

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, MARCH 31, 1838.

[NO. XLII.]

Poetry.

CHRIST'S AGONY IN THE GARDEN.

He knelt—the Saviour knelt and pray'd,
When but his Father's eye
Look'd through the lowly garden's shade,
On that dread agony!
The Lord of all, above, beneath,
Was bow'd with sorrow unto death.

The sun set in a fearful hour,
The skies might well grow dim,
When this mortality had power
So to o'ershadow Him!
That He who gave man's breath might know,
The very depths of human woe.

He knew them all—the doubt, the strife,
The faint, perplexing dread,
The mists that hang o'er parting life,
All darken'd round his head!
And the Deliverer knelt to pray—
Yet pass'd it not, that cup, away.

It pass'd not—though the stormy wave
Had sunk beneath his tread;
It pass'd not—though to Him the grave
Had yielded up its dead.
But there was sent him from on high
A gift of strength, for man to die.

And was His mortal hour beset
With anguish and dismay?
How may we meet our conflict yet,
In the dark, narrow way?
How, but through Him, that path who trod?
Save, or we perish, Son of God!

MRS. HERMANS.

VILLAGE PREACHING.*

SERMONS TO A COUNTRY CONGREGATION.—By Augustus William Hare, A. M., late Fellow of New College, and Rector of Allon Barnes.

We have here two volumes of sermons preached by their author, the Rev. Augustus Hare, to the inhabitants of a small sequestered hamlet in Wiltshire, and published after his premature death as a legacy bequeathed by him to his parish. They are, in truth, as appears to us, on the whole, compositions of very rare merit in their kind, and realize a notion we have always entertained, that a style of sermon for our rural congregations there somewhere was, if it could be hit off, which in language should be familiar without being plebeian, and in matter solid, without being abstruse; that 'there was no need for the shepherd, in whatever wilderness his flock might feed, to let such lean and flashy songs grate on his pipe,' as are frequently produced under the title of sermons to a country congregation; and that with a little pains a quickening spirit might be introduced into the village pulpit, which should rescue it from the charge of dullness under which it has so long laboured, and render it a more effectual engine than it is, for impressing the people. But 'coughing will drown the parson's saw,' so long as a saw it is, —'the curate will enjoy the sweet sleep in his desk, and sweet, the clerk below,' so long as it is the *dreary* rector that draws over his head; and no wonder if the congregation is small, whilst it can be said of the vicar, as Sir Walter Scott writes of him, if we remember, in an early imitation of Crabbe,

"Dry were his sermons, though his walls were wet."

The observations, however, which we have to make on the subject of village-preaching in the abstract, will arrange themselves perhaps most conveniently under the several aspects in which we shall consider these sermons.

Now first with respect to *style*. The language then of a sermon to a country congregation should be of Saxon, not of Latin or French extraction. Your country congregation consists of the best and the worst educated people in the land, and the sermon should be so constructed as to be as far as possible alike edifying to both. The squire needs not to be revolted by its coarseness and vulgarity; or, which is more to be apprehended, be led to esteem it an effusion obviously intended for the poor to follow, and for him to patronize; and, on the other hand, the peasant must not be sacrificed to the refinement of his superiors, nor be made to feel that whatever scraps of saving knowledge come to his share, are but crumbs that fall from the rich man's table. But Saxon English has the merit of being at once acceptable to the highest class, because it is good in taste, and to the lowest, because it is intelligible in meaning; and thus both profit by it. It is the Saxon character of the language of the Liturgy that suite it to every congregation, from the parish-church to the chapel-royal. Were it saturated with terms of Latin or Norman origin, it would not be a whit more fit for a court, and would be utterly unfit for a cottager. Let no man despise the power of this dialect. Some of the finest bursts in our literature are in almost pure Saxon. Milton is never greater than when he is speaking in it. His noble sonnet on the massacre in Piedmont, contains scarcely a word which is not Saxon. His ode on the Nativity is of the same stamp; so are his *Alle-gro* and *Penseroso*. Crabbe's 'Hall of Justice,' and Cowper's 'Cast-away,' each the most powerful copy of verse, perhaps, which their respective authors penned, are monuments of the simple majesty of Saxon-English.

But were it less vigorous than it is, it is the speech of the people, and it would be a pitiful ambition in a minister of God to be playing the pedant in the pulpit, and to be painting the window

will he has dimmed the light. Let any man read the sermons of Parr, addressed to the good people in Hatton church, and he will see at once that it was as necessary for him to have spoken 'by two or three (sentences), and to have had one interpreter,' as it ever was for man who spake in an unknown tongue of old. It is not, however, pedantry, so much as a want of due attention to the vocabulary of the labouring classes, that render so large a share of what is provided for them quite useless, and we could name several publications on the list of the Society for Promoting Christian Knowledge which make no pretensions to learning, and of which the writers are above all suspicion of vanity, and yet which are lost upon those to whom they are addressed, because they do not speak to them in the vulgar tongue. Now it is a merit in these sermons of Mr. Hare that they speak in no other. For instance, on the reasonableness of the duty of obedience to parents—

"What plant from the Indies is so difficult to rear, or needs such constant care and watching, as a delicate, sickly child? Think of the wear and tear in the mother's heart. I have often seen it during that rearing. It is not the child bearing so much as the child rearing; it is the watching the cradle with patient eye, day after day, for hours together; it is the care and fear, and anxiety and weariness, while nursing children through their illnesses, that drives the colour from a mother's cheek, and makes it pale and wan before its time."

Or, on the Resurrection; thus the sermon opens—
"Christ is risen!" Such is the greeting in Russia on the morning of Easter day. In the great city of Moscow, and throughout the whole country, when two friends meet on this morning, one of them says to the other, "Christ is risen!"—Among all the customs I ever read of, this to my mind is one of the most Christian and most beautiful. It is the seeing the resurrection of Jesus Christ in its true light, not as a fact which we are merely to believe, because it is written in the New Testament, without thinking or caring much about it as a piece of good news to ourselves which we cannot help speaking of for joy. What the Russians then have said to each other on Easter-day for hundreds of years, let me now say to you; with a joyful and thankful heart, "Christ is risen!"

The most fastidious hearer could not find fault with such English, nor the most unlettered misunderstand it.

The defect of style against which we have hitherto directed our caution, the use of exotic diction, so fatal to the perspicuity of village sermons, issued from the school of Johnson. The next to which we shall advert, the use of *periphrasis*, from that of Gibbon. Gibbon's fondness for this figure is quite unaccountable, driving him as it often does, to the clumsy expedient of explaining his own meaning at the foot of his own page, as if the text were to be the puzzle, of which the note was the solution. For example—

"After a war of about forty years, undertaken by the most stupid, maintained by the most dissolute, and terminated by the most timid, of all the emperors, the far greater part of the island submitted to the Roman yoke."

