

# The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, SEPTEMBER 2, 1837.

[NO. XII.]

## Original Poetry.

For the Church.

CHRIST WALKING ON THE WATER.

Christ stood alone by night—  
A bark drove on the billows 'mid the foam  
Of whirling waters, and the proud heart quailed  
Before the rushing blast, and the strong arm  
From toil grew nerveless, and the sinking eye  
And parching lip proclaim'd the wearied frame  
Enfeebled as the mind,—when lo! the storm  
Grew hushed and silent as a slumbering babe—  
The streaming flag fell waveless to the mast,  
The straining cordage seemed no more to rend,  
The tortured oar lay listless in the spray,  
And not a breath play'd round the fevered brow  
Whose swelling veins spoke loud the fearful toil  
'Neath which the soul gave way. And why the change?  
CHRIST WALKED UPON THE WATERS: as a gale  
From Araby, as music from the spheres,  
As fragrance breathing in the summer morn,—  
A tale of coming land, and chasing back  
All sadd'ning thoughts from those who long for shore,—  
So sunk that calm upon the sea; yet not to those  
Who mann'd that fragile bark brought it repose,  
Their hearts were hardened, and the Saviour came,  
It seemed to them, a spirit to destroy.  
They knew him not; the light around him shed,  
The glory blazing o'er that midnight sea,  
Spoke not to them of God,—or spoke a God,  
A fallen angel, mighty in his power  
To blast and overthrow.—Their souls bowed down,  
Down to a nameless depth which seems to mark  
A point, where from the body they're divorced,  
Their thoughts were crushed, their reason overturned,  
And dark despair sat frowning on their hopes.—  
HE came still gliding on the watery waste,  
And not a wave rose up to strike his foot,  
Not e'en a ripple dared to kiss the spot  
His step had touched, yet left no trace behind.—  
Their hearts were troubled, but the Saviour's voice  
Fell like a balm upon their wounded souls,  
Speaking of peace and lenity and love;  
"Be of good cheer; 'Tis I, be not afraid."  
Oh! when the storm of dark adversity  
Comes like a whirlwind rushing through the sky,  
And blights and ruins all our cherish'd hopes  
And darling pleasures, and the fine-wrought mind  
Stands tottering on the brink of dark despair,  
As though the silver chord would loose its chain,—  
Then let us pray to Him whose footsteps swept  
Like evening breezes o'er that troubled sea,  
Lulling the waves to rest, and he will hear,  
And through the raging storm his voice will come  
Breathing again in soul enlivening tones  
Those words thrice bless'd, "'Tis I, BE NOT AFRAID."  
J. C.

"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." HER. VIII. 12.

Mercy—Great God! and can it be  
Wilt thou be merciful to me—  
To me, whose sins have slain thy Son,  
Thy "well beloved"—thine "only one?"

Yes! 'twas for me the Saviour died;  
For me became "the crucified":—  
For sinners he was pleased to die—  
Was ever sinner great as I?

J. P. H.

Faith to the guilty conscience cries  
Thy sins are all forgiven:—  
Faith makes the promises our own,  
And realizes Heaven.

J. P. H.

## THE ENGLISH LAYMAN.

No. III.

THE EMIGRANT'S SABBATH IN THE BACK-WOODS.

How many blessed groups this hour are bending  
Through England's primrose-meadow paths their way,  
Toward spire and tower, 'midst shadowy elms ascending,  
Whence the sweet chimes proclaim the hallowed day.

MRS. HEMANS.

But the sound of the church-going bell  
These vallies and rocks never heard;  
Never sigh'd at the sound of a knell,  
Or smil'd when a Sabbath appear'd.

COWPER.

The English Emigrant, who settles in the back-woods of Upper Canada, suffers many a pang, and is frequently brought to the verge of despair, before he ultimately achieves a rough and a hard-earned independence. Of the various privations which it is his lot to endure, the one perhaps that most sours him, the one that, if supplied, would most soften him, and reconcile him to expatriation, is the want of spiritual instruction after the usage and the faith of his Fathers. Accustomed from earliest infancy to attend his Parish church on each revolving Sabbath, baptized at its font, and married within its walls, he has parted from a friend, which, though speechless and inanimate, is associated with the most touching events that have chequered the "simple annals" of his life. How often, when a Canadian Sabbath dawns, must the contrast be forced upon his regretful mind, between the day as he has been wont to keep it holy, and the present unhonoured and unscriptural manner in which it lazily drags out its protracted wearisome hours! The sweet peal of the village bells, a music that melted even Napoleon's heart of flint, no longer awakens devotional thoughts with its holy music, mellowed by being wafted over intervening waters. The old spire, venerable with moss, and mantled with ivy,—the quaintly-carved porch, thronged with familiar faces,

—the dial, silently eloquent,—the yew-tree overshadowing the humble graves of his forefathers—the sheltered vicarage, with the beloved form of the faithful pastor emerging from its shady avenue,—these, and a hundred other objects, the balmy influence of which in filling the mind with quiet and thankful meditation, every attendant on a village church in England must often have experienced, are all wanting. The emigrant feels a void, an aching at the heart, and seeks to turn the melancholy current of his thoughts, by anticipating brighter days, and Sabbaths more resembling those of his own green native land.

