

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—3 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, JUNE 30, 1838.

[NUMBER II.]

## Original Poetry.

For the Church.

### OUR CHURCH BELL.

"Remember the Sabbath day, to keep it holy."

"Sundays observe. Think, when the bells do chime,  
"Tis angel's music; therefore come not late.  
God then deals blessings."

George Herbert's Church Poem.

"The distant chime  
Of Sabbath bells he hears at sermon time,  
That down the brook sound sweetly in the gale,  
Or strike the rising hill, or skim the dale."  
Bloomfield's Farmer's Boy.

A welcome sound doth now salute our ear,  
The Church-bell's solemn melody is heard,  
Duly 'tis heard, as Sabbath morn appears,  
Inviting all to pray, and list God's gracious word.

No longer mute, the heavenward pointing steeple  
Hath found a fitting tongue; and from its height  
A cheering charge conveyeth to the people,  
To worship God aright.

Let none, a bearer of the Christian name,—  
Let none, whose infant forehead hath received  
The sign of holy fellowship, disclaim  
His right, and shutting ears, shut out the Spirit's griv'd.

For unto him who stuns this gracious call  
To enter in while mercy's gate stands ope,  
The dreaded trump, the last (shunless withal  
And fearful) shall proclaim—"SUET IS THE DOOR OF  
HORE!"

Anticipating time,—with decent haste,  
With heart and person pure, let each repair  
Unto the house of God, and therein taste  
The banquet of His love, the luxury of pray'r.

I, et all as supplicants come: and on their knees,  
Seeking forgiveness, every sin confess;  
Praying that God may of His mercy please  
To hear thro' Jesus Christ, for Jesus' sake to bless!

When the deep dirge-note biddeth to the tomb,  
Reminding us betimes of our own knell,  
May FARRU, regarding Death with aught than gloom,  
Welcome the warning toll, and whisper—"IT IS WELL!"

June 19th, 1838.

### LA GRAND MERE.

FROM VICTOR HUGO.

Are you asleep? Wake, grandmother, awake!  
Full often, in your quiet rest, we know  
Your mouth will move, and so your slumber take  
The likeness of your prayer, at times; but now  
You look like our Madonna done in stone,  
Your lips are stilled, and your breath seems gone!

Why does your head bend lower than before?  
What have we done that you should not care  
Or love your little children any more?  
The fire burns low, the light grows less and less—  
Ah, speak to us! or the candle and the fire,  
And we too, with the rest, will soon expire!

Near the dim lamp, we'll both be dead to-morrow.  
What will you do when you awake, and then  
Perceive us deaf in turn to all your sorrow?  
To bring us back to life again,  
While you invoke your saint, we must be prest,  
A long, long time to warm us in your breast!

Give us your hands; we'll chafe them in our own;  
Sing us a song of the poor troubadour;  
Tell us how ancient knights, long dead and gone,  
Favored by fairies here to castle bower  
Trophies as nose-gays for their lady love,  
And rode in battle with a broided glove.

Tell us the holy words that spectres fear,  
What hermit old saw Satan long ago  
Fly through the twilight, and what ruby clear  
Slid, in the cave, upon the gnome-king's brow;  
And if the evil one is more afraid  
Of Turpin's psalms than Roland's conquering blade.

Or, show us in your Bible, painted fair,  
The kneeling saints in blue, the sky in gold,  
The infant Jesus, and his mother there;  
The cow, the manger, and the magi old;  
And teach us, with your finger pointing thus,  
Some Latin words that speak to God of us.

Dear Mother! see, the light is going out!  
The hearth sprite hovers o'er the embers dim,  
And other things perchance that roam about,  
Will crowd into our cottage, pale and grim:  
Awake! you're prayed enough! lift up your brow,  
You that so loved us—will you scare us now?

How cold your arms are! lately, dearest mother,  
You talked to us of God, and of the tomb,  
Of our sad fleeting life, and of another,  
And spoke of Death, and said he was to come;  
Say, what is death—good grandmamma?—Ah, why  
Are your dear lips shut up without reply?

Long time the mourning infants wept alone;  
The dawn arose; but she awoke no more.  
The death-bell tolled its sad, funereal tone.  
At eve, a stranger thro' the half-closed door,  
Saw two small kneeling children as they prayed  
Before a book, near the deserted bed.

Cork Constitution.

### MEMOIR OF

THE RIGHT REVEREND JACOB MOUNTAIN, D. D., FIRST BISHOP OF THE DIOCESE OF QUEBEC.

Many and rapid as have been the fluctuations of society in the Canadas during the last twelve years, and great especially the changes and additions in the body of the clergy of the Established Church, there are many persons in both

\* Compiled chiefly from a short Memoir of his Lordship in the 'Christian Remembrancer' for September, 1825.

Provinces who have a vivid and most pleasing recollection of the first Bishop of Quebec. There are not a few, too, amongst the present Clergy in this Diocese who, by the imposition of his hands, received their solemn charge to "do the work of an Evangelist;" and none who witnessed his venerable and graceful form, and heard his voice of almost unearthly power and melody, in the performance of that impressive office, can easily forget him.

The late Bishop Mountain was descended from a very respectable French Protestant family, who took refuge in England, upon the revocation of the edict of Nantz—(the name having been originally *Montaigne*)—and became possessed of a moderate landed property in the County of Norfolk. His father, at the time of the Bishop's birth, resided upon his estate at Thwait Hall, in that county; but having been thrown much into familiar intercourse with persons of rank and fortune, from his agreeable and social qualities, he in some degree injured his property. He died, in the prime of life, about the year 1753, while his son, the subject of this memoir, was yet an infant; leaving his widow and three other children, although far removed from wealth, in the possession of a comfortable independence.

Bishop Mountain received the first part of his education at a good grammar school at Wyndham; and was afterwards removed to Norwich, where his mother then resided. He was at first designed for business; and, at the age of fifteen, was placed for a time with Mr. Poole, a merchant, then Mayor of Norwich; but having an utter disinclination to such a pursuit, he quitted it to follow the course of his education, which was continued at Scarning, under Mr. Potter, the translator of the Greek tragedies, with whom he was a favorite pupil, till he went to Caius College, in the University of Cambridge, of which he afterwards became a fellow. During his stay at the University, and subsequently, he was well known to the celebrated Mr. Pitt; and amongst other distinguished characters in the literary and religious world, with whom he was familiarly acquainted, was the late Dr. Tomline, Bishop of Winchester, whose unabated friendship he possessed to the day of his death.

In 1781, he married Miss Eliza Kentish, co-heiress with her two sisters of Little Bardfield Hall, in the county of Essex; by whom he had four sons, three of whom followed the profession of their father,—one is now Bishop of Montreal,—and two daughters. He was settled, at first, after his marriage, upon the living of St. Andrews, in Norwich; and was subsequently presented to a stall in Lincoln Cathedral, and appointed examining Chaplain to Dr. Tomline, the Bishop of that Diocese; and afterwards held the livings of Buckdon in Huntingdonshire, and Holbeach in Lincolnshire.

In 1793, with the best prospects of professional advancement in his native country, he accepted the newly constituted bishopric of Quebec, and arrived in Canada on the first of November of that year. The charge upon which he entered presented no very encouraging aspect. There were but nine clergymen of the Church of England in the two Provinces,—six in Lower, and three in Upper Canada; while from Quebec to Niagara, at that time the most remote station of the Church, a distance of 600 miles was to be traversed, under every possible inconvenience and difficulty. At Quebec there was no Church, no Episcopal residence, no parsonage; and the congregation of the Church of England in that city were obliged to avail themselves of the accommodation of a Chapel belonging to the *Recollet* Monastery.

The retired Roman Catholic Bishop Briant, who was designated as the *ancien Evêque de Quebec*, then an infirm, but venerable old man, upon being introduced to the new occupier of the Protestant see, appeared unfeignedly rejoiced at his arrival, and greeting him with the antiquated salutation of a kiss upon each cheek, declared that it was high time for such a measure, "to keep," as he said, "your people in order."

In the summer of the following year, the Bishop performed his first visitation, inspecting the state of all the few infant Church establishments which were scattered along the line of population, and holding confirmations at each. These visitations were repeated nine times between the years 1800 and 1820; his Lordship having, in the interval, paid two visits to England, where he was detained each time nearly three years, endeavoring to make arrangements with His Majesty's Government upon the subject of ecclesiastical affairs in Canada, by means of a personal intercourse with the Ministry. Amongst the results of these negotiations with the Home Government, was the division of the Diocese into Archdeaconries, and the establishment in each Province of a Corporation for superintending and managing the Clergy Reserves.

In performing his earlier visitations, Dr. Mountain had hardships to endure and difficulties to encounter, which would hardly be understood in the present advanced state of the country, when the facilities of travelling have become so much increased. The navigation of Lake Ontario especially was, at that time, a formidable undertaking; and in the year 1810, in attempting to reach Niagara in a King's ship, furnished him for that purpose, the vessel was driven back to Kingston by a storm, after having come in sight of Niagara. In his visitations, too, he might have been seen at one time mounting or descending rapids in the bateau of the voyageur; at another, coasting the vast inland waters in a bark canoe, with armed Indians; frequently travelling in heavy waggons, and that at an advanced age, over the worst possible roads; forced often, either when belated by the badness of the roads, or baffled by winds when on the water, to take refuge in some wretched hut, where, possibly, he could not even spread the bedding which he carried; sometimes passing the night under a tent, or in a barn, and more than once even in the open air.

