

The Church.

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VOLUME V.]

Poetry.

THE STARS.

There is neither speech nor language, but their voices are heard among them. Their sound is gone out into all lands, and their words into the ends of the world.

Nineteenth Psalm, Prayer-Book version.

The Stars—the ever rolling Stars
Throughout the vault of heaven;
Arcturus and Orion old,
And glittering Pleiads seven;
Loud do they sound Jehovah's praise,
The Lord of boundless might,
Who called them first from naught to life,
From darkness into light.

Those glowing eyes—still bright they shine;
They dart their glory down,
As when in richest splendour first
They beamed from heaven's high crown;
When morning broke in beauty forth
Of young Creation's birth,
And sons of God aloud for joy
Kang chorus o'er the earth.

Stupendous whirl! wheel within wheel!
From highest heights afar,
Pours life and light resplendent down,
And Godhead, every Star;
The rich effulgence of their Lord,
His greatness they do tell,
Who dwells in light, unseen, unknown,
The Inaccessible!

Day unto day doth utter speech,
Night's stars responsive sing;
Telling the glory of the Lord,
The greatness of their King;
Still on, still on, they sound his praise:
"Glory to God alone;
Bow down all creatures at his feet;
Worship before his throne."

O! in what concert do they join,
As in their course they turn;
How do their voices triumph high
As bright their glories burn;
"God, God" they shout, Omnipotent
To everlasting days;
Listen, O Earth, hear, hear the sound,
And echo back the praise.

But not alone their light doth tell
God's greatness—life is there;
And teeming myriads high in heaven
His mighty power declare;
Yes, there's the image of the Lord;
In Stars, immortals be;
Heirs of a bless'd, unending life,
Heirs of Eternity!

I would that I might reach the Stars,
To grasp a brother there;
The brother of far distant worlds,
High, high in upper air;
That we might praise unitedly
With heart-and-hand accord,
The great I AM, who is—and was—
Our gracious, common Lord.

Glory—the thought that yet I may
Breathe in some star above;
That I may yet, through God's great grace,
Mount up the heavenly road;
That I may cleave the depths of air,
Array'd in angel white,
And clap my wings exultingly,
Mid these fair worlds of light!

Great God, most perfect are whose works,
And just are all whose ways,
May these to millions yet unborn,
Be telling of thy praise;
May they, O hearts fast bound to thee,
O'er faithful spirits rise,
And twinkle rapture o'er their path,
And light them to the skies!

The planets, in their heavenly course,
Revolve around the sun,
Receiving purest light from him
In order, every one;
It is their glory to reflect
His great, mysterious glow,
Through deep and wide immensity
His radiance to throw;

O may our souls, as satellites,
Cling close around our God;
May we be treading in the steps
Which He incarnate trod;
May we, O God, while life is ours,
With light unceasing shine,
Rejecting all that's not of thee,
Reflecting only thine;

That when below th' horizon here,
Our bodies rest in night,
Our souls, released, may upward spring
Into thy marvellous light;
That, having run our course, we may
Thy richest glory share,
Far in the heaven of heavens above,
And shine immortal there.

S. H. C.

A MEMOIR OF BISHOP BURGESS.

(From the Church of England Magazine.)

THOMAS BURGESS, the youngest son of a most respectable tradesman of Odiham, in the county of Southampton, was born A.D. 1756. Until seven years of age he was sent to a dame's school, and afterwards to the grammar school of his native place; where, though living in the same town with his parents, they denied themselves the pleasure of having him home except at the regular holidays, that he might not become unsettled and inattentive to his studies. As his mother doted on him, this was a great trial to her, especially when she saw him on Sundays at church, among the train of his school-fellows; but she repressed her feelings, for her child's good. His own feelings, it is scarcely needful to add, were not a little excited on these occasions. From this school he removed to Winchester, in 1768, from which he was elected a scholar of Corpus Christi College, Oxford, A.D. 1775. He soon gained a high reputation, even while an undergraduate, for sound learning and critical research. In 1778, he edited a new edition of "Burton's Pentateuch"—a work containing five Greek tragedies, with annotations; and displayed so much critical skill, that it attracted considerable notice, and laid the foundation of his Grecian celebrity. Soon after, he published a new edition of "Dawes' Miscellanea Critica"—a work consisting of "critical discussions on, and conjectural emendations of, the text of the Attic poets, remarks on their peculiarities of construction, dissertations on various questions connected with Greek metre, and elaborate inquiries into the properties of the Æolic Digamma. Burgess's part in this publication, eventually procured for him the acquaintance of well-known literary men, both at home and abroad. It was Mr. Burgess's good fortune to gain the notice, and subsequently the friendship, of Mr. Tyrwhitt, formerly clerk of the House of Commons, but who had resigned the situation on account of health. Educated at Eton and Oxford, he devoted himself to literary pursuits. A remarkable instance of his kindness to Mr. Burgess

occurred soon after the commencement of their personal acquaintance, which produced so profound an impression upon the heart of the latter, that, even in the latest periods of his life, he was wont to dwell upon it with the freshness of almost youthful gratitude. His pecuniary resources were narrow; and, finding his expenses at Oxford more considerable than his means warranted, he resolved, on principles of honourable independence, to tear himself from this seat of the muses, rather than contract debts which might prove embarrassing. His plan was—to take orders, and, in the retirement of a curacy, to prosecute his studies in conjunction with the performance of clerical duties. This resolution he communicated to Mr. Tyrwhitt, who replied, "No! you must on no account quit Oxford; you must be my curate there for the next two years." The assistance thus delicately afforded was most gratefully accepted; and, for about that space of time, he received from Mr. Tyrwhitt a pecuniary contribution amounting to the ordinary salary of a curate, for the express purpose of enabling him to retain his situation in the university, and of pursuing at ease his learned studies.

In 1779, having taken his degree, he entered into a university competition for one of the chancellor's prizes, the subject being "The affinity between Poetry and Painting;" and was beaten by Lord Sidmouth, then Mr. Addington. In the next year Burgess was successful, on a subject he better understood—"An essay on the Study of Antiquities." In 1782 he was appointed tutor of his college. Mr. Roberts, author of the "Life of Hannah More," was one of his pupils, and thus speaks of him in this capacity:—"I attended his lectures, which were very able and instructive, for several years, and was honoured with many special marks of his kindness and regard. His great object was the cultivation of Greek literature; and, during the period in which I received his instructions, he attained the distinction of being considered the best Greek scholar in the university."

Mr. Burgess took orders in 1784, and from this time his attention was directed, in a serious and comprehensive manner, to theological pursuits. That he might be able to consult the Old Testament in the original, he was assiduous in the study of Hebrew—while his intimate acquaintance with the Greek language gave him every advantage that learning can impart.

In 1785 Mr. Burgess was appointed chaplain to Dr. Barrington, then bishop of Salisbury; in no small measure, it is supposed, from the recommendation of Mr. Tyrwhitt. The note from the bishop, requesting to see him at an inn in Oxford, naturally filled him with astonishment, as he was totally unacquainted with his lordship. "I was much surprised," says he, "at the bishop's note, and could not imagine why he wanted to see me. Upon the day specified, I received the promised message, and went to the Star, where I found him with Mrs. Barrington and Mrs. Kennicott. He conducted me into another room, seated himself opposite to me, and at once made me an offer, expressed in the kindest terms, of his chaplaincy. I was really so unprepared for the offer, and so surprised by it, that, to use a homely expression, it struck me all of a heap, and I could make no reply, but sat before him mute as a statue. Many persons would have concluded that I could be no better than an idiot, but he penetrated the real cause of my embarrassment, and, after a short pause, rising up, said he trusted he might construe my silence into consent; he then proposed to introduce me to the two ladies in the adjoining room, whither I followed him."

On the translation of bishop Barrington to Durham, Mr. Burgess resigned his fellowship, and accompanied his patron; from whom he obtained a prebendal stall, and subsequently the living of Winston, where he sedulously applied himself for the promotion of the best interests of his flock. His "Sacra privata," about this period, show that he was rapidly growing in grace, and advancing in the most important of all knowledge.—To one or two illustrations I must confine myself:

"It is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take me from my worldly comforts; it may disconcert and break my schemes for service on earth, but O, my soul! diviner entertainments and nobler services await thee beyond the grave. For ever blessed be the name of God, and the love of Jesus, for these quieting, encouraging, joyful views. I will now lay me down in peace, and sleep free from the fears of what shall be the issue of this night—whether life or death be appointed for me. O Lord! thou God of truth and mercy, I can cheerfully refer to thy choice, whether I shall wake in this life or another."

"All religious consolation is founded on faith in God, and that on a knowledge of the scriptures without repentance; there can be no religious consolation without repentance; the first motion towards which is the grace of God producing in the heart effectual conviction of sin. The next is a perception and acknowledgment of the mercy of God in producing this conviction; confession of sin, renunciation of self-righteousness, and full dependence on the merits of Christ's atonement, bring the mind first to the hope, and then to the assurance of pardon, for the sake of Christ. Thus the heart is 'renewed' and created in Christ Jesus to good works, which, springing from faith and a deliberate principle of obedience and love, now become acceptable to God."

"They who would bear the cross only of their own choosing, would sacrifice to God only that which costs them nothing."

"Convert all injuries into occasions of spiritual profit, by seeing the hand of God in them, by making them the means of dying to thyself, and of attaining to more intimate communion with a neglected and long-suffering Saviour."

"Simple obedience is to be more highly prized than refined subtlety, and a pure conscience than learned philosophy—that is to say, a conscience purified by the blood of Christ, and freed by it from the condemning sense of sin—a mind and heart spiritualized, sanctified, and bent on a course of renewed obedience to God."

These quotations bear full testimony to the spirituality of Mr. Burgess's frame of mind. They are convincing proofs that he did not study theology as a mere science, but brought it to bear on his own spiritual state as well as that of others. He felt religion to be a most important personal concern.

In 1799 he married Miss Bright, of a highly respectable Yorkshire family, between whom and himself there existed, for nearly forty years, the utmost reciprocal affection. The good bishop of Durham said to the lady, some short time before her marriage—"Miss Bright, you are about to be united to one of the very best of men, but a perfect child in the concerns of this world; so you must manage the house, and govern, not only your maids, but the men servants also." The habits of Mr. Burgess, in fact, were little akin to those of the men of the world. His mind was always at work—and this often placed him in somewhat awkward situations. One instance must suffice to illustrate this. "On the day of their marriage, the bishop drove into Durham from Auckland castle to unite their hands; and it was arranged that they should go to Winston parsonage immediately after the ceremony. Conjecturing that his chaplain might probably have

forgotten to furnish his larder suitably to the occasion, the kind and thoughtful prelate had set over an ample supply of delicacies to await their arrival. Just as they were about to drive off, he amused himself by probing the fact. "You have, no doubt, taken good care to provide every thing in the best manner for Mrs. Burgess's reception at Winston?" The chaplain started at the question, and was obliged to own that really it had never occurred to him. He was at once relieved from his embarrassment, and had reason, as on many former occasions, to recognize in his diocesan his good genius."