And then we are told beneath that Claudius, Nero, and Domitian are the emperors meant. In Gibbon this came of affectation: in such humble followers as Hayley (who is profuse in the use of it), of feebleness too, as the tumidity of the limb does but indicate the debility of the system. Affectation is bad enough anywhere; in the pulpit intolerable; and if the preacher, especially the preacher to a country congregation, does not put pith into his words, and "make them pierce as nails," they will scarcely find their way through an honest hind's or yeoman's head. Mr. Hare, who, throughout these sermons, gives proof of his intimate knowledge of the poor, derived from pastoral intercourse with them, never bewilders them by any such circumlocution, but goes directly to the heart.

"All extortion," says he, for instance, 'according to this rule, comes under the eighth commandment. So does the taking advantage of a neighbor's ignorance, or of his necessities, to drive a hard bargain. So do all those things which too many reckon fair, such as cheating the king's revenue, smuggling and buying of smugglers, poaching and buying of poachers: all these are breaches of the eighth commandment.'

Or again—

"There is hardly a poor person in these parts of England who does not get what our great grandfathers would have deemed to be luxuries. I will mention two of these—*tea* and *wheaten bread*. If any one, a hundred years ago, had foretold that the time would come when every cottage in England would have its teapot and loaf of wheaten bread, he would have been laughed at as a foolish dreamer. Yet that time is come."

We have heard preachers in our time who would have finched from expressions so natural and straightforward; and would infallibly have warned these poor people on the Downs against holding any intercourse with the nocturnal marauder on the main or on the manor; and have suggested to them the gratitude they owed for a fragrant beverage and farinaceous food. And so might Mr. Hare, if his taste had been less correct, and his desire of doing good less earnest; and he would have had the comfort of thinking, after he had delivered his discourse, that though he had left his Wiltshire peasants in the dark, to be sure, as to the offences they were to shun, or the blessings for which they were to be thankful, yet the dignity of the pulpit, at any rate, had not suffered in his hands.

We next come to the use of *illustrations* in a sermon. 'The country parson in preaching,' says Herbert, 'sometimes tells the people stories, and sayings of others, according as his text invites him: for them also men heed and remember better than

exhortations, which though earnest, yet often die with the sermon, especially with country people, which are thick and heavy, and hard to raise them to a point of zeal and fervency, and need a mountain of fire to kindle them, but stories and sayings they will remember.'

Before the Reformation, sermons abounded in such tales; so much so indeed as to require regulations to correct the excess; as well as for some time after it. But in those days many causes concurred to render discourses from the pulpit more colloquial. The chief preachers were the Friars; men who might take rank with our own Ranter. Their hearers were perpetually coming and going during the sermon, as suited their convenience, the church door open, and no ceremony used; often, indeed, it was delivered in the open air, at a cross, or from a window. If the audience laughed outright at a passage that pleased them, or coughed at one that galled them, no offence was taken, nor any scandal felt: the license of the church being pretty much the same as that of the play-house; for indeed the two reciprocated; the pulpit being always dramatic, the stage often theological. This freedom from all constraint, both of the teacher and hearer, became by degrees abridged; the country clergy rising in rank and education (for immediately after the Reformation they were very low in both these respects,) and so growing more fastidious, and a severer influence shedding itself both upon them and upon their people by the progressive ascendancy of the Puritan. Accordingly within a century after the downfall of Popery, we find Thomas Fuller—the last man, from natural temperament, one would have thought likely to offer a caution upon such a subject—saying of the 'faithful minister,' 'his similes and illustrations are always familiar, never contemptible. Indeed reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. He avoids such stories whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a grave application, for fear lest his poison go further than this antidote.'

Preaching, therefore, now took an opposite tack, and from having been certainly once succulent, by the time of John Wesley had become sapless. This was one cause which rendered the new style of preaching adopted by him and his followers so attractive; the people not staying to examine whether the water wanted filtering, because their throats were dry through the drought which had preceded. The standard according to which the character of the imagery and diction of the pulpit of modern days was regulated, was not fixed before the divines of Queen Anne's time; as the vocabulary of poetry, according to Johnson, was not determined before the age of Dryden. In both cases, the restraint has been injurious to the subject of it. There was a Doric simplicity,—'wood-notes wild'—in the poets before Dryden, for which the greater correctness, it may be, of those who have since lived, is but a poor substitute; and there was a homely vigour in the sentiments and phraseology of the pulpit of the days of the First and Second Charles, which has been ill replaced by the decorous tameness of later times.

(To be concluded in our next.)

HOMER BIBLICAL.

NO. XI.

ON THE POETRY OF THE SCRIPTURES.

In directing the attention of my readers to the beauties of the sacred page, it would be unpardonable were no notice taken of the sublime and simple poetry which adorns it. On this subject, however, nothing original is attempted. The labours of Lowth, and the more recent invaluable additions of Jebb, seem to leave scarcely any thing now to be hoped for in this interesting field. And while I avail myself of what they have already done; I strongly recommend to the studious reader an attentive perusal of the works of these masters of Biblical literature.

I shall now offer a few introductory remarks on the subject of poetry in general, which will prepare the way for a right appreciation of the peculiarities of Jewish poetry. And if my observations appear somewhat dry and uninteresting, I must suggest that preliminary knowledge is not always the most attractive, yet it is certainly most necessary, in order to a thorough understanding of any science; and that although the porch of the temple may be itself destitute of decoration, we must pass through it, if we would feast our eyes on the splendid ornaments which grace the interior.

I remark, first, *That rhyme is not essential to poetry*.—In the days of comparative barbarism, nothing was esteemed poetical in our own country, which was not attended with a rhythmical jingle at the end of the lines. Even those who wrote in Latin must have this miserable cadence; and thus taught the grave and majestic language of Virgil to figure away in the dress of Harlequin. At length, however, English ears have learned that rhyme is not even necessary to English poetry: and a Milton and a Cowper have shown that a poet may, both astonish and delight, without the appendage of similar sounds at the termination of the couplet.

I would observe further, *That regularity of measure in the different lines is not necessary to poetry*.—The Latin poets adhered to the rules of prosody, which were laid down for reducing their poetry to the greatest regularity; and with us it has been usual to attend to this. But there are not wanting passages of decided poetic beauty which are quite unshackled by rhyming terminations, and quite independent of the rules of prosody. Take the following lines of Southey as a specimen:—

"How beautiful is night!
A dewy freshness fills the silent air;

*From the London Quarterly Review for July 1837.

No mist obscures, no little cloud
Breaks the whole serene of heaven:
In full orb'd glory the majestic moon
Rolls through the dark blue depths;
Beneath her steady ray
The desert circle spreads,
Like the round ocean girded with the sky:
How beautiful is night!"

Who does not feel that there is the richness of poetry in every line of this extract? and yet what is it that makes it poetry? Not the elevation of sentiment only, nor the corresponding elevation of diction: for this might proceed from the lips of an orator; and all who know any thing of Cicero know it is possible for a man to be a very good orator, and at the same time a very bad poet.