Any one who has spent a Sunday in the midst of a newly-formed settlement in the back-woods of Upper Canada, will bear witness to the secular and unhallowed manner in which it passes. Here and there a pious family may serve the Lord in household worship; but the voice of prayer, or the echo of thanksgiving is far less frequently heard than the shout of the huntsman, or the crash of the discharged gun. "It is deeply to be regretted," says the Rev. T. Greene, the travelling Missionary in the London District, "that in many places there is a total disregard of the Sabbath; but this may be traced entirely to the total want of stated services and Sunday Schools, and I think, ere long, it will be otherwise. Having one day visited a family from Cumberland, the mother remarked to me—"Oh, Sir, we are now differently situated from what we were accustomed to be in England! the children did not then ask, 'Mother, will to-morrow be Sunday?' which they now only know when I wash them on Saturday night." In another case, the mother of a family from a place near Bristol said to me—"Sir, this place is not like the old country; there we had a church, and nice Sunday Schools for the children." "And in many places it is observable that, from the total want of sound and evangelical teaching, the most fanciful and extravagant theories in religion readily find disciples, and thus the seeds of Socinianism and Universalism are disseminated and cherished."

I have often reflected on this state of things, but could never devise a feasible plan for remedying the evil. The other day, however, when reading *The Original*, a periodical work, which was solely written by that acute thinker, the late Mr. Walker, one of the Police Magistrates of London, I met with his Letter on the "Observance of the Sabbath," addressed to the Bishop of London in 1833. The scheme he proposed for evangelizing the inhabitants of the lanes and courts of a crowded city, is, I think, with a few adaptations, equally applicable to a straggling settlement in the woods of Upper Canada. Having thus acknowledged the source from which my plan is chiefly derived, I proceed to unfold it.

It is utterly impossible, that the Established Church of this Colony, in its present impoverished state, can furnish spiritual instruction to the extent required. Indeed to many parts her ministrations can never penetrate, and the people must entirely depend upon themselves for the dissemination of true principles of religion, and the rearing of their children in the doctrines of the Church. In those parts, therefore, where members of the church of England are settled, without clergymen or place of worship, the most respectable and intelligent layman might be selected "to read in sufficient and convenient places, prayers, and a short sermon to be chosen each week by the Clergyman;" the singing of Psalms, from the authorized version, might also be added. "If any objection is made to rooms, or officiators not in orders, my answer is, that in the earliest ages of Christianity rooms preceded churches, and would now lead to them, and that if respectable laymen may not officiate to the extent proposed, a large mass must be left destitute, or fall into less desirable hands." No prayers but those contained in the Book of Common Prayer, and no Sermons, but such as are sanctioned by the Society for promoting Christian Knowledge, should be used on these occasions; and thus any objections, chargeable on extemporaneous preaching or prayer, would be obviated. It might be expedient, that the layman officiating should receive an annual or quarterly sum, to be paid by our present church Societies, or by an Association to be formed for this express purpose, on its being certified by three respectable persons, that he had duly conformed to the regulations prescribed by the ecclesiastical authorities for his guidance. In many instances I should think, that gentlemen of education, in whose discretion confidence might be reposed, would, upon being solicited by the Bishop or clergy, willingly and gratuitously undertake the task; while, in those instances, where the officiating layman, although of sufficient education and respectable character, might require more vigilant superintendence and control,—the remuneration for his trouble, would ensure conformity to the directions of his ecclesiastical superior.

In the Fifth Report of the Society for propagating the Gospel among destitute settlers, in U. C., a circumstance is related by that zealous and judicious missionary, the Rev. Adam Elliot, which strongly confirms the feasibility and efficiency of the plan suggested. "While travelling through the township of Mulmur," he writes, "I heard a very favourable report of a Mr. Bromley, from England, who occasionally read prayers in Mulmur and other adjacent townships during the summer months. I have not the honour of being acquainted with him, but several persons have informed me, that he gave very valuable instruction and advice to the people, and especially to the Episcopalians."

