

The Church.

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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, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, MAY 5, 1837.

[NO. XLVII.]

Poetry.

MOUNT HOREB.

On Horeb's rock the Prophet stood,
The Lord before him pass'd;
A hurricane, in angry mood,
Swept by him strong and fast;—
The forest fell before its force,
The rocks were shiver'd by its course,—
God rode not in the blast;
'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.

It ceas'd—the air was mute—a cloud
Came, hiding up the sun,
When through the mountains, deep and loud,
An earthquake thunder'd on.
The frighten'd eagle sprang in air,
The wolf ran howling from his lair,—
God was not in the storm;—
'Twas but the rolling of his car,—
The trampling of his steeds from far.

'Twas still again, and nature stood
And calm'd her ruffled frame;
When swift from heaven a fiery flood
To earth devouring came:—
Down to the depths the ocean fled,—
The sick'ning sun look'd wan and dead,—
Yet God filled not the flame;—
'Twas but the fierceness of his eye
That lighted through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear,
Yet rose so clear and shrill, that all
In heaven and earth might hear:—
It spoke of peace, it spoke of love,
It spoke as angels speak above;—
And God himself was near!
For oh! it was a Father's voice,
That bade his trembling world rejoice.

Speak, gracious Lord! speak ever thus;
And let thy terrors prove
But harbingers of peace to us,
But heralds of thy love!
Come through the earthquake, fire, and storm,
Come in thy mildest, sweetest form,
And all our fears remove!
One word from thee is all we claim,—
Be that one word, a Saviour's name.

[Communicated.]

SINS OF THE TIMES.*

A Discourse, delivered in the Presbyterian Church, May street Belfast, on the 20th of August, 1837. By HENRY COOKE D. D. LL. D.

The Rev. Dr. Cooke, of Belfast, has just published a very powerful and eloquent discourse, on the *Sins of the Times*. It is the production of one who does not take slight or superficial views of the events which are passing around him, but of one who is accustomed to think deeply, and to ponder well the results of all those mighty changes which now agitate the world. Before we saw or heard of the production before us, the outcries of the Popish and Infidel press had apprised us of the fact that Dr. Cooke had delivered an effective discourse bearing on the aspect of the times. We are not surprised that either Papists or Infidels should feel annoyed at the exposure of the snares by which they are deceiving multitudes to their ruin, or that they should declaim against the frequent reference made to the agency of Satan; but we feel assured that from this discourse the Christian lover of his country will find new arms with which to resist the attacks of the enemy of mankind, and may derive fresh energy and vigour in maintaining the cause of truth.

The Preface to Dr. Cooke's discourse explains his object and design. After reciting the memorable message of the Lord in Ezekiel iii. 17, he observes:—

"Two departments of ministerial duty are here presented,—the one, to warn the wicked, that he may repent; the other, to warn the righteous, that he may be roused to 'watch and pray' against temptation and sin.

"To these two departments the following discourse is addressed. Certain errors have become so current, that they begin to claim all the deference due to acknowledged truth; and certain sins have become so common, that they are almost represented as duties, or at least palliated as such trifling or unavoidable faults, that they cease to be debited with guilt. These evils would alone justify and demand the loudest voice of warning. But there is still another, and more hopeful reason, for warning—the danger of that 'fatal familiarity' with sin that, in a short time, exposes even 'the righteous man' to look upon it with diminished abhorrence, and at last induces him to join hands with it, to court it as his friend, or employ it as his instrument."

The first part of the discourse is employed in depicting the enmity of man to God, and in demonstrating the fact, that no principle of good is left unassaulted by enemies. Dr. Cooke proceeds to illustrate his general position as to the enmity entertained to what is good, by a reference to the principles of truth, holiness, and peace. In speaking of *truth*, he has occasion to allude to the public press in the following terms:—

"Truth—which is the very life of every social virtue, and the protector of every personal possession—truth finds but little favour with the world. For the imaginative, it is too plain; for the theorist, too stubborn; for the indolent, too difficult; for the

partisan too impartial; for the malicious, too gentle;—and truth, therefore, is neglected, despised, or discarded, as a useless instrument, a troublesome associate, a dangerous opponent, an intractable enemy; and its place in the world is usurped by the partisans of falsehood, from the timid whisperer, retailing the scandal he affects hesitation to believe, to the hardened liar, asserting his inventions for facts, and so counting them the proper business of his degraded life, that he holds them 'still worth telling, should their currency last but for an hour.' Of the correctness of this picture the public press affords the most striking and most melancholy examples; and though there be some noble exemptions from the charge, yet its truth is so generally obvious that, like the monument of a celebrated architect in a temple of his own raising, it is to be seen by every one who 'looks around' him in the world of his daily experience."

In unmasking the great enemies with which the Church has at all times to contend, and peculiarly at the present crisis, Dr. Cooke very strongly urges the necessity of observing, and watching against, the power and influence of Satanic agency:—

"To the Christian, and the Christian Church," says Dr. Cooke, "it must, therefore, be of the utmost importance to discover, not merely what are the visible agencies of evil by which they are assailed and endangered, but whether there be any secret and invisible enemy, by whose cunning, malice, and power, these visible agencies are directed. We are fully aware that in these days, when men boast of 'the march of intellect,' profess to believe in 'the perfectibility of human nature,' and refuse to receive the witness of God, unless it be corroborated by the evidence of their own senses,—the man who shall dare to refer the evils of an evil world to Satanic agency, will be the object either of the pity or contempt of the philosophical sceptic or the rationalizing Christian. But it matters not: 'let God be true,' and his word be true, though 'every man be a liar.' We follow that word, and if the philosophical sceptic and the so-called rationalizing Christian, 'speak not according to this word, it is because there is no light in them.'"

"The word of God, then, plainly informs the Church (1 Peter v. 8), 'your adversary the devil as a roaring lion walketh about seeking whom he may devour.' The same word as plainly tells us, that our adversary is not a solitary one, directing merely individual malice against an individual believer, but that he possesses a kingdom with all its principalities and powers. To this purpose speaks our Saviour (Matthew xii. 26), 'If Satan cast out Satan, how then can his kingdom stand?' And Paul exhorts us (Eph. vi. 11), 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And these 'high places' in which the enemy is seated, signify no less than his usurpation of the name, worship, and power of the true God, as the apostle testifies when he declares (2 Cor. iv. 4), 'But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them.'"

The Reverend Preacher next proceeds to illustrate another of his positions, that Satan, in his wiles and malice, is an observer of appropriate times and seasons. Of these he gives various instances, borrowed both from ancient and modern times:—

"So sought Rome Pagan to devour the Church of Christ in all the helplessness of its infancy. So sought Rome Papal to devour every solitary witness, that from time to time arose within her immediate presence, and every Church that she discovered amongst the recesses of the Alps or Appennines, bearing a combined testimony to Scripture liberty and Scripture truth. And so sought she to devour the Reformation, at the moment of its birth; and, with an appetite still equally voracious and insatiable, she still 'raveneth after the prey;' and, whether it be the temporalities of the churches on the earth, or the spiritualities of the churches in the Bible, she equally lengthen to appropriate the one to her own uses, and imprison the other in her own shackles."