In order then to true poetry there must be the union of certain peculiarities of sentiment and diction suited to the subject, with an artificial arrangement of the words which shall produce a cadence on the ear.

If this definition be allowed, then many passages both of the Old and New Testament will be found to stand in the highest rank of poetry.

After certain portions of the Scripture were suspected to be poetical, much labour was expended in the endeavour to ascertain its distinguishing characteristic. Various bold and ill-founded theories were advanced. Some thought that they could even find rhyme in the terminating words, by a forced and unnatural division of the sentences. Some imagined, with equal probability, that all the poetical parts were strictly metrical, and might be scanned like a line in Homer. Lowth at length declared and proved that the great peculiarity of Hebrew poetry was what he called *parallelism*, by which he meant a certain correspondence between the lines, so that the members of one line should be parallel in sentiment or expression to the members of the other; word answering to word, and thought to thought, in each couplet.

This parallelism he distinguishes into three kinds: *synonymous*, *antithetical*, and *constructive*. The propriety of the name of the first of these Jebb very judiciously controverts, and shews that the very examples which Lowth produces under this head are by no means synonymously parallel. He therefore proposes the term cognate for synonymous.

We shall now explain these terms, and give examples to illustrate them. I would, however, first observe that the object of Jebb is to prove that the New Testament though written in Greek, has in it not a few passages of poetry formed strictly on the Hebrew model.

Cognate parallelism is when two lines correspond each to each in such a manner that the same sense is expressed in different but equivalent terms, and that in every case where each line has more than one member, the first member of one corresponds with the first member of the other, and the second member of the one with the second member of the other.

Thus in Lowth's translation of Isaiah, we have—

"Seek ye Jehovah while he may be found;
Call ye upon him while he is near:
Let the wicked forsake his way;
And the unrighteous man his thoughts:
And let him return unto Jehovah, and he will compassionately
him,
And unto our God, for he aboundeth in forgiveness."

Here the first two lines consist each of two members. "Seek ye Jehovah," corresponds with "Call ye upon him." "While he may be found," corresponds with "While he is near;" only, as Jebb justly remarks, there is an advance in the signification of the second beyond that of the first line. Men are first "invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he may be found; in the second line, having found Jehovah, they are encouraged to call upon him by the assurance that he is NEAR."

The third and fourth line have each but one member: "The wicked" corresponds with "The unrighteous man;" "The way" of the former, with "The thoughts" of the latter. The progression here is also striking: the wicked, the positive and presumptuous sinner, is warned to forsake his way, his habitual course of iniquity: in the fourth line, the unrighteous, the negatively wicked, is called to renounce the very thought of sinning.

The fifth and sixth lines contain each two members in which the same similarity and the same gradation of sense is preserved as in the former cases. With the awful name "Jehovah" in the fifth line, the appropriative and encouraging title of "our God" is made to correspond in the sixth; and *simple compassion*, in the former, is in the latter "heightened into overflowing mercy and forgiveness."

Of the two remaining kinds of parallelism, specimens will be given in my next paper.
J. K.

To the Editor of the Church.

REVEREND SIR,—My attention has been called by a friend to a recent number of 'The Church' which contains a passage relating to conversion, of which, I am constrained to say the phraseology appears to me objectionable; and the tendency, of very doubtful utility. I would not be understood either to question or suspect the rectitude of your motives in making your paper the vehicle of such sentiments as the passage referred to imbibes. Permit me to express my high respect for your Christian and Clerical character, which is not the less estimable in my view, from being associated with a firm and filial attachment to the venerable Establishment of which you are a minister. Her Liturgy I admire only less than the devotional promptings of inspiration; and on all the capital points of the Christian System, her Articles and Homilies are the best human exponents of my belief.—Far then from my breast, in addressing to you these observations, be the wish to foment the acrimony of the *odium theologicum* which has so often given point and aggravation to the malignant taunt of the Infidel,

tantene animis celestibus ire?

The passage in question involves in indiscriminate suspicion, the spiritual character of all who, in tracing the history of their

* No. XL. March 17.

religious experience, "*lay emphasis on the hour when and the place where*" the love of God was first shed abroad in their hearts.

—It is spontaneously granted that *time and place* are merely circumstances of conversion; and though a reference to them can hardly fail to be both animating and salutary to the real believer's mind, a distinct recollection of them, is not, in our apprehension, essential in order to evince the genuineness of a work of divine grace. It is obvious, however, that there must be a specific time when conversion takes place. And, from the magnitude of the change, involving as it does, our most solemn relations to the Deity, and the infusion of the elements of a new and divine nature into the soul, one would be very naturally led to conceive, anterior to the examination of any direct evidence upon the subject, that whoever receives a blessing so heart-stirring must have a vivid perception of it. Such was the persuasion entertained by the acute and philosophic Paley. "A change"—he says, "so entire, so deep, and important as this, I do allow to be conversion; and no one who is in the situation above described, can be saved without undergoing it; and he must, necessarily, both be sensible of it at the same time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man may as easily forget his escape from shipwreck." (See his Sermons.)

The numerous cases of conversion recorded in the New Testament, were, indisputably, almost without exception, *sudden*; and it surely behoves those who deny that the Holy Spirit operates in the same manner *now*, to establish their negation by unexceptionable evidence. The appeal must be made to well attested facts. Now it is matter of notoriety that the pages of religious biography exhibit innumerable instances in which the evidence was coeval with the act of justification. In the face of such an accumulation of proof, we would respectfully ask, is any one authorized to assume that a man's conversion is impugned by his "*laying emphasis on the hour when, and the place where?*" Admit this principle; and the sceptic, with much less skill and address than would be requisite to obviate his objection, may found upon it an *argumentum ad hominem* against the reality of the conversions that took place under the ministry of the Apostles themselves. Any detailed elucidation of this momentous topic here, is of course out of the question. But I cannot refrain from soliciting your attention to an individual case, for which I am indebted to the same number of 'The Church,' where it stands in singular and felicitous contrast with the passage upon which I have taken the liberty to animadvert. It is that of the Reverend Mr. Simeon of Cambridge. He, with the most impressive emphasis, refers not merely to the *hour*, but to the very *minute*, when he was delivered from the burden of *conscious* guilt, by the reception of *conscious* pardon. And when, in connexion with a reference so explicit to the period of his conversion, he expresses a devout hope that he might be permitted before his death to see a revival amongst his people; think you, would his joy on such an occasion have been diminished by hearing the subjects of grace declare even to the exactitude of a *minute*, the time of their transition from darkness to light? I do not ask,—would he have treated their professions of faith, as "*revertis storiis*" unworthy of credence; and their spiritual enjoyments as "*instantaneous impulses*" calculated only to delude. Permit me, in concluding, to suggest, that the doctrine of *conscious* salvation for which I contend, is a tenet of your own Church, if, indeed, the illustrious names of Hooker, and Pearson, of Brownrigg and Barrow, are entitled to shine in the galaxy of the accredited expositors and defenders of her faith.

