

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.—3 PETER 1, 13.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 22, 1838.

[NUMBER XIV.]

Original Poetry.

For the Church.
OUR COUNTRY.

1.
Bright woods and sweeping waters—
Blue skies and summer flowers—
Fairest of England's daughters,
A lordly clime is ours!
A theme for future story,
A young unshuffled name,
Nursling of earthly glory,
Bright neophyte of Fame!

2.
The hollow winds come sweeping—
Wild spirits of the woods,
Waking the summer sleeping
Of our thousand ocean-floods:—
And the stream's majestic current
Bears onward to the sea,
Like the deep voice of its torrent,
Our anthem, "WE ARE FREE!"

3.
The past hath spread before us
A brief but stirring tale;
Bright emerald beams burst o'er us
From the Future's misty veil:—
On the Eagle's fiery pinion,
Up springs our youthful clime;
In the strength of wide dominion,
The sunlight of its prime!

4.
Not ours the ivied ruin—
Fallen column, shattered towers—
Dark trace of Time's undoing—
Poor wreck of prouder hours.
Be the Greek o'er annals pouring,
Let the Roman mourn the past;
Like the Persian morn-adoring,
Our glance is onward cast!

5.
The frost chain binds our rivers,
When winter rides the gale;
And the old pine forest shivers,
And the sleeping Earth is pale:—
But the summer winds come breathing
Their tales of soft perfume,
While the Spring's light touch is wreathing
Rich folds of leafy bloom.

6.
Fling out old England's banner!
No slave can taint her light;
Our forest breeze shall fan her,
Our freemen bless her light.
Quebec's embattled mountain
Bow'd to that flag of old;
Superior's farthest fountain
Has seen its war-worn fold!

7.
Along the west's wild regions,
By stream, and lone hill side,
Our soldiers fearless legions
Have battled, conquer'd, died!
But Niagara's spray-cloud springeth
For column by their grave;
And his voice wild requiem singeth
To the glories of the brave!

8.
Britannia's scepter'd daughter,
The crown'd one of the Isles—
An Empire time hath brought her,
Where the sunlight e'er smiles.
Ten thousand hearts breathe o'er her
The blessings of the Free;
"Be a glorious race before her
Life, Empire, Victory!"

ZADIG.

Toronto, September, 1838.

THE ENGLISH LAYMAN.

No. XVII.

PLAIN REASONS FOR LOYALTY.

ADDRESSED TO PLAIN PEOPLE.

The fall of kings,
The rage of nations, and the crush of states
Move not the man, who, from the world escap'd,
In still retreats, and flowery solitudes,
To Nature's voice attends from month to month,
And day to day, through the revolving year;
Admiring sees her in her every shape;
Feels all her sweet emotions at his heart;
Takes what she liberal gives, nor thinks of more.

Thomson.

Here then we see the whole weight of the Gospel and of its divine Author, thrown into the scale of lawful authority.—Here we see that the Christian religion comes in as a most powerful auxiliary to the civil magistrate, and lends the entire force of its sanctions to the established government of every country; an advantage of infinite importance to the peace and welfare of society.—Bishop Porteus.

I sit, while I write, beneath one of those lofty drooping elms, which,—having been spared from the general havoc of their sylvan brethren,—are to be found here and there, erect in single beauty, relieving the eye after it has been wearied by gazing on extended masses of unbroken foliage. It stands on a ridge, in the midst of an open country; and when seen from a distance on a summer's evening, with a sky as yet glowing with a thousand inimitable tints, it displays so minutely all its tracery, branches, and even leaves that it appears as if it would be no difficult task to count them. But the day is as yet in all its meridian splendour. The shrill, cheerful chorus of the grasshoppers rings in my ears. The cooing of the snail mingles with the softer murmur of the breeze that waltzes with the leaves over my head; and every sound and sight proclaims that the sand has still some hours to run, before the hum of industry and the voice of creation will be mute.

Rich, various, and beautiful is the landscape on which I gaze. At my feet the country descends into a gentle slope; to this succeeds a narrow fertile valley, with a stream winding through it, that waters the meadow; turns the wheel of

the mill, and contributes alike to the sustenance and health of man, the cool refreshment of the panting cattle, the growth of manufactures, and the promotion of agriculture. Beyond the valley the ground ascends into a gentle undulation. Fields that have consigned their produce to the barn, lie denuded of their wealth, but dotted here and there with browsing cattle. A range of woods, with many a crested eminence wrapped in the blue haze of an autumnal day, terminates my view. The frost has not yet scattered the colours of the rainbow over the forest, but there is nothing like sameness in the glorious landscape. Orchards, laden with reddening fruit—the white farm-house with its commodious outbuildings,—the country-inn flanked by a long line of Lombardy poplars, which here need not droop for want of Italian skies,—the towering mill with its pointed angles—and the broad Ontario stretching to the right,—are objects that successively attract the eye, as it travels with human restlessness in search of novelty and variety.

Now I turn my head, and perceive that the picture is incomplete, for I have not yet introduced into it, a pleasing scene of the unfinished harvest,—the sheaves that you cannot look on without thanking God for your daily bread, and the rising stack on which they will shortly be piled. Alongside the gathered and gathering treasures of the present year, the husbandman is committing to the rich fallow the promise of the next; and my mind is at once regaled with the sight of a present plenty, and the prospect of its undiminished succession.

To whom do these woods and meadows, these streams and valleys, these smiling homesteads, these flocks and herds belong? Does their possessor reside in some baronial hall,—the rural king of his surrounding tenantry? Or is the soil the property of a few, while the many rise up early and lie down late, and eat the bread of carelessness? The inequalities of condition and wealth,—the characteristics of an old and densely peopled country,—are not as yet known in UPPER CANADA. If with a feeling natural to an old countryman I regret the absence of the lordly castle and its surrounding domain, which has descended in an unbroken line from heir to heir since the Norman conquest, or even from an earlier date,—I miss that sight so painful to an English eye,—the Parish Workhouse. If I look abroad and search in vain for a thousand mansions and picturesque villas, the abodes of elegant comfort and lettered indolence,—I am compensated by the air of plenty and independence that envelops with a moral beauty even the unseemly proportions of an unpainted Canadian farm-house. If I cannot discover the English cottage peering "from its nook of leaves" and flowers,—I repay myself for the disappointment by gazing on the rude log-hut, the freehold of its tenant, and by reflecting that within, there smokes a board laden with viands, which a labourer in England would hope in vain to procure. If in fine I do not behold the extreme wealth of England, I am not saddened by its extreme poverty;—if there are fewer gentlemen, there are fewer poor men,—if there is less to excite the ambitious, there is more to reward the industrious!

The humblest and most uneducated labourer who emigrates to this Province from the mother country, is able, by the honest sweat of his brow, to raise himself to the rank of an independent farmer in the course of a very few years. From the renter of a cottage, and the possessor of a single pig, he is converted into the master of two hundred acres, of a comfortable dwelling, outbuildings, cattle, and horses. Instead of a smock-frock he wears the finest broadcloth. His meal of potatoes, rarely diversified by a piece of meat, is succeeded by the varied produce of the farm,—fish from the lake or stream,—venison and feathered game from the forest. The value and the beauty of his lot grow together; he comes to it a wilderness of wood, and, in less than a score of years, the stumps decay—the features of his land assimilate to those of English scenery,—and he enjoys the solid sweets of Canadian independence blended with the loveliness of his native spot. If he be a man with natural powers at all above the common, the House of Assembly and Legislative Council are open to his ambition; and I could point in either of those bodies to more than one respectable member, who commenced the world with but axe, or saw in hand, and who had not to wait till life was nearly upon the lees, before he gathered riches in private, and in public obtained the confidence of his Sovereign and the people. When the reaper Death comes with sickle in hand to lay him low, he falls in season a full and ripened shock; his last moments are embittered by no anxieties on account of the temporal welfare of his family; and it gladdens him even in the expiring hour to think that his wife will not be driven out like Naomi, a houseless wanderer in search of sustenance, or his daughters be compelled like Ruth to gather and glean among the sheaves in the barley-field of a Boaz.

It is not to be denied that there are hundreds and thousands of farmers in Upper Canada, enjoying in no slight degree the happy condition of life which I have attempted to describe. Yet of this class, how many were engaged in the Rebellion of last winter! How many now wander about in the United States, penniless, homeless wanderers! How many lament in prison, with unavailing anguish, the folly and the guilt of their unnatural conduct! In a few weeks, another winter will be at hand; and as the present is a time of violent political excitement within our borders, and as there is ground for apprehending that foreign invaders will again infest our shores, and invite the Queen's subjects to join them in the work of plunder, slaughter, and revolution,—it may not be unprofitable to say a few plain words which may arm the unwary with a defence against such a temptation.

The commands of God, the dictates of reason, and the peace and welfare of society require that every man should yield a cheerful obedience to the lawful authority and established government of the country. Extreme cases of cruelty or wickedness on the part of rulers may justify a people's rising up against them,—but to make the justification complete, the mis-government must be of an insufferable kind, notorious, and manifest to every eye; all consti-

tutional and peaceful remedies must first have been frequently resorted to; and even after these two conditions have been found to exist there must be a third,—all human probability of success. None but a raving enthusiast, or a downright wicked man, can say that the British Government is an intolerable servitude, or that whatever defects may exist in the Constitution cannot be remedied by the gradual yet restless influence of public opinion. The true test of a good government is to be found in these questions:—Do I enjoy my own property, and the reward of my own labours without molestation or hindrance? Am I allowed the free exercise of my own religion? Is there any legal obstruction to my obtaining the highest office of state, that a subject can fill? Are not the laws impartially administered as betwixt man and man? If every honest individual would put these questions to himself, when invited to combine in opposing the measures of government, we should have less faction and more virtue. Falsehood, detected by such a simple touchstone as this,—would fall a blunted weapon from the hand of the democratic agitator; and the people no longer deceived by his wiles, or inflamed by his passionate appeals would enlarge the stock of national virtue, by quietly discharging the duties of their respective stations, and from the turmoil and dangerous excitement of politics.