In the year 1806, the Bishop being then in England, was visited by the Hon. and Rev. Charles Stewart, brother of the then Earl of Galloway, and lately Bishop of this Diocese. He expressed his desire of being employed in the Canadas; and his offers of service having been accepted, he entered upon the arduous duties of a Missionary in a remote station upon the borders of Lake Champlain. But upon the history of that remarkable and devoted man it is unnecessary to

dwell. In the year 1825, the present Bishop of Montreal, then Archdeacon of Quebec, was commissioned, while in England, to procure a division of the Diocese.—Dr. Mountain having proposed to assign to Dr. Stewart the episcopal charge of Upper Canada, together with one-third of his income. This sacrifice, in order to secure to his extensive Diocese more efficient episcopal ministrations, at a time when age and infirmities almost wholly precluded him from the exercise of that duty, will be appreciated the more when it is considered that, at the time it was proposed, his Lordship had six children, and from his munificent habits and benevolent disposition, had never saved money in his life. This proposal was fully agreed to by His Majesty's Government, and the arrangement was about to be carried into effect, when it was interrupted by the Bishop's lamented death, and Dr. Stewart succeeded to the whole charge of the Diocese.

The cause of his dissolution appears to have been a general decay of nature, (for he was then in the 75th year of his age,) immediately accelerated by an attack affecting the head and face, in consequence of which he continued incapable of mastication for some time after the fever had subsided, and the system required to be restored by means of food than he was able to use. His Lordship, however, notwithstanding for the last fifteen years of his life, or more, from a local complaint proceeding from a hurt, which, although it did not in appearance affect his health or vigor, was a source of severe and increasing inconvenience, and probably tended to reduce his constitution. With the exception of this particular infirmity, he was, until his last illness, sound and active in body as well as in mind; and his frame, which was unusually strong and well formed, seemed still calculated, with the advantage of a life uniformly temperate and regular, to endure to an extremely protracted age. He expired at Marchmont, the seat of Sir John Harvey, near Quebec, on the 16th June, 1825.

He was called away with little previous alarm; and within a very few days of his death he dictated letters respecting the affairs of his diocese, of which the correspondence was become most voluminous. His sufferings in the closing scene were none: after a state of tranquil insensibility, his sun, before it set, broke for an instant through the cloud, and gave a prognostic of the glory of his future rising. His recollection and his faculties returned; his hands were occasionally clasped in prayer, and extended in an attitude of happy expectation; he attempted to speak to those who hung over him, but the power of articulation was, in a great measure, denied him; he uttered, with difficulty, a few broken sentences and devout ejaculations, but he spoke, in a parting look, all that words could have spoken; his countenance, which was filled with a delightful serenity, and radiant with hope, left an impression upon those who witnessed it, of which they will carry to their own graves the consoling recollection.

Bishop Mountain left behind him many who remember him with the deepest respect and affection. The poor lost in him a benefactor of no common generosity, and "the blessing of him that was ready to perish" was united, to embalm his memory, with the surviving attachments of dependents, and the thankful recollections of many whom he soothed in affliction, relieved in embarrassment, advised in perplexity, and led by the hand in the way of Truth. In the public business of the Province, there are many surviving acquaintances and friends to acknowledge his ready exercise of the powers of a mind both rarely gifted and richly stored, as well as his integrity, his singleness of purpose, his firmness and consistency of conduct. His services upon some important occasions as a member of both the Executive and Legislative Councils of the Province, had been most handsomely acknowledged by the Representatives of the Sovereign. He had, however, for some years before his death, retired from all but professional occupation, and, long before his retirement, had entertained a strong dislike to secular business. With regard to other points, he was eminently a scholar, a gentleman, a companion, a domestic guide and comforter; and united, in a most remarkable manner, qualities which commanded respect and even awe, with a cheerful affability, and often a playfulness, which threw a charm about his society, and made him, as it were, the centre of a system, to the whole of which he imparted light and warmth. Besides the three learned languages which he had acquired in the course of his preparation for his profession, he was acquainted with as many modern foreign tongues:—in the fine arts, if he had been ordained to devote himself to such pursuits, he would decidedly have risen to great distinction; in all things he possessed a delicate and cultivated taste, and excelled in early life in many accomplishments, which he had discarded as trifles when he became a Bishop in the Church of Christ. Never, however, was a character more perfectly genuine; more absolutely elevated above all artifice or pretension; more thoroughly averse from all ostentation in religion. He was friendly, at the same time, both from feeling and principle, to all exterior gravity and decorum in sacred things; and in his own public performance of the functions proper to the Episcopal office, the commanding dignity of his person, the impressive solemnity of his manner, and the felicitous propriety of his utterance, gave the utmost effect and development to the beautiful services of the Church. In the pulpit, it is perhaps not too much to say, that the advantage of his fine and venerable aspect—the grace, the force, the solemn fervor of his delivery—the power and happy regulation of his tones—the chaste expressiveness and natural significance of his action—combined with the strength and clearness of his reasoning—the unstudied magnificence of his language—and that piety, that rooted faith in his Redeemer, which was, and showed itself to be, pregnant with the importance of its subject, and intent upon conveying the same feeling to others,—made him altogether a preacher, who has never, in modern times, been surpassed.

It is to be lamented that his Lordship made himself so very slightly known to the world as an author. He was much in the habit of destroying his own compositions, and was accustomed to say that his sermons were prepared only for deliv-

er, and not adapted for publication. He never printed any thing but two Charges, and a Sermon or two upon particular occasions; enough to leave it to be regretted that they were all.

Such was the first Bishop of Quebec; and those who had the longest and closest opportunities of knowing him, will be most freely acknowledge, or rather the most feelingly declare, that such indeed, and more than such he was!

\* Some extracts from these may hereafter be published in 'The Church.'—Ed.

## SCRIPTURAL ILLUSTRATIONS.

No. XIII.

NINEVEH.

NAHUM III. 7.—Nineveh is laid waste: who will bemoan her?

Nineveh, the splendid metropolis of the Assyrian empire, was anciently a city of great importance: it was founded by Asshur, the son of Shem, (Gen. x. 11) and by the Greeks was called Ninus, to whom they referred its foundation. It was erected on the banks of the Tigris, and was of great extent: according to Diodorus Siculus, it was fifty miles long, nine broad, and forty-eight in circumference. It was surrounded by walls 100 feet high, on the top of which three chariots could pass together abreast, and was defended by 1500 towers, each of which was 200 feet high. In the time of the prophet Jonah, (who lived between 810 and 785 B. C.) it was "an exceeding great city of three days' journey"—"wherein were more than six score thousand persons that could not discern between their right hand and their left hand." (Jon. iii. 3; iv. 1.) Its destruction, which that prophet had announced within forty days, was averted by the general repentance and humiliation of the inhabitants (iii. 4—10.) That repentance, however, was of no long continuance; for the prophet Nahum, soon after, predicted not only the utter destruction of Nineveh, which was accomplished one hundred and fifteen years afterwards, but also the manner in which it was to be effected. "While they were folded together in thorns, they were devoured as the stubble full dry."—(Nah. i. 10.) The Medians, under the command of Arbaces, being informed by some deserters of the negligence and drunkenness which prevailed in the camp of the Ninevites, assaulted them unexpectedly by night, discomfited them, and became masters of their camp, and drove such of the soldiers as survived the defeat into the city. "The gates of the river shall be opened, and the palace dissolved." (Nah. ii. 6.) and Diodorus Siculus relates "that there was an old prophecy that Nineveh should not be taken, till the river became an enemy to the city;" and in the third year of the siege, the river being swollen with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs. Then the king, (Sardanapalus) thinking that the oracle was fulfilled, and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth, and his concubines, and his eunuchs, burnt himself and the palace with them all: and the enemy entered the breach which the waters had made, and took the city." What was predicted, therefore, in Nahum i. 8, was literally fulfilled: "With an overflowing flood will he make an utter end of the place thereof." Nahum (ii. 9) promises the enemy much spoil of gold and silver; and we read in Diodorus, that Arbaces carried away many talents of silver and gold to Ecbatana, the royal city of the Medes. According to Nahum, (i. 9; iii. 15) the city was to be destroyed by fire and water; and from Diodorus we learn that it was actually destroyed by fire and water.

Nineveh was taken a second time by Cyaxares and Nabopolassar, from Chinladin, King of Assyria, A. M. 3378, after which it no more recovered its former splendor. It was entirely ruined in the time of Lucian of Samosata, who lived in the reign of the emperor Hadrian: it was rebuilt under the Persians; but was destroyed by the Saracens about the seventh century. Its utter destruction, as foretold by Nahum (i. ii. iii.) and by Zephaniah, (ii. 15) has been so entirely accomplished, that no certain vestige of it has remained. Several modern writers are of opinion, that the ruins on the eastern bank of the river Tigris, opposite to the modern town of Mousoul, point out the site of ancient Nineveh. The late learned and intelligent political resident at Bagdad, Claudius James Rich, Esq. states, that on this spot there is an enclosure of a rectangular form, corresponding with the cardinal points of the compass, the area of which offered no vestige of building, and is too small to contain a town larger than Mousoul; but it may be supposed to answer to the palace at Nineveh. Four mounds are observable, the longest of which runs north and south, and consists of several ridges of unequal height, the whole appearing to extend four or five miles in length. These mounds, as they show neither bricks, stones, nor any other materials of building, but are in many places overgrown with grass, resemble the mounds left by intrenchments and fortifications of Roman camps. On the first of these, which forms the south-west angle, is erected the village of Nebli Yunus, where is shown the supposed tomb of the prophet Jonah or Jonas. The next, which is the largest of all, Mr. Rich conjectured to be the monument of Ninus; it is situated near the western face of the enclosure, and is called Koyunjuk Tepe. Its form is that of a truncated pyramid, with regular steep sides and a flat top; and it is composed of stones and earth, the latter predominating sufficiently to admit of the summit being cultivated by the inhabitants of the village of Koyunjuk, which is built on the north-eastern extremity of this artificial mound. Its greatest height, as measured by Mr. Rich, was 178 feet; the length of the summit, east and west, 1850 feet; and its breadth, north and south, 1147 feet. A short time before Mr. Rich visited these remains, out of a mound on the north face of the boundary "there was dug an immense block of stone, on which were sculptured the figures of men and animals. So remarkable was this fragment of antiquity, that even Turkish saphy was roused; and the Pacha, and most of the principal people of Mousoul went to see it. One of the spectators particularly recollected, among the sculptures of this stone, the figure of

a man on horseback, with a long lance in his hand, followed by a great many others on foot. The stone was soon afterwards cut into small pieces, for repairing the buildings of Mousoul; and this inestimable specimen of the arts and manners of the earliest ages was irretrievably lost.