The two great methods by which Satan has sought in all times to carry away the Church of Christ, have been, first, by false doctrine, heresy and idolatry, introduced in a vain accommodation to Heathenism; second, by the spirit of sectarianism rendering her from within, or by the arm of persecution assailing her from without. Our chief business, as Dr. Cooke justly observes, is with the present times. In noticing the false principles advocated in the present day, the following striking remarks occur on the allegation that religion and politics have no connexion:—

"Of these, perhaps, there is none that so much assumes the dignity of a first principle, as the assertion, that 'religion and politics should be kept totally separate.' This broad principle includes within its verge, a variety of subordinate parts. First—It implies that, even Christian kingdoms, as such, have no concern with the avowal, or propagation, or maintenance, of Christianity. Secondly—That even Christian kingdoms, as such, have no concern with discountenancing or eradicating superstition or idolatry; and, Thirdly—It implies, and avows, that in the choice of legislators and rulers, their religion is to be totally disregarded,—that the most faithful servant of Christ may be unworthy of Christian support, and the most avowed infidel, the object of his confidence and choice. And these, be it remembered, are not our imaginings, but the avowed deductions of those who adopt the broad principle upon which they are apparently based. But upon what lower and deeper principle is

this basis itself supported? Ordinarily, upon one single text, ever repeated, and as often misinterpreted and abused—'My kingdom is not of this world.' And what then? Though Christ's kingdom be not of this world, by what logical perversion is it thence inferred, that the kingdoms of this world owe to Christ neither allegiance, homage, nor service? In all the annals of false reasoning, there is not a more 'impotent conclusion.' 'My kingdom,' saith Christ, 'is not of this world;' and why is it not? To show you why it is not of this world, let us see what Christ's kingdom is. The Apostle informs us (Rom. xiv. 17)—'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' These three principles are not of this world. They are principles that 'come down from above, from the Father of lights and of mercies.' But because they 'come down from above,' are the kingdoms of this world under no obligation to adopt, propagate, or maintain them? Is it come to this, that because a principle is not of this world, therefore this world has no concern with it? Is truth of this world? Is love of this world? Is holiness of this world? No; they must all 'come down from above;' but surely the loftiness of their origin, instead of diminishing their claims upon the men of this world, and the kingdoms of this world, is the very circumstance by which their claims to universal acceptance and patronage are most clearly evidenced, and irresistibly enforced.

"It is truly fearful to contemplate the conclusions to which the wresting of a single text of Scripture must ultimately conduct its authors. Let us furnish them a parallel text; and let them essay its interpretation upon their own principles.—'My kingdom,' saith Christ, 'is not of this world.' What then? The reply is ready.—'The State should have no concern with religion—religion should have no connexion with, or influence on, the politics of the nation.' These are specimens of the ready conclusions that are so frequently, and so publicly, and so confidently, drawn from the words of our Lord. Take, now, the parallel text (John viii. 23), 'I (saith Christ)—I am not of this world.' What then? The reply, if honestly given, must be—'The State should have no concern with Christ!—Christ should have no connexion with, or influence on, the politics of the nations.' That infidels will at once leap into these conclusions, is not strange; but surely they cannot be avowed by any who have not yet renounced their baptism. Yet, avowed they must be, by every separator of religion and politics, or rejected, when he discovers the blasphemous consequences of his error, and is mercifully restored to a right mind.

"But we have not merely to contemplate the fearful nature of speculative opinions; the real world exhibits them working actively in 'high places,' and under the shadow of great names. Will it, in after ages, be believed, that a reverend divine—a learned instructor for the Christian ministry,—a professed descendant of the Howes, and the Henrys, of other days,—could lend at once his talents and his influence, to commend, to a Christian people, a practically avowed infidel!—Yes, a practically avowed infidel, whatever be theoretically professed; for though, as men, we can pardon the vulgarity of the expression, we cannot, as Christians, neglect to denounce the infidelity by which it was dictated—when even a British Senator dares to mock at one of God's judgments, and denominates a legislative reference to his providence, as 'cant and humbug.' We do acknowledge that, before a Christian assembly, it is a shame to repeat such sentiments, conveyed in such language. But the prophet of the Lord hath not shrunk from minutely reciting the blasphemous vulgarity of Nabshakeh (2 Kings, xviii. 27); in which recital, whilst he recorded a fact, he rebuked the infidelity from which the utterance emanated, and exhibited the judgment (2 Kings, xix. 6, 7, 22, 35) by which it was condemned.

"A special example of the result of separating between religion and politics, or rather, of setting up peculiar political opinions and objects above all religious considerations, came, not many years ago, within the compass of my own personal knowledge. I know the recital will scarcely seem credible; incredible, however, as the statement may appear, I pledge my veracity to the Church for its substantial accuracy. Yet, the sentiment was not the utterance of an infidel, but of a man professedly religious,—an authorized preacher of the Gospel, though not the pastor of a particular church. With this man I had often taken 'sweet counsel;' and, judging him by 'sobriety of speech,' exemplary morals, devotedness of life, separation from the world, and piety of spirit, he seemed truly a 'man of God.' One principle, however, he had adopted, from the favourite opinions and political institutions of another land—the total separation of politics from religion; and, on this principle, was he exerting all his powers to influence my mind, on behalf of a political favourite. His arguments were met by a reference to the real or supposed religious principles, or religious partisanship, of his friend. The ready reply was in the broad assertion, that it mattered not what were a man's religious principles, or predilections, provided his political creed were sound, and his pledges satisfactory. After much canvassing of this assertion, I had hoped to demonstrate its absurdity, by exposing its consequences; for I have ever observed, that there is no way by which you will so easily convince a reasonable man, or silence an unreasonable antagonist, as by leading them up to the ultimate and necessary consequences of their own assertions or arguments. For this purpose, therefore, I observed—'If what you affirm be true; if politics are to be totally separated from religion; if the politics of a candidate for office can be right, whilst his religious opinions and practices are wrong; and if a man is bound to choose solely by intellectual and political profession, independently of religious and moral character—then say, were the most religious

* From the London Record, Nov. 6th, 1837.

man, professing political opinions, contrary to yours,—and you cannot deny that some such men there are,—were such a man a candidate on the one hand, and were Satan himself to profess your principles, and avow your pledge on the other, would you not, in preference to the religious man, be bound to vote for Satan? 'Yes,' was the instant but deliberate reply.—'Yes, on such conditions, I should vote for the Devil himself, and consider him the fittest representative.' Will any one be surprised that our conference and our intercourse here terminated? And yet, is not this the ultimate and reckless conclusion to which the separation of politics from religion must inevitably conduct! Few, indeed, there may be, with the honesty and hardihood to avow it; but if the principle of separation be once adopted in theory, there is no other limit to its application in practice."