There are three powerful considerations that ought to ensure the Loyalty of every Canadian Farmer. The general happiness of the country under its present form of government,—his obligations as a subject,—and his duty as a Christian.

The famous Lord Burleigh,—who was the wisest prime-minister that Queen Elizabeth or any other Sovereign ever had,—once paid a visit to Bernard Gilpin, a most excellent and active clergyman living in the North of England. He was so delighted with the zeal, the piety, the charity, and the wisdom of his entertainer, that when he came to the top of a neighbouring hill, and looked down on the happy abode he had just left, he stood buried for a long while in profound thought, till at last with a sigh,—drawn forth no doubt by a reflection on the cares of state to which he was about to return,—he exclaimed, "There is the enjoyment of life indeed!—who can blame that man for not accepting a Bishopric!—what doth he want to make him greater, or happier, or more useful to mankind?" Now let any man go to some eminence in the neighbourhood of his dwelling, whence he can command a view of the surrounding country, and if he be at all given to virtuous meditation, or at all grateful for the mercies so abundantly showered upon him, he will exclaim, as he gazes upon the familiar dwelling of each neighbour one after another,— "This is the enjoyment of life indeed!—how foolish must that man be, who owns yon beautiful farm, to trouble himself with thwarting the government that secures to him such a pressed-down and overflowing measure of peace and plenty! What doth he want to make him greater or happier, or more useful to mankind!—He is great, because he is the monarch of a fruitful spot, and independent of the world—he is happy, because his occupation ensures him health, and exempts him from temptation—he is useful to mankind, because out of the superfluity of what he raises, he contributes to the wants and comforts of his fellow-subjects, and augments the general resources of the country." Truly the man who upon a glorious sunny day in September can behold his barns running over with the produce of his farm, and his waggons bringing in load after load, the tribute of a bountiful harvest,—and can turn his looks in no direction, without proofs of God's unbounded goodness in providing for the wants of his creatures,—and who, after this, can lend himself to the schemes of any needy and unprincipled wretch, denouncing the tyranny and wickedness of the government, —must be either a very weak, or a very wicked and ungrateful person. He knows that, generally speaking, the people are happy and contented, and yet for some fancied grievance, which does not come near his dwelling, or affect him in the slightest degree,—he will stir up rebellion against his anointed Sovereign,—invite the foreigner to visit his native or adopted country with fire and sword,—and shed without compunction the blood of his loyal and unoffending neighbour.

Besides the inducements to Loyalty which are to be found in the general happiness enjoyed under our present form of government, we are bound by the obligations of the social compact to submit to the ruling power under which we are born, or voluntarily place ourselves. The social compact is an agreement entered into between the governor and governed, and imposes duties on both which cannot, on any pretence, be avoided. The Sovereign in England, on his accession to the throne, swears to observe the laws of the realm; and in this Province, the Lieutenant Governor, the Sovereign's representative, swears faithfully to discharge the office which has been entrusted to him. On the other hand, the subject takes an oath of allegiance; which in some cases is done in express words before an appointed magistrate, but which is equally binding on all persons of either sex whether taken by word of mouth or not. This solemn obligation is in the following words:

"I do sincerely promise and swear, that I will be faithful, and bear true allegiance to Her Majesty Queen Victoria, as lawful Sovereign of the United Kingdom of Great Britain and Ireland, and of this Province dependent on, and belonging to the said Kingdom; and that I will defend Her to the utmost of my power against all Traitorous Conspiracies or attempts whatsoever which shall be made against Her Person, Crown, and Dignity; and that I will do my utmost endeavour to disclose and make known to Her Majesty, Her Heirs and Successors, all Treasons and Traitorous conspiracies and attempts which I shall know to be against Her, or any of them; and all this I do swear without any equivocation, mental evasion, or secret reservation, and renouncing all pardons and dispensations from any Person or Power whatsoever to the contrary.—So help me God."

There are Acts of Parliament specially requiring that persons holding certain offices under government, should take this oath within a limited time, not that they were not bound by it before, but because that, in a solemn and om-

phatic manner, they may be reminded of the allegiance, to which, if it be possible, they are bound by a stronger tie on becoming the King's Servants. In Upper Canada this allegiance is, generally, due to the Lieutenant Governor, who represents the person of the Queen; and therefore factiously to oppose his administration, and to endeavour to bring him into odium and contempt, is to violate the oath of allegiance, and consequently to be guilty of the sin of perjury. Every native-born subject is bound by this oath, unto the day of his death; and so is every foreigner, who sojourns here for a time, or who becomes a settled inhabitant of the Province. It may perhaps be objected as unreasonable that a person should be bound by an oath which he has never taken; but to this I reply, that the oath does not create but only confirms allegiance,—and that there are certain duties such as obedience to parents, and submission to government—our political parent,—the sense of which is implanted in us by nature, and of the binding force of which we become conscious on the first dawn of reason.

My concluding reason in favour of Loyalty is the plainness of all: it is most legibly written in the following New-Testament texts, which ought to be painted in large characters on the walls of every common School House within the Province, and still more durably imprinted on the heart of every one who strives to deserve the glorious title of a Christian:—

OUR SAVIOUR.

"Render unto Cæsar (the Roman Emperor) the things which are Cæsar's; and unto God the things which are God's."

ST. PETER.

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be unto the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

ST. PAUL.

"Be subject to principalities and powers, and obey magistrates."

"Ye must needs be subject not only for wrath, but also for conscience sake."

"Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour."

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

To those words of Scripture, so clear in themselves, no human explanation can impart any additional force; and with them therefore I conclude. If these plain and unpretending Reasons should be anywise instrumental in preventing a single person from committing the heinous sin of Disloyalty, or of bringing him back, if gone astray, into the pleasant and peaceful path of allegiance and subordination, it would fill the writer with a purer and more solid joy, than the realization of his most ambitious day-dream.

ALAN FAIRFORD.

Cobourg, 15th September, 1838.

SCRIPTURAL ILLUSTRATIONS.

No. XV.

THE INSCRIPTION UPON THE CROSS.

The inscription that was placed over our Saviour's cross is variously worded by the different Evangelists.

Mark: "The King of the Jews."

Luke: "This is the King of the Jews."

Matthew: "This is Jesus, the King of the Jews."

John: "Jesus of Nazareth, the King of the Jews."

The phrase "King of the Jews," given by Mark, enters into each of the versions presented by the other Evangelists; we therefore have only three actual variations in the wording of the inscription, those of Matthew, Luke, and John. But Luke having mentioned that the superscription was repeated in Greek, Latin, and Hebrew, (Luke xliii. 33) the three variations most probably represent the wording of the title in each of these languages.

John, we have reason to think, gives us the Latin inscription. He says, "Pilate wrote a title and put it on the cross; and the writing was, Jesus of Nazareth the King of the Jews." Pilate, a Roman, who himself penned this title, would naturally write it in Latin, his own language. This inference is somewhat supported by the letters J. N. R. J. which have been always placed over the crucifix by the Latin Church, and which are the initials of Jesus Nazareth Rex Judæorum, the inscription in St. John.

Matthew would give the Hebrew title, having composed his gospel expressly for his countrymen, and even (according to most critics) originally in their own language.

Luke probably records the identical Greek title: for his gospel was particularly intended for the Greeks, and expressed in a more classic style than the other three, and also (according to tradition) first published in Greece.

Mark professes only to give the accusation, saying: "The inscription of his accusation was written over him." He therefore states only that part of the title which explains the dignity Jesus was accused of usurping, namely, "The King of the Jews," which forms a portion of each of the three inscriptions. Thus we have:

The Latin title: "Jesus of Nazareth, the King of the Jews."

The Hebrew title: "This is Jesus, the King of the Jews."

The Greek title: "This is the King of the Jews."

By combining the several inscriptions, we obtain: "This is Jesus of Nazareth, the King of the Jews."

THE ROOFS OF HOUSES IN THE EAST.

MARK II. 4.—"And when they could not come nigh unto him for the press, they uncovered the roof where he was: and

when they had broken it up, they let down the bed wherein the sick of the palsy lay."

Dr. Shaw has supposed that there was a difficulty in understanding this passage, and the corresponding one (Luke v. 19), in a literal manner; and has therefore suggested an interpretation which appears to me wholly inadmissible.—When I lived at Ogina, I used to look up, not unfrequently, at the roof above my head, and contemplate the facility with which the whole transaction may take place. The roof was constructed in this manner:—A layer of reeds of a large species, was placed upon the rafters; on these a quantity of heather was strewed; upon the heather, earth was deposited, and beat down in a compact mass. Now, what difficulty would there be, in removing, first the earth, then the heather, next the reeds? Nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it.—No inconvenience could result to the persons in the house, from the removal of the tiles and earth; for the heather and reeds would intercept anything which might otherwise fall down, and would be removed last of all.

ANCIENT BOOKS.

ESKIL. ii. 9, 10.—"And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he said to me: 'Write this; and it was written within and without.'"

In the monastery of Megaspoloia, I observed two beautiful rolls of this description. They contained the Liturgy of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by unfolding (Luke iv. 17); and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached. Then you turned the parchment round, and continued to read on the other side of the roll; folding it gradually up, till you completed the Liturgy. Thus it was written *within and without*.—(Hartley's Researches.)

THE WHITE STONE.

REVELATION ii. 17.—"To him that overcometh will I give a white stone."