There are appearances of mounds and ruins extending for several miles to the southward, the space between which is a level plain, over every part of the face of which broken pottery and the other usual remains of ruined cities are seen scattered about.—Illustrations of the Bible.

EASTERN SHEEP.

JOHN X. 5.—The sheep hear his voice, and he calleth his own sheep by name.

Having had my attention directed last night to these words, I asked my man if it was usual in Greece to give names to sheep; he informed me that it was, and that the sheep obeyed the shepherd when he called them by their names.

EASTERN DOGS.

PSALM LIX. 14, 15.—And in the evening they will return, grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied.

A person landing at the water-side at Smyrna, in the evening, is accosted by the furious barking of a multitude of dogs: they are very numerous in the street, unowned and unfed. In Constantinople, it is said, they are fed by a public officer appointed for the purpose.

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

By the Rev. R. Meek. No. 1.

It is an established and generally admitted axiom in controversy, that no argument is so conclusive as the concession of an opponent. This is the argument intended to be used in the following pages.

First, Dissenters of the present day condemn every State Establishment of religion, as unscriptural, unlawful, and injurious to religion itself. They boldly assert that no king or government has a right to establish any form of religion, as the religion of the nation, but that this should be left entirely to the voluntary demand and choice of the people themselves.

The Nonconformist, Dr. JOHN OWEN, preaching before the Long Parliament, which had overthrown both the Monarchy and the Established Church, says:—“Even judges and rulers, as such, must kiss the Son, and own his sceptre, and advance his ways. Some think if you were well settled, you ought not in anything, as rulers of the nation, to put forth your power for the interests of Christ: the good Lord keep your hearts from that apprehension.

Again, Dr. Owen, remarking on the following promises to

the Church—Isa. xlix. 7, 23, 23; lx. 3, 11, 16, 17. Rev. xi. 15—observes:—

“As to the matter of these promises,—the Lord engageth that Judges, rulers, magistrates, and such like, shall put forth their power, and act clearly for the good, welfare, and prosperity of the Church. This is plainly held out in every one of them; hence kingdoms are said to serve the Church, that is, all kingdoms: and how can a kingdom, as a kingdom, (for it is taken formally, and not materially, merely for the individuals of it, as appears by the threatening of its being broken in pieces,) serve the Church, but by putting forth its power and strength on her behalf, Isa. lx. 12; and therefore, upon the accomplishment of that promise, they are said to become the kingdoms of the Lord Christ, Rev. xi. 15; because as kingdoms they serve him with their power and authority. They must nurse the Church, not with dry breasts, nor feed it with stones and scorpions, but with the good things committed to them. Their power and substance in protection and supportment, are to be engaged in the behalf thereof: hence God is said to give these judges, rulers, princes, kings, queens to the Church, not setting them in the Church as officers thereof, but ordering their state in the world (Rev. xi. 15) to its behoof. In sum, there is not any one of the promises recited but holds forth the utmost of what I intend to assert from them all, viz. that the Lord hath promised that the magistrates, whom he will give, own, and bless, shall put forth their power, and act in that capacity wherein he hath placed them in the world, for the good, furtherance, and prosperity, of the truth and Church of Christ. They shall protect them with their power, feed them with their substance, adorn them with their favour, and the privileges wherewith they are entrusted, &c.”

Again—“Although the institutions and examples of the Old Testament, of the duty of magistrates in the things and about the worship of God, are not in their whole latitude and extent to be drawn into rules that should be obligatory to all magistrates now, under the administration of the Gospel; yet doubtless there is something moral in those institutions, which being unclouded of their judicial form, is still binding to all in the like kind, as to some analogy and proportion. Subdued from those administrations what was proper to, and lies upon the account of the church and nation of the Jews, and what remains upon the general notion of a church and nation must be everlastingly binding. And this amounts, thus far at least, that judges, rulers, and magistrates, which are promised under the New Testament, to be given in mercy, and to be of singular usefulness, as the judges were under the Old, are to take care that the Gospel Church may, in its concernment as such, be supported and promoted, and the truth propagated wherewith they are entrusted; as the others took care that it might be well with the Judicial Church as such. And on these, and such like principles as these are, may you safely bottom yourselves in that undertaking wherein you seek for direction from God this day.”

J. FLAVEL, a Dissenting Minister.—“What is the duty of political fathers or magistrates to their political children or subjects? It is to rule and govern the people over whom God hath set them, with wisdom, carefully providing for their souls in every place in their dominions.”

MATTHEW HENRY, the Commentator, and a Dissenting Minister.—“It is the duty of rulers to take care of religion, and to see that the duties of it be regularly and carefully performed by those under their charge, and that nothing be wanting that is requisite thereto.”

DR. DODDRIDGE, Dissenting Minister.—“Both as regard to the honour of God and the good of society, which surely the magistrate is not the only person under no obligation to, must engage him to desire and labour that his people may be instructed in what he takes to be truth.”

DR. ADAM CLAUKE, Wesleyan Minister.—“Whoever would be consecrated him, and become one of the priests of the high places, (1 Kings xiii. 33.)—A holy priesthood, a righteous ministry, is a blessing to any state, because it has a powerful effect on the morals of the community; inducing order, sobriety, and habits of industry among the people; on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle upon which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the State: because it was supposed, from the general aversion of men from good, that, if left to themselves, they would have no religion at all. When the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the State, as well as the attention of every individual. A Christian State has surely authority to enact the Christian religion is and shall be the religion of the land; and, prejudice apart, should not the laws provide for the permanency of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanency?—What would our nation have been, if it had not had a version of the Sacred Writings, established by the authority of the laws, and a form of sound words for general devotion, established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishments of his country.”

\* Vol. xv. pp. 503, 504. † Vol. xv. p. 509. ‡ Exposition of Assembly's Catechism, 5th commandment. § Exposition, Ezekiel xlv. 17. ¶ Doddridge's Lectures. †† Commentary on 1 Kings xiii. 34.

To the Editor of the Church.

Toronto, June 7th, 1838.

REV. SIR.—“Grace be with all them that love our Lord Jesus Christ in sincerity.”—is the aspiration of every devout follower of our heavenly Master. Did this spirit,—which characterized the great Apostle of the Gentiles, and which, the “beloved disciple,” in words which the Holy Ghost taught, strove to inculcate with such affectionate earnestness and such powerfully constraining motives,—did this lovely spirit universally pervade the body of the Church on earth, how beautiful would the “spouse of Christ appear,” “fairest among women,” as a “garden with beds of spices,” from which the gentle breathings of the North and South wind cause the sweet odours to “flow out,”—thus emblematically representing perhaps “the Church” composed of its different sections, which, as it were, a “garden enclosed” from the world without, is divided into “beds of spices” and is adorned and enriched with diverse “plants” and “pleasant fruits.” What a barren waste would the fields of Zion present, but for the tender care of the “dresser of the vineyard,” who never forgets his purchased possession but incessantly pleads for her, thus—“Awake, oh north wind, and come thou south, blow upon my garden!” Let us respond, with eager expectation, “Let my beloved come into his garden

and eat his pleasant fruits!” How pleasant to his taste are the “fruits of His Spirit,”—“love, joy, peace, longsuffering” &c. May our highly-favoured garden “abound in them more and more:” then will “he whom our soul loveth” “take pleasure” in “his well-watered garden.”

If ever there was a period in the history of the Church of Christ, when she should exhibit herself as “a city compact together” “within whose walls peace” reigns throughout all the “tribes of the Lord,” now I think is that time,—when Popery, always plotting against her, is now putting forth all her artifices, and, in coalition with every shade of infidelity and “false philosophy,” is openly assailing all that is precious to the Bible Christian. It is, therefore, with no small gratification, that I have perused the reciprocations of mutual esteem and christian regard which have appeared in the correspondence between yourself and the Rev. Mr. Harvard, alike honorable to both parties. As there can be but one medium of spiritual intercourse between Christians “whose fellowship is with the Father and with His Son Jesus Christ,” so do I think, that all “holding the head” may, though differing in matters not involving essential truths, hold communion on common ground, and co-operate on some occasions for the general advancement of “the common faith,” without in the smallest degree compromising any of their doctrinal distinctions; which I should be the last to approve of, conscientiously as I am attached to the doctrines embodied in the Articles and Liturgy of the Church of England. Acting upon this principle, I did not scruple to avail myself of the kind permission of the Editor of the Christian Guardian, to make the columns of that useful Journal, the channel of communicating to the public some thoughts on the general prevalence of Sabbath desecration. You have probably not read my desultory remarks, though perhaps the signature affixed may have induced you to glance at them. Without presuming to obtrude any observations of mine upon the columns of “The Church,” may I take the liberty of urging you most solemnly to bring this very important subject before the attention of the ministers and people of our beloved Zion. That you may be guided by the Spirit of Truth in your very influential sphere of labor, and may be enabled through grace “earnestly to contend for the faith,” and when you rest from your labors that your “works may follow you,” and though imperfect and defiled, may yet find acceptance through the atoning blood and all prevalent intercession of our Great High Priest, is the sincere prayer of a

ZEALOUS CHURCHMAN.

THE CHURCH.

COBourg, SATURDAY, JUNE 30, 1838.

To the affectionate wishes breathed in behalf of our beloved Zion, in the communication of a “Zealous Churchman” given above, we most heartily respond; and we join with equal fervency in the prayer that all who belong to our reformed and venerated communion may labour to accommodate themselves, in heart, and hope, and life, to the peculiar and exalted character of their privileges. Clear and defined as is the doctrine of the Gospel, that we are “saved not of works, lest any man should boast,”—a tenet to which our Church responds in these words of her eleventh Article, “we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings,”—it must not, by the humble and grateful Christian it cannot be forgotten, that the only test and evidence of a genuine and lively faith, the only satisfying proof of a “part and lot” in the efficacious blood of Christ, is the obedience of the heart and life to the principles of his doctrine. We can, therefore, with our zealous correspondent,—and we believe him, with an humbling dependence for salvation only upon the atoning merits of our precious Saviour, to be “zealous of good works,”—we can feel the utmost regret and shame that, amongst the inconsistencies evinced in the lives of Christian professors, the desecration of the Sabbath Day, of which he complains, should prove so common and so prominent a dereliction of evangelical duty.