I am, Rev. Sir,
With sentiments of unfeigned respect,
Yours, &c.
M. RICHY.

Cobourg, March 26, 1838.

THE CHURCH.

COBOURG, SATURDAY, MARCH 31, 1838.

We have more than once been reminded that the CONSTITUTIONAL ACT, the grand foundation of the claims of our venerated Church to that property of which, in late years, so many attempts have been made to deprive her, is an important document which hundreds of our readers have never had the opportunity of perusing, and of which all their knowledge is derived from incidental notices in those debates and discussions which, from time to time, have appeared in the public papers upon this agitated question. We shall, therefore, place before them to-day that portion of it which refers to the property of the Church; and while to many in these Provinces a long-desired information will thus be afforded, we are glad of the opportunity of laying before our readers in England and Ireland—now, we are happy to say, by no means inconsiderable in number—the leading grounds upon which this important question rests. Our readers are generally well aware that the state of religion in the Canadas is exciting in the Mother Country a warm and increasing interest; and if, as we hope it will, the question of the legal property of the Church in these Provinces be there taken up with a becoming spirit, especially by those periodicals whose zeal for the interests of our hallowed communion is only equalled by their ability, we shall have less to fear from that temporizing and shallow policy by which we have suffered so long. In condemnation of the workings of *this* policy ours is but one amongst thousands of voices:—this, suffice it to say, has—in the judgment of both the Legislative bodies of the Province, and who more competent to judge than they—led a flourishing, and what ought to be a happy country into rebellion; and which, if it remain unchanged in its cold and almost atheistic disregard of the vital interests of the Established Church in these Provinces, will, in a few years, leave their moral strength and energy in a state so divided and crippled by the conflicting tenets of false or absurd religion, that the very disorganization and unhinging of the public mind and manners must reduce to a weak and brittle thread the tie that binds us to the glorious monarchy of Old England.

The conduct of some of our neighbours in the United States during the late thrilling events, has been often brought to view

in bold relief;—but is there nothing more in that land of unbalanced and unbridled democracy, where ignorance and incapacity are invested with the functions of wisdom, and where, worse than all, the passion and depravity of the untutored and irresponsible million are bowed to by the enlightened and the virtuous,—is there nothing more there to be deprecated than the leveling of the distinctions of society, and allowing the popular impulse to be the substitute for order and law? Is nothing of the moral disorganization which we there witness,—of the array of the elements of power in fierce and steady opposition,—to be ascribed to the encouragement afforded by the absence of an Established Church to every new theory which religious fanaticism and religious knavery may choose to start? Are we to look with a calm and complacent eye upon excitements and effervescences mistaken for the solidity of religion, and in which, unhappily, in many quarters, religion itself is made wholly to consist? Are we to view with no sentiment of repugnance associations got up ostensibly for the advancement of moral purity, but which have no religious principle for their basis, and are even made to supersede the influence of that Gospel to which the Spirit of God is promised;—associations, systems, and excitements, got up, not because the eternal welfare of the mass of society is the predominant and constraining object of their adoption, but because that, by the increase of adherents through these exciting and dishonest means, their political power is made to tell in the whirl of daily agitation! When we see all this, and observe the practical mischiefs of this wild disorganization rolling even upon ourselves, are we—because the vanity and selfishness of one, the hate and spite of another, and the Gallic-like indifference of a third demand the deference of that public opinion to whose scorn and reprobation they are alone entitled,—are we to be silent upon a subject so momentous; upon one which, conscientiously and in the sight of God, we believe to be more intimately connected with the future and permanent welfare of this Province, and more closely associated with the question of England's future supremacy over us, than almost any other that could be brought before the public view?

But we proceed to our citation of the promised clauses of the Constitutional Act:—

31 GEORGE III. CHAPTER 31.

SECTION XXXVI. And whereas His Majesty has been graciously pleased, by message to both Houses of Parliament, to express his royal desire to be enabled to make a permanent appropriation of lands in the said Provinces, for the support and maintenance of a Protestant Clergy within the same, in proportion to such lands as have been already granted within the same by His Majesty; and whereas His Majesty has been graciously pleased, by his said message, further to signify his royal desire that such provision may be made, with respect to all future grants of land, within the said Provinces respectively, as may best conduce to the due and efficient support and maintenance of a Protestant clergy within the said Provinces, in proportion to such increase as may happen in the population and cultivation thereof; therefore, for the purpose of more effectually fulfilling his Majesty's gracious intentions as aforesaid, and of providing for the due execution of the same in all time to come, be it enacted by the authority aforesaid, That it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor or lieutenant governor of each of the said Provinces respectively, or the person administering the government therein, to make, from and out of the lands of the crown within such Provinces, such allotment and appropriation of lands, for the support and maintenance of a Protestant Clergy within the same, as may bear a due proportion to the amount of such lands within the same as have at any time been granted by or under the authority of His Majesty; and that whenever any grant of lands within either of the said Provinces shall hereafter be made, by or under the authority of his Majesty, his heirs or successors, there shall at the same time be made, in respect of the same, a proportionable allotment and appropriation of lands for the above mentioned purpose, within the township or parish to which such lands so to be granted shall appertain or be annexed, or as nearly adjacent thereto as circumstances will admit; and that no such grant shall be valid or effectual unless the same shall contain a specification of the lands so allotted and appropriated, in respect of the lands to be thereby granted: and that such lands, so allotted and appropriated, shall be, as nearly as the circumstances and nature of the case will admit, of the like quality as the lands in respect of which the same are so allotted and appropriated, and shall be, as nearly as the same can be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted.

XXXVII. And be it further enacted by the authority aforesaid, That all and every the rents, profits, or emoluments, which may at any time arise from such lands so allotted and appropriated as aforesaid, shall be applicable solely to the maintenance and support of a Protestant clergy within the Province in which the same shall be situated, and to no other use or purpose whatsoever.

XXXVIII. And be it further enacted by the authority aforesaid, That it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor or lieutenant governor of each of the said Provinces respectively, or the person administering the government therein, from time to time, with the advice of such Executive Council as shall have been appointed by his Majesty, his heirs or successors, within such Province, for the affairs thereof, to constitute and erect, within every township or parish which now is or hereafter may be formed, constituted, or erected within such Province, one or more *parsonage* or *rectory*, or *parsonages* or *rectories*, according to the establishment of the Church of England; and from time to time, by an instrument under the great seal of such Province to endow every such *parsonage* or *rectory* with so much or such part of the lands so allotted and appropriated as aforesaid, in respect of any lands within such township or parish, which shall have been granted subsequent to the commencement of this Act, or of such lands as may have been allotted and appropriated for the same purpose, by or in virtue of any instruction which may be given by his Majesty, in respect of any lands granted by his Majesty before the commencement of this Act, as such governor, lieutenant governor, or person administering the government, shall, with the advice of the said Executive Council, judge to be expedient under the then existing circumstances of such township or parish.