The Reports of the same Society abound in allusions to the gradual abandonment by Episcopalians of their Mother-Church, and their attaching themselves to other denominations, rather

\* Church of England Magazine. II. 76.

han remain utterly destitute of religious instruction. The scheme proposed, would have the effect of assembling and binding together the members of our communion, and,—while it in some measure supplied their spiritual wants,—of keeping alive their attachment to the rites and formularies of the Church. Frequently meeting together, they would be encouraged in a firm adherence to the form of religion handed down to them by the fathers and the martyrs of the Reformation, and, as they increased in numbers and worldly wealth, would, from their previous organization, and custom of acting in unison, be better prepared to contribute towards the erection of a place of worship, and the maintenance of a resident, or occasional minister. The principle of employing Laymen as subordinate auxiliaries to the clergy has been recognized, if I mistake not, by a Church Society in Lower Canada, and in England by the *Church Pastoral Aid Society*, an association countenanced by six Bishops and several dignitaries, and eminent clergymen of the Establishment. Strong objections not visible to me may be brought to prove the impracticability of my suggestions; but no one will deny the necessity of adopting some vigorous measures for the purpose of keeping the scattered sheep of our Church within the fold, and supplying them with spiritual food.

ALAN FAIRFORD.

Toronto, 10th August, 1837.

## HOME BIBLICAL.

No. VI.

THE PATHETIC—CONTINUED,  
ST. PAUL AT MILETUS.

Passing over a great number of pathetic passages which occur in the histories and prophecies of the old Testament, and leaving, at least for the present, those events in the life of Jesus Christ which awakened the sympathies of created nature, as well as those touching parables and narrations by which he often moved the hearts of the most hardened of his opposers to momentary tenderness; I request the attention of my readers to one remarkable passage in the life of St. Paul, which appears to me replete with feelings the most exquisitely affecting.

In the twentieth chapter of the Acts of the Apostles and at the seventeenth verse, we find St. Paul at Miletus, from which place he sent for the elders of the Ephesian church, that he might speak to them for the last time, on subjects which lay the nearest to his heart.

The foundation of the Ephesian church had been laid by the Apostle's own hand. It had arisen, beneath his vigilant superintendence, a holy temple unto the LORD. He felt deeply interested in all its concerns. In order to promote its prosperity he wrote an epistle equally remarkable for its affection and piety. He there speaks of the members of this church, as greatly advanced in the knowledge and experience of divine things—he rejoices over them, as quickened from a death in trespasses and sins—as being saved by grace—and as being no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. He then shews the strength of his affection by the earnestness of his prayers on their behalf, and pours out, from a heart overflowing with apostolic zeal and love, one of the most comprehensive, fervent, and impressive supplications that ever human lips have uttered. (Ephes. iii. 14—21)

But he now visits the church, or rather receives their elders, under very different circumstances. A scene of very severe trial was approaching both to himself and them. He was going to Jerusalem to suffer bonds and imprisonments, and therefore could no longer watch over them. They were about to be exposed to grievous wolves, who should attack them from without; and also to more dangerous enemies, who should arise among themselves, and should lay waste the heritage of the LORD. With all this danger full in view, with what painful emotions would he address them: and with what anxiety would he labour, if possible, to avert the evil which he saw approaching!

He begins his discourse by reminding them how faithfully he had laboured among them from the first, with many tears, exposed to many temptations, and to great personal danger. This display of his own feelings was doubtless made to excite theirs, and to open their minds to receive the instructions he was about to give. He then informs them, that as he had experienced nothing but suffering in the discharge of his solemn duties, so he expected to meet with nothing else. He was going to Jerusalem, and knew of no other result of his journey, than that bonds and imprisonments awaited him. He thus prepared the way for exhorting them to patience and perseverance in their sufferings; for he who is himself in deep affliction can most successfully direct those who are likewise afflicted. He then, with an energy peculiarly his own, exclaims, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Having avowed a resolution, and manifested a spirit of fortitude, which was enough to inspire the faintest heart with courage, he takes advantage of the elevated feeling which he had produced upon the minds of his hearers, to introduce immediately a subject which would call for all their firmness and decision: "And now I know that ye all shall see my face no more." But lest the communication of tidings so distressing should at once overwhelm them with inconsolable grief; he solemnly gives the subject a direction which was calculated to divert their minds from all present objects, whether painful or pleasant, by fixing their thoughts on the eternal consequences which were connected with his ministry: "I take you to record this day, that I am



pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." The skill with which the Apostle gives this important turn to the subject, without any sudden or violent transition, appears to me without a parallel. He then, in a way no less admirable, and not less naturally arising out of his subject, makes a kind of transfer of his own authority, and, with that of his responsibility also, to these elders: "Take heed, therefore, unto yourselves, and unto the flock, over which the Holy Ghost hath made you overseers. I am no longer here to watch over either you or them, therefore take heed, first to yourselves, then to them; for I know, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them. You will not only lose the advantage of my presence, but will be assailed by much more formidable enemies than you have ever yet known.—Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears." Here he again returns, with much feeling, to his own conduct among them, in order that their love to him might make them more observant of the injunctions which he enforced upon them. And now perhaps the question might occur to them; "who is sufficient for these things?" Our duties and our difficulties are both increased: and our greatest earthly support is to be removed for ever from our sight; where shall we find the help we so greatly need? The Apostle interrupts the account of himself, to answer the enquiry: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up—so that you need not fear the loss of me, who as a wise master-builder have laid the foundation—and to give you an inheritance among all them which are sanctified.—So that you may well be encouraged, in the midst of all your sufferings, by the glorious prospect which awaits the faithful servants of the Most High." And it may not be improper here to remark, that while the Apostle wipes away the tears of his sorrowing children, and cheers their fainting spirits, he in the same words manifests the humility of his own mind. He disclaims not, indeed, their affection, for he wishes ever to live in their grateful remembrance; but he disclaims all that idolatrous confidence which they might naturally enough have felt inclined to repose in one who was their father in Christ Jesus.