(To be concluded in our next.)

THE BURIAL SERVICE.

No. II.

We now proceed to perform the promise which we made in regard to the passages in the Burial Service to which exceptions have been made. We shall first take the exact words of the prayer itself, which is the chief ground of objection. It is as follows:—

"Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself."

This is the whole of the prayer. In the two prayers which follow it, there are two sentences which the Nonconformists choose to connect with this prayer, and to make the one the commentary on the other. The sentences are these—

"We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world."

And again,

"We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that, when we shall depart this life, we may rest in him (i. e. in Jesus Christ), as our hope is this our brother doth."

We have extracted these passages verbatim, because every thing depends on the very words used, as our readers will see when we shew the manner in which the words have been quoted by our adversaries. The objections made to them we shall take from Baxter and Calamy, as the chief authorities among the Nonconformists, as well as from the Nonconformists' own account of the Conference in 1661.

The two former writers unhesitatingly assert, that we pronounce those whom we bury thus to be certainly saved. They argue this from the phrase of God's taking to himself the soul of our brother—which they interpret, taking that soul to heaven; whereas it only means, his taking that soul into his own hands or disposal. It is taken from the Scriptural expression, (Eccles. xii. 7.)—"the spirit (or soul) unto God who gave it."

So far, therefore, we do not find these objections of much weight; but the whole force of the argument is thrown into the exception taken against the word "in sure and certain hope," &c. The following extract will shew their mode of arguing the question:—

"Now they" (i. e. the Nonconformists who objected to this service) "durst not damn a known adulterer, fornicator, and drunkard, while he was living, and yet save him when he was dead. Nor yet again could they commit his body to the ground in a sure and certain hope of a happy resurrection to eternal life: which words must necessarily be spoken with reference to the person then interred, inasmuch as they are the continuation of the foregoing declaration, viz.—God's taking his soul to himself. Besides, it follows (which puts it out of doubt) in the last Collect or Prayer, That when we shall depart this life, we may rest in him (viz. Christ) as our hope is this our brother doth."

Our readers will perceive that the words are here altered into "a sure and certain hope of a happy resurrection," and their connexion with the words "we commit" carefully kept in the background. This is disingenuous enough, for this little alteration changes the whole sentence. In the words of our Liturgy we surely simply express our conviction of one of the articles of the Creed, "The resurrection to eternal life." And if any doubt could remain on the subject, it would be removed by comparing the similar passage in the burial service used at sea. The corresponding words in that service are these—

"We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ."

We cannot think it needful to add any thing more to shew how unfounded an assertion it is, that our Church pronounces those whom she buries to be certainly saved. She does express a hope afterwards, but the words *we* and *certain* are not found in connexion with this expression of her hope of the salvation of the individual; and the attempt to connect the two passages, and interpret the one by the other, as Baxter and Calamy have done, is a piece of patch-work reasoning, that carries with it its own refutation.

The only question which now remains for discussion, is the propriety of expressing a hope of the salvation of the individual; viz. in the words, "as our hope is this our brother doth." Be it remarked, that the word is not here "our belief," but "our hope," and it is perfectly consistent to hope, even where we have reason to fear that our hope may be deceived. It must be remembered, also, that the officiating minister is here speaking in the name, and as the servant of the Church, and is not, therefore, expressing his own private feelings or hopes merely. The Church, as a body, is surely entitled to hope for the salvation of those of her members, who have never been excommunicated or proved worthy of that punishment. This consideration, we think, might be enough to quiet any scruples as to the use of these words, even in cases where there is but very small room

left for hope; but it must be candidly confessed, that these words have sometimes been objected to by our own orthodox liturgical writers. Bennet and Wheatley wished for a discretionary power to omit these words. We must say that nothing could be less advisable, in our opinion, than such a discretion—nothing more odious to the minister himself, and nothing more likely to bring him into an unpleasant relation with some of his flock. If there were another review of our Liturgy, we could consent, though most reluctantly, to have these words expunged entirely; but we should deprecate beyond measure any alteration which made it imperative on the clergyman to express his individual opinion, publicly, as to the salvation of those whom he buried. As it now stands, he reads the service, as a servant of the Church, over all whom the Church has not ejected from her communion, and expresses merely that general hope which Christian charity suggests, although his individual feeling, from private knowledge, may lead him to doubt, in some instances, the applicability of the words to the individual. In the other case, he would be constantly exposed to refuse the use of these words solely on human judgment and fallible private knowledge, with a constant disquietude of conscience on the subject, and often with the certainty of causing a grievous breach of Christian charity, at a moment when all men of gentle and Christian feelings would prefer to err upon the side of charity and mercy than to run the smallest risk of erring on the other.

To the Editor of the Church.

REV. AND DEAR SIR;

Will you kindly permit me the use of your popular and widely circulated journal for the purpose of drawing the attention of the members of the church to an important suggestion of a highly valued brother. You are not insensible of the tendencies to republicanism which have recently been exhibited in these Provinces, that is, to the worst despotism which can be inflicted, the despotism of the mob; now how anxiously we should endeavour to counteract this downward propensity, and to keep alive and cherish a grateful sense of the inestimable value of the British Constitution and the Protestant ascendancy in Church and State. How so essentially should we serve the State, keep up a sense of oneness between the mother country and her colonies, cultivate loyalty to the Queen, and infuse truly Christian principles of politics into our congregations, as by the observance of Nov. 5, Jan. 30, May 29, and June 20, according to the mode appointed by the church, and with sermons appropriate to each occasion and to the passing events of the day in connection with the events commemorated?

I should like to be informed whether it be at the option of each clergyman to observe these days if he please; for if it be so, many would probably see the propriety of thus shewing that, though "4000 miles off," we still consider ourselves Britons, and members of the Established Church of the Empire.

As it is probable that this subject may be formally brought forward for discussion in friendly meetings of the Clergy, it would be well for each clerical brother to consider it with the attention its importance deserves.

I remain,

Yours sincerely,

April 20, 1838.

J. P. H.

THE CHURCH.

COBOURG, SATURDAY, MAY 5, 1838.