XXXIX. And be it further enacted by the authority aforesaid, That it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor, lieutenant governor, or person administering the government of each of the said Provinces respectively, to present to every such *parsonage* or *rectory* an incumbent or minister of the Church of England, who shall have been duly ordained according to the rites of the said Church, and to supply from time to time such vacancies as may happen therein; and that every person so presented to any such *parsonage* or *rectory* shall hold and enjoy the same, and all rights, profits, and emoluments thereunto belonging or granted, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties, as the incumbent of a *parsonage* or *rectory* in England.

XL. Provided always, and be it further enacted by the authority aforesaid, That every such presentation of an incumbent

or minister to any such parsonage or rectory, and also the enjoyment of any such parsonage or rectory, and of the rights, profits, and emoluments thereof, by any such incumbent or minister, shall be subject and liable to all rights of institution, and all other spiritual and ecclesiastical jurisdiction and authority, which have been lawfully granted by his Majesty's royal letters patent to the Bishop of Nova Scotia, or which may hereafter, by his Majesty's royal authority, be lawfully granted or appointed to be administered and executed within the said Provinces, or either of them respectively, by the said Bishop of Nova Scotia, or by any other person or persons, according to the laws and canons of the Church of England, which are lawfully made and received in England.—[N. B. The bishopric of Quebec had not then been constituted.]

—Ed.]
 XLII. Provided always, and be it further enacted by the authority aforesaid, That the several provisions hereinbefore contained, respecting the allotment and appropriation of lands for the support of a Protestant clergy within the said Provinces, and also respecting the constituting, erecting, and endowing parsonages or rectories within the said Provinces, and also respecting the presentation of incumbents or ministers to the same, and also respecting the manner in which such incumbents or ministers shall hold and enjoy the same, shall be subject to be varied or repealed by any express provisions for that purpose, contained in any act or acts which may be passed by the Legislative Council and Assembly of the said Provinces respectively, and assented to by his Majesty, his heirs or successors, under the restriction hereinafter provided.

The succeeding and final clause of that portion of the Act which pertains to this appropriation, as it merely refers to the manner in which such variation or repeal of the law shall be referred for the assent of the King or Queen, we do not think it necessary to insert. Our remarks, too, upon the obvious spirit and meaning of the provisions above cited, must be postponed to our next number.

Accompanying the courteous and well-written letter of the Rev. Mr. Richey which appears in a previous column, was a request that we would offer upon the subject to which it refers such remarks as it might seem to invite. This we are willing to do; and chiefly, to rescue the short extract upon which this Letter is founded from the charge of containing what is erroneous or indefensible in doctrine. The extract in question—contained in page 160 of this journal—does not seem to us to imply a denial that sudden conversions may take place, or that the moment of their arrival may not be known by those who are happily the subjects of them. Its design seems to us rather to be,—to caution those who trust to impulses which may sometimes be mistaken for conversion, against the fallibility of any other test of the reality of such conversion than the 'mind of God,' and a 'living to God,' manifest in the person thus regenerated.

The extract alluded to having been furnished to us, amongst many others, by one of our correspondents; we cannot at this moment point out the occasion upon which it was originally used, or by whom indeed employed, so that we are unable to understand its full force and bearing without some knowledge of the context:—standing, however, nakedly as it does, we felt it to imply the caution to which we have just referred.

It is not our design to enter minutely into a subject which admits of so extended a discussion,—one, indeed, upon which various shades of opinion are found to exist amongst the exemplary and the pious even of the same communion; but while we deny not that conversions are often sudden and instantaneous, and while we concur generally in the sentiments adduced from Dr. Paley upon this question, we must be allowed to express our decided conviction that, as a general rule, conversion is rather a progressive than an instantaneous operation. In most of the narratives with which we are furnished of such happy changes, and in the details of them with which we meet in our ordinary Christian intercourse, we generally discover that the process of spiritual illumination, and of the renovation of the heart, has been gradual; and although, in many instances, the time and the circumstance can be referred to when, through the blessing of God, this change of impression from profligacy to penitence; or from indifference to zeal, has been commenced, man's own perceptions cannot always follow the gradual advancement of this work of grace, nor can his mind always light with precision upon the hour when 'perfect peace' had settled upon his spirit. The 'dew of God's blessing' has been gentle and insinuating in its operations; and the growth of the spiritual man has evinced a correspondence with the silent and gradual working of that influence by which it has been promoted.

And here we may be allowed to add—in the spirit of the caution which in the extract in question is meant, we think, to be conveyed,—that the change from an irreligious or careless life to the belief and temper of the 'new creature in Christ,' which has been gradual and progressive, is much more likely to prove genuine and permanent than one which has been suddenly begotten,—than one, for instance, which has been awakened by the effect of some exciting impulse upon the natural sensibilities of the mind and heart. If we recollect aright the argument of Dr. Paley in the very sermon which Mr. Richey has quoted,—for we are not at present in possession of that volume of his works which contains it,—it is admitted that the ordinary operations of the spirit are not of a character to be distinguishable from the impulses and dictates of a man's own mind and will; that as the order in which ideas and motives rise up in the mind is utterly unknown to us, as well as the precise time at which, or agency by which such order is changed or disturbed, so are we equally unconscious of any disturbing or converting agency of the spirit, distinct from the common operations of the understanding and the affections. Our Saviour, in his illustration of the Spirit's workings in his conversation with Nicodemus, seems to afford a sanction to this idea; while the opinion itself offers no contradiction to this tenet of the Apostle, "The spirit itself beareth witness with our spirit, that we are the children of God."

Whatever, in short, may be the professions which follow as the effect of the impulses we have alluded to, it is evident that we must wait for the proofs of a genuine conversion in the consistent tenor of a holy and religious life. We could never be satisfied with a mere appeal to the hour or moment when this exciting cause produced its influence; we could never be content with a mere declaration of having 'tasted and seen' the goodness of the Lord in conveying light to the darkened mind and conviction to the alienated heart;—we should rather say, that it was

safer to rely upon the evidences of a believing heart—upon the manifestations of the 'Spirit of Christ'—in the conduct and in the life, than to dwell upon the circumstantial, either as to time or secondary cause, of the conversion which is professed to be begotten.

The following account of the last meeting of the 'EASTERN CLERICAL ASSOCIATION' has been sent to us by an esteemed member of that body; while by the Secretary we have been kindly furnished with a resolution touching our editorial labours, to which we intend hereafter to revert:—

The last meeting of the Eastern Clerical Association was held at Carleton Place, Bathurst District, on Wednesday and Thursday, the 7th and 8th instant. The subjects which chiefly occupied the attention of the members, were,—1. What powers did the Laity possess in the choice of Bishops, and in the regulation of the affairs of the church in the age immediately succeeding the Apostles.—2. Inquiry into the Scriptural authority for the order of Deacon, and the validity of Lay-Baptism.—3. The case of the Presbyters of Alexandria choosing their own Bishops.