He then proceeds, with irresistible feeling: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands—which are now about to be bound for your sake and the gospel's—have ministered unto my necessities, and to them that were with me. I have shewed you all things, that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

There is nothing more remarkable than the good account to which the Apostle turns all the tender sympathies of his auditors as soon as he had called them forth. He no sooner touches some chord which vibrates on the hearts of his hearers, than he immediately tries to employ it to some practical purpose. This we have before seen in the course of these observations. Here the same is repeated. He reminds them of his disinterested conduct, which would not permit him to live on the bounty of others—of his daily labours to obtain the bread which perisheth, for others as well as himself: while he was indefatigable in dispensing the bread of life, without money and without price. But why does he make them feel this so keenly? Is it to aggravate the sense of their loss? No: it is to teach them that they ought to be kind to the poor—it is to inculcate that important lesson of the Saviour, which no man ever learned more fully and more practically than he himself had learned it, that *it is more blessed to give than to receive.*

The conclusion of this address is in the first style of genuine eloquence. The sentiment which the closing words contain is truly worthy of Him from whom the Apostle received them. It is short, and full of meaning—it is introduced with admirable suitability, and with unrivalled force. There is no maxim of heathen antiquity which speaks a sentiment so full of disinterested generosity—so free from every thing earthly, grovelling and selfish. And the force of the passage in this place, is increased by the circumstance that it occurs in no other. It had long been treasured in St. Paul's memory: it had long been the guide of his conduct, and the settled principle of his heart; and now, at a moment when he was tried to the uttermost, he at once exemplifies its power, and leaves it as a sacred legacy to his favorite church.

When he finished his discourse, by which, doubtless, he and his auditors were equally moved; he immediately conducted them into the presence of that God to whom he had before commended them: *he kneeled down, and prayed with them all:* he taught them in the most effectual way, by his own example, whither they should go in every season of sorrow and affliction. How lovely was this group of praying, weeping Christians! View the holy Apostle, in the midst of beloved children, lifting up his hands towards heaven in all the fervour of devotion: pleading with God, as a man pleads with his friend,—full at once of deepest reverence and holy familiarity,—asking every blessing which his enlarged heart could conceive, for those whose fidelity had fixed them in his affections, and whose bereaved condition made him feel as an expiring parent feels for his helpless and deserted children. The simple statement concerning the conclusion of this scene, given by the Evangelist, puts the finishing stroke to the pathetic story; and leaves us nothing to wish for, in order to perfect the picture. *They all wept sore, and fell on Paul's neck, and kissed him: sorrowing most of all for the words which he spake, that they should see his face no more.*

J. K.

#### THE CHURCH PRAYERS.

A DIALOGUE.

(Concluded from page 42)

Old Steady.—That is just it, Mary: and the practice of this I'm bold to say, is the soul of Church of England worship. And here let me put you in mind, what a great employment divine worship is, and how needful it is to be earnest in it. This is an

act that calls forth all the powers of man—conscience, memory, thought, and all the heart's affections, should be in full-play.—There is nothing which, to be worthily done, so much requires them, and nothing which has so much right to expect them, as this. The creature is then solemnly setting itself before its great Creator—and, in our case, "is a creature in a state of guilty ruin, coming as it were to be created anew. Whatever you do, therefore, Mary, do it *with all your might.* Give heed to the exhortations of the minister before the different acts of devotion, particularly the first, beginning with, "Dearly beloved Brethren." Ponder that well, and practice it. Remember, he asks you to accompany him in confession of sin, with a "pure heart," and "humble voice." Be devout therefore, and beware of babbling. Again, when the minister pronounces with a loud voice, after the Creed, that prayerful desire, "The Lord be with you," just as we are setting ourselves to the great work of prayer, (*all devoutly kneeling*, if we attend to the Church's direction,) be sure your response, "And with thy spirit," is *heart-fell.* Both he and we shall be gainers by thus asking a blessing upon each other.—And, whenever he repeats in the service the words "Let us pray," ask yourself if you *are* praying, and pray more fervently. These little exhortations are intended to keep alive the holy fire on the altars of our hearts. Well, and be mindful, Mary, when it is your part to be silent, whilst the minister reads the prayer, that you are, nevertheless, still praying yourself. The minister is your voice, and through his lips you are speaking to God as much as he is. This is sadly forgotten. People talk of the minister's performing the service, (I don't like the word,) as though he was doing the business for them; but the fact is, we are all performing it: and, when we are not uttering responses, or repeating aloud after him, we still make every prayer *our own* by a solemn and voluntary Amen.