It is generally supposed by commentators that this refers to an ancient judicial custom of dropping a black stone into an urn when it is intended to condemn, and a white stone when the prisoner was acquitted. But this is an act so distinct from that described in the Scripture before us, "I will give thee a white stone," that we are disposed to agree with those who think it refers rather to a custom of a very different kind, and not unknown to the classical reader, according with beautiful propriety to the circumstances before us. In primitive times, when travelling was rendered difficult from the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent, of which, indeed, we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and those who practised it, frequently contracted habits of friendship and regard for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and ensured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this token was quite sufficient to ensure friendship for themselves, or their descendants whenever they travelled again in the same direction; while it is evident that these stones required to be privately kept, and the name written upon them carefully concealed, lest others should obtain the privilege, instead of the person for whom they were intended. How natural, then, is the allusion to this custom in the words of the text, "I will give him to eat of the hidden manna;" and having done, having made himself partaker of my hospitality, having recognised him as my guest, my friend, "I will present him with the white stone, and in the stone a new name written, which no man knoweth, saving he which receiveth it." "I will give him a pledge of my friendship, sacred and inviolable, known only to himself."—Rev. H. Blunt's *Practical Exposition of the Epistle to the Seven Churches of Asia*.

For the Church.

THE SABBATH-DAY.

MR. EDITOR:—As the profanation of the Lord's day is not among the least of the daring and grievous "sins of the times,"—and more especially in this province, where the opportunities of steady religious instruction are, in many places, so rare,—I take the liberty of sending you some striking extracts from that useful and devotional book, *Bickersteth on Prayer*, which may, by the divine blessing, have the happy effect of restraining some thoughtless transgressor of the solemn sacredness of the day of God.

"The observance of the Sabbath," says that pious writer, "is so intimately connected with public worship, that it may be useful to shew the obligation to keep holy the Lord's Day."

"The Sabbath was sanctified and set apart for God from the beginning. 'God blessed the seventh day, and sanctified it; because that in it he had rested from all his works which God created and made.' Hence we may infer not only the advantage, but the absolute necessity, as the world is now, if we would have any suitable regard to religion, or to the salvation of our immortal souls, of time set apart for the immediate service of God.

"The command to 'remember the sabbath-day to keep it holy,' though given to the Jewish Church with many circumstances of peculiar strictness, occurs among the moral laws in the ten commandments. Mr. Cecil thus explains its true character,—'The Jewish sabbath was partly of political institution, and partly of moral obligation: so far as it was a political appointment, designed to preserve the Jews from other nations, it is abrogated; so far as it is of moral obligation, it remains in force. Christ came not to abolish the sabbath, but to explain and enforce it, as he did the rest of the Law. Its observance was no where positively enjoined by him, because Christianity was to be practicable, and was to go into all nations, and it goes thither stripped of its precise and various circumstances. 'I was in the spirit on the Lord's day,' seems to be the soul of the Christian Sabbath. The circumstance of the continuance of the Jewish economy while our Lord and his Apostles lived, sufficiently accounts for there being no positive precept in the New Testament respecting the observance of the first day of the week, our Sunday. Yet the practice of the primitive church, their freedom from the Jewish Sabbath, and the actual appointment in our country of the first day, plainly requires our observing Sunday, the Lord's day, being the first—instead of Saturday, the seventh day of the week."

"While our Saviour, who is Lord even of the sabbath-

day, has rectified the superstitious abuse of the institution, and allows us to perform works of necessity and charity, yet it is clear that he would never have reformed the abuse of this fourth commandment, had the sabbath been an ordinance which was to die in a little time. Hence it is our plain duty, as far as it is possible, to devote the first day of the week, wholly to the service of God. "We are going," says Mr. Cecil, "to spend a sabbath in eternity. The Christian will require as much of the sabbath spirit as he can; and in proportion to a man's real piety, in every age of the church, he will be found to have been a diligent observer of the sabbath-day."

"Alas! how perpetually is this holy day profaned in our Christian land! What multitudes transact their usual business! What needless travelling, visiting, writing letters, settling of accounts, &c.

"But how much more holy and more happy is the Christian employment of this day! It is to him a delight and joy. He gives it wholly to its varied, but sacred duties. He reads the Scriptures and other devotional books; examines his heart; thinks on his ways; and meditates on spiritual and eternal things. He attends public worship, and instructs his family, or visits the poor and afflicted. He seeks to have his heart with God all the day long; and thus passing his sabbath here below, he becomes better prepared for an eternal sabbath above."

Thus writes the pious Mr. Bickersteth; allow me to add an important testimony from another source to the duty and advantage of religiously spending the sanctified day of God. "I have found," says the learned and illustrious Judge Hales—"I have found by a strict and diligent observation, that a due observing of the duties of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments, so that I could easily make an estimate of my successes in my own secular employments the week following, by my manner of passing this day. And this," adds he, "I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

I could not, Sir, add to the force of these observations by any remarks of my own. May they, then, be duly pondered by those that are in authority as well as by humbler professors of the religion of the Lord Jesus. The infirmity of human nature, the depravity of the heart attaches to the highest as well as the lowest conditions of society; and it is needful for all to be watchful, not only that they may keep themselves free from this offence of transgressing the Sabbath, but lest, by the force of evil example, they may cause their weaker brethren to offend.

L—S.

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 22, 1838.

The Rev. W. J. D. Waddilove, M.A.,—that indefatigable and most efficient friend of the Canadian Church,—has lately published in England a small volume under the title of *The Stewart Missions*. The work contains a brief memoir of our late revered Bishop, and "a series of Letters and Journals calculated to exhibit to British Christians the spiritual destitution of the Emigrants settled in the remote parts of Upper Canada." It is printed at the expense of the *U. C. Stewart Travelling Mission Fund*; towards the support of which the profits, if any, are to be applied.

The documents contained in this interesting publication, were most of them originally published in this Province, and therefore to give any extracts from them would be offering no novelty to our readers. We shall, however, notice a few facts, of which the church-public are not generally cognizant. On looking over the subscription lists, we find that the contributions from August 1st 1834 to March 1st 1838, amount to £1617 14s. 5d.; and that the most liberal donations are £100 from the Earl of Aberdeen; £70 from the munificent and well-known Mrs. Lawrence of Studley Park, Yorkshire; £95 from Mrs. Shephard of Amport, Hants; and £50 from Mrs. Simcoe, the venerable widow of the first Lieutenant Governor of Upper Canada. Amongst the subscribers also, who are chiefly resident in the North of England and in Scotland, within the sphere of Mr. Waddilove's influence and connexions, we meet with no less than seventy-seven clergymen;—besides which, twenty-two collections have been made in churches, St. James' church in Edinburgh alone contributing £140. In gratefully acknowledging these various instances of the warm interest evinced in our spiritual welfare by the laity of the North, and still more by the clergy, it would not be right to omit the name of the Rev. J. Gilpin of Sedbury Park, Yorkshire,—a benefactor to the amount of £35.

It has struck us as something deserving of remark, that while in the list of subscribers to the volume under review, we can count the names of thirty-two Conservative Members of Parliament,—including those of Graham, Goulburn, Gladstone, Sugden, Colquhoun, Verner, Ashley, and Parkington,—we do not, as is, unhappily, usual in all such cases, recognize a single member, or supporter of the present Ministry. We may here also observe,—as a slight and incidental proof that the clergy are not such unfaithful dispossessors of the revenues of the Church, as their enemies represent them to be,—that they compose a fourth of the subscribers to the printing of the work under review. And this is a far less proportion than they generally bear to the laity, in the numerous churches of England. We have before us a statement of the number of subscribers to five Religious Societies (including the Society for Promoting Christian Knowledge, and that for the Propagation of the Gospel in Foreign Parts) in connexion with the Established Church, divided into Clerical and Lay contributors,—of which the following is the result:

Clerical	Lay	Female	Total
14,152	10,884	5,275	30,311

leaving a majority in favour of the clergy of 3,268; at the same time that it is to be borne in mind, that a very large proportion also of the female contributors, are members of clerical families.

We cannot refrain from dwelling a moment longer on this gratifying topic; and must introduce the following passage supplied to us from the unfeigned eloquence of *The Church of England Quarterly Review*, as still further illustrative of the just stewardship of the English Clergy:—

"Nobly, most nobly, have the clergy of every degree rendered their aid towards this undertaking [the building of additional Churches]. The prelate, the dignitary, the private clergyman, have all contributed in the most splendid manner, amongst whom must never be forgotten the liberality of the right reverend prelate [the Bishop of London] to whom we owe

the conception of the plan. In the list of clerical subscriptions, there is one instance of generosity so magnificent as to be almost incredible at first sight, even in a list abounding with examples of lavish and profuse liberality on the part of the Clergy. It stands in the list with this modest description:—'A clergyman seeking 'Treasure in Heaven,' £5000. His name is well known, and why should we conceal it. It is a name associated in the minds of all with piety, with learning, with the gift of sacred song. Need we say it is that of Keble? We might fill pages with other right reverend and reverend names, all most munificent benefactors to this Christian undertaking, all affording the best practical refutation, if any be needed, of the invidious charges brought against the Clergy, of superfluous wealth and luxury. But we pause. The individuals are too dignified, and the object of their liberality is too sacred to be brought into controversy with the base and sordid names who delight in the invention of such falsehoods."

From this digression we return to the conclusion of our more immediate subject. It is cheering and consolatory to reflect that while we are struggling against numberless religious privations, the hand of sympathy and succour is stretched out to us from many a sacred edifice in the crowded cities, and from many a village-church in the quiet hamlets of Britain. The church at home is bogged with foes and difficulties innumerable, yet Pelican-like, she ministers to the destitutions of her young. And if the unhallowed combinations now forming in this country to rob us of our patrimony, should succeed; if the wise and just Providence of God should see fit to punish the 'sins of the times,' by permitting a present success to the machinations of our foes; if, through their evil efforts, the means of religious instruction to future generations should be swept away;—we could, amid the contemplation of an event so disheartening, turn with unflinching confidence to the Christian sympathies of our father-land. Individual bounty would, doubtless, pour in its offerings to compensate for the public provision of which our faithless guardians had suffered us to be despoiled.