An instance of his extreme shyness is mentioned by Dr. Harford. "Having been offered, some time previous to this, a valuable stall in the cathedral of Salisbury, he declined it—for a reason which will perhaps produce a smile in the reader, though I was strictly in unison with the shyness and modesty of his character. The reason was, as he himself told a friend, that it would have obliged him to sit in one of the most conspicuous parts of the cathedral. Another subsequently became vacant, which did not put his nerves to this trial, and he gratefully accepted it."

The person of Mr. Burgess, at this time, is described as tall, erect, and dignified, and there was a cast of pleasing, not repulsive gravity, over the calm expression of his intellectual features. His smile was peculiarly winning. Mr. Smelt, sub-tutor to George IV., used to say, "Of all the sweet things I can think of, there is nothing quite equal to Burgess's smile."

[Here follows the account of his unsolicited and unwished for appointment to the Bishopric of St. David's, which has already appeared at p. 20 of the present volume.]

Had Dr. Burgess consulted his own inclination, he would have preferred remaining at his quiet happy home at Winston; but he felt it his duty to accept an offer made in a manner as flattering as it was unexpected; he therefore expressed his willingness to become bishop—an acceptance which has already proved of vast importance to the spiritual benefits of the Welsh church, and which will do so for generations yet unborn. He was consecrated on the same day as Dr. Fisher, appointed to the bishopric of Exeter, whom he succeeded in the see of Sarum. In the autumn of 1803 he took possession of Abergwilly palace.

When Dr. Burgess took possession of the bishopric of St. David's, he found the aspect of spiritual affairs depressing to the utmost degree; while the income of the see, little more than 1,200*l.*, was by no means adequate to meet its necessary expenses: on this account the bishop did not scruple to retain his stall at Durham.

To elevate the low state of clerical education he licensed four schools for preparation for holy orders, and instituted a society in 1804, called "A Society for promoting Christian Knowledge and Church Union in the diocese of St. David's." The general object was to form a society, or religious and literary association, for the purpose of promoting charity and union among all classes of Christians in the diocese, and of diffusing useful knowledge among the poor.

The bishop was particularly cautious as to the admission of young men into holy orders. An entirely new system was introduced by him. He required competent acquaintance with the Greek Testament, and facility of English composition, but particularly he encouraged the study of Hebrew. "He did not entrust to others," says one ordained by him, "the examination of candidates for holy orders—he took upon himself that important task; and no man was better qualified to do so: for, having once satisfied himself of the competency of the person examined, he blended his queries with such admonitions as were likely to produce the most beneficial effects. For my part, I trust the benignity of his countenance, and the kind, the solemn, the emphatic manner in which he spoke to me, once in particular during my examination, concerning my duties as a Christian minister, will never, while memory holds her seat, be erased from my mind. During the ordination week he frequently exhorted us to be constant and regular in the practice of family devotion, of which he every morning gave us a beautiful example." It is extremely gratifying to know that the week previous to ordination is now spent in many dioceses in a manner likely to make a lasting impression. The candidates for ordination have frequent intercourse with the bishop, and have the advantage of his advice. When on any occasion they are called upon to consult him, there is less restraint; they feel a respectful confidence that their diocesan is really their spiritual friend.

Justly conceiving that a clergyman should be fully capable of imparting religious instruction to his flock, the bishop required that all persons presented to Welsh livings, or nominated to Welsh curacies, should give satisfactory proofs of their proficiency in Welsh, to commissioners specially appointed by himself to examine; and further, that candidates for orders, having Welsh titles, should furnish similar evidence of their sufficiency in this respect before they were admitted to further examination."

The plans for the erection of a college had long been subject matter of solemn deliberation in his mind. A piece of land at Lampeter, in Cardiganshire, suitable for the projected building was readily offered by Dr. Harford and his brothers, and was gladly accepted. Without recounting the various impediments which at times seemed to threaten the existence of the college, and the unceasing pains used by the bishop to carry on the good work, it may be stated that the foundation-stone was laid by the bishop himself on the 12th of August, 1822, the birth-day of King George the Fourth, who had been a most liberal benefactor to the institution.

The bishop's manners and address, his hospitality, and obvious sincerity, were eminently calculated to make powerful and lasting impression on the clergy as well as laity. "His clergy," says Dr. Harford, "found in him a faithful monitor, anxious to impress

upon them the importance of a zealous and conscientious discharge of their various duties—a wise adviser in their doubts and difficulties—and a kind sympathizing friend in the hour of trial and affliction. Those, who sincerely did their duty, were sure to be singled out by him for encouragement and promotion. His approving smile animated their pious exertions—his liberal hand was prompt to minister to their necessities—his hospitable mansion was always open to them—and he invariably met them with cordiality and kindness. Whatever were his studious pursuits, they were never allowed to interfere with his giving audience, whether to the incumbent of an important living, or to the poorest curate of his diocese. The interruption to his studies was occasionally not a little trying, but this was never visible in his looks and manner, though, when a very wet day occurred, he not unfrequently expressed pleasure in the anticipation of having a long morning wholly to himself. A room was expressly set apart for the reception of his clergy, and they always found it hospitably provided with substantial refreshments. He was, in fact, a sort of elder brother among them, uniting a singularly mild, winning, and gentle demeanour, with a constant endeavour to encourage and animate their exertions, and to acquire as well as to impart instruction and information. Nor, when the occasion called for it, did any one know better how to assume that dignity of manner which effectually represses undue familiarity.

"The following anecdote will attest the firm and manly support he was ready to give to his clergy when unwarrantably opposed. A week-day evening lecture had been established by one of the parishioners offered so much vexatious opposition, that the clergyman was compelled to exercise his just authority in resistance of a determined interference with his ministerial jurisdiction. It soon became necessary to refer the question, by a common appeal, to the higher authority, and the decision was in favour of the clergyman. His situation before things were brought to this issue was very trying, much unjust obloquy being industriously cast upon him. The bishop, aware of this, and being well acquainted with all the circumstances that had occurred, left him not to contend uncountenanced with his opponents, but manifested his private view of the case by immediately attending the evening lecture himself, and continuing to do so for some time. His considerate countenance and support at once abashed the opposing party, and cheered the heart of a conscientious and excellent man."

In 1823, the bishop, by the king's command, framed a plan for a Royal Society of Literature. Few men were better qualified for the task, on which he entered with his usual energy.

To the great regret and not a little to the astonishment of his friends, on the decease of Dr. Fisher, bishop Burgess accepted the offer of the see of Salisbury. It was not without reluctance that he did so, but there were many circumstances which induced him to do so—the health of his wife, the distance from Durham, and his own preference for Salisbury (where in former years he had spent much time,) combined to his removal. Addresses of the most respectful and affectionate character were presented to him.

Though advanced in years the bishop entered with alacrity on the duties of his new diocese. He immediately began to inquire into its spiritual state, and issued a series of queries of a searching character, and which were deemed by some as too severe; but they were the means of enabling him to arrive at a pretty fair estimate of its spiritual state. Though the state of his eye-sight was a very great impediment, it is astonishing how much work he was enabled to get through.

"The old age of bishop Burgess was the serene and gentle sunset of a life directed to the noblest objects, and influenced by high and holy motives. The vigour of his intellect, and the energy of his application, were very little abated after he had reached that period of life, the usual characteristics of which, to use the forcible words of the psalmist, are 'labour and sorrow.' His temperate habits, the placidity of his disposition, and his habitual admixture of active with sedentary pursuits, contributed in no small degree to this immunity from the usual infirmities of advanced age. On his library table, to the close of his life, were sure to be found the newest and most accredited works on theology and biblical criticism, both English and Latin, with the contents of which, in spite of his defect of vision, he made himself master to the full extent required by his own special objects of pursuit and research. Occasionally he was aided in this respect by his chaplain, Dr. Radcliffe. Treatises of practical piety and devotion were no less sure to be within his reach; and in some of these his written notes attested the care and interest with which they had been perused. Poetry, which had been one of the delights of his youth, lost none of its charms for him after he grew old; to store his memory with its choicest beauties, was a practice that never forsook him. Even as late as 1830, when he was in his seventy-second year, he made himself master in this way of the finest sonnets of Milton, and would challenge his niece, whom he had induced to do the same, to a frequent repetition of them. He also committed to memory at the same age whole chapters of the Bible. Among the characteristics of his mind cheerfulness and hope continued predominant; for they were nourished by principles which maintained their vigour and freshness to the last. What was it to him, that the shades of evening were gathering round him, and the day of his mortal pilgrimage hastening to a close? 'He knew in whom he had believed,' and 'his hope was full of immortality.' He was fully aware of his advancing infirmities, and of the gradual decay of his physical powers; but the principal regret these changes caused him, was the consequent abridgement of his powers of active usefulness, and his increasing disqualification for discharging his episcopal functions in the spirit of his more vigorous days.

"Before the close of the month (after his apoplectic attack at Warmminster, in June 1835, says Mr. Harford)—I spent some days with him, and found him composed, serene, and cheerful. His recent seizure, however, had fixed a strong conviction on his mind, that the term of his mortal pilgrimage could not be distant, and that he had received a merciful warning to make ready for the final summons; the bent of his thoughts and meditations corresponded with these impressions. He talked in his usual pleasant way upon literary topics, but seemed desirous of directing the current of thought to objects of higher interest; the beatific vision of Christ in a future state was a subject he had in past days delighted to converse upon with any intimate friend, and he was now humbly rejoicing in its anticipation. 'I receive,' he said, my

recent illness as an intimation from the Great Head of the church, that my day of active service is almost closed. It is a pleasing reflection to me, that it was in the act of prayer I sunk down at Warmminster."

"As the bishop appeared to me unequal to the fatigues of business, I strongly urged him, in the course of our conversation, to employ a secretary for his correspondence, telling him that I felt persuaded it would tend to prolong his life. 'I am not at all anxious,' he replied, 'for prolonged life; I trust I am willing to resign it whenever God may please. I have long been making this my aim; the best state of existence here below is dashed with much sorrow.' The text, Heb. iv. 15, 'We have not an high priest who cannot be touched with the feelings of our infirmities,' being repeated to him as one pregnant with consolation, 'Yes,' he replied, 'but the most sustaining words to me are these—'Being justified by faith we have peace with God' (Rom. v. 1). 'It is obvious,' he added, 'that 'peace with God' is the result of a true faith, and hence it follows that justifying faith, is something far beyond the mere assent of the understanding to divine testimony. The peace spoken of is the result of faith in the atonement of Christ. When bishop Bull, he went on to say, 'was in his last moments, his son-in-law, with a view of administering to his comfort, reminded him of the good he had done by his life and writings, and of his various exertions in the cause of religion. 'My only hope,' replied the bishop, 'is in the mercies of God through the merits of Christ.' Then addressing me, he added—'In this sentiment I entirely accord.'