And here, I must tell you of a practice in prayer, Mary, which, with God's blessing, you will find very profitable—I call it *branching out* the prayers.—Mr. Lovechrist calls it *expanding* them. Without this you can't pray to much purpose in a general form. I have spoken already to you of using the Liturgy to carry along the contents of your heart to God. I am now going to endeavour to put you in a way of exercising your mind at the time of prayer, that your prayers may be more full and effectual, and the returns to them richer in proportion. The flint, you know, fetches out from the steel more sparks than one—in like manner, by this plan of *branching out*, the touch of any one petition, or confession, will cause your heart to break out into many praying thoughts and feelings.

Now, you just fancy what we call the limb of a tree, growing without any branches, boughs or twigs; and suppose it should on a sudden (like Jonah's gourd coming up in a night,) shoot out into all these in abundance; would it not now have much more belonging to it than it had before, and be altogether a goodlier limb? Well, you take any one confession, or petition, or thanksgiving, and put in practice this plan of branching out, and you will soon find the fruits of it—let the confession in the *form* be the *limb*; you cover it with branches. Look here for example—when I say, "we have left undone the things we ought to have done," I, at the same moment, think what these things or at least many of them are. Going prepared by self-examination and prayer, (as I was advising you,) I know my transgressions, and have them before me: and so, I am enabled in myself, largely to branch out that single confession, covering it with my own meanings, and making it utter to Him who "looketh on the heart," far more than otherwise it would have done—*EE* sees the confession as my *heart* presents it. Again, when I declare, "there is no health in us," I ask myself, "Do I really believe this?" And then, I think upon the *cure*, and whether I am using it—and, along with this, my own conscience speaks out, and condemns me as one that is unclean, and helpless, and vile; for, though the confession is but one, every one that uses it, is supposed to "mourn apart" over "the plague of his own heart" particularly.

And this practice I carry on throughout, Mary. When I beseech God to "grant us," and "give us true repentance," both of which I do in the course of the service, through the minister, I consider my great need of this inward change; I look if I am "bringing forth fruits meet for" it, and have a "godly sorrow" over my daily shortenings and transgressions; and all this leads me to utter the petition with double earnestness.

Then, too, in the sweet and holy Litany, when we beseech the Lord Jesus "by the mystery of his incarnation," and all which there follows, to "deliver us" from the different evils named above, I earnestly inquire within myself, if I have been delivered by him from the guilt and power of sin especially, and am longing for complete deliverance—or, whether all that marvellous plan of redemption, beginning with his taking flesh, and carried out in his life, doctrine, agony, death, and resurrection, (by each of which I am then calling upon him,) has been hitherto lost upon me, and I have thus "frustrated the grace of God?" Then further, I consider if I am conforming to him, in those respects in which he has appointed his people shall; in being crucified with him to the world, in dying with him to sin, in being "buried with him" as to the old man, and in rising with him to righteousness, having my "affections set on things above," and my "conversation daily in heaven." Thus, more or less at different times, I branch out these petitions, Mary, and you must see the profitableness of doing so. And lastly, in the "general thanksgiving," when I join in telling God through the minister, that "we bless him for all the blessings of this life, but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory," I solemnly demand of myself, "Is this all true? Is my life a thanksgiving? Do I love God for his love to me, and to a degree that proves I count his love 'inestimable?' Am I using the 'means of grace' like one who knows their value, and is thankful for having them? And does the 'hope of glory' raise me above this perishing world, and spirit me on to follow my crucified Redeemer to whom I owe whatever hope, or any thing else I have?" Thus my mind covers the limb of the thanksgiving; with many branches; and according to the testi-

mony of my conscience, as to my sincerity, so do I bless God with deeper gratitude, and closer devotedness to him. The latter part of the "general thanksgiving," then, well expresses my heart's feelings.

Now then, Mary, you have the plan which I follow, and I hope I have made it plain to you. A great deal more might be said, and said much better than I can say it, about other parts of our prayer service; but I have just picked out such as suited our purpose, and, if you understand me, I am thankful. May God bless what is right, and forgive what is mistaken, in my poor instructions!

The practice of branching out may puzzle you a little at first, but habit will make it easy. The mind, you know, moves like lightning for quickness, and conscience will stand your friend, and help you. Besides, if you are engaged with God, when the service-bell rings out, God will not leave you to go alone—he himself will accompany you to his own sanctuary, and there provide for you—he will shed abroad a "spirit of supplication" in your heart, and this, like divine sap, will cause you, as Aaron's rod, to bud forth and blossom, (as you may say,) in your prayers, after the manner which I have been recommending—You will then prove, by happy experience, what it is to be "joyful in his house of prayer," and to "think of," and taste "his loving-kindness in the midst of his temple." May God grant this, Mary; and may he make you a far more fervent, and acceptable worshipper, than ever I have been!