Our readers will have observed with much satisfaction that, in consequence of the recent rebellion, the minds of people in the mother country have been very anxiously directed to the moral and religious condition of these Provinces. While those means are in vigorous preparation, which first present themselves to the statesman, of checking any renewed attempt at rebellion by providing an increase of military force in the Colony, it is gratifying to see that many persons, both in and out of Parliament, are looking beyond the mere present and temporary control of this insurrectionary spirit, and are earnestly employed in devising plans for its thorough and permanent eradication. That this is mainly to be effected by a moral influence, none can deny; the elements of disorganization and the principles of rebellion are, undoubtedly, to be most effectually removed by the counteracting power of religious truth, deeply and generally diffused. The individual whose temper has undergone a proper subjection to the spirit of the Gospel, will be the last to array himself against the authorities of the land; but without a stronger and more abiding impulse than a sense of interest or the force of habit, we cannot hope that men will always be proof against those machinations by which their fidelity to the crown and the laws is so often attempted to be shaken. The late outbreak is an appalling proof of the consequences which must result from the absence or deficiency of a constraining principle of religion; and many who, by gross and palpable misrepresentation, had been lured into that wicked conspiracy, have been heard to express their regret that they possessed no access to a sound and steady religious instruction.

While reflecting upon the means of better fortifying the minds of our people against the wiles of the demagogue and the devices of the traitor, our attention has been forcibly drawn to a late recommendation of the enlightened Grand Jury of the Gore District,—that a more efficient system of public instruction should be provided in this Province. This recommendation is, undoubtedly, judicious, as far as it goes; for we can believe that the more extended diffusion of a very ordinary education would, in many cases, have prevented the mad and unaccountable delusion under which, during the late disturbances, we have found so many to labour. We can easily understand that this, by helping to a more correct exercise of the judgment, would have prevented the implicit credence often given to those flagrantly false and absurd statements, propagated by the wicked and the designing, for the purpose of creating in the public mind a contempt for authority and law. But this would by no means strike at the root of the evil. The heart—the temper—the sources of that pride

and of those prejudices which unsettle the moral restraints and disorganize the machinery of society,—these must be corrected and improved; and these can only be corrected and improved by the influence of genuine and undefiled Christianity. Any system of education that is not based upon, that is not intimately connected at least with religion,—so far from remedying the evils complained of,—would only serve, in time, to impart to them a greater magnitude and virulence. Hand in hand with, or rather subservient to religion, education becomes one of its best allies; but independent of it, or disdaining conjunction with it, it is sure soon to assume the attitude of hostility and assert its rival pretensions in a mischievous scepticism or a philosophical infidelity. The tragic history of the French Revolution, stamps this with an evidence which the world shudders at while it contemplates.

We know not whether this fact—admitted to be so, we believe, by the mass of Christians—had fairly been taken into account, when it was proposed to sequester the legitimate endowments of religion for the spread and maintenance of education that was to be independent and irrespective of religion; but of this much we have a suspicion that many professed friends of religion, in countenancing such a scheme, seemed to forget that they were tacitly pandering to the malevolent devices of the enemies of Christianity. The religious world have spoken out so plainly upon this question, and the persuasion amongst them is so generally and deeply grafted, that education, unless as an adjunct to and controlled by religion, is mischievous in proportion to its prevalence,—that we may be sanguine in believing that the unhallowed effort to sequester the property of the church for the support of such a system, will never again be repeated.

But as an ally, grafted upon and inseparably connected with religion, education is invaluable and indispensable. So that while every township at least is furnished with its religious pastor qualified to instruct its population in the great principles of Christian truth, let every township too possess those important coadjutors to the minister of Christ,—well-informed, loyal, and pious school-masters. It is not for us to devise any specific plan for effecting the fullest benefit of this auxiliary to religion; but let the provision for the schoolmaster's support be such as will ensure the services of a well-educated and high-principled man, and not of that insufficient and stunted kind which must, unless in rare instances, deter every competent person from undertaking the office.

With a general and well directed system of education,—the handmaid, as it should ever be, of pure and undefiled religion, we might hope soon to observe the rebellious propensities of the heart to be corrected, and the mind and temper turned, by wholesome tuition, into that reverence for law, order and religious obligation which will, more surely than fleets and armies, preserve the quiet and concord of any people.

We readily give insertion to the communication of our correspondent J. P. H., in order that the subject to which it refers may engage the general attention of which it is manifestly so worthy; nor ought we perhaps to attempt to prejudice the question by offering any remarks of our own. Although we are not quite sure that the religious observance of all the days thus alluded to would bring about the desirable result proposed by our valued correspondent, we are decidedly of opinion that many of the extraordinary services of the Church, which have been allowed to drop into disuse, might very profitably be resumed. If it be recollected that those alluded to by our correspondent were the consequence, in some degree, of passing events, which were local in their character and bearing,—the interest and pertinency of which, from lapse of time and change of circumstances, would naturally become diminished,—there would seem to be some justification for the state of desuetude into which they have been permitted to fall. Circumstances, notwithstanding, may arise to which most, if not all of them, would again become adapted; and we are disposed to agree with our correspondent, that the character of the present times is such as to bring them home with an unwonted freshness to every Protestant and every loyal heart.

There are, however, services in our invaluable Book of Common Prayer, of which no length of time nor change of circumstances can affect the force, or diminish the pertinency;—we mean the days set apart in commemoration of the living and dying of Apostles and holy men of old, and of events having a direct reference to the stupendous plan of salvation. For such days, Collects, Epistles, and Gospels, and even proper Lessons, are appointed: all is Scriptural, simple and edifying. It would seem, indeed, to be one design of the Church, by the appointment of these services, to add something to the religious privileges of her members beyond the stated exercises of the Sabbath-day, and to annex to these increased occasions of religious improvement a reference to events in Scripture calculated to awaken the soul to more effectual energies for the "prize of our high calling."

And why should they be neglected and unemployed?—If it be in deference to the worldly engagements of the members of our church, in order that the business of life may not experience interruption by these religious exercises,—we should say that the means ought rather to be welcomed and adopted by which the too-constraining spirit of 'mammon' may be checked, and the Christian habituated to a greater self-denial in the profits and pleasures of this unending world. The increase of religious exercises furnished by the observance of these days, while it could not operate seriously against the Apostolic injunction, "not to be slothful in business," might produce a better obedience to another portion of the same important precept, to be "fervent in spirit, serving the Lord."

It appears that a Petition transmitted to England in 1833 by the members and friends of the Established Church in this Province, praying for a confirmation of their right to the Clergy Reserves, was not presented to the House of Lords until very lately, when it was introduced, with some appropriate remarks, by his Grace the Archbishop of Canterbury. The very proper observations, in the Toronto 'Commercial Herald' of Monday last, relieve us from the necessity of demonstrating that this Petition

was by no means clandestinely got up or circulated: on the contrary, all proceedings connected with it were fair and open; and, if we recollect aright, it was very freely advertised upon at the time by the 'Christian Guardian.' It is scarcely necessary to vindicate the excellent Archbishop—than whom there breathes not a more guileless or exemplary Christian—from the charge of unfairness which we have seen to be imputed, in presenting this petition so long after the signatures to it had been affixed.—

His Grace of course presumed upon the adherence of the petitioners still to the sentiments which were then expressed, not supposing that the lapse of four years could effect any change in their opinion upon so vital and constitutional a question; but if, in acting upon this presumption, he had been out of order, doubtless a remonstrance to that effect would, by some noble lord, have been offered at the time. Not a word of objection, however, seems to have been expressed by any of the peers; and the only remark referring personally to the venerable Archbishop, was that of unfeigned compliment from some of his political opponents. The Archbishop justified this delay on the ground of the measure having been submitted for adjudication to the Provincial Legislature, after whose decision the Imperial Parliament would more fairly be called upon to express their opinion; but as nothing definitive upon the question had as yet emanated from the Colony, his Grace very properly considered that the present was no time for avoiding the discussion of a measure in which the best interests of the Canadas were involved.