But we do not advert to this contingency, in any expectation that it will be realized; nor will we, in the hope—well grounded as it may be—of this present support from the pious and beneficent in the mother country, let go the heritage of our children. It is a sacred deposit which neither taunts nor threats shall constrain us to abandon.

By an advertisement appended to the *Stewart Missions*, we are pleased to observe that the English Clergy are contributing intellectual as well as pecuniary gifts for our relief. The Rev. James Lawson, M.A., Vicar of Buckminster, Lincolnshire, has published a volume of poetry, entitled *Sacred Pastimes*, for the benefit of the *U. C. Travelling Mission Fund*; which Society, we ought to remark, is totally distinct from the *U. C. Clergy Society*.

We have the pleasure of acknowledging the receipt of twenty-one additional subscribers from the city of Toronto, since our last. These have been procured through the praiseworthy zeal of one individual in that city, a hearty adherent of the cause we are engaged in advocating; and while we thank him for his unwearied and successful efforts, (he having procured for us thirty-two subscribers in all since the commencement of the present volume) we beg to recommend his example of efficient exertion to the general imitation of our fellow-churchmen. In a sphere perhaps more contracted, they may nevertheless by a little patient exertion, materially advance the circulation of this journal, and the spread of the principles which it maintains.

Amongst the subscribers recently transmitted to us from Toronto, we are happy to observe the names of many estimable members of the Wesleyan Methodist Connexion; who, by their patronage of our journal, give testimony that we have not been contending for principles repugnant to those which are entertained by the genuine followers of their excellent founder. "He being dead yet speaketh;" and his advice reiterated during a long and laborious life, and his admonitions repeated in the dying hour,—that his followers should cling, with unwavering adherence to the Church of England,—there are thousands amongst them who religiously respect.

In England and in Ireland, as we have often said, the great body of the Wesleyan Methodists have seen, in the late signs of the times, more abundant cause than ever to adhere to the last-spoken admonitions of their founder; and loudly have they proclaimed, amidst the perils of our common Protestantism, and fervently have they testified, that the great bulwark of the persecuted cause of unadulterated Christianity, is the Church in which Wesley was born, and in which Wesley died.

But the principles of that Church are every where the same; and the attachment towards it which has been engendered in their native land, decays not in a transatlantic clime. The demagogue may rail against it, and many, avowing their own religious principles, may join in the clamour for its overthrow; but detecting these artifices of its foes, and leaving the scorn in his scorner's seat, they maintain their reverence for the Church in which their founder received his commission to teach and to preach; at whose font they themselves have been baptized; and before whose altars they have often knelt to taste the refreshing pledges of our Saviour's dying love.

We thank the Editor of the *Hamilton Journal* for his courteous letter, disclaiming all participation in the statement relative to the Consecration of Churches, alluded to in our last. With this, as far as respects himself, we are quite satisfied; but that some such statement has somewhere been made, our informant is much too intelligent and respectable to allow us to doubt.

We give below, as we promised in our last, a portion of the Correspondence recently had by certain accredited Agents of the Church of Scotland in Canada, with Her Majesty's Principal Secretary of State for the Colonies.

In the first, which is a Memorial from Dr. Black to Lord Glenelg, is contained a statement of the religious destitution of the Presbyterians in connexion with the Church of Scotland in Lower Canada, and the inadequate means at command for its supply. The former we unfeignedly deplore; and in the general prayer for the latter we as sincerely unite. We rejoice at the manifestation towards them of Imperial favour in Upper Canada even in the stunted annual appropriation of £1000; and as long as the resources for the supply of a similar destitution on the part of the Church of England remain untouched, we should be glad if ten times the amount were bestowed upon them to-morrow.—The meagreness of the annual grant for the support of their ministry in Lower Canada, as detailed in that Memorial, is as much to be reprehended as the consequent evils are to be deplored; and the lapse of salary, at the death of an Incumbent, is a specimen of the Cabinet policy of the day which we have ever been as loud in condemning as themselves.

The picture of clerical poverty and degradation, resulting from the workings of the pure voluntary system, as described in this memorial, is one which we could wish to see exchanged for something more refreshing; but here we may pause to express our astonishment that the deprecators of this Voluntary System should at the present moment be uniting with its most strenuous advocates in striving to overthrow the legally endowed rectories of the Church of England, and in thus aiming a fatal blow at the very principle of a religious Establishment. Amongst their associates in this attempted work of destruction, are to be found those very "latitudinarians and republicans," whose principles and politics are in the memorial of Dr. Black virtuously and indignantly repudiated.

On the opinion of the Crown Officers in 1819 we have lately said enough; and in relation to the Report of the Committee of the House of Commons in 1828, it is sufficient to say that it was never adopted by the House, so that although it may have the force of a recommendation, it possesses not the sanction nor the influence of a law.

In the letter of Dr. Black to Lord Glenelg, which follows this Memorial, and seems to embody the substance of a previous conversation with that noble Lord, we regret to observe so many inaccuracies. From what source Dr. Black drew his accounts of the expenditure on behalf of the Church of England in these Provinces, we are at a loss to say; but this much we know that the sum of £12,281 in the year 1833 was not "paid to the Episcopal Clergy in Upper Canada," even inclusive of the allowance from the Society for the Propagation of the Gospel; and we know that the whole expenditure by the Government on their account at the present moment is little more than half of the amount thus stated!

Lord Glenelg is reminded by Dr. Black that the Clergy Corporations (of course in both Provinces) have "grossly mismanaged the Clergy Reserves." It is impossible to enter upon the refutation of so vague and undefined a charge; so that we must, until the particulars of the alleged mismanagement are detailed, be content with a simple denial of the fact. That there has been "gross mismanagement" in the sale of the Clergy Reserves in Lower Canada, we are well aware, and that one result of that mismanagement has been a most reckless and lamentable sacrifice of the property itself; but the Clergy Corporation of that Province, so far from participating in the delinquency, have never failed by protests against that misconduct, to warn Her Majesty's Government of the evils which it alone was competent to remedy.

We ought however, perhaps, to excuse this accusation from Dr. Black, because he adopts it upon authority so respectable as a Despatch of Lord Ripon's; but he cannot, we presume, shift to other shoulders the responsibility of saying that "the clerical duty done by the Scotch clergy in Montreal and Quebec, is equal to, if not greater, than the same duty done by the Episcopal Clergy;" and that "the Presbyterian population in Lower Canada is considerably greater than the Episcopal population."

In reference to the former insinuation, we are prepared to say that two clergymen of the Church of England in Montreal perform six services on each sabbath-day,—an amount of duty we should suppose not surpassed by the ministers of any other denomination; while a comparison of the registers of the respective churches would satisfactorily show whether in their week-day ministrations they fell short of the toil undergone by any other labourers in the vineyard. We may add that the amount of duty pertaining to the Protestant Episcopal congregation in Montreal would require the services of at least two additional clergymen. In the city of Quebec there are six clergymen of the Church of England, all actively engaged, and but one minister, we believe, of the Church of Scotland; however diligent and zealous, therefore, the latter may be, it is not to be supposed that his single efforts can perform an amount of "duty equal to," much less "greater" than what is accomplished by six!

And as for the comparison of population, which Dr. Black has thought proper to institute from no other data, we should think, than his own imagination, he ought to have recollected that an authorized census of that Province some years ago made the members of the Church of England to amount to very nearly one half of the whole Protestant population; so that if the Presbyterian majority could still be fairly claimed, only a few hundred would be left to compose the ranks of all other Protestant denominations put together!

Dr. Black concludes with petitioning the Imperial Government for an annual grant of £100 sterling to every clergyman of their communion in either Province: this, we affirm, is little enough; and we repeat that we should rejoice to see it bestowed. But let them not point to the property of the Church of England as the source from which that revenue is to be drawn: let them retire from the ground they have hitherto assumed, and say that whereas the Church of England has been provided for by the Clergy Reserves, they as an establishment of the Empire have a claim to suitable support:—let this be their line of argument, and they would find the members of the Church of England, clergy as well as laity, amongst the heartiest supporters of their prayer.

(No. 1.)

To the Right Honorable Charles, Lord Glenelg, one of His Majesty's Principal Secretaries of State.

The humble Memorial of Edward Black, Doctor in Divinity, and Minister of St. Paul's Church, in communion with the established church of Scotland, in the city of Montreal, Lower Canada.