I need scarcely add, after what has been said, make a conscience of being in your place before service is begun. I can't understand that man's devotion, who likes to come in afterwards. He robs God, he robs the congregation, and he robs himself. It is paying God any thing but the honor and respect due to him, when there is a solemn assembly of his people, in his own house, and on his holy day, to go to it after the congregation have, as it were, entered "within the veil," and have begun their worship. Then again, you are sure to disturb some persons by coming in late, thus robbing them of the comfort of uninterrupted devotion; and this looks too much like a sin for a serious man to run the risk of committing it, just as he is going to ask God for mercy. And lastly, you rob yourself in being behind-hand, because you not only miss the profitable exhortation which I have spoken of, but you lose the opportunity of making a formal confession of your sin. A little consideration will shew you, that this is the most important act of all in a sinner's worship—it is therefore placed the first in our service, and all that follows is suited only for those who have penitently acknowledged their wickedness before God. Recollect also, Mary, to take your Bible. You will find it useful to you in following the minister as he reads the lessons, and in looking out the texts which he quotes in his discourse. The sight of a Scripture-passage often helps the understanding of it, and fixes it more lastingly in the memory. At least, my own experience has proved this to be the case, and we all go provided with the *Book of Books.*

#### THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 2, 1837.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The excellent Letter of the Lord Bishop of Montreal, which was commenced in our last, and which we have the gratification of continuing in our present number, brings forcibly to recollection the claims of the venerable Society, to which it is addressed, upon the regard and gratitude of every Churchman in British North America. It is doubtless, well known that to this Society we are indebted, if not for the very introduction of Protestant Christianity into America, yet certainly for laying the first foundation of the Church of England on this continent,—for planting that seed which, to adduce the similitude of our blessed Saviour, has since grown up into the great and shady tree under which thousands have sought, and are seeking, their spiritual shelter. The Episcopal Church of the United States, a Church which, whether we regard its apostolic purity of orders, doctrine and ritual, the devotedness of its ministers, or the truly Christian unity which marks its collective body in deliberation and in action,—stands amongst the foremost of Protestant churches in the world;—this flourishing and fast extending church looks back, with filial gratitude, to the same fostering Society for the first foundation of its communion. In Nova Scotia and New Brunswick, in Lower and Upper Canada, we owe and acknowledge the same obligation. While in the Diocese of Quebec there are probably not less than 300 congregations of the church of England, regularly served; and while in Upper Canada nearly 10,000 persons are now found to kneel at church of England altars, and more than that number are probably admitted yearly, by the baptismal sign, into her fold; it must never be forgotten that it was this Society which planted and watered, while a gracious God gave the abundant increase.

In other parts of the world, they have laid, and are laying, the same good foundation. Long has the good work been propitiously begun in the East, and fast, we trust, is it advancing to the fulfilment of the cheering prophecy that there "the ends of the world shall remember themselves, and be turned unto the Lord." In Africa, too, the "joyful sound" of the Gospel has long been heard; and, through the instrumentality of this Society, congregations beneath its burning sands and amidst its arid deserts, are breathing their prayers and praises in the moving language of our Liturgy.

For many years, in obedience to the Scriptural requirement that kings and governments should be "nursing fathers and nursing mothers" to the Church, the Society for the Propagation of the Gospel had been aided, in their missionary effort, by an annual grant from the Imperial Parliament;—but this needed succour, small as it was and miserably disproportionate to the greatness and goodness of the cause in which it was employed, has, since the year 1833, been withdrawn. We might dilate upon the short-sighted,—we could almost have named it anti-Christian—policy, which dictated the final refusal by Parliament of the meagre assistance which, to this national missionary



work, they had previously contributed; but it is some consolation to know that it was less a deliberate sacrifice of principle on the part of the representatives of the nation than a timid surrender to infidel clamour and opposition, veiled as usual under the imposing name of political expediency, by which this anti-British and unconstitutional desertion of the Gospel cause was brought about. And happy are we to think that the nation, by the blessing of an interposing Providence, is awaking from its lethargy, and putting forth its might in conservation of those principles by which alone a nation can be blessed.