We are much mistaken if the question be not soon referred for final settlement,—as undoubtedly it ought to be,—to the proper judicial authorities; for most assuredly Parliament, either Imperial or Provincial, cannot equitably legislate upon the disposal of what has already been conferred. The reserved right to vary or repeal has clearly no reference to appropriations already made, and can only be applicable to the time succeeding that in which such 'variation or repeal' may be determined upon. We feel also a good confidence that the opinion is gaining ground which our respected contemporary of the 'Commercial Herald' thus expresses,—that "the true interests, both spiritual and temporal, of the other Protestant Churches, in a great degree depend upon the welfare and stability of the English Church."

Since writing the above, we have observed the following in the 'Christian Guardian':—

"Under the head 'Imperial Parliament' will be found the speech of the Archbishop of Canterbury, in the House of Lords, on presenting the petition from the Protestant Inhabitants of Upper Canada, referred to in our last. It will be seen that the Petition had been in his hands about four years. The Hon. and Ven. Archdeacon of York has kindly shewn us a copy of it, and we recognize it as one which was circulated about the spring of 1833, and carried to England by the present Attorney General."

Want of time, during a particularly busy week, prevented our examining with due attention the Latin poem of our correspondent 'Christophilus,' which appeared in 'The Church' of the 17th April. Upon re-perusing it, we have discovered an error in the second line, where *gregibus*, instead of being a dactyl, as the versification required, is, from the position of the final syllable, in reality an anapaest. Moreover, the first foot in the second line proves that the *synalæpha* is not always omitted *in pro.*—Our correspondent is no doubt perfectly competent to rectify these inaccuracies; but it will occur to him that a species of justice to ourselves would not allow us to pass them unnoticed. We were somehow under the impression at the time that the Latin poem was not offered as original, while we were well enough pleased with the translation; and on that account we paid to the former a less scrupulous attention. We are empowered, however, to present our readers with another version of the poem in question—in alternate hexameters and pentameters—which, to our mind, removes somewhat of the harshness, induced by the introduction of the words *facto* and *factor*, to which we felt inclined to object, at the first reading, in the poem already published:—

Pro servo dominus moritur, pro sontibus insons,
Pro ægroto medicus, pro grege pastor obit;
Pro populo rex mactatur, pro milite ductor,
Pro quo, opere, ipse opifex, pro quo homine ipse Deus:
Quid servus, sons, ægroto, quid grex, populus que
Quid miles, quid opus, quid ve homo solvet? AMET.

We beg the attention of our readers to the extracts on our first page from an admirable sermon of the Rev. Dr. Cooke, a Presbyterian divine in Belfast. The absurdity of the interpretation usually put upon the expression, "My kingdom is not of this world," is exposed in a very original and masterly manner; and the hollow arguments of those who are very clearly pointed out who condemn what they are pleased to term the unnatural alliance between Church and State;—who affirm, in other words, that there is no natural connection between the politics of an individual and his religious creed. The concluding portion of these extracts, which we propose to furnish next week, will be found equally worthy of a careful perusal.

We published in a late number an "occasional paper" of the 'UPPER CANADA CLERGY SOCIETY,' as indicating, in some degree, the interest felt for the spiritual welfare of these Provinces by members of the Established Church in the Mother Country. Besides the Societies already mentioned, there exists another Association in England, having more particularly in view the spiritual benefit of the remote and scattered members of our population, and entitled, 'THE UPPER CANADIAN TRAVELLING MISSION FUND.' In bringing into operation this auxiliary to the cause of Missions in this Province, we understand that the Rev. W. J. D. Waddilove, a nephew of the late Lord Bishop of Quebec, has been chiefly instrumental. We are aware of only one Missionary as yet sent to this Province by this Association, viz.—The Rev. Thomas Green, Travelling Missionary in the London District; who, we believe, is about to enter upon the duties of a stated charge. We extract from an English periodical the following highly interesting Letter written by Mr. Green to Mr. Waddilove, dated, Woodhouse, Oct. 21, 1836:—

MY DEAR SIR,—I avail myself of a few days' rest from my labours to give you some account of my employment since I entered upon the scene of my ministrations; and though very desirous of transmitting some details of my mission to you and your friends, favourable to the Missionary cause in this country, I can assure you I have hitherto been prevented entirely by want of time, being almost without cessation employed in the duties of the mission.

Since my arrival in the London District, I have preached on an average nearly one sermon, and ridden fifteen miles every day, exposed to every variety of temperature, undergoing privations—at night resting in log-houses, admitting through their various unstopped chinks the cold midnight air—suffering from change from house to house, what I had not most remotely anticipated prior to my appointment as missionary; but, sir, I do not for one moment regret my acceptance of the mission, and rejoice to have been accounted worthy by my heavenly Master of being admitted into his vineyard as a standard-bearer of his most glorious and blessed Gospel.

If it were possible for the true Israelites, who in your highly favoured land abound in the outward means of grace, and sit under a fixed ministration, to exchange situations for a short period with those who have been compelled by circumstances to seek a home in the dense forests of America, they would gladly hail and fully acknowledge "the feet of those to be indeed beautiful," who visit from time to time their secluded dwellings with "the glad tidings of great joy." Could they fully realize the deplorable extent of the spiritual destitution of very, very many who, like themselves, once enjoyed the happy privilege of Sabbath services and Sabbath schools for themselves and their children;—could they realize this in their imagination, I am led to hope such would be the impression, and such the efforts made to promote the truth as it is in Jesus, that great would be the company of those speeding on the wings of love, bearing the message of mercy—entering at every door, and deeming silence shame.