"In allusion to his growing infirmities, he said that, fearing the time had arrived when he was become incapable of efficiently discharging the important duties of his office, he had not long since requested permission to resign his bishopric, but had been informed, in reply, that a resignation of this description was deemed, for many reasons, inadmissible.

"To one of those friends, whose Christian fidelity and judgment naturally inspired confidence, he addressed himself in the following terms of touching simplicity, just before he received from his hands the holy sacrament:—

"I feel that, in all probability, I shall not long survive this attack; I wish, therefore, to be tried as to the foundation on which I am resting. Will you give me your view of the frame of mind, and the particular objects of faith and dependence, which a person thus situated ought to contemplate and to cherish? What should be my views and feelings in the near prospect of an eternal world? When you have given me your sentiments, I will tell you my own.' His friend, in reply, repeated to him, in the language of scripture, some of those sublime promises to which, in a dying hour, the most learned and eminent of the sons of men must have recourse for consolation, equally with the illiterate and the humble.—To the whole tenor of what was thus said, the bishop cordially assented; and expressed the strong consolation he had derived from various passages of scripture which he quoted—all bearing upon the mercy of God, to the penitent believer in Christ Jesus.

"During this conversation, his calm but expressive emotion attested the depth of his feelings. His voice faltered, and tears of mingled penitence and immortal hope coursed down his venerable cheeks. To another valued friend he said, in advertising about the same time to similar topics—'I think, on looking back to my past life, I have acted for the most part conscientiously; but how unworthily, how shortly! O, what a comfort there is in looking to Christ! I scarcely like to use that expression, common as it is, of looking to the cross; it is a figurative term, whereas I want something substantial. I had rather make mention of him who died, than of the instrument by which he suffered.'

"About this time an account appeared in the 'Christian Observer,' of the last illness and death of the Rev. Mr. Simeon, of King's College, Cambridge. It was read to the bishop, who listened to it with marked interest, and desired to hear some parts of it a second time. Soon afterwards, while slowly pacing the room, he was heard repeating in a low but emphatic voice, and as if applying the words to himself, some of the most striking expressions of humility, faith, and hope, uttered on the occasion referred to by that eminent Christian.

"There was something inexpressibly interesting, and which will find a response in every Christian bosom, in the feelings with which he himself continued to regard the approaches of death. Deeply sensible how much of imperfection mingles with and mars the best actions and obedience of our fallen race, the idea of passing into the presence of the Great Supreme, infinite in purity and holiness, impressed him with solemn awe, and led him again and again to try, by the test of scripture, the foundation of his immortal hopes. His self-communings, and the particular texts which sustained and animated his faith, he himself recorded, with his almost dying hand, on some loose sheets of paper.

"On the 11th of February, 1837, the bishop dictated his last letter to a literary friend, but in so low a voice as to be scarcely audible, and he had great difficulty in franking it.

"On Sunday, the 12th of February, he appeared a little better, and was able to listen with interest to the Church services and a sermon. His mind was peaceful, calm, and happy, and he conversed pleasantly in a low voice with those around him. After tea he repeated Mrs. Heman's beautiful sonnet, written on her death-bed, on hearing the Sabbath bells, until he came to the concluding lines—

"I may not tread
With these poor pathways, to the feverish bed
Of sickness bound; yet O, my God! I bless
Thy mercy, that with Sabbath peace hath fill'd
My chestnut heart, and all its throbbings still'd
To one deep calm of lowliest thankfulness."

"In attempting to repeat this passage his voice faltered, and he was mastered for a few moments by strong emotion; but recovering himself, he exclaimed, 'Let me finish them—I wish to finish them; and then calmly proceeded to the end of the sonnet, while all around him were much affected. He had continued to this time to read family prayers in the evening; on this day he did so for the last time; his voice was very weak, but deeply earnest. It had long been customary with him, to have a chapter of the Bible read after prayers, together with Fenelon's 'Reflections' for the day. On this occasion he selected for himself a 'Confession of Sins,' and part of the 'Office for the Sick,' from a 'Book of Devotions.'

"On the evening of the 13th of February the bishop was so unwell that he retired early to his room, never again to leave it. During the three ensuing days he lay in a state of great debility, but was not materially worse; in this state of prostration he gave

a manifest proof how strong the ruling passion was even in death. He had sent to the press at the close of the preceding week a final letter to Dr. Scholze, defending his own views respecting the controverted verse. He asked for the proof sheet on the very day on which he thus took to his bed, but it was not ready on the next day, the 14th, his servant procured and brought several copies of it to him. The bishop rallied for a moment on being told it was come, and desired that he might be supported in bed while he franked two covers enclosing proof sheets to his friends, Dr. Babington and the late Rev. Francis Hayshe. With the aid of his man-servant and of Mrs. Burgess, he at length accomplished his object, though with great difficulty.

"With this effort the bishop resigned every earthly anxiety, and his thoughts became wholly absorbed by religious meditation and prayer. "On the evening of Thursday Mr. Maule, his assiduous medical attendant, on taking leave of him, expressed the hope that he would be able to lie still and obtain some rest; to which the bishop replied—"The only rest I desire, or have ever sought for, is pointed out to these comforting words—"Come unto me, all ye that are weary and heavy laden, and I will give you rest;" uttering the last words with all the emphasis in his power: "and as for peace, through faith we have peace with God; and if we have peace with God, we have peace with all the world. Is it not so?" He then added a cordial "good night."

"He continued to grow weaker until the ensuing evening, when so desirous a change took place, that his medical attendants declared the struggle was well nigh over. His sight seemed to be gone—he appeared to be scarcely conscious of any thing that was passing around him—his utterance became very indistinct—and the oppression on his breathing was extreme. His old servant, who for months had scarcely lost sight of him, was unwearied in his attentions to his dying master, and studious of every thing that could alleviate his sufferings. He was sensible, which he proved by his rejection or acceptance of any thing that was offered; and as long as he was able, he never omitted to add his thanks for every attention. Throughout the night of Saturday his breathing grew shorter and shorter, till about two on the morning of Sunday the 19th of February, when he gently breathed his last."

THE CHURCH.

TORONTO, SATURDAY, APRIL 23, 1842.

The Meeting of the Clergy and Laity of the Established Church, for the purpose of forming an institution to be denominated "THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO," will be held on Thursday next, the 28th inst., at 3 o'clock P. M.

Before the Meeting takes place, there will be Divine Service in the Cathedral, to commence at two o'clock, and, the Service being ended, the congregation present and all others interested, will proceed to the place which may be appointed, where the Bishop will take the chair precisely at three o'clock.

As the objects of the proposed Society must be dear to all the friends of the Church, a large attendance is expected, and seats will be prepared for the accommodation of those ladies who may desire to witness the proceedings.

On Sunday the 10th April, THE REV. JOHN McCALL, L.L.D., Principal of Upper Canada College, preached a Sermon, in the Cathedral of St. James, for the benefit of the Sunday Schools attached to that Church. The text was from Isaiah, xxxiii. 6: "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure." The discourse was marked by a full flow of thought, a vivid and picture-grouping imagination, and copiousness, force, flexibility, and elegance of language. The superiority of mind over physical power was happily illustrated: the benefits of education were displayed: and the great principle of basing all systems of instruction upon the Holy Bible was distinctly and powerfully insisted upon. The crowded congregation listened with the deepest attention, and, among many brilliant passages, the following perhaps attracted the greatest admiration:

"Were we to trace this subject to its remotest source, we should ascend to that period, when, in the original constitution of nature, the Almighty made man the master of this terrestrial creation, and armed him with a power within, able to outmaster the mightiest efforts of external strength. Here we stand by the fountains of that wonder-working influence, by which the whole animal kingdom has been rendered so subservient to the possessor of this internal power, that they either exist or are exterminated, as his pleasure or interest requires. It is this same influence, which combined families into nations—organised their constitutions—and bound them together in mutual dependence by laws. In short, it is this intellectual power, which has adorned and beautified man's residence on earth with all the comforts and luxuries which art and science could minister for his enjoyment. At its command, joyous crops have smiled, where once the forest frowned,—the treasures of commerce have rolled along high-ways, where formerly the ravine or torrent or tangled wood arrested the solitary steps of the wandering savage,—the mine has been forced to yield up its riches,—the river to take an artificial course,—a busy city, with its glittering spires, its crowded thorough-fares and well-filled store-houses, at the bidding of mighty mind, leaps into existence amidst a very wilderness. But were I to attempt to pursue in this way so exhaustless a theme, I should have to throw out from its folds before you the chart of history, wherein is mapped down the progress of civilisation (but another name for the advancement of wisdom and knowledge) from the first feeble efforts of roving hordes, whose craft and skill enabled them to support a precarious existence, up to the present hour, when art and science have harnessed for the service of man a more than levathan power, and machinery has tamed this mimic animal into such submissive obedience, that the same giant force, which sternly bears against the fury of the elements, will gently spin you the gossamer thread."

Then followed close upon this animated passage, the picture of a nation, exerting its energies under the influence of "wisdom and knowledge."

"Need I trace the outlines of the prosperity of a nation thus happily circumstanced? The physical advantages of the country developed and called out for her service,—the framework which holds together her people, compacted and strengthened by that principle which, attaching its due importance to every part, places each in its proper position,—her nobility taking that lead in the promotion of the national welfare, which becomes their exalted station, and foremost in attainments and virtues, as they are first in honour and rank,—her counsils filled with legislators able to advise her,—her fields with yeomen storing her granaries with produce, or, if need be, ready to exchange the sickle for the sword,—her tribunals the refuge of innocence and right, the terror of fraud and crime,—her priests, her lawyers, her physicians, qualified for their high and important vocations,—her men of letters and science refining her taste, extending her knowledge, enriching her with inventions and discoveries, and, by the instruction of her youth, giving perpetuity to her every advantage,—her manufacturers and tradesmen pouring into her lap the rich reward of well-directed commercial activity,—her artisans and mechanics skilled and dexterous in the exercise of their different crafts,—discovery enriching her with new emporiums for her merchandises,—enterprise and art facilitating her intercourse with the remotest regions of the world by the ingenious application of some speed-giving principle,—and, if justice should demand or the liberties of the nation require, the thunderbolt of war launched with a sure aim by a ready and practised arm. Nor let it be said that this is but an ideal picture, sketched by mere fancy. It is our privilege to recognize in this portrait the features, but faintly lined, of that kingdom of which it is our pride that we are subjects. Yes, countries there are, which exceed England in climate, in soil, in situation, in extent, in mineral and metallic

treasure and in the amount of population: but wisdom and knowledge have more than compensated for every thing in which she is deficient, and have dowered the revenues, the rule, and the dominion, and honour, exceeding the revenues, the rule, and the dominion, of the most highly-favoured country, on which bounty nature has showered her choicest gifts."