These were the subjects of discussion which chiefly occupied the meeting; others were briefly touched upon, but postponed for future consideration. Amongst the latter are, 'The relative excellency of prayer and preaching, and an examination into the full purport of the 28th and 29th verses of the twelfth chapter of 1 Corinthians; which, it is understood, are to be the prominent subjects of discussion at the next meeting.'

On the evenings of Wednesday and Thursday, Divine Service was performed in the Church at 7 o'clock. The prayers, on these occasions were read by the Rev. G. Archbold and the Rev. H. Patton; and the sermons were preached by the Rev. S. S. Strong, and the Rev. B. Lindsay,—the former having taken his text from 1 Cor. v. 14, 15, 16 verses, and the latter from 1 John iv., 7, 8 verses."

Our correspondent adds that, from various uncontrollable circumstances, this was the first opportunity he had enjoyed of associating with his reverend brethren on these interesting occasions; but expresses the high satisfaction which he derived from the present attendance, and his conviction that the greatest advantage to the Church, and to the cause of religion generally, must result from these Associations of the Clergy.

UPPER CANADA CLERGY SOCIETY.

LETTER FROM THE REV. H. H. O'NEILL.

March 17th, 1836.—Having received my license from the Bishop, I set off for the township of Whitby, on Lake Ontario; here I remained until the 7th of April, preaching to large congregations during the week, and three successive Sundays, and occasionally extending my visits to the Townships of Pickering and Darlington. It would occupy too much time and space to transmit a detailed account of my proceedings during this period, suffice it to say, that every where I was welcomed. In every place a kind feeling toward the Church existed or was speedily produced, and great desire expressed that I should prolong my stay, or that a Minister should be sent among them. In Darlington a good church is built, but there is no resident Minister.

June 13th, 1836.—In looking round upon the spiritual destitution of this naturally fine country, how powerfully are the words of our blessed Lord suggested to my thoughts, "The harvest truly is plenteous, but the labourers are few!" May He incline the hearts of his servants to obey his own direction under such circumstances, "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

Nov. 11th, 1836.—I set out from Toronto on the 18th of June, and returned on the 21st of October, confining myself to the Home District, within the limits of which I traversed twenty-three townships, preached 62 sermons, and administered 120 baptisms, &c. Eleven of these townships I had visited before. And merely to say that (notwithstanding the excited state of public feeling occasioned by a general election then going on throughout the province, bad weather, and worse roads), I found them willing in every instance to attend upon my ministrations, would but very inadequately represent the kind and welcome feeling manifested by every denomination on my second appearance amongst them.

June 20th, 1836.—A greater anxiety (if possible) was manifested in the township of Gore for a church and Minister. The roads were exceedingly bad, but this did not prevent a numerous congregation from assembling twice on Sunday in the large room of a tavern. The meeting for Scripture conversation and prayer in the same place was both interesting, and I trust profitable. I make no doubt if a Minister of piety and zeal was sent among them, he would find a ready welcome from the people, and receive such contributions towards his support as their circumstances would allow. They are ready to build a church if a minister of this description were to come to them.

July 12th, 1836.—Albion had received no visit from a minister for ten months. On the second day of my arrival I admitted to baptism, after due examination, besides several children, two grown up persons, one eighteen years of age, the other sixteen years, which last was born of Baptist parents. The congregation, some of whom had never been baptized, were exceedingly attentive. Besides preaching on the subject, I gave tracts to the young women who were, I trust, seriously impressed. Next morning a whole family of children, from fourteen years and under were baptized. This township is thinly inhabited on the east side. For a distance of ten miles close to a forest, between Boulton's Mills and Lloyd Town, there were only two houses, both inhabited by Presbyterians, by whom I was immediately requested to baptize two naked boys who were playing in the sun before the door.

July 20th.—This was my third visit to Newmarket. While in search of my horse I discovered some Unitarians (called in this country Christians) and made an arrangement to preach to them in a school-house, where they are accustomed to meet for their mode of worship. Nothing had been done to the church at Newmarket since my last visit; however, the want of windows in summer is less felt here than at home: rude seats were quickly placed, and a rough pulpit, with a green cloth, served here as in the former case. The largeness of the congregations on this day, the first time of using the church, at both services, induced me to prolong my stay another week. But the most interesting circumstance connected with this visit was a permission

obtained to preach to the followers of a person well known in this part, whose name is David Wilson; he lives about four miles from Newmarket, in the village of Hope, township of East Gwillimbury. This singular character, who is reported to have been formerly a sailor, in coming to this country joined the Society of Friends, from whom he was soon separated. Being a good mechanic, he constructed, with the help of his followers, (who style themselves the Children of Peace) a beautiful frame building, which has received the imposing name of the Temple of Peace. In addition to this he has two meeting-houses, an old one where Sabbath services are conducted, for the present; and a new one, on a larger and grander scale, not yet finished: all three upon his own land. His religious opinions are a motley mixture of Judaism, Quakerism and Unitarianism. His public services consist of political harangues against Church and State, Tories, Clergy Reserves, &c. Prayer forms no part of his Sabbath ordinances—the pauses are filled up with pieces of music played by a band. He is an illiterate man, but numbers among his adherents several wealthy farmers.

August 22nd, 1836.— is a village beautifully situated on the south shore of Lake Huron. At the distance of three miles from the village, a military party is stationed, under the command of a lieutenant. The officers and men, as well as the inhabitants of the village, have frequently meditated the erection of a church; but the hopelessness of obtaining a minister has hitherto discouraged them from following up these resolutions: and latterly they have met with the strongest opposition from an active French Priest, sent here from Montreal. This gentleman's influence is unceasingly exerted for the increase of Popery. He is in the habit of visiting all the poorer Protestants, and actually made a proselyte of one named —, who would give me no other reason for invoking dead saints and worshipping a wafer, than that Mr. — was the only clergyman before me that came to his house and talked to him about his sins: "besides," said he, "my children are now schooled by the nuns; formerly they ran wild." I paid him two or three visits, but to all my arguments he still replied, "What better can I or my children do? When you are gone, where is the church or minister on Sunday? Are my children to be no better than heathens?"

Dec. 3rd, 1836.—In several conversations these three days with persons of the Universalist and other persuasions, I had full proof of the ingenuity with which plain Scripture was wrenched in support of their unhallowed principles. The inn at which I put up was kept by a Universalist, who is married and has children; he has several brothers who have large families, not one of whom have been baptized. The innkeeper at first declared that at Wellington Square there was no want of preachers, for they were visited by Baptists, Methodists, and best of all by Universalists. Upon expressing my surprise at his unqualified approval of the last mentioned denomination, he replied, "Yes, Sir, best of them all, they are rational;" other preachers consign to everlasting perdition all the human race but their respective sects, whereas the Universalist tells us that God will have all to be saved, and this is most agreeable to my idea of God's character. He is too merciful to punish any creature eternally for a few sins of this short life. What proportion is there between temporary sins and eternal torments?" Without entering into the particulars of my reply, I represented to him the fallacy of his arguments, and the dangerous unscriptural tendency of the system he had adopted. After some pause, he added, I am not learned enough to talk or give an opinion on these matters, but I confess there is a want of properly educated preachers in this country: much harm is done from our having none but ignorant men to explain the Scriptures.