I am very conscious that yours is an irksome task, to be obliged day after day, continually to make your appeal to the benevolence of your friends who cannot witness, and would hardly believe, the wants of the remote settlers in the woods, nor the joy occasioned by your labour of love; but I trust the time is not far off, when many, who are anxious for the prosperity of the Church of Christ, will be awakened to the state of this country, and will with untiring zeal, help you in your glorious work. If ever there was need of exertion, it is at the present time, so great has been the increase of emigration for the past season, as well from England as from Ireland, Scotland, and Wales, and these, for the most part, of the labouring classes only, who cannot be expected at present, however willing, to contribute even the most trifling sum for the support of the Gospel. That such a desire exists extensively, I have witnessed on many occasions—having had made to me frequently offers of land and lumber for the erection of churches, and subscriptions of work to a very large amount. "Gold and silver have we none; but such as we have we will freely give unto you." A farmer in the township of Norwich told me very lately, that he was willing to give me as much lumber as would build a Church, and repeatedly expressed the satisfaction he felt at having been spared to see once more a clergyman of that Church to which he was so warmly attached, beneath his roof. On another occasion, on my way to Port Burwell (on Lake Erie, in the township of Wayham, I was accosted by a person whom I had not before seen, but who had heard of my arrival in the London District. He asked me many questions to ascertain whether I was the travelling missionary; and after a long and interesting conversation, he handed me a dollar as his annual subscription, at the same time requesting me to put down on the subscription list the name of his brother-in-law for the same amount; and he remarked, that if at any time a church could be erected in the neighbourhood of his dwelling, he would very gladly subscribe twenty five dollars in cash.

I heard another person declare he would with pleasure subscribe, to the amount of one of his best horses, for the same object. If, therefore, dear sir, such zeal and such love be promoted and cherished as it ought to be, what question can there be, that as soon as the emigrants are settled, and can command the means, the friends of the Gospel on the other side the Atlantic will be disburdened, and the Church of our fathers established on its firmest basis?

It is, however, deeply to be regretted, that in many places there is a total disregard of the Sabbath; but this may be traced entirely to the total want of stated services and Sunday schools, and I think ere long it will be otherwise. Having one day visited a family from Cumberland, the mother remarked to me,— "Oh, sir, we are now differently situated from what we were accustomed to be in England! the children did not then ask, 'Mother, will to-morrow be Sunday?' which they now only know when I wash them on Saturday night." In another case, the mother of a family from a place near Bristol, said to me—"Sir, this place is not like the old country, there we had a Church, and nice Sunday schools for the children." And in many places it is observable, that from the total want of sound and evangelical teaching, the most fanciful and extravagant theories in religion readily find disciples, and thus the seeds of Socinianism and Universalism are disseminated and cherished.

At present I have nearly fourteen stations in the townships of Burford, Windham, Middleton, Bayham, and Walpole, in all which, with little exception, there are regular services every third week. I have endeavoured to establish Sunday schools, and hope ultimately (God willing) to succeed. I have distributed from 2500 to 3000 pages of well-written and appropriate tracts, which are most eagerly sought after by all classes and all denominations. On Sunday the 16th I distributed a few after evening service; and after family prayer, having retired to rest, I was very much pleased to hear the father of the family read aloud the tracts which I had given to him, and make a few suitable comments, as any passage or circumstance presented itself in the course of his reading them through.

If I could by any means procure a small supply of Prayer Books and Testaments, they would be very acceptable. [£10 was subsequently placed at his disposal to procure this supply.]

I have written to a few friends on the subject, and daily hope to hear from them of some plan to secure me occasionally a few, accompanied with tracts. But let me mention to you another incident which occurred. Having visited a family in which all the children (six in number) were unbaptized, I left a tract called "A visit to the Pastor's Study," and from time to time, as I passed in my rounds, answered the objections made by the parents to infant baptism. I then allowed some time to elapse, when again, in my way to my appointments to places adjacent, I called to see them, and was much gratified to hear the father express an earnest desire that I would baptize the children.

I hope in future to be able regularly to forward to you, for the information of your friends, an account of my mission. I have kept a journal, which, in all probability, will be published in the next annual report of the Toronto Society, with those of the Missionaries in the Home and Midland Districts. I trust the amount of my usefulness (humanly speaking) will be nearly co-extensive with theirs, from the plan which I invariably pursue (unless prevented by circumstances of no ordinary kind), of ascertaining, by conversation in the families where I stop, the views and opinions of the different members; and then in the morning or evening prayer with the family, I select suitable portions of Scripture, which I press upon their minds by a strong and practical application. This plan I have found in many instances already to have been attended with success. I have also endeavoured to impress upon their minds, more particularly under the peculiar circumstances of their case, the duty and importance of family worship. May the Lord seal with his most Holy Spirit every effort made in sincerity to promote the spread of his Gospel: and to Him, with the Son, be all the glory and thanksgiving.

That the Lord may recognize all the exertions of yourself and your friends, for his glory, and may bless you, your family, and them, is the constant and sincere prayer of the Missionary of the London District.

THOMAS GREEN.

THE JEWS.

The Jewish nation presents a most interesting subject for the meditation of a serious mind; a helpless race of men whom all nations have endeavoured to exterminate, subsisting during ages of unrelenting persecution; and though dispersed over all the surface of the world, preserving everywhere their own customs and religious rites, connected with each other by the community of sentiments, of antipathies and pursuits, yet separated by a wonderful destiny from the general mass of mankind. It is well understood that we except from this general rule the Jews whom we have described as having lost their separate nationality by the general progress of civilization; the number of such Jews is, however, very small when compared to their total population scattered over all the world. Their preservation as a distinct people is indeed an event unparalleled in the annals of the world. What is become of those celebrated empires whose very name still excites our admiration by the idea of greatness attached to them, and whose power embraced the whole surface of the then known world? They are only remembered as monuments of the vanity of human greatness. Greece and Rome are no more. Their descendants, mixed with other nations, have lost even the traces of their origin; whilst a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of unparalleled persecution. They still preserve laws which were given them in the first days of the world, in the infancy of mankind. The history of this wonderful people connects the present time with the earliest ages of the world, and we have no reason to believe that it will end before the dissolution of our globe. The Jews are a living and continual miracle, and their exemption from the common fate of nations affords the strongest evidence to the truth of the sacred Scriptures. They are, as it was foretold, dispersed over the habitable globe, being the depositaries of those oracles, in which their own unbelief and consequent sufferings are clearly predicted. "Had the Jews" (says Pascal) "been all converted, we should have had none but suspected witnesses. Had they all been destroyed, we should have had no witnesses at all." The exact accomplishment of our Saviour's prediction respecting the destruction of their city and temple, and the calamities they have endured during their dispersion, have furnished every age with the strongest arguments for the truth of the Christian religion.—One of the great designs of their being preserved and continued a distinct people appears to be, that their singular destiny might confirm the divine authority of the Gospel which they reject, and that they might strengthen the faith of others in those sacred truths to which they refuse to yield their own assent.—*British and Foreign Review.*

BISHOPRIC OF SODOR AND MAN.