From the concluding portion of the Sermon, which was still more admirable in our estimation than the preceding passages, we learn that the Schools are under Episcopal sanction, and that while the Bible and Church Catechism are the principal text-books, the instruction afforded in them is open to all. The number of scholars on the books exceeds 400, and the average attendance, during the last quarter, was little short of 300, and might have been much larger had the size of the building, used for the purpose, admitted. There are 34 Teachers,—19 female and 14 male: but these, though zealous, are lamentably insufficient in number, and assistance of this description is much and earnestly required. A Lending Library has been formed for the use of those scholars whose good conduct may entitle them to the privilege, and a commencement has been made towards a collection of Theological Books, calculated to assist the teachers in the efficient discharge of their duties: it will be a good deed in any one to contribute towards the enlargement of either of these libraries. The male teachers meet once a week for studying, and discoursing on, the Holy Scriptures: and they visit the children at their abodes, conversing with the parents, and leaving suitable tracts. At certain periods, the best-behaved children are rewarded with presents of Bibles, Prayer Books, and other religious publications. The schools are under the more immediate control of the Rev. H. J. Grasett, the Assistant Minister, and are conducted, to use Dr. McCaul's words, "by zealous and faithful superintendents," of whom we may mention, without the fear of being deemed invidious, Mr. J. T. Wilson. To this indefatigable and excellent individual the Parish owes a great and lasting obligation.

The effect of the Sermon will be well understood when we add, that it elicited the sum of £50,—the largest amount ever collected for such a purpose. On the following Sunday a ten-dollar note, for the benefit of the Schools, was dropped into the plate as it was carried round for the weekly alms—thus making the entire collection amount to \$24. 10s.

We have been favoured with a copy of a Sermon, preached in Thorold Church, by the Rev. T. B. FULLER, the Rector, on the 13th February last, entitled Religious Excitements tried by Scripture, and their fruits tested by experience.

It appears, from a Correspondence which precedes the Sermon, and which evidences a happy relation existing between pastor and people, that five of Mr. Fuller's parishioners, on behalf of themselves and thirty-five others, "requested the Reverend gentleman to allow the Sermon to be printed at their expense." "When the spirit of error,"—they thus address their faithful pastor,—"opposition, and self-righteousness is so industriously at work in our neighbourhood,—when secret and insidious means are used to entice our children into the commission of acts of disobedience to their parents and to their God,—when they have been told by one (lately professing to be a member of our congregation, and in the presence of his newly-found pastor) that 'he had seen Jesus Christ, held him by the hand, and jumped with him as high as the stool, from which the Spirit lifted him,'—when ignorance, arrogance and presumption have attained to this height of impiety in our village,—we consider the time as having arrived, when it becomes the duty, not only of the Ministers of the Gospel, but of all humble and faithful believers in the meek and lowly Jesus, to 'try the spirits, whether they be of God!'" They therefore entreat that the Sermon may be printed, as "peculiarly calculated to inform the understanding, guide the judgment, animate the heart, and expose the evils of excited passion and mistaken zeal."

The text selected is, "Beloved, believe not every spirit, but try the spirits, whether they be of God," 1. John, iv., 1: and the whole discourse is of a sound practical nature, breathing the pure, peaceable wisdom that is from above, and marked throughout by a fervor, but well-regulated, love of God. The unscriptural and mischievous practices against which it is so properly and seasonably directed, are thus alluded to:—

"If you hear any practices of your fellow-Christians spoken of, however excellent it may appear, and however great may be the success which attends it as the first, bring it to the law and to the testimony; and if you find that it accords not with that test, beware of it. No doubt many inventions adopted by the Romish Church appeared excellent at the time of their adoption, and admirably adapted to the end she had in view; but we know to what they led. No doubt the practice of some of our fellow-Christians, of the present day, of begging, and persuading, and frightening, and dragging people up to a particular sect, appears an admirable plan. But do we find any notice of such a practice in the Word of God? We find the blessed Saviour and his Apostles 'preaching the word' and trusting to the Holy Spirit to apply that word to the consciences of their hearers. On the great day of Pentecost St. Peter preached to the assembled multitude, and when they 'heard, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?' Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 37, 38.) When the Philippian Jailer cried out to Paul and Silas, 'Sirs, what must I do to be saved?' the answer he received was this, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' (Acts xvi. 30, 31.) Here we find Jesus Christ acknowledged as the only 'way, the truth, and the life.' (John xiv. 6.) But we are informed, that there are those, in our day, who say, that unless you go in the way they point out, a way of which we find no mention made in the Bible, there is no salvation for you,—that unless you are willing to declare yourself for Christ and place yourselves under their special direction, you must consider yourselves 'for the Devil.' It is asserted that, when they have brought up to this particular sect, those whom persuasion, fear, or force has been able to move, they entirely forget the direction of St. Paul to 'do all things decently and in order.' (1 Cor. xiv. 40.) but assail the throne of grace with such shouts, as would make one imagine that they supposed 'the Lord's ear was indeed heavy, that he could not hear.' You that have witnessed this, compare it with what St. Paul says, 'If therefore the whole Church be come together into one place, and all speak with tongues,' (that is, in a confused manner, so that none can understand what is said,) and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. xiv. 33, 34.) Though this language was first addressed to those who misapplied the 'gift of tongues,' yet it must be acknowledged, by all sober-minded Christians, as applicable to those who, at a time, address the throne of grace, each at the height of his voice, some in supplication, some in thanksgiving, some in deprecation, and others in the language of triumph.

"But we are told by some that these meetings are good. It may be so. God sometimes brings good out of evil. But are we therefore to countenance the evil? I should be sorry to believe that there are no true disciples of the Lord Jesus Christ within the pale of the Romish Church. But are we, on that account, to countenance her pretended sacrifice of the Mass, her adoration of the Host, and her intercession of the Saints? Surely not. But if some are benefited by these meetings, (as is asserted,) are we on that account to sanction proceedings which are at variance with the spirit of St. Paul's epistle to the Corinthians, with the general tenor of St. Paul's word? Are we to sanction a system which pronounces a creature 'happy' or 'sacred,' according as he is willing or not to go to an appointed seat, which allows of persons addressing females in the most obtrusive manner, and when they decline their officiousness, authorises the declaration, that they are 'going to the Devil.' This, my brethren, is no vision of my brain. A lady, not eight miles distant from this, told me that she was thus treated. But if the fruits are so good, why so many conten-

tions? Why so much wrangling? Why so much evil-speaking? Why so many divisions in those sects that dook this system,—a system which has rent asunder the Presbyterians in the United States, and exhibited two bodies, contending against each other? And within this very Province we find the same system producing the same effects. Almost every year or two Methodism sees a division in her ranks, so that now we have several bodies of Wesley's professed followers, all calling themselves Churches, and all opposed to, and opposing each other. Is this right? Is this as it ought to be? Are these the fruits of the Spirit? Is this obeying the injunction of St. Paul, 'I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined in the same mind, and in the same judgment.'—Surely it is well for us 'not to believe every spirit; but to try the spirits, whether they be of God.'"

It is melancholy, indeed, to contemplate the havoc made by these ravaging usurpers of the priesthood, and to know that every Lunatic Asylum contains the victims of their "unauthorised ministries": melancholy indeed, in the words of good Bishop McIlvaine, most happily introduced by Mr. Fuller,—to see the "cold-hearted, but heated, fanatic, stalk at large, torch in hand, and lay waste the work of years of patient faithful labour, raising the flock against the shepherd, subdividing congregations, till each fragment becomes too small to live, dropping his drag-net into every stream, attracting attention by every stratagem, and, under the name of converts to Christ, hurrying all that are caught, however dissimilar in every thing but a public adoption of the livery of their leader, into a public profession of religion; while lovers of truth are ashamed, the impenitent are hardened, and infidels scoff." Our own Province is infested with these "ravening wolves," and Mr. Fuller deserves well of every lover of Christianity for stripping them of their "sheep's clothing." We much regret that the pressing demands upon our space prevent us from availing ourselves more largely of his judicious and scriptural observations.

The Sermon is printed by Messrs. Rowell, at the Diocesan Press, with the typographical clearness and neat appearance which mark all their publications.

We entreat attention to the following letter: To the Editor of The Church.

Albion, April 12th, 1842. Sir,—I was pleased to see in your paper of the 26th March, some notice taken of our efforts to build a Church in this Township; and, in compliance with the request in the conclusion of the article, I take the liberty of sending you a plain statement of the case, with a fervent hope that it may awaken the attention and benevolence of those who wish well to our Zion. We have erected a body of a Log building, according to a plan left us by Mr. Champain, but on more mature consideration, we find the sum required is funds it would be too great to lay out on the building of the kind, and we would prefer abandoning this to raise a better, if our funds would allow. The amount of our subscription list is \$51.50, with 10,000 feet of lumber which we have on the place, with a sufficient quantity of rafters, together with lathing, and 10,000 shingles; but in consequence of having no minister appearing amongst us (with the exception of the Rev. Mr. Oser, to whom we have much reason to be thankful, when we consider his own extensive charge, and the bad roads over which he has to travel when he comes to this place), the exertions of our friends are very much cooled; and many who have stood out for years have left us in despair of ever having a minister, or a place of worship of their own, and have joined themselves to other denominations. I remain, Sir, with due respect &c., your's, WILLIAM SWITZER.

If there be a single Churchman in any part of the Province, who can spare any portion of his substance after supplying the wants of the Church in his own neighbourhood, the present is a case which calls loudly for his assistance. "Hope deferred" has made many a "heart sick" in the township of Albion. While Churchmen have been building the tabernacles of Dissent, or giving the land on which they are erected, or supporting Dissenting Missions,—the children of the Church in Albion have been left to pine in spiritual destitution, to lack that aid which has been lavished on the stranger, and to wander, hopeless and reluctant, into the folds of Dissent.

Will not such cases as these awaken a better spirit, and lead to a better application of charity? Ought we to see a brother in Christ destitute of the means of grace, spiritually naked, hungry and thirsty, and yet pass him by to bestow raiment, meat, and drink upon those related to us by no such sacred ties?

Should any benevolent persons desire to help their fellow Churchmen in Albion, we shall be most happy to receive their contributions. Mr. Alderman Dixon, Mr. Henry Rowsell, and the Editor of this paper, will cheerfully act as a Committee to see that any sums, which may be contributed, are judiciously and properly applied.

We subjoin the letter of the REV. SANDERSON ROBINS, written in contradiction of those malicious and absurd reports of his having apostatized to Popery, which were first set on foot by a Scottish paper, hostile to the Church, and which have since found their way into this Province:

To the Editor of the St. James's Chronicle. Shaftesbury, Feb. 1.

Sir,—Will you allow me, through the medium of your journal, to correct an absurdly untrue statement respecting myself, which is making the round of the newspapers. It is asserted that I am about to follow the example of Mr. Sibthorp; that I have resigned my living; and that this step is preparatory to an open accession to the Church of Rome. Upon ordinary circumstances, a Clergyman would naturally feel, if possible, the necessity of entering such a calumny, and rather trust to some mode of retaliation; as I find that this report, owing to the present crisis of religious excitement, has caused pain to many, and perplexity to some, I have no alternative but to deny it by the same public channel through which it has obtained currency.