Feb. 6th, 1837.—In conclusion we may observe, from the experience of one year's residence in this country, that the people in England can form but a very inadequate idea of the spiritual destitution of their friends, who emigrate and settle in the wilds of Canada; nor is the condition less to be commiserated of those who are collected in hamlets and villages unprovided with a resident minister. Letters, books, and verbal descriptions may carry home a mournful tale, but an accurate knowledge of the sad truth can be obtained by personal observation alone.

I am far from pretending by any representations I make to supply the deficiencies of others who have preceded me in writing on this subject; but I am willing to contribute, in the way of duty, my feeble aid towards awakening an interest at home which might induce our brethren in the mother country to consider the claims this colony has upon British sympathy, and to lead them to see that notwithstanding what has been already done there yet is room, abundant room, for the works of faith and labours of love.

Without disparaging Missionary exertions in Pagan lands, it is allowable to remark that no time or pains need be expended here in acquiring a foreign language, nor life endangered by unhealthiness of climate, but that health, piety, and talent, consecrated to the work, become at once available in a few short weeks after leaving the British shore.

The people at home are for the most part naturally engrossed with home proceedings, and such of them as give their attention to other countries take a greater interest in the Hindoos and worshippers of the Ganges than in the condition of the professed worshippers of the true God in the provinces of Upper and Lower Canada. This apathy and unconcern may at length be removed by constantly bringing under their notice the periodical reports of the missionaries labouring in this quarter; thus urging upon their attention the distressing state of their brethren in this neglected region, and thereby the many fervent entreaties to "come over and help us," again and again repeated, may at length, in God's good time, be heard and fully answered.

LETTERS received to Friday March 30th:—

Rev. C. T. Wade;—P. M. Thornhill, (the papers have been forwarded);—J. B. Ewart Esq. rem. in full for vol. 1, including rem. from Rev. J. Miller;—Dr. Low, rem.;—Rev. W. Macaulay, rem.;—F. H. Howard Esq.;—Rev. G. Mackie;—Rev. J. L. Alexander;—Rev. S. Armour, (with £4 10s. for Trav. Miss. Society);—J. Kent Esq. with enclosures.

Youth's Department.

SCRIPTURE QUESTIONS.

XXII. BAZILLAI.—CONTINUED.

201. From what expressions would you conclude that Bazillai, in this his advanced age, was no longer attached to the gaieties of life or the splendours of a court?—(2 Sam.)

205. What happened to the descendants of Bazillai in the time of Nehemiah, in consequence of their names not being found in the national register of genealogies?—(Nehemiah.)

XXIII. BARTIMEUS.

206. Bartimeus was a blind beggar, who was restored to his sight after the Saviour had passed through Jericho. Can you relate the different circumstances connected with this miracle?—(Mark.)

207. Can you find any name given to Simon Peter which illustrates the reason for that name given to Bartimeus?—(Matthew.)

208. What effect had the importunity of this afflicted man upon the Saviour, when he had actually passed him, and was proceeding on his way?—(Mark.)

209. From what expression of the Saviour does it appear that the restoration of Bartimeus to his sight resulted from his faith, or the firm reliance which he placed upon him?—(Mark.)

210. Can you find any passages in the Gospel of St. Matthew connected with the healing of the centurion's servant, the sick of the palsy, the woman who touched the hem of Christ's garment, and the Canaanitish woman, illustrative of the same point?—(Matthew.)

CHURCH CALENDAR.

April I.—Fifth Sunday in Lent.
8.—Sunday before Easter.
13.—Good Friday.
15.—Easter-Day.

SCENES IN OTHER LANDS.

No. XX.

GLASGOW; RETURN TO EDINBURGH; DR. GORDON; MR. TERROT.

It was between six and seven o'clock in the afternoon when I again reached Glasgow; but as in the Latitude of fifty five in the solstitial month of June, the shadows of night do not enshroud the beauties of the world until a very late hour, a considerable time could still be appropriated to the inspection of the 'sights' of the city. I entered the noble and spacious reading-room of the Tontine Coffee House, and for a time mingled amongst its crowds who, doubtless with very diverse sensations, were poring over the news of the day. In front of this edifice stands an equestrian statue of King William III., indicative at least of the Protestant spirit of the good citizens of Glasgow, and striking me as evincing a correspondence of sentiment—visible in other particulars—between them and the great bulk of the population upon the opposite coast in the north of Ireland.—Too late for the Hunterian Museum, I made a hasty inspection of the venerable old College,—beautifully situated, and from the neatness of its environs, its smooth gravel walks and shady rows of majestic trees, reminding me very forcibly of many scenes in Oxford. To this peerless seat of learning I am willing to pay Glasgow College the compliment of a resemblance upon other grounds also;—from the high and honourable conservative tone which of late years it has exhibited; impelling its ingenuous sons to a forgetfulness of the ties of nationality when they came enrobed in the unchristian garb of radicalism, and prompting them to the almost undivided choice, as their Lord Rector, of that illustrious statesman and estimable man, Sir Robert Peel. For this act of spirit and of virtue,—for this rejoicing proof of holy reverence for time-honoured and hallowing institutions,—who would not be proud of the youth of Glasgow University? And who amidst the dull dark trails of revolutionary infidelity which may have crossed the masses of this town, turns not with an eye gladdened and a spirit refreshed to that index of a regenerated patriotism, the stately pavilion which seemed to rise, as if from the touch of the enchanter's wand, to welcome and entertain the same gifted leader of Britain's high-minded conservatives? That was a deed and a day which will stamp with lasting honour the political chivalry of Glasgow; but while Glasgow accords its heartfelt reverence to the statesman who breasts the waves of revolution and impiety, it forgets not the claim of the warrior who, on a distant field, pours forth his life-blood, fighting for the altars and the firesides of his country. In a neat park, in a commanding and handsome portion of the town, there stands a statue of Sir John Moore, the hero of Corunna. Although sleeping his sleep of death in the strangers' land, and buried in haste in his 'martial cloak,' although his funeral honours were rude and few, his fellow-citizens of Glasgow forgot not his worth and bravery, but raised this pillar in honour of his memory.

After perambulating for some time the handsome streets and squares in this quarter of the city, I descended once more to the margin of the 'arroy' Clyde, on which the winds were this time sleeping; and as day-light was closing, I gazed again upon the massive walls of the aged Cathedral, bringing to the heart with deeper power, as its walls and turrets frowned in the gathering gloom, the days and deeds of the 'olden time.'