To the natural inquiry, how is this fault to be remedied, this crying sin of Christian communities to be corrected,—we might simply answer, By bringing about, through the preaching of Christ crucified, a love of God's law; and of this the only foundation, permanent at least and sure, is the being “a new creature in Christ.” It is only when “the ends of the world shall remember and turn unto the Lord,” that we can hope for a hearty and scriptural obedience to the requirements of his holy Word.

But apart from the inward and constraining influence, in individual cases, of religious obligation, much may be done—to prevent at least the desecration of the day—by stronger expressions of public opinion, and a more vigorous interposition of the authorities of the land. There are many violations of the sanctity of the Sabbath, coming within the reach of our penal statutes, which are often, unhappily, overlooked; while the effects of such indulgence is of necessity the increase of offence on the part of those who have no respect for the claims of this hallowed day, and, from the frequent observation of these outrages upon its sacredness, a greater and a growing indifference to its obligations on the part of those who once may have had better impressions.

We have no space to enter minutely, at present, into all the bearings of this important subject; but for one thing we may contend, as likely to produce some correction of the evil that is deplored,—the increase of opportunities throughout the country of attending upon those ministrations of religion which form the appropriate business of the sabbath-day. It is easy to anticipate the degree of neglect, yes of growing contempt for this day of holy rest, which will be begotten by an absence, month after month and even year after year, from the proper duties of the sabbath; where there is no house of prayer to open its portals to the Christian fraternity, no ambassador of peace to tell of the promises and point to the threatenings of the Gospel. By this long habit of absence from the services of religion, how many are the practical evils induced! “How can these things be,” becomes the sneering language of those who are told of the precious faith and the high requirements of religion, when, without watchfulness, without warning, without prayer, they have permitted conscience to sink into a death-like slumber, and the Spirit of God, neglected and grieved, has forsaken its once chosen but now polluted resting place. “How can these things be,” becomes the taunt of many in reply to the exhortations to obedience as well to human laws as to the ordinances of God! Our churches then must be increased, and our ministers multiplied in fourfold ratio, if we would hope to observe a more general regard for the wa-

redness of Christian duty in general, and of the sabbath-day in particular.

There are other points in the letter of our respected correspondent on which it becomes us briefly to touch. While we agree with him, that expressions of Christian civility, from whatsoever quarter, ought to be reciprocated by those to whom they have been addressed,—we are compelled to dissent from what appear to be his views on the subject of Christian unity. Pleasing as it is, and anxiously as we should strive and pray for its prevalence, we believe that it is not practicable on the grounds by which it is so often attempted to be maintained. We have no persuasion that it can be forwarded by an amalgamation, in works ostensibly of Christian enterprise, of those who dissent materially from each other's opinions; and even if experience were not decidedly against the expectation of any such result, we ought not, by affording personal and positive encouragement to diversity of sentiment, to undertake the fearful responsibility of promoting that “schism in the body” which is so decidedly adverse to the first principles of the doctrine of Christ. Not a word from the Scriptures of God can be adduced to countenance that variety, and of course that conflict, of religious opinions which unhappily exists in the Christian world: this is clearly an imperfection superinduced by the frailty, and often the wickedness of man, upon the Christian system; and while towards the Christian fraternity at large we may feel and advance the genuine spirit of forbearance and love, we are not to lose sight of the grand principle which in the same Gospel is inculcated,—that there is but “one Lord, one faith, one baptism,” and that this unity we are bound by precept and by practice to maintain.

We love to quote from that staunch and conservative periodical, the ‘Church of England Quarterly Review’; and we are sure our readers will be delighted with the following, as a conclusion to our humbler remarks, from that able publication:—

“What a beautiful picture of piety is presented in idea when we contemplate all human beings, whatever their age, sex, or station, spiritually united in one Church—bearing and following ministers of the same true doctrine, and eating the bread of life with one heart and one soul! Would it not be to realize the symbol or emblem represented by the oak of Mamre, planted according to ancient tradition by the patriarch Abraham. Under that famous and sacred tree, which Sandys, in his ‘Travels in the Holy Land,’ speaks of as then still existing, on one yearly day of festival, pilgrims of all the nations of the hither East, and professors of all its different creeds, assembled in peace and concord. There, under the shade of its wide-spreading branches, they gathered together as brethren under the tent of a common parent, forgetting or suspending all difference in their love or veneration of that in which all agreed. They met around the massive trunk as a living monument, dedicated to common recollections and mutual respect, inspired by the *numen loci*, the genius of the place. Alas! from the reign of the first Charles, in which this amiable poet and traveller flourished, even to our own days, by how many has the interesting narrative been perused with a sigh, as a poetic fable,—a pleasing allegory—the expression of a humane wish within the disguise of a pretended fact! Only let there be such a state of Christian optimism, as we have conceived and insisted on,—only let mankind approach Christ by that union in this world, which is the type of an hereafter,—and the emblem would be more than realized; the fable, if fable it be, would become fact; nor need we cross the seas to find the confirmation. Oh! if it be, as it appears, and as we firmly believe, the design of the Almighty that all his creatures should be one in Christ, it is an end proposed to man which challenges emulation as the grandest achievement of his spiritual exertion—it would be to give to airy nothing a positive existence, a significant meaning to the oak of Mamre.”

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF CAVAN.

The Rev. S. Armour, Incumbent. The prospects of the Church in this populous and fertile township are highly encouraging; and the field of labour, even with its bounds, is already too wide for the services of a single clergyman.—Mr. Armour, however, in addition to regular service every Sunday at each of the two Churches in that township, frequently visits the remote parts on week days, and occasionally extends his ministrations to the neighbouring townships of Emily and Ops. The members of the Church in Cavan, with highly creditable zeal, have built two new churches in that township since the year 1835, both of which have, for some time, been ready for consecration. Since that period the inhabitants of Cavan have also contributed the sum of £15 towards the support of a Travelling Missionary in this District.

During the year 1837, there were Baptisms 97; Marriages 23; Burials 11; Communicants 75.

RECTORY OF FORT HOPE.

The Rev. Jonathan Shortt, Incumbent; who having entered upon his charge only in the month of September last, cannot report his full or accurate statistical information concerning it during the preceding year. In the course of last autumn, St. John's Church, in that town, was repainted within and otherwise considerably improved. A new set of communion plates has been ordered and daily expected; and it is hoped that, when the expenses recently incurred have been paid off, an organ may at no distant period be procured to give more effect to the services of a numerous and very efficient choir.

From Sept. to Dec. 31st, 1837, there were Baptisms —; Marriages —; Burials —; Communicants 35.

By the following Circular from the Lord Bishop of Montreal, the receipt of which was acknowledged in our last, it will be perceived that his Lordship intends to hold confirmations in this Province in the course of the present summer and autumn. We understand that a visitation of the Clergy of Lower Canada will be holden in Montreal on the 8th August next; but we have not learned whether his Lordship intends to collect the clergy of this Province for a similar purpose during the present summer.

(CIRCULAR.)

Quebec, 31st May, 1838.

REVEREND SIR, In the event of my not having received previous information of the intention of Her Majesty's Government speedily to divide the Diocese, and to appoint a Bishop to the Upper Province, I purpose, with the permission of Providence, to hold a Confirmation within your Cure, in the course of the ensuing Summer or Autumn; and beg to signify that I have adopted the rules in relation to this Ordi-

\*Owen's Works, vol. xv. pp. 485-499.

nance, established by the late Bishop of Quebec, of which a copy is annexed.

I have also adopted the Questions addressed to the Clergy by the late Bishop, of which a copy is enclosed, and have to request that you will deliver it to me, when I visit your Cure, with the blanks filled up.

The particular time of the Confirmation in your Cure, as well as of the assembling of the Clergy for the visitation, will be fixed by farther notice.

I am, Reverend Sir,  
Your faithful and affectionate brother,  
G. J. MONTREAL.

The Bishop requests that you will in the mean time use both public and private monitions and exhortations within your cure, that those who are committed to your charge may have full knowledge of the nature of the rite itself, and that those who are desirous of participating therein may do so with a full understanding of this solemn renewal of their baptismal engagements. And for this end you will find the Church Catechism, fully and familiarly explained, very useful, dwelling especially on those two grand requirements of the Gospel—repentance toward God, and faith toward our Lord Jesus Christ.

Each Candidate must be of the age of fifteen years. Such as may have received adult baptism, or have partaken of the Holy Communion, should not therefore decline to offer themselves as candidates for Confirmation.

After due examination, you will, previously to the day of Confirmation, furnish such candidates as you approve with a Ticket, to be presented by them at the Communion rails at the time of the service, as follows:—

(Person's Name.)  
(Examined and approved by me.)

Each of the candidates must be instructed to make the responses in an audible voice, and especially that one in which they publicly give their assent, in the words "I do," to the renewal of the solemn promise and vow made in their name at their baptism.

You will also please to prepare and deliver to the Bishop, before the Service, a general list specifying the names and ages of the approved candidates. The ages of such as are above 21 need not be specified.

From the Ulster Times.

TO THE REV. THOMAS DREW, MINISTER OF CHRIST CHURCH, BELFAST.

(Concluded from our last.)