But, in contemplation of the great and sudden difficulties which, by this Parliamentary dereliction of Christian duty, have been begotten, we cannot refrain from expressing our opinion that the venerable Society,—to which the Protestant Episcopal churches of America look with so kindly, so filial a regard,—acted not the part which, from their well known sense of just and honourable and conscientious dealing, was precisely to be looked for. At that moment of embarrassment, we conceive that it did not become them to permit their old, and tried, and faithful servants, who had spent their choicest youth and were growing prematurely aged in the duties of their laborious service;—it did not, we think, become them to leave these almost worn-out labourers deprived of nearly a moiety of the narrow stipend with which their services had been previously rewarded. It is true that the amount of reduction has since been lessened; but still it is great enough to bring often most painfully to mind how fallacious is the policy of paring down and straitening the income of a clergyman to the mere possibility of a subsistence! Estimating the loss of premium upon bills, formerly an important advantage possessed by the clergy in drawing upon England, and the actual reduction of 15 per cent upon their previous salaries, fully £50 per annum, of the currency of the country, is lost to those who commenced their ministry, in the vigorous days of youth, and with no dependents around them, upon the undiminished amount of the Society's fullest allowance.

It may be said that this was a consequence not to be avoided, and that nothing but an insurmountable necessity would have permitted an embarrassment so distressing to the highly-prized servants of the Society. We must be allowed to express our doubt of the existence of any such necessity. Had the people of England been appealed to, specifically on this behalf,—and that they ought thus to have been appealed to, none can deny,—the means would have been raised, in a week, by which every shilling of the just dues to the servants of the Society could have been defrayed. And, pending the result of such an appeal, no extraordinary difficulty, we apprehend, would have been experienced in anticipating the requisite amount by way of loan upon the security of their funded property;—and nothing more than an act of common justice would have been performed, had the amount of legal debt been appropriated, in the interval, from the funded property itself!

We believe that the venerable Society has never yet fairly considered this view of the subject;—if they did, we cannot repress the assurance that they would feel themselves bound, by a conscientious and solemn sense of duty, to pay to every clergyman, during his life, or during at least the faithful discharge of his duties, the "utmost farthing" of the allowance which they originally covenanted to advance. We might dwell long and strongly upon this subject, from our knowledge of the distressing embarrassments and the pinching penury to which many, by this very serious abatement of income, have been reduced; and the more so, because, as their years wear away and their wants increase, we could wish to see the present gloomy prospects which await their "fatherless children and widows" somewhat brightened and alleviated by a timely act of justice on the part of those from whom they have a right to demand it.

To the fullest extent of this obligation we cannot help believing that the venerable Society, upon a proper representation, would feel conscientiously alive; nor can we doubt their further willingness to persevere in that field of duty to which their attention is so powerfully directed by the Bishop of Montreal. Both Upper and Lower Canada have still a legitimate claim upon their benevolent consideration; and we have only to remind them of the thousands of Protestant families who yearly emigrate to these Provinces, and of the tens of thousands of immortal souls who are thus left to stray, in the moral waste, without a directing shepherd,—to beset, we should hope, the determination to apply a redoubled energy towards the succour of those whose cry is so loud and so wide to their better provided countrymen to "come over and help" them. As our limits, not less than the patience of our readers, remind us of the necessity of brevity, we would briefly suggest that were a couple of thousand pounds appropriated annually in each Province towards the support merely of itinerating Missionaries, an incalculable good would be achieved. And surely, if, to effect this holy object, an augmentation to the present resources of the Society be needed, the people of England would not listen to a further appeal, on this behalf, unmoved or in vain. The income of the Church Missionary Society seems, somehow, to be quadruple that of the Propagation Society; but can it be that, while professors of the Gospel feel,—as they ought to feel,—for the benighted and unconverted heathen, they have no hearts nor sympathy for destitute countrymen and expatriated Christians? Let the appeal, with all the weight and influence of our Society, be made, and we shall answer for the result.

#### DEATH OF THE LORD BISHOP OF QUEBEC.

Recent accounts from England had prepared us for the intelligence which it is now our mournful duty to announce,—the death of our revered and beloved Bishop. He expired on the 19th July, at the house of his nephew the Earl of Galloway,—aged 63.

So extensively was his Lordship known;—so well acquainted are all classes and denominations of persons in these Provinces, yes, and throughout all the churches of this continent, with the evangelical virtues and christian worth of our lamented Diocesan, that to offer any lengthened tribute of eulogy were rather to mar than aid those solemn sensations which this loss to the Christian world will awaken. He was, emphatically, an Apos-

tolic Bishop;—single hearted and sincere in his devotion to the Redeemer's cause; of never-tiring zeal in extending the blessings of that faith which was so precious to himself; a self-denying follower in the steps of that crucified Master who "gave himself a ransom for all."

Allied by birth to the wealthy and titled of the realm; approaching, in family connexion, close to the grade of royalty itself,—the departed bishop left, in the days of his brightest earthly promise, the home and country of his fathers, and toiled for years, like the humblest of Christ's devoted labourers, amongst the scattered sheep in the wilds of Canada. And long will they, amongst whom his first missionary years were spent, remember the warmth of unaffected piety, the devoted earnestness of zeal, and the boundless benevolence of heart, by which his faithful declaration of the Gospel message was uniformly accompanied.