In the House of Lords on 22nd Feb. the bill for the restoration of the Bishopric of Sodor and Man was read a second time with the consent of Ministers and of the Church Commissioners, as represented by the Archbishop of Canterbury and the Bishop of London. This is a gratifying concession. It appeared to us from the first an invasion of the independent rights of the Manx people to deprive them of the advantage of a resident bishop; and the wrong would be aggravated by persevering in it after they have (much to their honour) so strongly and so universally remonstrated against it as they have done.—*Standard.*

LETTERS received to Friday May 4th:—

Rev. S. S. Wood, rem. in full for vol. I. and sub. in full for vol. 2;—Mr. J. McLaren, rem.;—Rev. J. G. Geddes, rem. and add. subs.;—J. C. Crombie Esq. rem.;—E. Tildesley Esq. sub. in full for vol. I and 2;—L. Davies Esq. (the papers have been forwarded as he requests);—T. Fidler Esq.;—Rev. C. T. Wade; J. Kent Esq. with parcel;—Rev. J. Bethune;—Rev. J. Cochran.

To the communication signed 'A Few Friends of the Church,' we are unable to return a satisfactory answer. We recommend a reference upon the subject to the Lord Bishop of Montreal.

Youth's Department.

SCRIPTURE QUESTIONS.

XXVI. BEERSHEBA.—CONTINUED.

225. Which of the prophets, afraid of losing his life, fled to this city, and, after leaving his servant there, went himself into the wilderness adjoining?—(1 Kings.)

226. Can you relate the peculiar circumstance which transpired while the prophet was in this wilderness of Beersheba?—(1 Kings.)

XXVII. BENEHADAD.

227. Who was Benhadad? and where did he reside?—(1 Kings.)

228. What proof have we of his intemperate habits?—(1 Kings.)

229. Which of the kings of Judah entered into league with this wicked man? and what was the object which he had in view?—(1 Kings.)

230. When Benhadad besieged Samaria in the reign of Ahab, what was the issue of the battle which afterwards took place?—(1 Kings.)

231. Can you relate the ingenious but ignominious expedient resorted to by Benhadad and his servants after they were defeated in their second battle with Ahab and the Israelites?—(1 Kings.)

CHURCH CALENDAR.

May 6.—Third Sunday after Easter.
13.—Fourth do. do.
20.—Fifth do. do.
24.—Ascension-Day.
27.—Sunday after Ascension-Day.

SCENES IN OTHER LANDS.

No. XXII.

JOURNEY TO YORK;—THE MINSTER.

At rather an early hour on the following morning, I left Newcastle for the ancient city of York,—the northern capital of England. After crossing the Tyne, which is a river of considerable size, nearly as wide, it struck me, as the Thames at Westminster Bridge, we enter the county of Durham; and it was not long before we came in sight of the venerable city of the same name. The approach to Durham from this direction, is very striking: the river, the castle, the cathedral, are viewed to much advantage; but upon entering the town, much of the charm is lost in the narrow streets and antiquated houses. Our stay in this old and celebrated city was not sufficiently long to permit me to view even the cathedral and the castle; so we drove on to Darlington a pleasant and airy town, near the confines of the county,—from whence, after half an hour's repose, we pursued our journey into Yorkshire. This is, at the same time, the largest and one of the most fertile counties in England; and at this season of the year, when the trees wore their richest foliage, and the fields their fairest verdure,—where hill and valley, and mead and grove, are presented in delightful interchange,—and when, from some elevated spot upon which now and then we entered, a view, the richest fancy can conceive, is presented,—this day's drive through Yorkshire was, upon the whole, one of the most delightful I had experienced in all the delightful drives it was my privilege to enjoy through the enchanting scenery of merry old England.

The pleasure and delight of this day's journey was much enhanced by a most agreeable and excellent companion, by whose side it was the will of a good Providence that I should be seated. In the progress of conversation, I discovered that he was a near relative of the late Peter Russel Esquire, once administrator of the government of Upper Canada; and, as I understood him, heir to a portion of the estate of that gentleman,—though not to all, it would appear, which the claims of consanguinity ought naturally to have awarded. But this truly excellent person,—a devoted clergyman of the Established Church, living about two miles from the city of York,—was not one to feel disappointed at the fickleness of fortune or the chicanery of the world. He pursued his quiet way, loving and beloved;—loving, with unfeigned devotion, those for whom his Saviour died; and beloved by a flock who saw, in this devoted pastor, one who cared for their best interests, because he cared for their souls.

With this companion,—one of the 'excellent in the earth,' I pursued my way through the delightful scenery of Yorkshire.—We passed through the pretty towns of North Allerton and Thirsk, and about four o'clock descried—like a giant standing solitary in the plain—the massive walls and towers of the ancient MINSTER:

Arrived at York, I lost not much time in repairing to this venerable Cathedral. It is an enormous edifice, 524 feet in length, 223 feet wide across the transept, and 235 in height; and surveying its stupendous proportions, how naturally come upon us the sensations which are embodied in these antique verses:—

What wondrous monument! what pile is this!
That bynds in wonder's chayne entement!
That doth aloof the ayrie skyen kiss,
And seemeth mountaynes joined by cement,
From Godde hys greete and wondrous storehouse sente!

Less venerable and sombre perhaps, in its time-worn walls and antique turrets, than the ancient 'pile' of Westminster Abbey, and less classically magnificent than the more modern cathedral of St Paul, York Minster seems nevertheless to combine much of the hoary and reverend antiquity of the one, with the rich and striking grandeur of the other. Entering by the great western door, we are presented at once with a spectacle of rare sublimity and beauty. Beneath our feet is a mosaic pavement, of alternate shades of marble, the pieces of which are made to bear some proportion to the grandeur of the building. Above is the 'fretted vault,' at the height of an hundred feet,—the parts of which are ribbed and knotted with exquisite workmanship. In front, in long perspective, stand on either hand gigantic yet graceful columns, branching off into groined arches above. The screen of the choir, surmounted by the organ, appears about midway in the

distance; and the view is bounded eastward by the huge oriel window, 75 feet high and 32 wide, the stained glass of which represents various scenes from the books of Genesis and Revelation.

Over the centre of the transept stands what is termed the great lantern tower; which is supported by four massy pillars, from whence there spring four arches which unite far above, crowned with armorial bearings. Looking back from this position, we are struck with the beauty of the great window over the door, in the form of a heart, representing in stained glass the figures of several archbishops and saints arrayed in gorgeous robes; and at the moment the declining sun was pouring a rich flood of mellowed light through the ramified tracery of the window-head.—Five tall, lancet windows, inimitably stained, adorn the northern transept; and on the south transept three tiers of windows bound the view,—that at the top, wrought in the form of two concentric circles, representing a marigold, with its glass richly stained in imitation of that flower.