I have never been able to account, I confess, for the comparatively little attention and support which the venerable Society for the propagation of the Gospel in Foreign Parts has received; for if ever a Missionary Institution deserved to be fostered and encouraged by members of the Church of England, it is this. What has been its object?—To prevent Englishmen, and the children of Englishmen from forgetting the Lord who bought them. Surely if it be a duty to care that the gospel be preached to the heathen, it must be a higher duty to care for our own spiritually furnished members,—to prevent them and theirs, if possible, from forsaking the faith of their fathers and sinking into Pagan darkness. If there were nothing else to recommend this Society, it deserves the help and gratitude of all churchmen for what it has under God been the means of doing in the United States. It was this society which sowed the seeds of that harvest which is now offered to our view in the present state of the Protestant Episcopal Church in that republic. I have heard that whatever endowment was given by the government in any of the new colonies, was at the pressing request of that Society. Amid every discouragement, this society did not despise the day of small things; it persevered in its efforts, and so effectually, that even the war of the Revolution could not wholly undo what had been accomplished, though for a time it seemed to have almost ruined every prospect of a church, the majority of whose members adhered to the Royal cause. No sooner had peace succeeded to the confusion of that unnatural contest, than the few episcopal clergy who remained in the country after its separation from Great Britain became anxious to secure the benefits of episcopal oversight and the succession and supply of a duly ordained ministry. The constitution of the Church was agreed upon, assimilated, as nearly as the circumstances of the country admitted of, to the parent church, (the liturgy, articles and offices of the church are essentially the same,) and four bishops were elected—Bishop Seabury, consecrated by the Bishops of the episcopal church in Scotland, and bishops White, Provost, and Maddison, consecrated by Dr Moore, archbishop of Canterbury.—The venerable bishop White lived to see, and we now rejoice to count, 16 bishops and nearly 700 presbyters of that church. This is of itself an epistle of commendation on behalf of the society for propagating the Gospel in foreign parts, which should be written on the hearts of all who love the Episcopal Church of Christ.

Those loyal men, who were true to their allegiance to their Sovereign, having been compelled to abandon their homes in the revolted colonies, took refuge in the Canadas, and in the other British provinces of America, and to that quarter in consequence the venerable society turned its attention. In 1784, about 10,000 U. E. loyalists settled in Upper Canada, at that time almost a wilderness, the majority of whom were either members of or friendly disposed to the Established Church of the empire; but the settlement of these faithful servants of the Crown was so injudiciously managed, that they were thinly scattered over a large surface, instead of being located in convenient numbers in a few townships—two or three families were placed by themselves in one township, while their nearest neighbor was many miles distant, and probably no road to facilitate intercourse. With a people so circumstanced, it was of course an impossibility to constitute any thing at all corresponding to parishes in England; and to supply a population so divided with the regular services of a clergyman was hopeless, and was not attempted. The utmost, however, that could be done was done by the society. This was to place a clergyman in each of the villages, who, as opportunity might offer, would give such attention to the poor destitute members of the church as might be in his power. Accordingly, six missionaries of the Church of England were stationed as soon as possible in each of the following places, viz: at Cornwall, Kingston, Ernest Town, Toronto, Niagara, and Sandwich. Till 1814, these were all the clergymen of the Church of England in the Province. In the meanwhile, however, the population of the colony had greatly increased, and the spiritual wants of a vast proportion of the inhabitants could no longer be regarded by the friends of the Church without an exertion to meet them, in some degree, by an additional supply of ministers, however inadequate to the demand. Peace also, after long years of war, produced a

stagnation of business in the mother country, and many, unable to provide for their families in the land of their fathers, resolved to seek a home in the colonies.

The advantages of Upper Canada rendered it the most desirable destination. Being not very distant, the expense of the voyage was comparatively trifling, while the fertility of the soil and the salubrity of the climate promised every thing that the emigrant could wish. The numbers who, since 1816, have emigrated from Great Britain and Ireland to Upper Canada, may be inferred from the fact, that the population, which in 1784 was computed at 10,000, may now be stated at 350,000, or perhaps nearly 400,000. Aided by an annual grant from Parliament, the Soc. P. G. F. P. gradually increased the number of their missionaries till 1832, when the Parliamentary grant was withdrawn. At that period, there were on the list of the Society twenty-six missionaries in Upper Canada, whose stipend was £200, besides several on a lower scale. Compelled by want of funds to contract the sphere of their labors, the Society, after much consideration, resolved to accede to an arrangement, by which those missionaries in Upper Canada, at that time on their list, were, for the future, to be paid by the Government, out of local funds in the colony, at the rate of £170; while all appointed since 1832, either to new missions or as successors to the incumbents of the old, were to receive only £100. It is evident, that in reluctantly turning from a field, to which for half a century its pastoral care had been extended, the chief anxiety of the venerable society was the security of the stipend to its former missionaries, with whom it felt bound to keep faith, and every clergyman and member of the Church of England in Upper Canada must acknowledge, with heartfelt gratitude, their deep obligations to a Society which has, under God, done so much for the extension of the Church of Christ in that Province.

There are at present in Upper Canada about sixty clergymen, most of whom regularly officiate at two, and some to three, or even more congregations. Of these, twenty-six receive a stipend of £170. Twenty-one others at £100; and of the rest—two are paid by the congregations they serve; two by the generous exertions of the Rev. Mr. Waiddove, of Beaton-Grange, Ixham, nephew of the late Bishop of Quebec; three are missionaries of a Society established in the Province, and three by the Upper Canada Clergy Society of London. But how totally inadequate these are to the wants of the Province may be inferred without much difficulty.

Imagine a country extending from Amherstburgh, in the west, to Coteau du Lac, in the east, upwards of 500 miles, with only sixty clergymen of the Church of England. With such a scanty number of laborers to meet the wants of the members of our Church, who may be reckoned at 150,000, must be impossible. A few details will shew plainly what our people endure. In 1831, while residing with the late Bishop of Quebec, as his chaplain, I was directed by his Lordship to visit the town of Tecumseth, forty-two miles back of Toronto. Having appointed a Sunday, I drove, on the Saturday previous, to the house of a respectable settler (near the centre of the township) of the name of Coffee, where I was to pass the night; and the next day being remarkably fine, I preached to a very large congregation, chiefly Irish Protestants; administered the Sacrament of the Lord's Supper to 34 communicants; and baptized 22 children. These poor people, who were, indeed, as sheep having no shepherd, had not seen a clergyman for a year. I cannot attempt to describe the greeting with which I was welcomed; and I assure you, there was no inconsiderable difficulty in declining the proffers of hospitality which, on every side, solicited my acceptance. These people, I am thankful to say, have now a resident minister, the Rev. Mr. Osler, who has been sent out by the Upper Canada Clergy Society, and who arrived in June last. Nor is this a solitary instance of spiritual destitution under which emigrants from the mother country labor. The accounts of the Rev. Adam Elliott, Travelling Missionary in the Home District, in his reports to the Society for Converting and Civilizing the Indians, and the Propagation of the Gospel amongst the Destitute Settlers in Upper Canada, assert, that ten clergymen at least, are required for that district alone. The Rev. Mr. Harper, travelling missionary in the Midland district, under the same Society, gives a similar testimony; and when it is considered that there are eleven districts in Upper Canada, it is surely no exaggeration to declare, that at this moment nearly 100 additional clergymen are necessary to supply the members of our communion with the regular ministrations of the Church of our fathers.

If ever a people merited the attention of the parent Church, or deserved well of the mother country, it is the loyal people of Upper Canada; many of them are the sons and grandsons of those high principled men, who, rather than renounce their allegiance to their venerated Sovereign, King George the Third, of blessed memory, left their all, and wandered forth to seek a new home in a land they knew not; others of them are natives of Great Britain or Ireland, firmly attached to the Church and Constitution of their forefathers. How eagerly they look for the ministrations of the Church they were early taught to reverence, must be seen to be understood. And are these to be passed over with unconcern—without some exertion to aid them in their destitution? Many who, in the land of their fathers, enjoyed the instruction of their pastor, who were never missed, at the call of the Sabbath bell, from their place in the House of the Lord; who, with parental anxiety, dedicated their children to God in baptism, and rejoiced to be present at his table, are now settled in the remote townships of Upper Canada, without a minister, without a church, without any of the stated ordinances of the sanctuary,—and shall these men, or the children of such, be overlooked till they shall have at length lost all taste for spiritual ministrations? Is nothing to be done to help them till it be nearly in vain? For alas! what is man when left to himself without the blessed privileges of Christian communion? By degrees the duty of family worship is neglected—the sabbath is profaned—children, unbaptized and uninstructed, grow up in ignorance of Him, whom truly to know is life eternal. Often have religious parents deplored the evil effects of the example of this indifference upon their children, in defiance of their efforts to counteract the mischief, and lamented the want of a stated ministry as the chief cause of the evil. Often have they solicited the Bishop to send them a clergyman, if possible. We must all say, as our excellent diocesan was wont to say on such appeals, "May the Lord of the harvest send more laborers into the harvest."

There are many interesting particulars relative to the church in Canada on which I could enlarge, but as I have already far exceeded the limits of a single letter, I must defer the mention of them to a future opportunity, which I trust will be in a few days. In the meanwhile, believe me to be, rev. and dear Sir, yours faithfully,

ROBERT D. CARTWRIGHT,  
Chaplain to the late Bishop of Quebec,  
and Assistant Minister of St. George's,  
Kingston, Upper Canada.

Summary of Civil Intelligence.

Since our last, the Steam Ship 'Great Western' has arrived at New York, bringing London dates to the 1st June. Her voyage to England was completed in 15 days, although, during that period, she encountered much head wind and heavy gales. The return passage to New York was effected in 14 days. The 'Srius' has also arrived at New York, having completed her homeward voyage in 18 days, and the return passage in the same time.

The motion of Sir Thomas Acland for rescinding the resolutions on the Irish Tithe question, passed in 1835,—which was alluded to amongst the items of English Intelligence in our last,—was brought to a division in the House of Commons on the 15th May. On this motion the vote for Ministers, was 317; against 298. Majority against Sir T. Acland and the Conservatives 19.