SHEWETH;

That your Memorialist is requested and authorised by the Presbytery of Quebec, by a minute dated the 23rd day of June last, to use such measures as may be in his power to promote the interests of the church of Scotland in Upper and Lower Canada:

That to impress upon your Lordship's attention the increasing anxiety manifested by the Scottish settlers in Upper and Lower Canada, composing as they do a considerable proportion of the Protestant population, to obtain ministers in communion with the established Church of Scotland, your Memorialist begs to state that in 1822, the number of congregations with Ministers regularly ordained over them in connexion with the Scottish Church in both Upper and Lower Canada, was only six; that now the number in Upper Canada alone is thirty-seven, and in Lower Canada fourteen:

That in Lower Canada, with which your Memorialist is more immediately connected, there are upwards of thirty stations at which Ministers are earnestly desired, but that from the poverty of the inhabitants they are unable to offer an adequate stipend, although most anxious to contribute liberally according to their means:

That several years ago an annual grant of £750, subsequently increased to £1000, was appropriated by the government, out of (it is believed) the funds paid by the Land company, for the Ministers in connexion with the Church of Scotland in Upper Canada; but that this sum is altogether inadequate for the support of the ministers at present there, and for the increasing wants of the population of that flourishing Province:

That in Lower Canada, where there are fourteen congregations who have ministers regularly ordained over them, in connexion with the Scottish Church, no support in any shape whatever is received from the government, with the exception of £50 paid to the eldest Presbyterian Clergyman in Montreal, now retired from all public duty, and £50 to the late minister of St. Andrew's Church, Quebec; but the last of these sums, your memorialist believes, has been refused to be continued to his successor:

That the Ministers generally in Lower Canada are in a state of great poverty, many of them receiving in all not more than £50 or £60 Halifax currency per annum; that several in consequence are about to relinquish their charges; and that a large mass of people will thus either be left in a state of religious and moral destitution, or become a prey to itinerant preachers from the United States, of latitudinarian principles and republican politics:

That the Crown lawyers in 1819, and a Select Committee of the House of Commons in 1827, gave it as their opinion that the seventh part of the public lands in Canada set apart by act of Parliament for the support of a Protestant Church and a Protestant Clergy, was intended for the Presbyterian as well as the Episcopalian Establishment:

That, in these circumstances, the Presbyterians connected with the Church of Scotland deem it inexpedient, if not unjust, that while the Episcopalian church receives a certain sum for the Bishop directly from the government, a portion of the sum voted annually by Parliament to the Society for Promoting Christian Knowledge, and derives, it is believed, a further revenue from other sources, besides enjoying 400 acres of land granted to each of forty-two Rectories in Upper Canada; the same establishment should be so inadequately endowed in Upper Canada, and altogether overlooked in Lower Canada:

Your Memorialist therefore trusts that, in consideration of the inadequacy of the provision made for the Presbyterian Church in the Upper Province, and the entire absence of such a provision in Lower Canada, as well as the effects which would result from a cessation of the labours of its Ministers, your Lordship will take into your favourable consideration the expediency of affording immediate aid by temporary grants, till measures be adopted for admitting the Presbyterian Church to its full share of the Clergy Reserve lands:

All which is respectfully submitted to your Lordship's consideration by

(Signed) EDW. BLACK.

No. 8 Waterloo Place, Pall Mall,
London, 8th Feb. 1837.

(No. 2.)

8 Waterloo Place, Pall Mall.

My Lord,

Agreeably to your Lordship's request, I now transmit to you the substance of what took place at the interview I had the honour to have with your Lordship yesterday.

1. That in April 1836, fifty-seven Rectories were constituted and endowed through Sir John Colborne in Upper Canada, in place of forty-two as stated in my Memorial.

2. That the amount of the sums paid to the Episcopal Church in Lower Canada, exclusive of the allowance from the Society for the Propagation of the Gospel in £5250 18s. 6d.

3. That the amount of the sums paid to the Episcopal Church in Upper Canada, exclusive of the allowance from the Society for the Propagation of the Gospel, was in 1833 £12,281, in 1834 £9602, and that I have reason to believe that sums of a similar amount are still paid by Government to the Episcopal Church there.

4. That in a Despatch from Lord Goderich to Lord Aylmer of the 24th December 1830 (No. 6) a sum amounting to £500 was recommended to be paid to the Ministers of the Presbyterian Church in Lower Canada; that when application was made by the Presbytery of Quebec to Lord Gosford for the payment of the said sum, an answer was received from his Lordship to the effect that the instructions contained in the Despatch alluded to were set aside by subsequent arrangements made between the Imperial authorities; and that, notwithstanding all the other items contained in that Despatch were paid, and have been continued to the Episcopal and Romish churches.

5. That the clergy corporations have grossly mismanaged the Clergy Reserves, as will appear from Lord Goderich's Despatch to Lord Aylmer (No. 69) dated 21st November 1831.

6. That the clerical duty done by the Scotch clergy in Montreal and Quebec, is equal to, if not greater than the same duty done by the Episcopal clergy.

7. That the Presbyterian population in Lower Canada, is considerably greater than the Episcopal population.

8. That the entire failure of the crops in Lower Canada last season renders it impossible for the Presbyterian population to pay the small sums they have promised to their respective clergymen.

9. That the Presbyterian Ministers in Upper and Lower Canada have acted as Chaplains to Her Majesty's troops at different times without any remuneration whatsoever. That I, in connection with my colleague, acted as Chaplain to the 79th Regt. for the space of one year in 1828; that a separate service was regularly had for the Regiment at 9 o'clock in the morning; that all Hospital duties &c. were regularly performed; and that the Rev. John Clegston of Quebec has performed for the space of three years the same duties to the same Regiment.

10. That upwards of £18,000 has been realized from the sale of the Clergy Reserves in Lower Canada, and that a much larger sum has been realized in Upper Canada.

In addition to these topics which were discussed at the interview I had the honour to have with your Lordship yesterday, I beg leave to draw your Lordship's attention to the fact,—

11. That to a Memorial presented by a Committee of the General Assembly of the Church of Scotland in 1827, respecting pecuniary aid to the Ministers in Canada in communion with the said church, an answer was received by the Convener from His Majesty's Principal Secretary of State, bearing—"that whenever a congregation in any of those Provinces shall have erected a suitable place of worship, and be prepared to acknowledge the jurisdiction of the Church of Scotland, and to contribute according to their means towards the maintenance of a Minister, upon their

subscribing a memorial to the Governor in Council, the Governor will have received His Majesty's commands, authorizing him, upon being satisfied that those conditions have been duly complied with, to contribute to the support of a clergyman in such proportion as, together with the contribution of the parties presenting the Memorial, may be sufficient to afford him a competent maintenance."

I have now, my Lord, brought the claims of the Scottish Church in Canada, and the grievances of which the members of the Church in Lower Canada have loudly and for a series of years complained, under your Lordship's consideration. Since I had the honor to meet with your Lordship, I have received a communication from Montreal of such a nature as to make it imperative on me to return there with all convenient haste. That circumstance, coupled with the fact that one Minister in the Presbytery of Quebec has already relinquished his charge, from the utter inadequacy of the provision made for him, and that others are about to do the same from the same cause, will, I trust, induce your Lordship to give me an immediate reply to my memorial and to this communication. And I do most earnestly entreat your Lordship, as you regard the spiritual welfare of thousands of your countrymen, to let that reply be such as will shortly ensure to each of the Ministers of the Scottish Church now in Lower Canada, or who may hereafter be there, a permanent annual stipend of not less than £100 sterling. Although an unworried clergyman, and representing a body unable to refund me for my expenditure, yet I shall remain in London until the end of this week, in order that I may receive your Lordship's reply; and I trust that, from the very peculiar circumstances in which I am placed, your Lordship will not disappoint me.

I have &c.

(Signed) EDW. BLACK.

The Lord Glenelg.

Summary of Civil Intelligence.

By the arrival of the Packet Ship Wellington, news from England has been received to the 13th August. The most important intelligence brought by this arrival is that Lord Durham's Ordinance for the banishment of the Bermuda prisoners has been declared illegal and invalid. The subject was introduced by Lord Brougham; and after some discussion, the House of Lords decided by a vote of 54 to 36 that this Ordinance was illegal. Lord Melbourne subsequently expressed his determination to advise the Queen to disallow its validity. The following are further particulars:—

Aug. 7. House of Lords. Lord Brougham reiterated his former assertion that Lord Durham's ordinances were wholly illegal—that no power was given him to inflict pains and penalties on individuals who had not been brought to trial. One of the ordinances was in direct contravention of the 7 William III, for the trial of treasonable offences. If Lord Durham could set aside that act, there was nothing to hinder him from setting aside any other act of Parliament.

He referred to the parties against whom a bill of attainder was passed, after the rebellion of 1715, when witnesses were examined, and a solemn inquiry took place, although the parties had fled the kingdom.

Lord Durham's ordinance directed certain persons to be conveyed to Bermuda, and declared that if they left the island, they should be guilty of high treason: this was prospective treason—treason, not for any act committed in Canada, but simply for leaving Bermuda. Such a proceeding was opposed to the act 25 Edward III.

Again, the ordinance declared that no proclamation issued by her Majesty should extend to the murderers of Lieut Weir; so that even if her Majesty should issue a proclamation of pardon, yet it would avail nothing against Lord Durham's ordinance.

Again, the coercion act, under which he supposed these things were done, did not extend to Bermuda. Yet Lord Durham banished individuals to Bermuda, and visited with penalty of treason those who should escape. Lord Durham had sent these persons to Bermuda that they might be placed under strict surveillance; but he Lord Brougham, would advise the Governor of Bermuda not to attempt any surveillance, if he did he would make himself liable to an action for false imprisonment. Lord Durham might just as well have passed a law for the exercise of this surveillance over parties in the county of Middlesex.

He contended that the ordinance was a mere wanton display of power, and it was melancholy to think that the monstrous powers granted to Lord Durham should be used in such manner.

Lord Glenelg said that if the ordinance relating to the transportation to Bermuda was illegal, it could be of no avail. It was the duty of the House to look at the general object and effect of Lord Durham's proceedings. The object was to secure the peace and tranquillity of Canada; and if Lord Durham's measures tended to produce that effect, he deserved praise and not censure. He would confidently assert that in Canada public opinion was decidedly in favour of the course Lord Durham had pursued. Lord Durham had given to those who gleaded guilty as lenient a sentence as the circumstances warranted; and he, Lord Glenelg, had reason to know, that in so doing Lord Durham has given satisfaction to all parties.

As to the persons who had fled the province, he had no doubt that Lord Durham's course was the wisest and best, and most calculated to produce tranquillity. It could not be supposed that every minute municipal regulation was to be strictly complied with, in a state of things such as Lord Durham had to encounter; and he could not agree with the noble and learned lord that the proceedings were illegal.

Lord Brougham replied, insisting that Lord Durham might have done legally all that he had accomplished. He might have told accused parties that they should not be brought to trial if they behaved properly, but he could not declare them guilty of treason without trial. He had no right to send them to Bermuda. If any one of the judges would declare Lord Durham's proceedings legal, he would confess his error. He had consulted some of the best lawyers on the point, and they had no doubt upon the subject. He did not blame Lord Durham, who was not a lawyer, but his council and his legal advisers. He was anxious for the peace of Canada, but he must say that no more certain plan could be devised for producing discontent than the making of such ordinances, which bore every impress of ignorance, of haste, and of neglect of what is lawful.

