applicable to himself. The bell that he hears tolled may never toll for him; there may be no friend or children left to lament him, he may not have to lie through long and anxious days, looking for the coming of the expected terror; but he knows that he must die; he knows that, in whatever quarter of the world he abides—whatever be his circumstances—however strong his present hold of life—however unlike the prey of death he looks—that it is his doom beyond reverse to die.—*Stebbing's Discourse on Death.*

The Church

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

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