In 1835, the division in favour of the resolutions thus proposed to be rescinded,—and the adoption of which broke up the Cabinet of Sir Robert Peel,—was for Ministers 289; against 302. Majority against Sir Robert Peel, 33. It will appear, therefore, that in this interval, the Conservatives have gained 14 votes upon the question of the Irish Church; a circumstance from which every Protestant cannot fail to deduce encouragement and hope.

The Conservative Members of the House of Commons gave a magnificent banquet on the 12th May to their distinguished leader Sir Robert Peel. The invitation was signed by 313 members of the House of Commons, a cheering indication of the strength as well as union of the conservative cause. Upon the health of the Right Honorable Baronet being drunk, he addressed to the distinguished company a long and eloquent speech, from which we have only room to make the following striking and beautiful extract:

"He knew it would be asked what he meant by CONSERVATIVE PRINCIPLES—he knew that it had been said that those principles were vague and undefined. He would state what he meant by Conservative principles. Those who professed them would resist any encroachment on the settled rights of either of the three branches of the Legislature. By Conservative principles, he meant to say, that they would resist all attempts to separate the established Protestant religion from the state.—Conservative principles would resist any project to alienate the church property to secular purposes. He considered these to be Conservative principles; but in avowing them he had no desire to raise any unmeaning cry of the Church being in danger, for the purpose of any political object. (Hear, hear.) However, it could not be denied that measures were proposed which, if successful, must endanger the established religion, and therefore he was determined to oppose them. (hear, hear) He never would consent that the Bishops should be the mere stipendiaries of the state. (Hear, hear.) He never would consent to alienate funds necessary for the repair and keeping up of the fabric of the church. (Cheers) It was to that church that they were indebted for the preservation of their rights and liberties, and for the protection of their property; and therefore he should always oppose its funds being appropriated to any secular purposes. Conservative principles were calculated to rescue the country from the dangers with which they were threatened. Conservative principles meant a firm attachment to the church united with the state, and a firm determination to uphold the institutions of the country—institutions which had raised this country above all other nations, and made it the envy and admiration of the world. Conservative principles went to promote peaceful industry at home and abroad, to encourage and protect commercial enterprise, and promote social intercourse. If these principles flourished, England would be the happiest country in the world—the most virtuous, and they would form a bulwark of social and religious liberty."

The Earl of Gosford, late Governor-in-Chief, had arrived in London.

A public dinner in honor of the loyal inhabitants of the British Colonies in North America, was to be given to Sir Francis Bond Head, in Freemason's Hall, London, on the 6th June. The invitation to the respected Baronet was signed by nearly 100 Stewards; Robert Carter, Esq. Secretary.

A fatal Riot took place at Canterbury, headed by a person named William Courtenay, convicted some years ago for perjury at the Maidstone Assizes, and subsequently liberated on the plea of insanity. After many acts of violence committed by the mob, and the murder of a constable, the military were called upon to interfere, and the result was the dispersion of the assemblage, with the loss of 11 killed, and several severely wounded. Amongst the number were unfortunately some innocent persons, attracted to the spot by curiosity.

Nothing very decisive had occurred in Spain, altho' the affairs and prospects of Don Carlos were evidently about as discouraging as possible, short of utter ruin.

Prince Talleyrand, the minister of every dynasty, died in Paris on the 17th May.

From the Alton—Extra.

The opening of the Budget by Mr. Rice, on the 18th ult. exhibited an expenditure above the revenue for last year of £1,429,000; in which a miscalculation appears on each side of the question, the estimated income being greater, and that of the expenditure less, than the reality. This deficiency Mr. Rice accounted for in the payment of £681,000 on account of the Canada war, in the necessity of providing for the whole amount of interest on the West India loan, in the payment of £200,000 interest on Exchequer bills, and in the general advance on the interest of Exchequer bills.

The House of Commons, on 22d May, passed a Resolution in favor of the immediate abolition of slavery in the colonies. The vote carried by 96 to 93. Divine thanks had been offered up in many places for this result. This resolution was, however, in effect rescinded, on a subsequent day, on the ground that it would violate the National faith with the planters. The house had been taken by surprise on the first vote: Lord John Russell and others of the ministers were absent. The numbers on the second vote were 250 and 178, leaving a majority of 72 in favor of national honesty.

In the House of Lords, May 21st, Lord Melbourne moved the second reading of the Irish poor law bill. The Duke of Wellington remarked that this measure, amended, would improve the social situation of Ireland so that the state of poverty and disturbance which exists there will no longer exist in the same degree as at the present moment. It will induce the great landed proprietors in Ireland, whether resident there or not, and most particularly those resident in this country, to look after those residing upon their own estates, and afford them protection. The speech of the Duke of Wellington is said to have been distinguished for comprehensive and statesmanlike views. The second reading was carried by a majority of 149 to 20. Lord Lyndhurst voted for the second reading; and Lord Brougham, who professed to be convinced by the speech of Lord Lyndhurst, arrived at a different conclusion, and voted in the minority.

LOWER CANADA.

The number of passengers arrived here on Sunday and yesterday, namely 400, although not very great, is nearly one-third of the total number arrived this year. Such an unusual number, (considering the previous arrivals) shows that the alarm created by the rebellion here was beginning to subside among the emigrating class—a circumstance which cannot but be highly gratifying to the people of Quebec, the townships, &c.—Quebec Mercury.

PAPINEAU.—It is said that biographical sketches and engraved portraits of Papineau are everywhere to be seen in Paris. The Journal des Debats recommends that subscription committees should be formed throughout this country, volunteers enlisted, and arms and ammunition smuggled into Canada.—lb.

OFFICE OF THE SECRETARY OF THE PROVINCE,  
Quebec, June 13th, 1838.

The Right Rev. Lord Bishop of Montreal to be President or Principal of the Schools of Royal foundation, and of all other institutions of Royal foundation to be hereafter established for the advancement of learning in the Province of L. Canada.

The Hon. John Neilson, Esquire, to be one of the Trustees of the said schools of Royal foundation in the said Province of Lower Canada.

His Excellency the Governor General gave a grand entertainment at the Castle of St. Lewis, on the 18th instant, the anniversary of the battle of Waterloo.

His Excellency Sir John Colborne, Major Gen. Sir James McDonnell, and all the officers in the garrison, who were present at that celebrated battle, had the honor to dine with the Governor General on this occasion.

After dinner his Excellency proposed a toast to the health of those officers in appropriate terms, and dwelt more especially on the distinguished services of Sir John Colborne.

UPPER CANADA.

The country has been again thrown into a fever of excitement and indignation, by the intelligence that a large party of American pirates and refugees, have suddenly made their appearance on the Niagara frontier, near to Chippawa;—having crossed in small parties, armed;—where they have since committed numerous acts of atrocity. Their numbers are variously stated from four to eight hundred, and they are represented to be encamped in a swamp near the Short Hills, a well known dissected part of the country. On Thursday night last, about two hundred of these villains surrounded and attacked the house of a Mr. Osterhout, where eight of Major McGrath's troop of Volunteer Lighters, now on duty on the frontier, were quartered. The men defended themselves with most determined bravery for a considerable time, and we are told had actually killed four of their assailants, when the latter set fire to the house, and the soldiers were compelled to surrender—one of their number being shot dead, and another severely wounded. The pirates took their prisoners a short distance from the house, where they robbed them of their uniform, arms and accoutrements, and also of their horses, and then let them go. News of the outrage was immediately forwarded to Niagara and Toronto, at which places, and in the country generally, it has naturally produced the greatest excitement. Sir George Arthur proceeded to Niagara in person on Saturday last, and has remained on the frontier ever since, directing the measures adopted for the apprehension and punishment of the offenders, which we are glad to learn are of so extensive and active a character, that it is hardly possible any of them can escape. Thirty prisoners have already been taken. It is also stated that a still larger body (from 1 to 2000) of the pirates is assembled in the neighborhood of Lewiston, ready to co-operate with those on this side at the first favorable moment. Affidavit of the fact has been made in Toronto by two Americans of respectable address and appearance, and also that McKenzie, Van Rensselaer and Doyle are at the head of them? We do not place much confidence in the account, nevertheless, Sir George has since sent over orders for the Rangers to repair forthwith to the frontier, which they did on Monday last; and also that two companies of one hundred picked men each, from the 34th and 85th regiments, should hold themselves in readiness to cross at a moment's notice.—(Cobourg Star.)

By the Transit last night from Niagara we received intelligence that James Morreau, for whom his Excellency Sir G. Arthur offered a reward of £500, has been taken and lodged in goal. He is said to have been apprehended by a Scotch farmer, who observed him lurking suspiciously about his premises. He was not aware until he delivered Morreau over to the authorities, whom he had, or that his prize would yield him £500.—British Colonist.

Col. McLean, with two companies of the East York Militia, has been placed on active service in the Township of Pickering, where in consequence of intelligence gathered from an intercepted letter at the Toronto Post Office, we believe some further disturbances were expected to take place.

OFFICIAL CHANGES IN TORONTO.—The Gazette announces the following new appointments:—The Hon. John Macaulay to be Civil Secretary, in room of John Joseph Esq., who is appointed Clerk to the Legislative Council, vice Grant-Powell Esq. deceased. Also the Hon. Robert Baldwin Sullivan, Commissioner of Crown Lands, to be also Surveyor General, vice the Hon. John Macaulay.

Another dreadful steamboat accident has occurred on an American coast off North Carolina. The Palaski, a fine vessel plying between Charleston and Baltimore, on the night of the 14th instant, on her passage to the latter place, burst her boiler, and sunk about thirty miles from land, when upwards of 150 individuals were hurried to an untimely end. When will the Legislature of the United States interfere to put a stop to this fearful trifling with human life?

On Wednesday last, being the anniversary of Her Majesty's accession to the Throne of Great Britain, it was observed in this town by the performance of Divine Service, at the Episcopal Church. A most soul-stirring and eloquent discourse was delivered by the Rev. John Cochran. He denounced, in powerful and manly eloquence, and showed with a meek and flaming zeal, that

"the wave of Majesty  
Dies not alone; but like a gulph doth draw  
What's near it with it; it is a massy wheel  
Fix'd on the summit of the highest mount,  
To whose huge spokes ten thousand lesser things  
Are mortic'd and adjoin'd; which, when it falls,  
Each small annexment, petty consequence  
Attends the boisterous ruin."