No person can have read the pamphlet in which Mr. Sibthorp states the reasons for his conversion to popery, without feeling that it must be a mind of annual feebleness which would be influenced any way by his example. With respect to the present crisis of religious excitement, I can but to say, not in honour of my own changed opinion, but that no incident has occurred which could give occasion for mistake on the subject; and that I am forced reluctantly to ascribe it to intentional injustice.

I have, indeed, quitted my former sphere of duty; but to leave a proprietary chapel in London for a rectory in the country is but an inadequate ground on which to prefer a charge of popery. For the last year I have been labouring among a population long demoralized through the influence of contested elections. I have introduced among them no novelties, revived no obsolete customs, and handled no topics of controversy. I may add, that if I have taken no part in the theological discussions which have lately engaged so much attention, it is because there is nothing in my position which made it incumbent upon me to do so; and I should avoid the present unwholesome publicity if I did not fear that the cause of sound and true principles might suffer through my silence. I believed, in common with many others, that the earlier numbers of The Tracts for the Times were well calculated to revive the spirit of reverence and Church order, which, in many places, were well nigh forgotten; and for their earnestness and their learning the respect which is due to every suitable occasion, to enter my solemn and unequivocal protest against things which I believe deserving of the gravest reprobation in their later writings; such I mean, as the doctrine of reserve which they advocate; the unwholesome tone which they have assumed in speaking of the Church of England; the method of interpretation which they have propounded, with the purpose as it seems to me, of evading the plain sense of our Articles; and the perilous traces of palliation in which they have treated certain practices of the Romish Church, which are, I believe, opposed as well to Scripture, as to the records of primitive antiquity.—I am, Sir, your obedient servant. SANDERSON ROBINS.

It is an old device of Dissent to represent every faithful and uncompromising Clergyman or Layman as favourable to Popery, because he looks upon schism as a sin, and will not recognize Dissenting teachers

as duly-commissioned preachers of the Gospel.—Malice may not be always the cause of this misrepresentation: for there are some persons, who meddle with these matters, so willfully ignorant, so utterly unacquainted with the writings of our great divines, our Bramhalls, our Taylors, our Hammonds, and our Bulls, that they think everything Popery that is not fraternization with Dissent.

The British and Foreign Bible Society have denied that the Bishop of Salisbury ever gave them to understand that the refusal of that Society to put itself under the sanction of the Archbishop of Canterbury, was the reason of his Lordship's withdrawal. The Society, however, does not state that such was not the reason, but merely that they had not heard, or been told, that it was. We think there can be little doubt that the principle upon which the Bishop of Salisbury withdrew, was the impropriety of Churchmen combining with Dissenters for religious purposes, and thus practically giving countenance to schism.

A BIBLE SOCIETY, to embrace the whole Province, will be among the objects of the Church Meeting, to be held in this City on the 28th inst., and our members will thus have the opportunity of distributing the Bible through the legitimate agency of their own Church.

The late Address of Bishop Gadsden to the Convention of South Carolina supplies these additional testimonies in favour of the Prayer Book:—

"Of the value of our Book of Common Prayer as a text book for the instruction of the educated only, but of the undecadent also, among other facts that might be adduced, are the following from the late report of our South-Western Missionary Bishop:—'The lady in charge of the school for the Cherokee Nation, and who is a Missionary of the American Board of Commissioners for Foreign Missions, [connected with the Congregational denomination], having laboured among that people for above fifteen years, assured me that she had found nothing so well adapted to her purposes as the Book of Common Prayer. The whole arrangement was well suited to impress the truths of the Gospel on the heathen mind, and particularly the regular recurrence of the same language and ideas in the Sunday services.'"

"The same Bishop thus writes of a late officer in the army, who now lives in the far West:—'He was very anxious for me to send him a Minister of the Church, and pledged him his hearty support. I could only promise my best exertions in his behalf, and urged him in the mean season to take the Book of Common Prayer, assemble his children and household on every Lord's day, and, as the priest of his family, devoutly to celebrate Divine service. He promised me he would do so. For two years I heard nothing from him. On my second visitation he met me with a countenance beaming with pleasure, and told me he had been faithful to his promise, he had done what he could for the instruction of his family, and that, while praying with and for them, God had touched his heart with a sense of his own necessities, and by his Holy Spirit had prompted him to pray for himself, and he was now ready with his household to be baptized into the faith of the Lord Jesus. Accordingly, after the service and sermon above alluded to, I admitted him, his wife, and five children, to the sacrament of baptism. From such circumstances, we are led to two reflections; first, the eminent value of our liturgical services; secondly, the usefulness of our Church institutions for the education of the young in Christian principles.'"

We have also seen it stated that when Howard, the Philanthropist, who was a Dissenter, felt the hand of death laid upon him in the Russian Crimea, he was requested, with his last accents, that the sublime and Scriptural Burial Service of the Church might be read over his remains.

Next to the Bible, the Prayer Book is our greatest treasure; a faithful guardian of evangelical truth and apostolic order; a standing protest against the corruptions of Romanism and the negations of Dissent.

We borrow the following useful memorandum from our friend, The Banner of the Cross:—

"A REMARK.—There are certain memories which it may not be amiss to refresh with the following short passage from a document of the Presbyterian body, printed in London in the year 1654:—

"The ministry, which is an institution of Christ, passing us through Rome, is not made null and void, no more than the Sacraments, Scriptures, or any other God ordained which we now enjoy, and which also descend to us from the Apostles through the Church of Rome."

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 4th May, at 9 o'clock, A. M.

The Church, this week, in consequence of Saturday being a general holiday, is put to press a day earlier than usual.

On Monday, the 25th inst., a Supplemental half sheet, fitted to bind up with the volume, will be published. This will contain as full an account as we can compile of the ceremony of laying the foundation-stone of the University of King's College, on St. George's Day; and as, from the interesting nature of the contents, it will probably be read with more than ordinary interest, we conceive that by omitting advertisements in this day's impression, and inserting them in the Supplement, we are benefiting those who advertise in our columns.

The Church, of the 30th inst., may probably reach our subscribers a day later, in consequence of the endeavour we intend making to give some account of the meeting of THE CHURCH SOCIETY, intended to be held on the 28th inst.

Canadian Intelligence will be given in the Supplement on Monday.

Canadian Ecclesiastical Intelligence.

DIOCESAN OR BISHOP'S COLLEGE AT LENNOXVILLE. (From The Quebec Mercury.)

As it appears there is some want of information in the public mind respecting the origin of the undertaking for the establishment of a College in the Eastern Townships, the reason which led to the choice of that locality, and other particulars connected with the subject, we have been requested to furnish the following details, which proceed from authority:—

The Bishop of Montreal having placed certain theological students under the direction of the Rev. S. S. Wood, Rector of Three Rivers, in preparation for the exercise of the Ministry,—and feeling that it would be highly desirable to create, within the limits of the diocese, a permanent institution of a collegiate character for the same object, upon a more extended, although still (at least in the first instance) upon a very moderate scale,—conceived the idea of converting at once a portion of the Rectory, with some necessary additions, to his purpose. There were several conspicious reasons to recommend such a plan. The premises are large, and the building is under one roof with the Church, which would thus easily afford all the advantages of a College Chapel: an express reservation in the Letters Patent erecting the parish, affords particular facilities for such an arrangement: the Rector is the identical person to whom the Bishop would desire to confide the charge of the Institution; the situation is precisely central between the two great cities of the Province, and upon the great line of communication in the diocese, and the Lordship proceeded so far as to establish an understanding with the Rector that he should become the Principal, and to secure the services of no-

ther efficient Professor, as well as to obtain a general promise of assistance from those untiring benefactors of the Colonies, the two great and ancient Church-Societies at home.

It was in this stage of the affair, that overtures were made to the Bishop by the Rev. L. Doolittle of Lennoxville, near Sherbrooke, as the organ of many most respectable individuals within his pastoral charge, for the transfer of the projected establishment to their own neighbourhood. After some negotiation, it was agreed, with the consent of the Rev. Mr. Wood, that the seat of the College should be fixed at or near Sherbrooke, provided the parties more immediately interested in which change, could exhibit an amount of subscriptions for such a measure. And this having been done, and with great spirit, the change was made.

The recommendations of the original plan having been stated above, it may be proper to point out the advantages which have been received to overbalance them, in that which has been now substituted for it. The local subscriptions, together with some endowments in land which may prospectively be regarded of considerable value, form evidently a part of these advantages. But in addition to the facilities thus afforded for the promotion and permanent support of the undertaking, it was conceived that the establishment of a British Institution of such a nature, at the place which is the centre of the Eastern Townships, and may be called the head-quarters of a great tract of country which is distinctively the seat of a Protestant and English-speaking population, carried with it the promise of many important and happy effects. A College which, although its primary feature is the training of aspirants to the Ministry, comprehends a general course of academical instruction in preparation for any other profession in life, with a school engrained upon it, affording both classical and commercial education,—all with the best prospects of efficiency and yet upon the most moderate scale, not only to educate their posterity to retain within the Province a number of youths, belonging to respectable families, who would otherwise be sent to form their minds and principles among our republican neighbours. This observation will apply principally to the inhabitants of the Eastern Townships, on account both of their proximity to the United States, and of their being in part peopled from that country, but it is true also in a less confined application. The very existence, indeed, of such an establishment, if (as under the divine blessing it may well be hoped) it should practically remain, would tend to allay the feelings which are the source of their feelings and attachments; and, without any reflection, which would be very unjust, upon the manner in which they have shown themselves affected towards the established order of things in the country, may in fact be regarded as a nucleus for the creation of an important influence over the moral, political and religious character of the rising population. Nor can it be reasonably doubted that, in aid of such an effect, the College and School will form such attractions to respectable families emigrating to Canada, as, in many instances, to decide their choice of location,—the grand drawback from the advantages of this country, being often the want of any accessible provision for the sound and regular education of youth. It is not too much to hope that the formation of this establishment within the bosom of the townships, will give an impulse to their improvement in every way; and a ready communication being now about to be opened between Quebec and that valuable and rising portion of the Province, by means of the direct road through Megantic, the benefits of such improvement will flow into our own market, and be felt by our citizens.

The College, in the first instance, will be upon a very limited scale; and although it is to be anticipated (as it is also to be desired) that it will grow with the growth and strengthen with the strength of the country, no apprehension need be entertained of its interfering with the interests of the grander institution in the populous and wealthy, and comparatively ancient city of Montreal.—The example of other countries may be sufficient to show that even if the two institutions were perfectly alike in principle and similar in extent, they might not only be both flourish, at the distance from each other which is interspersed between Montreal and Sherbrooke, but each might, in fact, aid the other by raising the tone of feeling in the country upon the subject of Education, and stimulating the general desire of literary and scientific advancement. Be this, however, as it may, it is sufficiently obvious that McGill College at Montreal, although it may be coupled with anticipations of great benefit to the country, yet not being under the control of the Church, nor having any direct connection with a system of religious teaching, cannot provide for the object which gave rise to the institution now put in train in the vicinity of Sherbrooke; and it is equally obvious that the rapidly increasing wants of the Church of England population, in the diocese of Quebec, demand, and that most imperatively, some regular and standing provision for rearing, within the diocese itself (which incommensurate with the limits of the former Province of Lower Canada), a respectable and well-qualified body of ministers. Other religious bodies in Canada have felt and acted upon this want as it concerns themselves; it cannot be supposed that the members of the established Church of England will be insensible to a similar need.