On the following morning I bade adieu—it is probable for ever—to the city of Glasgow;—mounted the coach once more for Edinburgh; passed over the road already traversed; and in a few hours, driving through the magnificent Athol Crescent, was again in Prince's Street, and at my former lodgings in the Star Hotel. At the table d' hôte at five I encountered two young American gentlemen from Philadelphia, who had just arrived from a visit to the picturesque lakes of Cumberland, and after making the tour of Scotland, intended to proceed via Hamburg up the Baltic to St. Petersburg. With them the evening was very agreeably spent, for there were many transatlantic reminiscences in common; and the haughty republican of the United States having, by ocular evidence, arrived at the conviction that there is a spot in the world superior even to his own flourishing, but youthful and in many respects unpolished country, partici-

pates in the honest admiration of the land of his sires, respects the prejudices of rank and title, and comes to feel—when he gazes round upon the splendid structures, the moral institutions, and the enchanting aspect of the British isles—that there at least are to be discerned the copious blessings of practical freedom.

On the following day, being Sunday, I went in the forenoon to the Tron Church, to hear the celebrated Dr. Gordon, described to me as a person equally eminent as a divine and a private Christian. If we may dare to form a judgment from countenance, the graces of a pious and benevolent heart beamed conspicuously there; for a deportment breathing more of the spirit of the meek and merciful Saviour whose commission he bore, it never was my lot to observe. He resembled much in countenance—wanting, however, the vivacity—the portraits which we have of the 'saintly Fletcher' of Madeley. Of this meek and gentle spirit his manner in the pulpit partook; and although it threw the calm impressiveness of truth about all that he said,—although his were appeals which, though addressed chiefly to the understanding, stole like the insinuating dew into the heart,—still in a preacher who could rivet long and steadily the attention of an audience, we could wish a less rapid and less monotonous intonation of the voice, and some little occasional interruption, by a higher cadence or more earnest manner, to the still and even flow of the words. But Dr. Gordon was one, nevertheless, whom I heard with profit and delight; and his saintly aspect betokened the converse of his spirit in that better world where the flow of spiritual love is not to be interrupted by the endless lapse of ages.

In the afternoon of this day I attended at St. Peter's, an Episcopal chapel, the minister of which was Mr. Terrot, a person of considerable celebrity both as a scholar and a preacher. St. Peter's Chapel is a small and very humble edifice; and on the present occasion I was denied the gratification of seeing it well filled. A heavy shower of rain—the first I believe that had fallen in three weeks—just at the moment the congregation should have been assembling, proved what constitutes in such cases too common an interruption to the fulness of attendance, and Mr. Terrot was of consequence obliged to deliver a very superior sermon almost to empty pews. That a shower of rain just at the moment of divine service is an inconvenience, none will deny; but that it should, unless in a few scattered instances, prove an insurmountable one, no Christian can, upon reflection, admit. A comparison of conduct when the gains or the amusements of the world invite on the one hand, and when the house of God opens its portals on the other, will practically decide the argument as far as respects the possibility of overcoming that inconvenience; but unhappily the toys of a day and the comforts of an hour have too generally an influence which the claims of the imperishable soul often fail to gain to its side. I am no advocate for the fanaticism which, in the first bursts of its fire and heat, moves so irresistibly along in defiance of every obstruction, and which, when that fire and heat have sunk into 'spectral ashes,' has lost its substance and its life together; but it is to the sober, even piety of the well-established Churchman that we would chiefly look for a calm indifference to, and a resolute conquest over these minor impediments in the way of his steady duty.—The thinness of the congregation was, on this occasion, the more to be lamented, as Mr. Terrot was prosecuting a series of discourses on the "Parable of the Sower," and the interruption of the connection between its various parts thus caused to so many of his hearers was a misfortune which they at least should have endeavoured to avoid.

The evening of this holy day—my last in Edinburgh—was spent with the same hospitable family with whom my first in this city had been passed; and should the then sojourners in Middlebury Street chance ever to cast an eye upon these passing remarks, they must accept the assurance that the grateful sentiments of their author are as fresh towards them now as on the calm, sweet summer evening on which he reluctantly bade them farewell.

(To be continued.)

REFLECTIONS AT THE SOURCE OF THE DANUBE.

We jumped over it with ease. From what obscure causes do the mightiest effects flow! The river celebrated throughout the world, and rolling by some of the noblest cities, is here feeble and inconsiderable. It is thus the current of evil from a single individual, small at first, sometimes swells as it flows, till distant regions are desolated with its waves. The sources of the widest blessings to mankind have also their first rise in small and unnoticed beginnings. Nay, the first bursting forth of that "well of water which springeth up into everlasting life," is small and inconsiderable. No wise man undervalues the beginnings of things.—Daniel Wilson, Bishop of Calcutta.

THE REAL CHRISTIAN.

He that said, "fear God," immediately added, as one evident proof of this godly fear, "honour the king." Being chief magistrate, the king is God's first temporal minister, who is to bear the sword of justice and judgment, "for the punishment of evil doers, and for the praise of them that do well." The Christian, then, living like a Christian, has no just cause to fear a wound. We are commanded by God to reverence those who act under the king for these ends; how much more then are we bound to regard himself; and, if the Christian be concerned for his country, he cannot be unconcerned for his sovereign, who is more deeply interested for his country than any other man. The Christian prays publicly and privately for his king, for his family; and for all that are put in authority under him. It is his wisdom, interest, principle; and duty, thus to pray, because their prosperity is not only connected with his own, but their downfall would occasion the worst of hazards to millions of people.—B. J. Nott.

PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest: prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity; and the sister of meekness.—Bp. Jeremy Taylor.

AN EFFECTIVE SERMON.

"The men of Nineveh repented at the preaching of Jonah."—LUXU XII. 15.

Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent nor convert. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted and amended their evil-living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days, and Nineveh shall be destroyed!" It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites cast not Jonah into prison; that they did not revile and rebuke him? They did not revile nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—Bishop Latimer, 1530.

A righteous man will acknowledge all he hath, be it ever so little, to be the gift of God. "Bless the Lord, O my soul, and forget not all his benefits," is his constant motto. Whereas the proud worldling, like Esau, gets all by his own quiver, and his own bow. I have read of a great cardinal who wrote in his diary what one lord had done for him—how gracious such a king was to him—and what preferment the Pope heaped upon him. Some one, reading all this, took a pen, and wrote underneath,—"*Here God hath done nothing.*"—(Squire)

THE CHURCH.

The devout see things in a true light; they enter the church with veneration, knowing it to be the house of God; they consider the preacher as God's messenger; his sermon as God's Word; the congregation as God's children; and the sacraments as effectual means of grace, and as inestimable blessings.—Bp. Wilson.

Have every day higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.—Fletcher.

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The Church

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