The beautiful flag belonging to the Rifle Company, was hoisted on the steeple of the Church at sunrise, and kept floating in the breeze till sunset. Events of this kind should be celebrated in this country now more than ever. We do not hold with the affable policy of abandoning the celebration of great and happy events, because, forsooth, the joy manifested by the loyal, may lacerate the black hearts of traitors.—Belleville Intelligencer.

On the night of the 28th inst. the town of Cobourg was brilliantly illuminated in honour of Her Majesty's Coronation. This, we believe, was the suggestion of a few spirited and loyal individuals; and although only made known at a late hour of that day, was acted upon with a promptitude and zeal which does great credit to the loyal feelings of our population. Bonfires, the firing of cannon, and the discharge of rockets, many of which streamed magnificently through the air, joined to the reiterated huzzas of a happy crowd of old and young, testified the ardour of devotion which is felt by her Canadian subjects to our youthful and religious Queen.

LETTERS received during the week ending Friday, June 29th:—

Ven. The Archbishop of York; Rev. H. Patton; H. Russell, Esq. with package; J. Keat, Esq., (2) with do.; P. M. Thornhill, (the required papers have been sent); Rev. J. Grier, add. sub.; Rev. W. Anderson; F. H. Howard Esq.; J. Leslie Esq. (the 6 mo. terminated with No. 47 of last vol.); Rev. G. Archbold, add. subs. and rem.; A. Smally, Esq. rem.; Rev. W. Macaulay; J. Beavis Esq. rem. "ZADIG" in our next.

Youth's Department.

SCRIPTURE QUESTIONS.

XXX. BETHANY.

253. Bethany was a village near to Jerusalem, to which our Lord occasionally retired after the labours of the day.—Can you tell the names of three persons residing there, to whom he was peculiarly attached?—(John.)

254. On the Saviour's returning to Jerusalem on one occasion, after having previously lodged in Bethany, a striking miracle was performed on a barren fig-tree.—Can you relate the circumstances, as well as the instruction which the Saviour grafted on the incident?—(Matthew.)

255. The Lord Jesus, after his resurrection, led his disciples out with him to Bethany.—Do you remember what transpired while he was there conversing with them?—(Luke.)

XXXI. BETHLEH.

256. Bethel signifies "The House of God."—Can you tell then to what transaction this city owed its name? and likewise by what name it was previously called?—(Genesis.)

257. Do you recollect the name of a distinguished prophetess who dwelt near to this city?—(Judges.)

258. This city, in the earlier history of the Israelites, as well as afterwards, appears to have been a place of no small importance. One of the Israelitish judges took this city, together with Gilead and Mizpeh, in his yearly circuit.—Can you refer to this circumstance, as well as point out the name of the individual in question?—(1 Samuel.)

259. Bethel was afterwards conspicuous as being the great seat of idolatry, and especially for the worship of one of the golden calves.—Under which of the kings of Israel was this idolatry established?—(1 Kings.)

CHURCH CALENDAR.

Table with 2 columns: Day, Event. July 1.—Third Sunday after Trinity. 8.—Fourth do do. 15.—Fifth do do. 22.—Sixth do do.

THE BAPTIZED FAMILY.

(Continued from our last.)

The character of one of their younger children, ANNA AMELIA, had been marked with peculiar seriousness from her infancy. She seemed, indeed, almost like an unearthly being. At the time of her baptism, Mrs. R. appeared to realize a peculiar and unusual confidence in the divine promises. She felt the full assurance of faith in relation to this child, that God would regenerate her, and make her his own by adoption and grace. The manner in which her mind was at that time impressed, was afterwards frequently made the subject of reflection. Like Mary, "she kept all these things, and pondered them in her heart." And when she saw this dear child growing up, with her affections apparently fixed on God, she could not but hope that the Lord had sanctified her, even from her baptismal birth.

Several years had now elapsed since the death of Henry.—Anna Amelia had nearly reached her thirteenth year. She had for some time manifested such a love for prayer, and for reading the Holy Scriptures, and evinced such an apparent abhorrence of sin—such a fear of offending God—such tenderness of conscience, and so anxious a solicitude to please her heavenly Father, and to trust in his mercy through Christ, and her conduct was all so sweetly accordant with the spirit and requirements of the Gospel, that her parents could no longer doubt, that God had taken her for his own child. Often did they converse with her about eternal things, and always were they more and more impressed with the certainty that she was truly born of God.

Can there be a more interesting being on earth, than a young, beautiful girl of thirteen, blooming in all the freshness of health—buoyant with all the sprightliness of childhood,—and yet exhibiting the sweetness and loveliness of all the Christian graces spread over her character in chastened and child-like simplicity?

Such a sweet and lovely one was Anna Amelia. She was growing up the delight, and almost the idol of her parents' hearts. Suddenly the blight of disease fell upon this loved one. She sank under its power, and soon exhibited symptoms that were truly alarming. All of a father's anxiety and a mother's love could not prevail for her rescue, or compel the fell destroyer to relax his grasp. Her brothers and sisters gathered around her sick bed with weeping eyes. She more than guessed its meaning!

At length she was plainly told that hers was a mortal sickness. After the first agitation had passed away she exhibited great and unbroken composure, and sweetly said—"I am willing to go wherever the hand of God shall conduct me." Thus died Anna Amelia, at the early age of thirteen, full of faith and hope.

This seemed a dreadful stroke to the sorrowing parents and bereaved brothers and sisters. But still they had rich sources of consolation. Though God had taken away two of this baptized family, the departed had both left them the brightest evidences of their adoption into the divine family.

The death of Anna Amelia made a deep impression upon the hearts of her two sisters. By this afflictive event, they were led to reflect upon their own unpreparedness to die.—The awful truth became written, with a diamond's point, upon their consciences, that they were sinners guilty and condemned before God: that they had never loved Him as they ought: that they had done nothing but sin all their lives.—They began to sorrow after a godly sort. They went to the feet of the Saviour, and found "joy and peace in believing." Mr. and Mrs. R. were more and more strengthened in the belief that God would certainly fulfil his covenant promises made to them in behalf of their offspring. Two of their dear children were now in the Church triumphant, and two had become, as they hoped, living members in the Church militant.

At the time that Anna Amelia fell sick and died, G., the eldest brother, was absent. As we have already remarked, he had become the commander of a vessel, and his life was chiefly passed amid the perils of the ocean. Though he was surrounded with great and numerous temptations, the influence of early instruction, and the pious example of his parents, operated with sufficient power to keep him from open immorality. Many of the voyages which he made were to the West Indies, where he met and formed intimacies with many individuals from the European continent, who had embraced those loose and sceptical notions which are so prevalent in France. The effect of this association was highly pernicious. Though G. had many serious reflections, he could not make up his mind to become a Christian. The opposition of the natural heart existed in undiminished power. He therefore, without scarcely being conscious of it, drank in the poison of infidelity:

He had naturally an amiable and affectionate heart, and felt most keenly the death of little Anna Amelia. He wept over her grave with all the fond affection of a devoted and almost heart-broken brother. A strange conflict of emotions was awakened in his mind, when he heard how she was sustained in death by the Christian's hope. But when he learned that his two elder sisters had professed to have experienced a change of heart, an indignant feeling arose in his mind which he could hardly suppress. His respect for his parents, however, restrained him from giving utterance to the longing he felt for every thing relating to godliness. So great was the enmity of his heart at this time against the truth, as he subsequently acknowledged, that when he heard that his sisters were going to partake of the communion, for a moment he wished that some deadly poison were infused into the sacramental cup. Though he did not express these and similar feelings at the time, yet it was obvious to all his family, that he was utterly opposed to religion. Oh! what a dark hour was this to those bereaved parents! Their first-born, their eldest son, an infidel! The child that drew after him so much affection—that had been sacramentally washed in the baptismal water, and offered to God amid so many prayers—now ready to abjure Christ, and deny religion! What a trial was here for the faith of these Christian parents! Would God indeed bring in this son? Would he make him one of his regenerate people? Being not weak in faith, they considered not the apparent obstacles in the way—"They staggered not at the promise of God through unbelief, but were strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was also able to perform." They said very little to G., but sought continually to bring his mind imperceptibly under good and holy influences.—They believed that his infidelity was a disease of the heart, and that if he could be made to feel his sinfulness, and the obligation he was under to God, he would be constrained to cast his scepticism away, and flee for refuge to lay hold upon the hope set before him in the Gospel.

At this time he remained at home for several months.—They were months of deep anxiety to Mr. and Mrs. R.—In their solicitude for their living child, they almost forgot their sorrow for the one that had gone down to the grave.—At the family altar G. was ever particularly and affectionately remembered. Religious conversation was frequently addressed to the other children in his presence, though little was usually said directly to him. He became evidently troubled in his mind. It was manifest that he was not satisfied with his present state. All this, however, seemed only to increase the opposition of his heart to the truth.