All have heard of the injury done to this magnificent Cathedral by the mad or malicious incendiary, who so nearly succeeded in rendering it a heap of smoking ruins. Much of the damage, at the time of my visit, had been repaired; but the contrast between the modern and ancient staining of the glass was, by the greater gloss and brilliancy of the colours now introduced, very striking. The art of communicating to the glass the soft and mellow tints which distinguish the ancient painting, seems now to be irrecoverably lost; and perhaps no modern ingenuity can restore its peculiar charm to the magnificent eastern window of the cathedral. Some think too,—though there may be prejudice in that,—that no instrument of modern workmanship can pour forth the same mellowed richness of tones which were wont to swell from the old, but now irrecoverably injured organ.

I cannot forbear adding to this notice of the noble Cathedral of York, the following fine remarks of a gifted traveller, for I had not the opportunity of observing it under the favourable circumstances which he describes:—

"Wishing to observe the effect of the rising sun, I repaired to the cathedral one morning, just as he was beginning to 'shed his dim blaze of radiance, richly clear,'

through the transparent colouring of the eastern window. What a flood of glory here burst upon the sight! It seemed like a scene of Arabian enchantment. The groups of kneeling saints and patriarchs, the winged forms of cherubim and seraphim, illuminated and glowing under the rays of a clear morning sun, the tessellated pavement chequered with a thousand rainbow hues, and the perfect stillness which reigned at this early hour,—all conspired to produce a momentary illusion that I was not in a temple made with hands, but translated to a palace, called up by the wand of an eastern magician.—I did not omit the opportunity of attending the Cathedral service, which is here executed in a masterly style. The effect, in a distant part of the building, is peculiarly grand and solemn. The peals of the organ, rolling huge billows of sound along the vast arches—the soft voices of the choir, breaking out into sweet gushes of melody, soaring on high and playing about the lofty vaulted roof like the pure airs of heaven—the pause, the swell, the stunning explosions of sound in the 'Gloria Patri,' and the chorus of the Anthem—cannot fail to entrance the ear which delights in the solemn harmony of Cathedral music."

I was but four hours in all in the city of York, but most of these were spent within, or in the environs of the venerable Minster. There is more than curiosity gratified,—there is more than the eye and the imagination delighted, as we gaze upon these stupendous piles which the piety of our forefathers has reared. There is something in the contemplation to wake up the best sympathies of the heart,—something which serves to elevate and quicken our religious feelings as well as our national predilections. We are inspired, somehow, with a more solemn sense of the majesty of the adorable Godhead, when the eye gazes about entranced upon the varied magnificence of the human structure erected to His honour; and the chords of Christian hope and love vibrate more instantly, and beat more quickly, as the low voice of prayer murmurs in broken whispers round the gigantic walls, or the loud notes of praise reverberate through aisle and vault of these stupendous temples.

And they are in happy keeping, too, with the greatness of our country, and with the moral magnificence of that Established Church which forms the noblest adjunct of our country's matchless Constitution; for while that Church boasts of its prelates and ministers who are 'giants' in their literary acquirements, and as much exalted for their piety as for their learning, we ought to discern here and there the religious structure, commensurate in the vastness of its size and the magnificence of its workmanship, with the glorious and mighty object of the material and the moral fabric,—the extension of the kingdom of God upon earth.

So felt at least our pious forefathers, and they were willing to make many sacrifices in order to save from hurt or pillage these hallowed piles. There is a tradition that, during the civil wars in the time of Cromwell, when York sustained a long and vigorous siege, Fairfax, the republican general, wearied by this obstinate resistance, pointed his guns at last towards the noble Minster, and threatened it with the devastations of his fire, unless the city surrendered. This threat, it is said, produced the desired effect: attachment to their cathedral was even stronger than the love of liberty or life: that was a hostage, entwined in their heart's affections by associations innumerable and indescribable, which no personal, which no earthly considerations, would allow them to sacrifice?

(To be continued.)

REV. C. WOLFE.

"On his return from Scotland, the writer met him at a friend's house within a few miles of his own residence; and, on the following Sunday, accompanied him through the principal part of his parish to the Church; and never can he forget the scene he witnessed as they drove together along the road, and through the village. It must give a more lively idea of his character and con-

duct as a parish clergyman than any laboured delineation, or than a mere detail of particular facts. As he quickly passed by, all the poor people and children ran out to their cabin doors to welcome him, with looks and expressions of the most ardent affection, and with all that wild devotion of gratitude so characteristic of the Irish peasantry. Many fell upon their knees invoking blessings upon him; and long after they were out of hearing, they remained in the same attitude, shewing by their gestures that they were still offering up prayers for him; and some even followed the carriage a long distance, making the most anxious inquiries about his health. He was sensibly moved by this manifestation of feeling, and met it with all that heartiness of expression, and that affectionate simplicity of manner, which made him an object of love, as his exalted virtues rendered him an object of respect. The intimate knowledge he seemed to have acquired of all their domestic histories, appeared from the short but significant inquiries he made of each individual as he was hurried along; while, at the same time, he gave a rapid sketch of the particular characters of several who presented themselves—pointing to one with a sigh, and to another with looks of fond congratulation. It was indeed, impossible to behold a scene like this (which can scarcely be described) without the deepest but most pleasing emotions. It seemed to realize the often-imagined picture of a primitive minister of the Gospel of Christ, living in the hearts of his flock, 'willing to spend and to be spent' for them, and enjoying the happy interchange of mutual affection. It clearly shewed the kind of intercourse that habitually existed between him and his parishioners; and afforded a pleasing proof, that a faithful and firm discharge of duty, when accompanied by kindly sympathies and gracious manners, can scarcely fail to gain the hearts of the humbler ranks of the people."

MAN LIKENED TO A BOOK.

Man is, as it were, a book; his birth is the title-page; his baptism, the epistle dedicatory; his groans and crying, the epistle to the reader; his infancy and childhood, the argument or contents of the whole of the ensuing treatise; his life and actions, the subject; his crimes and errors, the faults escaped; his repentance, the connection. Now there are some large volumes in folio, some little ones in sixteens; some are fairer bound, some plainer; some in strong vellum, some in thin paper; some whose subject is piety and godliness, some (and too many such) pamphlets of wantonness and folly; but in the last page of every one, there stands a word which is *fnis*, and this is the last word in every book. Such is the life of man: some longer, some shorter, some stronger, some weaker, some fairer, some coarser, some holy, some profane;—but death comes in like *fnis* at the last, to close up the whole; for that is the end of all men.—Fitz Geoffrey. 1620.

ANECDOTE OF LORD BURLINGHE.

This great statesman was very much pressed by some of the disaffected divines in his time, who waited on him in a body, to make some alterations in the articles and liturgy. He desired them to go into the next room by themselves and bring him their unanimous opinion upon some disputed points. They returned however without being able to agree. "Why gentlemen (said he) how can you expect that I should alter any point in dispute, when you who must be more competent, from your situation, to judge, than I can possibly be, cannot agree yourselves in what manner you would have me alter it."

Satan is never likely to do more mischief than when he puts on Samuel's coat.—Gurnal.

The Church

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

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