The gentleman who has been selected to preside over the Institution has been already mentioned, the Rev. S. S. Wood, M.A., of the University of Cambridge; but his own retiring modesty may perhaps have caused him to be less known than many men of more slender but more obtrusive pretensions. The estimation in which Mr. Wood has been held by those who have had full opportunities of knowing him may be judged of by the statement of two or three facts, and it is right, under existing circumstances, that the public should be made aware of them. In the early part of his career in this diocese, he was particularly noticed by the then Lord Bishop of Quebec (Mountain), and upon removing from his mission, on the St. Francis, to Three Rivers, received a most affectionate address from the inhabitants, occupying a great tract of country now divided into two or three missions. The next Bishop (Stewart) appreciated him so highly as to have promised him his vacant Archdeaconry in the diocese, and confided in his direction some young men who were brought forward by his Lordship for the Ministry. And St. Francis, himself a Christian man and a scholar, educated at the celebrated school of Winchester, placed two of his sons under the tuition of Mr. Wood, and expressed his high sense of the justice done to them by their instructor. It has been already stated that the present Bishop of Montreal has selected Mr. Wood for the charge of the theological students under the protection of the Society for the Propagation of the Gospel; and independently of the recommendations of that Society to him specially as a divine, it is believed that in solidity of judgment, candour, consistency, and moderation of character, invariably, generally, and in the practical department, and, generally, short, in the practical exhibition of Christian grace, and, no less than in sound scholarship and real elegance of classical attainments, he is not surpassed by any individual in the country.

The appointment of one other Professor only, is contemplated at the opening of the College, and expectations are entertained of securing the services of a gentleman now in the diocese, a M.A. of the University of Oxford. His name and other particulars respecting him are not now given because the engagement has not been finally concluded, but it may be stated, en passant, that he is a clergyman of studious and literary tastes, as well as of strictly religious habits; and that the favourable impressions which he left behind him at the University have been lately testified by his receiving, after an absence of ten years, a valuable present of books from his College.

The school department has been confided to Mr. Chapman, B.A., of the University of Cambridge, who has effectually recommended himself in this city, as an Assistant to the Quebec Classical School; and the school will be opened, with the divine permission, next month, in a building temporarily provided for the purpose. The site of the College has been finally fixed at Lennoxville, a beautifully situated village, upon the River St. Francis, in the immediate vicinity of Sherbrooke. A question was agitated for some length of time, whether a site should not rather be chosen directly opposite to the village of Sherbrooke; but it is not conceived the general usefulness or ultimate prosperity of the Institution was involved in the discussion. The day will probably arrive when Sherbrooke will be a large and important place, and Lennoxville its flourishing appendage. It cannot be an objection to a College that it is so located as to afford some stillness and retirement, at the same time that the advantages and conveniences of a town are close at hand. The whole country around is beautiful and healthy.

It is intended to commence the buildings immediately. Some additional endowments have lately been made in land, of considerable extent.

The general principles upon which the Institution is to be established and conducted, appear in the prospectus which has been already before the public. It will be remembered that, although it is strictly under the auspices of the Church of England, no interference will be exercised with the religious principles of those students who belong to other denominations.

A STRIKING INSTANCE OF THE POWER OF DIVINE GRACE ON A YOUTHFUL HEART.

If you think the following brief sketch of the last illness and death of a sainted child, whom I well knew, will suit the columns of your valuable paper, I beg you will give it place. The sketch has lain for some years among my loose papers,—too long perhaps; and an apology may be due to the valued friend who furnished me with the details, for seeming neglect, in allowing such a striking instance of the power of Divine grace in a youthful heart to lie hidden from the Christian public, when, perhaps, its simple recital might have been blessed to many lambs of Christ's flock. However, it is not yet, I trust, too late. With your kind permission, I will at once present a brief record of the incidents attending the early demise of this holy child (for she was but twelve years old when she died) to your readers, indulging the hope, that it may not prove "as water spilt on the ground, which cannot be gathered up again."

The little girl, who is the subject of this memoir, was the daughter of a deceased relative of my valued friend. In the spring of 18—, she became her adopted child. In appearance, she was extremely pleasing, and possessed talents of a superior order; but her disposition was, at that time, most unpromising, being proud, haughty, resentful, and very self-willed. All this my friend was well aware of when she solicited the charge of her youthful relative, but feeling that it was her part so to do, and relying upon grace and strength from on high, (as indeed she ever does to enable her to fulfill all her relative and social duties), she did not shrink from the task. Besides, she hoped, by judicious management, with God's blessing, to bring about a change in the character of her charge: and subsequent events prove that her anticipations were more than realized. The proud spirit of the child gradually yielded, but not to severity, for punishment of any description was never resorted to. The fall of man, the great depravity of our nature, and the infinite and immeasurable love of Christ in dying for a world of guilty sinners,—dwelling much upon His humiliation for our sakes; were the themes with which my friend constantly endeavoured to impress her. Her quick understanding was speedily arrested, and her mind and heart soon became deeply imbued with a sense of her own sinfulness, and a strong feeling of love and gratitude to her Saviour. This foundation once laid, the work became an easy one, and we all had the happiness of witnessing the child's "growth in grace," and daily improvement in all those branches of study and tempers of mind which would render her a comfort to her friends.

But, alas! towards the end of the spring of 18— her health began to decline: the disease was soon pronounced to be affection of the heart,—her lungs quickly sympathized, and, to the ravages of a quick consumption, drowsy lent its fearful aid; the latter disease first appeared in her face, her legs became swollen, and very soon she was unable to leave her room. But under this fearful complication of disorders, she was all patience and submission, employing much of her time in reading and sewing. Her case was soon pronounced by the physicians to be hopeless, and the estimable Rector of the parish undertook to make her aware of it. When he did so, she shed a few tears, and seemed a little agitated, but before his departure became quite composed. Her benefactress was not present during the interview, and when little A. next saw her, said, with a placid smile, "Mr. — has told me that I cannot live long, do you think so?" The reply was given in the affirmative, and a few affectionate and appropriate remarks added; upon which little A. — took hold of my friend's hand, and, drawing her close up to her, said, "Then you will teach me how to prepare for death,—I had no idea that I was in danger." Inquiry being made, what her feelings were on being informed of her critical state, she thus replied: "I felt disappointed, for I had laid such plans of happiness; but then I recollected it was God's will, and, if I left you, it was to go to Christ, who died for me, so I became soon reconciled, and won't you now, every day, talk to me of the joys of heaven?" After further conversation, my friend left her happy, composed, and even cheerful. Soon afterwards her sufferings became very great, but her patience and strength of mind seemed to raise her above them. "The love of Christ" actually overpowered bodily suffering. In extreme agony she would exclaim, "It is not so much as Christ bore for me, and he was sinless!" For some weeks before her death, difficulty of respiration prevented her lying down; and, reclining almost constantly in one position, caused the bones to pierce their tender covering, her body swelled to an immense size, and the legs literally burst open in many places; but, during the whole time, not a murmur, not even a groan escaped her lips. Extreme pain precluded sleep, yet often, when day began to dawn, she would say to the kind friend who watched her with a mother's solicitude and care, "I am sorry the night is over, it is so delightful to meditate and pray during its stillness." And yet, many of these very nights, with her back supported by a reclining chair, she rested upon her hands, her whole body being in such a miserable condition, that it even shrank from the touch of a down pillow.

On one occasion, the little sufferer called to one of her cousins (now too gone to her rest), requesting that all her things might be brought to her, in order that she might distribute them as keepsakes among her cousins and others who had been kind to her. When she had done so, my friend, thinking that she was fatigued with the exertion, desired all to leave the room; she immediately remarked, "Now you understand my wishes, when I can do no good by having others with me, I think it such lost time to have our conversation interrupted: now let us read and pray. Oh! how I long to be with my Saviour!" She would often interrupt her benefactress whilst reading and say, "Now talk to me. Oh! it was talking to me of Christ that first so fixed my heart upon him." She desired that an alteration might be made in the prayer which was daily offered for her, saying it did not sufficiently express the gratitude she felt to God, adding, "had I not been taken from my mother, I should have been a Roman Catholic, and then, perhaps, this glorious Gospel, which gives me so much peace, would have been for ever hid from my eyes. Pray for mother's conversion." She prayed fervently and frequently for all her relations; sent for some young friends, whom she thought careless about their spiritual state, remarking, "The sight of me may do them good;" and left messages for others. At all times the peace of God seemed to fill her heart, and from her lips fell sweet expressions of love for the whole world.

The Parish Minister frequently visited little A. —, and often expressed his astonishment at the "growth in grace" and advancement in Christian knowledge manifested by this youthful believer; at her own request he administered to her the blessed Sacrament of the Holy Eucharist. She lived but a fortnight longer, and these few days were passed in

successful efforts to subdue every earthly feeling.—Two instances of the kind present themselves to my mind. When, through disease, she had become so heavy and sleepless, as to require three persons to lift her in and out of bed, a strong young woman, who bore the greatest share of her weight, was on one occasion absent, when she wished to be replaced in bed. She became much fatigued and uneasy, and anxious to be removed; in vain did two of the attendants attempt to do so; it was at length proposed to call her brother (a weakly boy a few years older than herself) to assist, but this she refused, saying, "He might hurt his back,—you know he is not strong. I am of no consequence, no matter if I died here, whereas assisting me might cripple and make him a burden upon his friends for life." The other is this: at the commencement of her illness she objected to her meals being carried up stairs by the servant who attended her, observing, she (the servant) did not keep her hands clean; consequently every thing was afterwards given her by one of the family. For this she afterwards bitterly reproached herself, and, on the morning preceding her death, requested that a little thin bread and butter might be sent her for breakfast, and that Eliza (the servant in question) should take it to her. Her affectionate refusal followed, and offered to feed her; but this she refused, and actually made the girl break the bread and butter with her own hands, and put it in her mouth.