At length he was induced to attend an evening lecture. In this instance, the preacher, though utterly unacquainted with G., seemed to delineate his character with great accuracy and to apply to him the truths of God, in a manner that stripped him of all his excuses, and left him a naked sinner, trembling at the bar of divine justice. It was a barbed arrow that went to the very centre of his heart. Now as the light broke in upon him, and he saw his true character, and the wickedness of his heart, "the iron entered into his soul, and he tasted the wormwood and the gall." He went home, and shut himself up, and tried to pray. He passed the whole night in anguish unspokenable. He felt that he was an awful sinner. Thick darkness settled down upon his soul. He saw that he had merited eternal wrath, and that it would be an act of infinite mercy, if he was saved from going down to the pit. All that he could do, was to fall down before the divine footstool and say, "Lord, have mercy on me." His voice went up, and entered that "ear which is never dull of hearing." The blessed Saviour appeared for his rescue. He became a most devoted, devoted, consistent Christian. Having become, by spiritual regeneration, the child of God, he delighted in nothing so much as in doing good. It became his meat and drink to glorify God—to point out to his fellow-seamen the star of Bethlehem—to direct them to the lamb of God that taketh away the sin of the world. Who can conceive the feelings of the happy parents on this occasion? The language of the Psalmist seemed an echo to the emotions that glowed in their bosoms. "Surely goodness and mercy have followed me all the days of my life." The only alloy to their present happiness was the recollection that all their children had not submitted to the same regenerating influence, which had impressed such altered and heavenly features upon the whole character of G.—He was now about to leave home on a long voyage. It had been so arranged, that N. and J., his two brothers, next younger than himself, were to accompany him aboard the same vessel. They went to New York with this intention. Their plan, however, was afterwards altered, and each of the brothers went on different voyages in separate vessels.

Mr. R., however, before being apprized of this, addressed to J., the youngest of the three brothers, the following letter:—

"MY DEAR SON,—  
"No circumstance has ever occurred since we have had a family, so interesting as that under which we now part from our three eldest children. When we look back, and consider the danger and the hardships that G. has undergone, and that the kind Providence of God has always watched over him, and at last brought him home in safety, and so 'shed abroad his love in his heart' as to make him 'a new creature in Christ Jesus,' we are astonished at the mercy that has done such great things for us, who are so undeserving.

"The same Providence is guiding and directing you now. It is under His protecting care you will sail. If you confide in Him, He will preserve you. And I hope that this event will result in the conversion of both you and N.—It certainly will, unless you wilfully reject the grace of God. God has so ordered this event, that your brother may be a minister to you. And surely when you look back and think how he felt when he came home, and see how he is now, you can have no doubt of the reality of religion. But I feel assured that you do not doubt this—I fully believe that the Spirit of God has enlightened your mind. It is only necessary that you be willing to devote yourself to God. It must be an act of your will. Your mind is not darkened, nor your heart harder than that of every unconverted person. But the will must be bowed in submission to God. He says, 'My son, give me thy heart—seek ye my face.' It is necessary that you should respond—

"Here, Lord, I give myself away.—  
"Tis all that I can do."

"This must be an act of your will. You see, if you neglect it, it will be from choice. Ask your brother what it was that determined him to give himself up to God—ask if it was not the act of his will. His mind was as much opposed as yours. He had as strong a will to bend into submission to God, as you have. What he has done, through the help of God, you can do. And Oh! what rejoicing will it cause in our hearts,—what happiness to yourself, and what joy in heaven, should you, three brothers, be all united, on board one ship, in singing praises to God from your hearts, as well as

with your voices, while you are sailing on the broad ocean. And how much good may you do among the seamen,—how much good to the other ship's officers—and how much would God be honoured by such an event, wherever the ship goes, under such circumstances.

"If you can realize the importance of these things, as they appear to me, and I am sure they must appear to you at some future day, you will resolve without delay to give yourself to God. This is what God requires of every creature. And what is the import of this gift? We are his already—His by creation—His by preservation, amidst all the snares and deaths, to which we have been exposed—His by the redeeming blood of his dear Son—His by dedication in Holy baptism. By each of these several claims, his right to us has ever been beyond any ground of controversy on our part.—But by our practice we have denied his claims. We have set up for ourselves; we have felt as though we could do without God. In our hearts we have said, we will not have God to reign over us. God requires that we should submit to his claim—that we should yield this controversy—and peaceably submit to His authority. This is what is meant by giving ourselves up to God. If you see that his claim is just, you must see that to oppose it, is wrong. If you are willing then to do what you must see to be right, you will say,—'henceforth the Lord shall be my God.' If you do this, the truth of God is pledged for your salvation. If you find it hard, remember that the hardness consists merely in the strength of your opposition to God. The harder it is to submit, the more is the need of submission—for the more aggravated is the sin of opposition.

"These truths I doubt not will appear plain to your mind. But be warned of the subtlety of the great adversary. In a thousand ways, he continues to delude the soul that is convinced, and resolved on turning to God—and in thousands of instances his wiles are successful. 'Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.' And he goes on the sea as well as on the land.—May God sanctify these thoughts to the salvation of your soul, is the prayer of  
"Your affectionate Father,  
"S. R.—"  
(To be concluded in our next.)

DEATH OF LUTHER.

On that day, February 17, 1546, his friends, perceiving more repose to be desirable for him, persuaded him to keep quiet in his study; which he did, frequently walking up and down, in an undress, but conversing with animation. "From time to time," says Justus Jonas, "he would stop, and looking out at the window, in that attitude (as his custom was) address fervent prayers to God, so that I and Cadius, who were in the room with him, could not but perceive it: and then he would say, 'I was born and baptized here at Eisleben; what if I should remain or even die here.'" Another of his friends, Razeberg, the elector's physician, has preserved one of the prayers, as it would seem, which he thus offered while walking up and down in his study. It is in the following terms, principally referring to the religious interests of his native country: "O Lord God, heavenly Father, I call upon thee in the name of thy most dearly beloved Son Jesus Christ, imploring that, according to thy promise, and for the glory of thy name, thou wouldst graciously hear the prayers which I offer up unto thee, beseeching thee that as thou hast, of thy mercy and boundless goodness, discovered to me the great apostacy and blindness of the pope before the day of thy last advent, which is at hand, and is to succeed that diffusion of the light of the Gospel which now dawns upon the world; so thou wouldst graciously preserve the Church of my beloved country in the acknowledgment of the truth, and the unwavering confession of thy uncorrupted word, without failing, even unto the end; that the whole world may know that thou hast sent me for this very purpose. Even so, O most blessed Lord God! Amen and Amen!"

Before supper he had complained of a pain in the chest, to which he was subject: it was, however, relieved by warm applications. After supper it returned; but he would not have medical aid called in; but about nine o'clock lay down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest.—When led into his chamber, he said, "I go to rest with God;" and repeated the words of the Psalm, "Into thy hands I commend my spirit," &c.: and, stretching out his hand to bid all good night, he added, "Pray for the cause of God." He then went to bed: but about one o'clock he awoke Jonas and another who slept in the room with him, desired that a fire might be made in his study, and exclaimed, "Oh God! how ill I am! I suffer dreadful oppression in my chest: I shall certainly die at Eisleben!" He then removed into his study without requiring assistance, and again repeating, "Into thy hands I commend my spirit!" He walked backwards and forwards, and desired to have warm clothes brought to him. In the mean time his physicians were sent for, as also Count Albat, who presently came with his Countess. All Luther's friends and his sons were now collected about him: medicines were given him, and he seemed somewhat relieved; and having lain down on a couch, he fell into a perspiration. This gave encouragement to some present: but he said, "It is a cold sweat, the forerunner of death: I shall yield up my spirit." He then began to pray, nearly in these words: "O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ; in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile and blaspheme. I beseech thee my Lord Jesus Christ, receive my soul! O, heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with thee for ever, and that none can pluck me out of thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit!" Thou hast redeemed me, O Lord God of truth!" Also these words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that verse of the sixty-eighth Psalm, "Our God is the God of whom cometh salvation: God is the Lord by whom we escape death." He then became silent, and his power began to fail him: but when several present addressed him, "Reverend father, you are in the constant confession of Christ and his doctrine, which you have preached?" he distinctly answered, "Yes," and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last.—(Scott's History of the Church of Christ.)

CHRISTIAN POLICY.

If every one in this honourable assembly would join together, to promote Christian religion, in its true notion, that is, peace and holiness, the love of God, and the love of our brother, Christianity in all its proper usefulness, and would not endure in the nation any thing against the laws of the holy Jesus; if ye were all zealous for the doctrines of righteousness, and impatient of sin in yourselves, and in the people, it is not to be imagined what a happy nation we should be. But if ye divide into parties, and keep up useless differences of names or interests; if ye do not join the bands of peace, that is, the King and the Church, religion and the good of the nation, you can never hope to see a blessing to be the end of your labours. Remember the words of Solomon, "Righteousness exalteth a nation, but sin is a reproach to any people;" but when righteousness is advanced in the hearts and lives of the nation, who shall dare to reprove your faith, who can find fault with your religion?

God of his mercy grant that in all your consultations, the Word of God may be your measure, the Spirit of God may be your guide, and the Glory of God may be your end. He, of his mercy, grant that moderation may be your limit, and peace may be within your walls, as long as you are there, and in all the land for ever after. But, remember, that since the honour and service of his Majesty, and the peace and prosperity of the Church, the perpetuity of our fundamental laws, public justice, and the honour of all legal authority, the advancement of trade, and the wealth of the nation, is your design; remember, I pray, what warranty you have to expect all this; no less than the words of our blessed Saviour, but it is on these terms, "Seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you." Amen.—(Bishop Taylor, Sermon before Parliament.)

HEARING SERMONS.

Beware of critical hearing of Sermons preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself. Consider every opportunity of hearing as a message sent you from heaven. For all the Sermons you have heard, you will have to render an account at the last day.—Leigh Richland.

A lady who was present at the dispensation of the Lord's Supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went next Sabbath to his own place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr. E. and stating the case, asked what might be the reason of such a difference in her feelings. He replied, Madam, the reason is this, last Sabbath you went to hear Jesus Christ, but to day you have come to hear Ebenezer Erskine.

Recollect that whatever you take as your chief rule in life, and the leading governor and director of your conduct, that is your God;—it is to you what God should be, it is in God's place.—It is this you remember, when you should remember your Creator; in this you live, and upon this you must depend when you die!—Beware, then, that you thus commit yourself to nothing but God; to no rule but His rule.—Wolf's Sermons.

Men could never be so bad as they are, if they did but take a proper care and scope in this business of self-examination, if they did but look backwards to what they were, inwards to what they are, and forwards to what they shall be.—Mason.

When we have a mind to a thing, all reason seems strong to persuade us to it.—(Bishop Patrick.)

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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