Lord Melbourne insisted that it was not fair, or expedient, or just, to consider Lord Durham's measures in such a manner as to be struck by any apparent anomaly, or by any disparity that might exist between the practice in Canada and in England, where there was a settled state of society and a time of

perfect tranquillity. If they thought that Lord Durham's powers had been employed unjustly and improperly, it would be wiser to stop them at once; but if they did not see ground for proceeding in that manner, then the only course was to show some confidence, instead of perpetually interrupting proceedings by cavils and condemnations which they did not mean to follow up.

He would not discuss the law of the case, because he was not a lawyer, and he knew that his opinion would have no weight; but with the exception of that part of the ordinance relating to Bermuda, where there was an evident mistake in Lord Durham in supposing that his power extended to that island, he believed the ordinances to be perfectly legal and warranted by the powers which Parliament had confided to Lord Durham.

The Duke of Wellington agreed with Lord Brougham, that those parts of the ordinances which had been admitted by Lord Melbourne to be illegal, were a proper subject for inquiry; and it was necessary that Parliament should apply some remedy.—He disclaimed all wish to attack Lord Durham night after night, but when acts of this description were performed, in which the conduct of the administration was clearly illegal, it was absolutely necessary that Parliament should set the matter right.

After some farther debate Lord Brougham, at the suggestion of the Duke of Wellington and Lord Lyndhurst, declared his intention to bring in a bill explaining and declaring, and if necessary limiting, the act under which Lord Durham was appointed: and to that end he moved for certain returns, which were ordered.

August 9. House of Lords.—Lord Brougham introduced his bill; of which we find the following account in the London Courier:

This declaratory bill has one pretension to merit—it is brief; but short as it is, it is infinitely too long, and a very narrow space indeed is sufficient for a description of its purpose.

"Whereas doubts having arisen touching the meaning of certain parts of the said act, it is hereby declared and enacted that nothing in it contained shall be taken to empower the Governor of the province of Lower Canada, &c. to make any law or ordinance for altering or suspending the course of the criminal law within the said province, in any particular case or cases, or for attainting, or for punishing any person or persons not convicted by due course of law, or for declaring any person or persons not so convicted to be guilty of any offence for refusing to leave the said province, or for coming within the same, or for not returning within the same."

With reference to Lord Durham's ordinance, this bill declares that although the ordinance cannot be justified by law, "it is so much for the service of the public" that it ought to be justified by act of Parliament! It then sets forth—

"That all prosecutions and proceedings whatsoever, which have been or shall be commenced against any person or persons for or by reason of any act done in relation to the premises, shall be discharged and made void by virtue of this act; and that if any action or suit shall be commenced against any person, for any such act, &c., he may plead the general issue, and give this act and the special matter in evidence," &c. &c.

The second reading was opposed by Lords Melbourne and Glenelg and the Lord Chancellor, and supported by Lords Lyndhurst and Brougham and the Duke of Wellington, and was ordered 54 to 36.

August 10. House of Lords.—Upon the question that the House do go into Committee on Lord Brougham's Canada declaratory act,

Lord Melbourne rose and said, before the Lord Chancellor left the woolsack he would state the course he meant to pursue. He could not express with what feelings of anxiety he had received the decision of their lordships, which would affect very great interests that were now at stake. It was a decision which would be construed in favor of a particular party which party had lately rebelled against the union with this country. Such was the practical effect of the course that their lordships had adopted. He had, therefore, attempted to dissuade them from it, and he had not been able to conceal the apprehensions with which he looked upon the course taken, especially when, owing to the distance from the scene, it was impossible to say in what condition of feeling these debates and this bill would be received. It appeared to him that it would have been far better to leave ministers to pursue their own course; but as their lordships had decided otherwise, he would now state what he meant to do under that decision.

He admitted the informality of that portion of the ordinance which applied to a district beyond the jurisdiction of the Governor General, and he had also been much struck by the argument that the government had not the power to disallow a part of the ordinance, and allow the other part of the same, with respect to a chartered colony; and that, under those circumstances, he ought to advise her Majesty to disallow the validity of this ordinance. At the same time, to say that it was all void, and that the sentenced parties could be allowed to return, was what he would not naturally have adhered to. It was striking at the root of all authority in that country. For though he admitted there were grave arguments advanced concerning those who had never been taken, yet the character of Lord Durham was too well known for any body not to suppose that that ordinance was only held out in *terrorem*, and to keep those parties from returning and creating a dangerous state of circumstances. He had, therefore, wished their lordships not to interfere. He had, however, under the circumstances, come to the decision to advise her Majesty to disallow the validity of the whole of the ordinance. (Cheers.)

It was with feelings of great apprehension, but he had been compelled. It followed almost of course that the ordinance being illegal, all that had been done in execution of it was illegal, and those parties who had passed and executed it were liable to be pursued before courts of justice, and that some provision for indemnity was necessary. He would support the indemnity clause. With respect to the first clause he very strongly objected to it. They had heard much about the prohibition in the coercion act against altering acts of parliament. It appeared to him that it would be making the coercion act absurd, if that prohibition was interpreted as meaning any acts beyond the act of 1791 and the tenures act. It would be absurd to prevent the Governor-General from taking measures necessary for the safety of the province. He understood the prohibition not to interfere with the power of taking measures that might be absolutely necessary, and he should move an explanatory clause to that effect.

Lord Brougham expressed his satisfaction at this course, declaring it to be wise and virtuous, but objected to the clause which Lord Melbourne proposed to introduce. A conversation ensued, after which Lord Melbourne withdrew the clause, the bill passed through committee and was reported, and ordered to be read a third time on the 13th.

We copy the following from the New York *Albion* in relation to the state of the island of JAMAICA since the abolition of slavery:

Our intelligence from this island is to the 11th ult., eleven days after the general emancipation. The event itself passed off without disturbance, but what its results may be we know not. The accounts, as well as opinions, differ, for we find the different journals as well as private letters, filled with hopes and fears. Yet we think the majority of opinions would be favourable, but for the criminal interference of the Baptist ministers, who are as active in their old trade of agitation and mischief as ever. They, and more especially the notorious Mr. Knibb, have incited the negroes to strike for greater wages than the planters can afford to pay, viz. 2s. 6d. per diem, with cottage and garden rent free. In consequence of this, labour has been suspended on many of the plantations to the serious detriment of the public interest. We must await the further workings of the system, before we can come to any definite conclusion as to its danger or its advantages. Many negroes will undoubtedly prove industrious, although their natural indolence shows itself in various ways. Sir Lionel Smith was traversing the island, haranguing them, and exhorting them to order, good behaviour, and sobriety. At one place, it is said, he told the women "to sit down and mind their picaninies;" since which the gentle sex will do nothing but "sit down," thus following out, literally, the advice given them by "Massa Governor." Our next accounts we look for with great solicitude.

We have no Provincial news of interest to offer. The excitement in Lower Canada in consequence of the acquittal of the murderers of Chartrand still continues. The *Morning Courier* observes:—

In our opinion, no other verdict than the one given would have been obtained from any other Canadian Jury, indiscriminately chosen from among the *habitans*. We look upon it not as the peculiar verdict of the particular jury, but as the verdict of the party whose influence embraces the limits of feudal Canada.—This is a melancholy fact, and we may conclude, that from the instance under consideration and others, the principle may be considered as established in this country, that murder, if connected with revolutionary politics, cannot be legally punished as the law now stands.

We feel bound in honour to state, that some of the most intelligent among the Canadian population, feel as much horrified at the acquittal of the prisoners, as the most candid among the British. They not only regret the escape of the murderers, but they see clearly the final proof it furnishes of the incapacity of the mass of the *habitans* for the higher civil functions.

The Montreal *Transcript* of Tuesday last states on the authority of a correspondent at Quebec "that an official communication has arrived from England urging upon Sir John Colborne his continuance in the Military Command in Canada."

Miscellaneous.

THE LATE MR. SIMEON AND MR. WESLEY.

The account given by Mr. Simeon of a conversation which, about three or four years after he was ordained, he had with Mr. Wesley, the venerable leader of the Arminians in this kingdom, is so characteristic and appropriate, that I will here venture to introduce it.—"Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and, therefore, I suppose, we are to draw daggers. But before I consent to begin the combat, with your permission, I will ask you a few questions, not from impertinent curiosity, but for real instruction." Permission being very readily and kindly granted, the young minister proceeded to ask, "Pray, Sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?" "Yes," says the veteran, "I do indeed."—"And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ?"—"Yes, solely through Christ."—"But, Sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?"—"No; I must be saved by Christ from first to last."—"Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?"—"No."—"What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"—"Yes, altogether."—"And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"—"Yes; I have no hope but in him."—"Then, Sir, with your leave, I will put up my dagger again; for this is all my Calvinism: this is my election, my justification by faith, my final perseverance: it is, in substance, all that I hold, and as I hold it, and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."—*Sermon on the death of the Rev. Charles Simeon, by the Rev. W. Dealtry, D.D., Chancellor of the Diocese of Winchester.*

["The Arminian leader," subjoins Mr. Simeon, "was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connection between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death." Mr. Wesley's entry into his journal, Dec. 20, 1784, was thus:—"I went to Hinkworth, where I had the satisfaction of meeting Mr. Simeon, Fellow of King's College, Cambridge. He has spent some time with Mr. Fletcher of Madeley, two kindred souls, much resembling each other, both in fervour of spirit, and in the earnestness of their address. He gave me the pleasing information that there are three parish churches in Cambridge wherein true scriptural religion is preached, and several young gentlemen who are happy partakers of it."—*Cottage Magazine.*

DIED.

At Burnside, Montreal, the residence of the Rev. Dr. Beithune, William Hollowell, Esq., aged 67.