It would be impossible for me to describe the closing scene of this dear child's life in a more forcible and touching manner, than has already been done by an eye-witness of the solemn scene, and I shall, therefore, without apology, transcribe it word for word:—"Mortification had commenced in her leg; the rapidity with which it spread, and the extreme pain which preceded it, cannot be conceived; in thirty-six hours the whole leg exhibited a livid appearance, and every symptom seemed to bespeak speedy dissolution.—During the whole of her illness nothing had been concealed from her, and, at her own request, the doctor's opinion was constantly given in her hearing. She had also obtained a promise from me, that when death was near, she should be made aware of it. This I believed to be the case on the evening of the 24th September, when her sufferings became too extreme to witness, but not for her to bear. She prayed for patience. I gave her some composing drops, which produced sleep.—About mid-night she awoke (I alone was with her, the family all slept) and said, 'You were right to give me the drops, my pain was then dreadful, but I have slept it quite off. I feel nothing but indescribable happiness and peace. I feel so happy!' Perceiving that her voice was much changed, and that she had become very weak, after a little conversation, I reminded her of my promise, and said, 'It is my belief that the hour of your departure is at hand.' She thanked God, smiled faintly, but sweetly,—told me to describe to her what I conceived would be the joys of heaven. I proposed praying with her for the last time. She assented, saying, 'Don't forget to include all you know I wish to pray for, and don't forget Mr. —, (the Clergyman); but first shew me my leg, there is now no pain in it.' I uncovered it, and involuntarily shuddered. She observed this, and said, 'It is indeed frightful; but no matter, it will be soon all over.—You must bury me very soon.' I asked if that distressed her. 'It matters little,' said she, 'what becomes of this miserable body, only lay it near the spot where you will be buried; and now, for the last time, pray with me.' Her voice became husky. She faintly added, 'My eyes won't stay open, but don't think I am asleep, I shall hear you through. You know all I wish to pray for.' I thought these were her last words, but her lips moved as I prayed, and when I closed with the Lord's Prayer, to my astonishment, she repeated it with wonderful strength of voice, and said 'Amen,' in a distinct, solemn tone. She opened her dying eyes, and looked upon me with much affection, drew a long breath, and without one struggle, or the movement of a feature, yielded up her spirit into the hands of God, who gave it. It was indeed an awful, but, at the same time, indescribably affecting scene, and such as cannot be conceived by any but those who have witnessed the departure of a soul to Him who redeemed it. Oh! that the thoughtless and irreligious, and those who think there is time enough to prepare for eternity, could have, with me, witnessed the power of Divine grace upon the heart of this holy child, and her consequently peaceful and happy death! 'Let me die the death of the righteous, and let my last end be like hers.'"

A simple marble slab, with the following inscription, marks the spot where she lies:—
Sacred to the memory of
Who died on the 27th September, 18—,
Aged 12 years and 7 months.
"This young and sincere servant of God has left an example of the power and beauty of true religion. Her last sufferings were protracted and extreme, but, with the eye of faith, she realized that 'there remained a rest to the people of God,' and humbly committing her soul to Him who redeemed it, her spirit fled rejoicing."
THEODOTUS.

A PICTURE OF THE SLAVE-TRADE.
(From The United Service Magazine.)
Courteous reader, accompany us, I pray you, on board this slave vessel; come and see the handy works of these blood-thirsty dealers in human flesh. What a nauseous smell as we approach; how slippery and dirty the vessel's side; what a clamor of voices; we are on board.

Look at that cool, villainous looking scoundrel pacing up and down the deck, smoking a cigar; his hands are in his pockets; he appears totally unconcerned about the number of murders he has committed, and the horrors that surround him. He is captain of the slave, and a Portuguese; but he declares that he is only a passenger, and that the captain died at sea. He is even now calculating how much he has lost by this unfortunate speculation. "Let me see," says he, "I own twenty of the healthiest, for my blacks never die!" and he grins,—"that would have given me twelve thousand crusados, and Don Bernardino was to have given me four thousand for the trip,—sixteen thousand clean gone!—confusion take the English picaroons!" and he mutters "curses not loud but deep." "Well, well, I must be upon my guard now however. Santa Maria! I wonder if they will rob me of these sixty half doubloons fastened round my waist; if they do, may they never receive absolution, the miscreants." He grinds his teeth, lights a fresh cigar, and continues walking the deck.

Behold that skeleton form! the unfortunate breathes! her pulse still beats; her heart even yet utters faintly to the touch of humanity. A few days since, an infant hung at her breast; thrice happy innocent, it died,—it was starved—and she, the poor emaciated mother, has been starved too! she has existed these last sixty days on a few handfuls of farina, and two gills of putrid water per day; she has lived in the after-hold upon some hard planks all this time; look at her scorched flesh! When she embarked, there were two hundred of her sex stowed with her in bulk!—one hundred and thirty now remain. She might have saved herself, and sacrificed her child;

nature gave her a mother's love for her offspring: she nourished and hugged it to her bosom, until the little corpse was taken from her by force, and thrown into the sea. While we are looking, she is dying!—she is dead!—"Oh death! where is thy sting?"

Friend of humanity, turn to that nest of little ones, all in the last stage of the small pox—in the confluent state; their bodies are one mass of putrifying sores; their tongues are rolling out of their parched mouths as begging for water: they cannot speak; they utter inarticulate sounds; but in a few hours they will be quite still,—yes! they will be where the "wicked cease from troubling, and the weary are at rest,"—you will die without a groan; watch them narrowly as they may, you will not perceive the transition from life to death! The black glassy eye is fixed open, and almost transparent. It quivers!—it is fixed in death.

Mark that living skeleton! lying with his face to the deck: one little month, and that man was a Hercules; but fearful of his strength, the villains have kept him in close irons; this is the first time he has breathed the air of heaven since he embarked. Look at his lengthy frame—his sunken eyes—his lank jaws—his attenuated limbs! the bones seem willing to burst through the frail covering of skin that surrounds them; you may count every rib. He was one of the brave men of his tribe; he was doubtless taken fighting hand to hand, defending his wife, his children, his home; even the rude hut in the wilds of Africa; but he was surrounded and taken prisoner, and driven with hundreds of others, like flocks of sheep, to the sea coast. See, he moves,—

He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his drooped head sinks gradually low.

He is past all suffering: a few hours, and he will cease to exist.
Yonder are some suffering from ophthalmia—all more or less blind; one is totally so; and every now and then he endeavours to throw himself overboard, and when he is restrained, he mumbles something and points to his eyes, as much as to say, "Why should I live? I am of no use—can only exist in utter darkness—let me out an end to my miseries!"

They are serving out the water!—See, what a rush there is to the water-hatchway; men, women, children, how eagerly they watch their turn to grasp the little calabash which is half filled for each one. It holds just a pint: with what agony some of the little urchins regard the process!—afraid, dreadfully afraid, they shall be forgotten. How they creep between the legs of the taller ones to get nearer the tub! A dozen hands are thrust in at once: with what envy they regard the fortunate possessor! and how they watch every drop that passes down his poor parched throat, and snatch it from his grasp ere it is quite empty!—Main strength here wins the day; they have little respect for friends or comrades in misfortune; and no wonder—each is endeavouring to save his own life!

Hark! what splash was that? They have just hoisted two unfortunate overboard: their bodies were yet warm, but they were encumbering the crowded decks; the flies were swarming around them, and even the air was becoming tainted: they are now food for the sharks; two of these ravenous creatures have followed the vessel across the Atlantic; they have been gorged with human flesh, but they are never satisfied: they will await the last victim, and then go in search of more.

Nine bodies have been thrown overboard to-day. Just peep down into the men's slave-way; how close and poisonous the atmosphere! only three feet from the planks to the deck above: they must all squat down in one position: move they cannot. Immense leaguers for holding water are stowed away underneath; some little fellows manage to crawl between the planks—they find the bung-hole of the casks. Necessity is, indeed, the mother of invention: they tear off a portion of the rag that is tied round their waist, and is their only covering, fasten it to a rope-yarn, and lower it into the cask: lo! they draw it up, suck out all the moisture, and so again, until their insatiate thirst is somewhat abated. Some never come up again, and so die beneath the planks, and are not discovered until the confined air below becomes rank poison, and then a search is made, and a putrid body found and cast overboard.

I feel a hot puff of wind from the south-west—that dense cloud on the horizon is rising fast—a flash of lightning issues from it—it begins to sputter with rain—this portends a squall. Unhappy wretches! you must descend. With what reluctance they go!—the strongest shoving the weak before them. Look at the forest of human heads with the faces turned upward, peeping through barred-down gratings of the hatchway! What shoving, squeezing, cuffing, and yelling, to get the envious berth! Brute force again carries the day, and the weak squat down in despair— their breasts before and they gasp for a little air.

A short time before we captured her, they were all battened down in a gale of wind. Yes, they covered over the hatchways to prevent the seas that fell on board from filling the vessel. What screams of agony, what yells must have been uttered, when they were suffocating! The weather moderated, the hatches were opened, and forty corpses were passed up and committed to the deep.

Thanks be to Heaven for the fine refreshing fair wind: how the sun shines and the vessel flies! The port is in sight, and we shall anchor ere sunset.

Lo! we are at anchor. What cries of joy the unfortunates utter as they leave the dirty, nauseous vessel that has brought them across the Atlantic! Those that are dying for a while partake of the joy, and fancy their sufferings all over; and, indeed, so they are, for no earthly aid can save their bodies, and, alas! they are ignorant of their souls. And thus they die, casting a last envious look on their comrades, who "eat, drink, and are merry,"—on the cool, clean, spacious decks of Her Majesty's receiving frigate Crescent. The healthiest are divided into messes, and are given beef, soup, and farina, and as much water as they can safely drink.

Some little urchins love to sit all day long by the side of the tank, and turn the water for every one who comes; that running stream being to them the dearest sight earth can afford. The sick are laid on beds, and have the best medical treatment; they are given nourishing food to reanimate their debilitated frames: some poor skeletons would drink all day long (if allowed) so great is their thirst. By degrees they recover and get merry, and dance their native dances, and sing their national songs, and so in time, by care and kind treatment, forget all their past sufferings.—When they have sufficiently recovered, another scene takes place; one half of them are again sent on board the slave vessel; they are about to proceed to the British colony of Guiana; for if they remain in the Brazil they will again become slaves.

How the poor creatures dread another voyage!—How they cling to the sides of the frigate, as if to save themselves from a certain death! They recollect all that they previously suffered—the suffocation! the raging thirst! the burning heat of their bodies! comrades after comrades dying beside them! But their fears are in vain; happily for them they are no longer

in the hands of the Philistines. 180 are now put into a space where 500 were crammed on leaving the coast of Africa. The water is pure and wholesome, and they are allowed a liberal quantity. They are all clothed; for the Guiana Immigration Society not only liberally provide clothing, but defray all the expenses of their transportation. The provisions consist of hung beef, salt fish, farina, rice, and lemon-juice; with tapioca, arrowroot, sugar, wine, &c., for the sick.—Each one is provided with a mat, which they take the greatest care of. The officer who is sent with them is very particular in keeping the vessel pure and clean, and regularly ventilated, sprinkling chloride of lime in the hold occasionally, and keeping the negroes as much on deck as possible. Twenty of the finest and strongest are selected to assist the seamen in working the ship. They keep regular watch, which they are proud of.