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

Rev. R. D. Cartwright, rem.; A. Dixon, Esq. (3) add. subs. and rem.; Rev. R. Rolph, rem.; P. M. Toronto; W. Proudfoot, Esq. with packages; Danl. Perry, Esq. add. sub. and rem.; Rev. F. Evans, add. subs.; Rev. S. Armour; A. Davidson, Esq.; Rev. A. F. Atkinson, add. sub.; Rev. H. J. Grasset, with parcel; Rev. F. A. O'Meara, rem. in full for Vol. 2; Rev. C. Matthews, add. sub.; Rev. M. Burnham, add. sub. and rem.; Rev. J. McGrath, add. sub. and rem.; Rev. G. Mackie; J. B. Ewart, Esq. add. sub. and rem.; Rev. G. Archbold, add. sub.

Youth's Department.

SCRIPTURE QUESTIONS.

XXXVII. CORNELIUS.

302. Who was Cornelius? where did he reside? and what description is given of his character and conduct. (Acts.)

303. Which of the apostles was sent to Cornelius? and what were the means employed by God to remove his prejudices against entering the house of the Gentile? (Acts.)

304. What event took place in consequence of the apostle's discourse to Cornelius and those assembled with him. (Acts.)

XXXVIII. CARMEL.

305. Carmel is the name of a high mountain in the Holy Land, near to the Mediterranean, and forms one of the most conspicuous headlands on the whole coast. Do you recollect the transaction which took place on this mountain between Elijah and the prophets of Baal? (1 Kings.)

306. After this transaction Elijah went up to the very top of Carmel.—What further circumstance is related to have taken place there? (1 Kings.)

307. Elijah is supposed to have had his residence on this mountain, and to have dwelt there in a cave. It was here probably that Azariah, king of Israel sent to take him, when the prophet called down fire from heaven.—Can you relate the whole circumstances? (2 Kings.)

308. Elisha, the successor of Elijah, seems to have dwelt occasionally in the same place, together with his servant Gehazi.—On what distressing occasion did the woman of Shunem wait there on this man of God? and what was the result of her application? (2 Kings.)

CHURCH CALENDAR.

Sept. 21.—St. Matthew's Day.
22.—Fifteenth Sunday after Trinity.
29.—St. Michael and all Angels.
30.—Sixteenth Sunday after Trinity.

BRITAIN'S FIRST MARTYR.

It was during the last and most rigorous of the persecutions under the Roman emperors, the first which extended to Britain, that a Christian priest, pursued on account of his religion, and wandering destitute in the neighbourhood of Verulamium, attracted the attention of an inhabitant named Alban. Alban was a pagan, but he was naturally humane; and the interesting appearance, the mild manners, and exhausted state of the Christian, excited his compassion. He offered him shelter, and took him to his own house. The more he saw of the refugee, the more he admired him. He compared his resigned fortitude with the ostentatious apathy of the stoic; the code of pure and unselfish morality he inculcated, with the perverted doctrines of the followers of Epicurus. He saw the immortality to which his soul had so ardently aspired, and of which the best and most enlightened philosophy gave but a glimmering of hope rather than of assurance, clearly revealed; the resurrection to a brighter and more glorious world forming the very basis, the very life of Christianity; and he became a Christian.

"You are by birth a Roman?" said Alban to his guest, as they sat together engaged in one of those instructive conversations which were daily more and more firmly establishing his faith; "were you brought up a Christian? or are you, like myself, a convert from idolatry?"

"I was brought up a Christian," answered Amphibalus, and yet I may call myself a convert, too. If you will listen to my history, it will explain the seeming contradiction. I was born of a noble house in Rome, and lost an orphan, with one sister, at an early age. We were under the care of a maternal uncle, the Bishop Caius, and educated in the Christian religion. To you, who, after having for years sought in vain any thing like certainty in the wild inventions and errors of paganism, have been suddenly brought into the pure light of the Gospel, it must appear incredible that there should be souls capable of standing in the full blaze of that light, and still remain in darkness. Yet was that my case. I was nominally a Christian; I had been baptised into the Church of Christ. The leading doctrines of the faith had, by dint of repetition, become fixed in my memory, but they sank no deeper. In mere externals alone I differed from my pagan companions. I offered no outward homage at the shrines of the false deities; I had not been taught or accustomed to do so; but my heart was a slave to the still more engrossing idols of worldly ambition and pleasure.

Persecution is the refiner of the church, the furnace which separates the dross from the gold, the kindling breath which, if there be but one sleeping spark of true religion in the soul, will fan it into a flame of devotion; except for that, I had, in all probability, been still grovelling, unmindful of my high destiny. I was present when a legion, containing upwards of six thousand soldiers, refusing to assist at a sacrifice, or to take the required oath for the extirpation of Christianity in Gaul, was decimated at the order of Maximian.—Still they persisted, professing themselves in the most dutiful terms, ready to obey the emperor next to their God, but not before him; and again every tenth man was put to the sword. This second severity produced no effect; and the whole body, true to their allegiance, even while compelled by conscience to disobey, quietly submitted to the death to which they were consigned. I was unacquainted with their tenets; I had disliked them for their singularity, but I could not but admire their calm determination. I felt that the faith which strengthened them must be something more than a name. To the propagation of that faith, I determined to devote the remainder of my life. I was ordained by my uncle, and the good old man gave me his parting benediction with tears. "Amphibalus," he said, "I know your disposition. You have spent your youth in carelessness of all religion; and in the ardour of a first conviction you would glory in being allowed to endure torments, and death, for the sake of Christ; but remember that martyrdom is to be suffered, not sought—suffered, indeed, joyfully, but not sought presumptuously: frequently do I exhort my flock to be prepared for the former; you, I would rather warn against the latter. You are now a minister of the Gospel; to stand against the temptations of the world—to go forth, and in preaching that Gospel steadfastly, year after year, to encounter the daily hardships of a laborious, and as far as earthly distinction goes, a lowly vocation, will give a far higher proof of the depth of your devotion than any fortitude under immediate persecution could evince. I charge you to give this proof; and as long as you can preserve life without a compromise of your faith, to preserve it for a continual offering and a sacrifice unto God. Go! and may his Holy Spirit be with your efforts for the enlightening and salvation of

souls. I obeyed him, for conscience told me he had spoken truth. I left Rome, and, pursuing the path he pointed out, have wandered to Britain; but the arm of Diocletian is extended even here for the destruction of Christianity; orders for its suppression have arrived, and I was flying from his officers, when found and sheltered by you."

Not many days after this, Amphibalus was traced to his retreat.

"Amphibalus," said Alban, "I can conceal you no longer; but I can assist your escape. Change garments with me; before the mistake is discovered, you will have had time to get out of danger; save yourself for the sake of those who, like me, may have cause to bless your ministry."

Alban hastily arrayed Amphibalus in his own habit, and throwing over himself the hair cassock of the priest, was seized by the officers, and carried before the governor. His disguise was soon penetrated; but Amphibalus had already left the house; and Alban was scourged and threatened in vain; he would give no information.

"Alban," said the governor, "were it to shield an old comrade, that you were thus obstinate, I could almost forgive you, for the sake of the motive; but to persist in suffering for a Christian."

"Noble governor," answered Alban, "for him especially I am bound to suffer, since to him I owe more than life can repay—I am a Christian." "A Christian!" was the general exclamation, and those who had pressed round in friendly endeavours to extract from him the secret, which they thought only kept out of a sense of honour not to betray a guest, shrank back at the ominous sound. "A Christian!" repeated the governor; "nay, if you avow yourself a Christian, you may even take the place of him you conceal. Lead him to the altar."

The alternative of burning incense, or of death, was offered. "I have renounced idolatry," said Alban; "God forgive me for the length of time I ignorantly preached it."

It was to a beautiful spot just without side the town that Alban was conducted for execution. A large concourse followed; for he was much loved and respected, and many a poor man felt that he was about to lose his kindest benefactor. He mounted the platform, the block was set ready, and the executioner stood beside it.

"My friends," said Alban, "you are doubtless surprised at my situation: in the countenance of not a few I read sorrow at seeing me so placed; but I call upon you rather to rejoice. I, as you all know, worshipped the deities of the Romans; I bowed down before idols of wood and stone, of silver and gold; but my spirit revolted at the idea, and I said, 'How can they, who cannot help themselves, help me?' I consulted the ignorant: he made use of reason when he cultivated his land, or followed his trade; but I spoke to him of the impotence of his gods, and he said, 'Let the learned see to that.' I turned to the learned—to many I appealed in vain; they were too deeply engaged, each in his favourite subject, to spare a thought upon that: at last one answered, 'We worship not the images, but those they represent.' Then I sought to find who those were: I opened the page of the post, prepared to reverence those rulers of the world; I closed it in disgust, and I cried, 'Better to adore the senseless block with the multitude.' I gazed upon the sun, and the moon, and the stars, and I could have knelt to them; but I saw the sun still walking his daily path, and the moon her stated orbit. Nightly the stars, ranged in the same order, beamed upon me from the same quarter of the heavens; and I felt that some superior hand had placed them there.—I examined the earth, the inanimate stone, the living but unconscious plant; I traced still onwards, till from the worm I arrived at man, and man stood pre-eminent and alone.—Did he make the world? Did he call forth this beautiful universe, and give the first impulse to creation? 'There is a God!' I exclaimed; and my soul bowed before him.