The passage is long and tedious, but they are merry and free from care, as the following extract from the prize officer's private log will show:—

"The negroes this evening established a band of culinary instruments. Such a din I never heard: kettles, frying-pans, baking-dishes, tin-pots, and spoons, &c. &c. all in concert! After the dancing a kind of pantomime was performed, in which the actors imitated all the actions and stratagems of the elephant hunter. One stout fellow appeared particularly excited, and for a moment, perhaps, fancied himself again in his native woods,—he handled a stick (his gun) with the greatest dexterity, loading and firing quickly, and with great minutiae of movement.

"The successful shot was attended with a yell of triumph, and a crash of pots, pans, &c. His movements were regulated by a song, in which all joined."

Thus, evening after evening, they amused themselves. At length they anchor in the river Berbice; they are landed, and are located near a plantation.—They immediately demolish an acre of sugar-canes.

The men and women are now divided, and made to form a line opposite each other; the men are told to select a wife from the opposite party, when, if the lady be nothing loth, they are married by a magistrate, and henceforth are husband and wife.

In a short time they begin to work at the different plantations, and gain a livelihood, labour here finding a ready market; they are perfectly at liberty to change masters when they please; they are under the protection of a magistrate, responsible only to the government; and they enjoy as much liberty in every respect as those of our own race. They become Christians, attend Church, and, in the fulness of time, they depart this world,—not as worshippers of stones and serpents, but with a hope of everlasting happiness. And thus ends the liberated African's "strange eventful history."

THE SUPERSTITION OF POPERY.

As we left the church we observed a crowd collected round a cart, out of which a wretched, sick, lame man was being taken to be placed before the altar of the Virgin. Close by, as a sign that holy toys were made at the shop beneath, hung, dangling in the wind from a pole, a large rosary, at least five or six feet long, and as we proceeded along the mean narrow street we found that in every house the same merchandise was sold and being prepared. Men, women, and children were all busy turning, hammering, grinding, polishing, weaving, and dressing dolls; every window was crowded with medals, rings, crosses, rosaries, pictures, artificial flowers of coloured paper, images, and bottles of water, said to have been drawn from the holy well close by, filled with all sorts of strange little coloured glass figures, representing sacred personages and symbols of the crucifixion, suspended by globules of glass at different heights in the water. A more perfect picture of the most consummate ignorance and superstition it was impossible to behold, and we were almost inclined to rub our eyes and ask if we were awake or dreaming of a scene of the dark ages of priestcraft; but no! there was a whole town, every individual in which was employed in the fabrication of trumpery unworthy of the notice of a savage, or only fitted to attract such gazers. We continued our way, invited at every step to purchase some of these objects, whose immense profusion actually dazzled our eyes; the sun was burning, the long winding street was stony, no shelter offered itself, when we saw at a distance a few trees, towards which we hastened. These trees afforded a scanty shade to a small building fitted up as a chapel, where on an altar stood another black Virgin covered with the usual glittering trumpery; the avenue to this was crowded by devout beggars exhibiting their wounds and accidents in a disgusting manner as they sat round the miraculous well in honour of which the chapel was erected. We were soon driven away by the clamour of these people, and looked round for a walk or nook where we might rest from the heat and dust, in vain!—Miss Costello's Pilgrimage to Awevergne.

The Garner.

THE AWAKENED SINNER.

A sinner by repentance is brought out of a state of insensibility into one of sensibility. No sooner is a person awakened out of sleep, but he finds himself endued with the use of all his senses, powers, and faculties. He walketh abroad, and his eyes are blessed with a sight of the whole creation risen with him from the dead, and rejoicing in the glorious light shining upon it from above. He surveys that lovely variety which displays itself upon the face of the earth, and beholds the beauty and brightness of the firmament of heaven. But chiefly his attention is fixed on the great ruler of the day, who gives life and comeliness to all things. His ears are entertained with the music of the birds of the air, who fall not with the spiritliest notes to salute the rising sun; and his nostrils are refreshed with the grateful smell sent forth, in the hour of prime, from the ground and its productions. He is prepared to taste with delight the food afforded him by the bounty of God; and no part of his body is without the sensation proper and necessary for it. Similar to this is the alteration which takes place in the soul of the humble penitent, when at the call of God he awakes, and arises from the dead. If the light be sweet, and it be a pleasant thing to behold the sun; sweet to the mind likewise is the light of life, and a pleasant thing it is to the eyes of the understanding to behold the Sun of Righteousness, who bestows by his word that divine knowledge, that heavenly wisdom, which is then what material light is to the bodily organs of vision. Hereby the mental vision is enabled to behold the wonderful works of the Lord, the mighty things he hath done for his soul, having created all things anew in Christ Jesus, and brought the world out of darkness into his marvellous light. But above all his works he is led to contemplate, and to adore the Author of them all; to look up steadfastly, with St. Stephen, into heaven, and see Jesus enthroned on the right hand of the Majesty on high, enlightening and enlivening all things by the glory of his grace.—Bishop Horne.

THE BENEFITS RECEIVED IN THE LORD'S SUPPER.

The Lord's Supper, when duly received, doth convey a full pardon, and totally acquit from guilt, or the obligation to punishment, so long as the conditions, upon which its benefits are declared to rest, subsist in the mind of the communicant;

that is, it leaves the sinner in a state of acceptance with God so long as he be careful not to forfeit this situation by frequent instances of misconduct. The same precisely is the effect of Baptism, which is enjoined upon the same terms of faith and repentance. The same in this respect precisely is the nature of Circumcision. Its privileges were enjoyed on the same conditions: "Circumcision verily profiteth, if ye keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." The same in truth is the foundation upon which rest all the benefits of the great sacrifice itself. "Yet now hath he reconciled (you) in his body his flesh through death, to present you holy and unblemished, his sight, if ye continue in the faith, and be not moved away from the hope of the Gospel."—(Coloss. iv. 21, 22, 23.) Therefore it is, that, in perfect consonance to the whole Gospel dispensation, our Church in her communion service hath thus us to pray, that God for Christ's sake will forgive us all that we have done, and that we may ever hereafter serve and please him in the newness of life: without which amendment this pardon will be withdrawn, and leave the sinner in the state of his prior guilt, with the aggravation of having abused additional means of grace, and therefore with an increase of condemnation. No from this representation of the matter, which has nothing in itself of subtlety, and which ought not to be new to any writer upon the subject, no consequence can be drawn to the encouragement of vice; whilst it affords a solid and substantial comfort to the penitent. On the contrary, the doctrine is as wholesome, as it is obvious; it renders habits of virtue necessary to all, whilst it supplies a mighty incitement to the sinner, "by purging ourselves from dead works, to serve the living God;" and removing the weight of his present guilt, enables him cheerfully to run the race set before him, and with confidence to claim the prize of his high calling.—Bishop Cleaver.

RICHES.

Great riches may be a great blessing, as in the case of Abraham, and those other saints whom we have mentioned: and Job, when the time of his trial was past. They confer great influence in this world, and furnish abundantly the means of honouring God and doing good to men. Yes, they may, rightly used, be the means even of increasing the everlasting happiness and glory of their possessor. The poor, however, large his heart, can actually do but little to promote the service of the Lord, and the knowledge of his salvation. The man of great wealth has it in his power, not only to cast a gift into the treasury of the temple, but himself to build temples to the Lord, where they are wanted; to furnish provision for the Lord's ministers; to equip armies of missionaries; to gladden the hearts of the poor saints. It is true that our Lord said of the poor widow, that she had given more than the many rich men, who offered their contributions at Jerusalem. But that was because they cast in of their abundance an insignificant gift, bearing no proportion to their substance: she in her poverty had cast in her whole living. But what is there to prevent rich men from doing the same, and from obtaining a far higher testimony and a more glorious reward in proportion to the higher degree of self-denial that is necessary for the making this great sacrifice? "If thou wilt be perfect," said our Lord to the rich young man, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The Papists have abused this doctrine by persuading men that they could purchase heaven, and bring God's justice to be blind to their guilt; but that is no reason why Protestants should relinquish the spiritual truth. It is perfectly certain that the only way of salvation for sinners is through grace, by faith in the Lord Jesus Christ; but it is equally certain that God will give to every man according to his deeds: that there shall be various degrees of glory, and that the degree obtained will be exactly in proportion to the use which we make of the talent or talents committed to our care. Now wealth is one of the talents which God entrusts to the sons of men: great riches an accumulation of talents, which may, therefore, by God's blessing and the right use, materially increase the happiness and glory of their possessor. The whole Bible is full of this doctrine. "He that hath pity upon the poor lendeth unto the Lord," said Solomon; "and he that loveth him layeth out it shall be paid him again." Our Lord teaches expressly that it is possible to lay up treasures in heaven, when he says, "Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven;" and as expressly tells us how this is to be done, when he says, "Sell that you have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth." (Luke xii. 33.) Similar is the doctrine of St. Paul, when he tells Timothy to charge the rich in this world "that they do good; that they be rich in good works: ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. vi. 17, 18.) Riches may, therefore, be an abundant blessing for time and eternity, enabling men to do much good here, and to increase their happiness hereafter.—Rev. A. M. Caut, D.D.

VIRTUOUS CONNECTIONS.

After Abraham had rescued his nephew Lot from the captivity into which his residence in Sodom had caused him to fall, the latter determined, it appears, in spite of the danger he had incurred, to take up his abode again within that wicked city, and remained there, grieved indeed by the filthy conversation of the sinners among whom he sojourned, (2 Pet. ii. 7, 8), yet wanting strength of mind, and singleness of religious purpose to quit them, because in so doing he must have quitted also a country of the most pleasant and luxuriant description, "even as the garden of the Lord." (Gen. xiii. 10.) And this want of pious resolution might perhaps have caused him to be involved in the terrible destruction which was now impending over the cities of that lovely plain, had not God "remembered Abraham," and for his sake "sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." (Gen. xiv. 29.) We see here what an advantage it was to him that he was connected with a truly godly and pious man: let us, therefore, value such connections highly, and strive to form them when we have the means. Times may occur, when even "a man" so qualified may be unto you "as a hiding-place from the wind, and a covert from the tempest," (Is. xxxii. 2); never, however, forgetting that higher brotherhood and guardianship, to which above all things you should have recourse, of Him who is the one Mediator between God and man, the man Christ Jesus, without whose gracious intercession and interceding merits, your own righteousness will avail you nothing in the hour of judgment; but the work of his righteousness shall be peace, and its effect quietness and assurance for ever, (Is. xxxii. 17).—Hon. E. J. Howard, D.D., Dean of Lichfield.

THE HOLINESS OF GOD.

Had not the covenant of mercy been infinitely holy, man could never have been saved. We stand in need of holiness as well as mercy. The grace of God in the child of God, is infinitely more glorifying to God, than the sun which shines by day, or the moon and stars which govern the night. Holiness raises man more highly above his fellow-men, than reason elevates him above the brute creation. The holiness of God reigns in hell, and ever will reign there: nor is the holiness of God less glorified in the condemnation of the wicked than in the salvation of the righteous. The law which executes the original, is just as holy as the law which declares, "thou shalt not kill."—Rev. W. Howells.

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