"Thus far the light of reason and of nature led me; thus far has it led many before me, and will lead all who seek its guidance. But I was not yet satisfied; I longed to know God more perfectly, to know how to please him. Then came the Christian: he taught me how God made man in his own image, but he by transgression fell; thus were the wickedness and misery of the world accounted for. He told me how the Son of God came down from heaven, and by his death redeemed us from the eternal punishment we had incurred; and I rejoiced; for the offended God, before whom I had trembled, was become a reconciled Father. O how beautiful then did all creation appear! Methought the sun shone with still brighter beams, for my own heart was glowing with gratitude and love. The glad some lark mounted as before into the cloudless sky, but to me his song thrilled with redoubled sweetness, for my heart aches with him in praise to our great Creator. Better than ever do I love my life—it is his gift; more than ever do I love the earth—it is his work; yet I stand before you condemned to part with both; and I am happy, most happy, for I know that death is but the gate of entrance to a higher state of being; I know that I am leaving this fair world only to dwell for ever in one still fairer. My friends, my fellow-townsmen, let not prejudice close your eyes to the truth: I entreat you to search for yourselves; listen to the teachers of Christianity, and then decide between them and the priests of your idols. Of my own sincere belief in the crucified Lord of the Christians, I am about to give you the last and most decisive proof." He knelt down, and, commending his soul to Jesus, laid his head upon the block. The executioner was raising his hand to strike, when his resolution appeared to fail, and it dropped powerless at his side. Again the signal was given, and he seemed preparing to obey, but the axe which should have descended upon the neck of Alban, was cast to the ground, and the executioner fell upon his knees beside him: "Holy man," he said, "your God be mine; I am ready to die for you, or with you: pray for me, that I may be accepted by Him."

A murmur rose in the assembled crowd. "Pardon, pardon!" began to be distinguished. "Ah," exclaimed the officer, "we have done wrong to let the Christian speak." He looked round at his soldiers; one of them came forward and took the axe. "Death to them both!" and the weapon, yet stained with the blood of Alban, drank that of his new convert.

To the memory of the first British martyr a magnificent church was erected about the time of Constantine the Great. This edifice, destroyed in the Saxon wars, was rebuilt by Offa, king of Mercia; and the town in Hertfordshire, formerly Verulamium, is still, in honour of the same circumstance, known by the name of St. Alban's.—Tales of the Martyrs.

WICKLIFF ALIVE AGAIN.

When the celebrated Wickliff was attacked by an alarming sickness, brought on by his incessant labour and anxiety

in defence of the truth, his adversaries thought it a favourable opportunity to endeavour to wring from his supposed weakness, that which they knew it to be impossible to extort from him in his more calm and collected hours.

An embassy of the mendicant order, begging friars, were deputed to intrude themselves into his chamber, and some of the authorities of the day lent their countenance and their presence to this ungenerous attempt, to bully and intimidate the man, whose last moments they hoped were approaching. They found him stretched upon his bed, faint and in anguish. They surrounded his bed; some preached, some threatened, and all invoked him by the powers of earth and hell, to recant all that he had said or written against them, inasmuch as he had but a short time to live. Wickliff, stretched on his bed of sickness, heard them in silence, until they had uttered all they had to say; he then requested to be laid up on his pillows, and gathering up his strength, exclaimed with a loud voice, 'I shall not die but live, and again declare the works of the Lord, and protest against your evil deeds.'

His words were prophetic. His health was restored; and Wickliff was spared many years to uphold the sacred cause of which he was the champion; to denounce the lies and idolatries of popery, to tear the mask from hypocrisy and infidelity, and to fix upon a still stronger foundation, the principles of true Protestantism.

Even so will that Church, of which Wickliff was one of the earliest fathers, rally new in the days of her jeopardy. Though she is sorely distressed by the force assaults which are made upon her, and though she is surrounded by enemies of every description, yet will she muster firmness and resolution, and uplift herself in the strength of her Almighty Protector.—Bristol Job Nott.

The Garner.

WHAT HAVE YOU DONE WITH YOUR YEARS OF SUNDAYS.

Let me remind you, how bountiful your heavenly Father has been to you, in ordaining that every Sunday should be a day of rest, on which you should have no other labour, no other employment, than that of learning to do his will.—Think what rich, what abundant opportunities, for that purpose, the holy rest of the Sabbath gives you. One often hears people complaining that they have no time to make themselves acquainted with God? Assuredly that must be their own fault, for God has given them time enough. My brethren, did you ever call to mind that a seventh part of your whole lives is made up of Sundays? One week in every seven is a week of Sundays. One year in every seven is a year of Sundays. And shall any one dare to plead that he has not time to learn the will of God? 'Not time enough!' (the Judge will answer), 'what have you done then with your years of Sundays?' Let us take a man in the prime of life, say at six or seven and thirty, cut off and summoned into the presence of Christ. What opportunities, what time, think you, has that man had for learning his duty to his Maker! Without counting infanry and early childhood, he has had four good years of Sundays,—four years, during which it ought to have been his special business to listen to God's word read and preached; to pray to God in the great congregation, and then, in the quiet of his home, to think over what he has heard, what he has asked for, and what he has promised. So plentifully has God provided for the nurture of our souls in godliness: he hath set apart ten years out of the age of man, during which we are commanded to abstain from every other work, that we may give ourselves wholly to the most important of all works, that of learning the way to Heaven.—Rev. A. W. Hare.

LIFE LIKE A BROOK.

I wish I were like this little stream of water.—It takes its first rise nearly a mile off; yet it has done good even in that short course. It has passed by several cottages in its way, and afforded life and health to the inhabitants—it has watered their little gardens as it flows, and enriched the meadows near its banks. It has satisfied the thirst of the flocks that are feeding aloft on the hills, and perhaps refreshed the shepherd's boy who sits watching his master's sheep hard by. It then quietly finishes its current in this secluded dell, and agreeably to the design of its Creator, quickly vanishes in the ocean.

May my course be like unto thine, thou little rivulet!—Though short be my span of life, yet may I be useful to my fellow-sinners, as I travel onwards! Let me be a dispenser of spiritual support and health to many! Like this stream may I prove 'the poor man's friend' by the way, and water the souls that thirst for the river of life, wherever I meet them! And, if it please thee, Oh my God! let me in my latter end be like this brook. It calmly, though not quite silently, flows through this scene of peace and loveliness, just before it enters the sea. Let me thus gently close my days likewise; and may I not usefully tell to others of the goodness and mercy of my Saviour, till I arrive at the vast ocean of eternity.—Leigh Richmond.

HONOUR GOD'S MINISTERS.

Take heed of that, for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No religion ever did despise their chiefest ministers; and the Christian religion gives them the greatest honour. For honourable priesthood is like a shower from heaven, it causes blessings everywhere: but a pitiful, a disheartened, a discouraged clergy, waters the ground like a waterpot; here and there a little good, and for a little while, but every evil man can destroy all that work whenever he pleases. Take heed;—in the world there is not a greater misery can happen to any man, than to be an enemy to God's Church. All histories of Christendom and the whole book of God have sad records, and sad threatenings, and sad stories of Korah, and Doeg, and Balaam, and Jeroboam, and Uzzah, and Ananias, and Sapphira, and Julian, and of heretics and schismatics, and sacrilegious; and after all, these men could not prevent finally, but paid for the mischief they did, and ended their days in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.—Bishop Jeremy Taylor.

THE BOOK OF PSALMS.

What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction; a mighty augmentation of all virtue and knowledge in such as are entered before; a strong confirmation to the most perfect amongst others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of the world which is to come, all good

necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident to the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found.—Hooker.

Understand the sacred import of the name of Jesus.—Frame a perfect idea of his office in the world, and in you. You, too, must call his name Jesus from your own experience. Consider yourself as a guilty, helpless creature, perishing in sin, and then every word he spoke, and every miracle he wrought, will draw you to him for the salvation you want, and can have only in and from him.—Rev. Thomas Adam.

Look narrowly at the words and actions of Christ, to know what the Holy Ghost must and will be in you, miracles excepted. Aiming at this likeness in the power of a true faith, in being a Christian; all else is unprofitable.—Rev. Thomas Adam.

Advertisements.

TO BUILDERS AND OTHERS.

OFFICE OF KING'S COLLEGE, Lot-Street, Toronto, Opposite the College Avenue.

SEPARATE Sealed Tenders, for the undermentioned Buildings of the intended University of KING'S COLLEGE, Toronto Upper Canada, will be received by the Bursar of the University, on or before the first day of November next, viz:

- No. 1. The South-East Building, containing the Students' Apartments, &c.
No. 2. The South side of the Quadrangle, containing the Chapel, Library, Museum, Lecture Rooms, &c.
No. 3. The South-West Building, containing the Hall, (pro tem.) Proctor's Apartments, Steward's Rooms, &c.

The Drawings, Specifications, &c of the several Buildings, may be seen at the Office of Mr. Thos. Young, Architect, No 98, Newgate Street, between the hours of Ten and Four, from the 20th of September to the 1st. of November, 1838.

Each Contractor to provide two good and sufficient Sureties for the due performance of his Contract or Contracts, and the envelope of each Contract to be numbered and directed as above described.

The Council reserve to themselves the right of deciding whether any of the tenders are such as they will accept and they do not bind themselves to take the lowest Tender, unless they are satisfied of the competency of the person tendering to perform his undertaking in a workmanlike manner.

By order of the Council of the University of King's College, bearing date this Fifth day of September, 1838.

JOSEPH WELLS, Registrar & Bursar.

4W13

INFORMATION WANTED

OF CHARLES ALEXANDER STEILL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Actae about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1828, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. E. D. Cartwright or J. S. Cartwright Esq. Kingston.

The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13-8w

WANTED, to superintend the education of several young children, belonging to two families, in the country; A MIDDLE AGED LADY, qualified to teach singing and music in addition to the ordinary branches of education. It is required that she should be a Member of the Church of England. Application (post paid) may be made to the Rev. H. J. Grassett, Asst. Minister of St. James's Church, Toronto. 11.6w

PRIVATE TUITION.

A MARRIED CLERGYMAN, residing in a central and healthy part of Upper Canada, has a vacancy in his family for another pupil. Application may be made (if by letter, post-paid,) to the Editor of "The Church." 10.8w

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