Untutored in the ways of the world, a stranger to its intrigues, and unambitious of its perishable and unsatisfying honours, he bore to the Episcopal throne the simple and unostentatious spirit of the Missionary;—transferring to those who now constituted his more especial charge the same anxious care and paternal affection which had so eminently characterized him as the pastor of a flock. Who, indeed, amongst the Clergy of this Diocese, had not experienced from our departed Bishop the sympathy of a friend and the kindness of a father?

Much might we say in grateful recollection of that Apostolic prelate,—who had known him so long and well, who saw his Christian character developed under so many varieties of circumstances, and who had been honoured by so many tokens of his undeserved favour and regard! Under every circumstance of care and trial, putting often to the test his Christian fortitude and firmness, our lamented Bishop continued on the same unvarying, even-minded Christian, knowing no will but His who bade his disciples "follow Him;"—actuated by no ambition but that of being the humble instrument, in his God and Saviour's hand, of bringing many to the "knowledge of the truth."

His Lordship, as has been often remarked, had grown prematurely aged. The toilsome duties of his missionary life, and the complicated cares of the Episcopate,—borne at a period when so many outward causes of discouragement were added to anxiety from within, had, earlier than his years would seem to cause, enfeebled his frame, and relaxed the vigour of his mind.

To the last, his thoughts were intent upon the work which was "given him to do;"—and ourselves have seen him, since the disease which has terminated his useful life had gained, as all believed, a fatal hold upon him,—in intervals of bodily weakness and mental prostration, gathering up his energies, and speaking with wonted animation upon the plans and prospects of his arduous duties.

Cherishing towards him, as we know all our brethren did, sentiments not merely of reverential affection as their spiritual Father in God, but of filial love as their never-varying personal friend and benefactor, we feel that there is one wish of which his clergy will mourn the disappointment,—that they might have received their Bishop's blessing before he died!

He has finished his course and fought the good fight; and, with the fullest assurance of faith, we believe that he has exchanged the earthly mitre for a heavenly crown.

#### CHURCH STATISTICS AND INTELLIGENCE.

##### RECTORY OF AMHERSTBURG.

Rev. Frederic Mack, Incumbent. Divine service is performed in the Church at Amherstburg twice on each Sunday, the third Sunday in each month excepted, when afternoon worship only is performed. On that day, in the forenoon, attendance is given at Colchester, about 15 miles distant. The congregation at this place is rapidly increasing, and would now fully employ the services of a resident minister. As the population in the neighbourhood of Amherstburg consists chiefly of Roman Catholics, and as the troops, formerly stationed at this post, have been withdrawn, the congregation there is not numerous; but an increase is anticipated from the gradual settlement of the Huron Reserve in the immediate vicinity of the town.

The Sunday School in Amherstburg has been prosperously conducted through the pious zeal and Christian philanthropy of Lewis G. Gordon Esq.—who, though unaided, has persevered in his useful work, obeying the divine precept, "Be not weary in well doing."

The Minister of Amherstburg rejoices in bearing testimony to the pious liberality of his little flock in contributing not only to all the needful repairs of the Church, but to the augmentation of his own insufficient salary. And here he would desire to express his grateful acknowledgments to some unknown member of his congregation for a munificent gift lately presented to him, "the administration of which service not only supplieth the want, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration he glorifies God for their professed subjection unto the Gospel of Christ." Nor should he omit here to bear testimony to the zeal of the ladies of his congregation in furnishing the means of ornamenting the church with the becoming draperies, &c.

For the year ending July 31st 1837, there were in Amherstburg, Baptisms 7; Marriages 6; Burials 5; Communicants 30

We have some little time been in possession of the intelligence of the lamented death of the Lord Bishop of Madras, but it is only during the present week that we have been furnished with the particulars of that melancholy event. The estimable and lamented prelate died at Madras on the 5th February last, aged 59;—another added to the list of Episcopal martyrs in the East. We subjoin the following testimony to the high estimation in which the departed bishop was deservedly held,—and propose to furnish a short sketch of his life in our next:—

Fort St. George, Madras, Feb. 7th, 1837.

With feelings of unfeigned sorrow, the Rt. Hon. the Governor in Council records the demise of the Right Reverend the Lord Bishop of Madras. The Venerable Prelate expired at half past three o'clock on the morning of Saturday last. As a tribute of respect for his memory, the flag of the garrison was hoisted half-staff high during the day, and on the funeral procession leaving

his Lordship's late residence, fifty-nine minute guns, corresponding with the age of the deceased, were fired from the Fort battery.

His Lordship's remains were attended to the grave by the Right Hon. the Governor, the Judges of the Supreme Court, His Excellency the Commander in Chief, the Members of the Council, all the principal Civil and Military Functionaries of the Presidency, and an immense concourse of all classes of the community, desirous of manifesting the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired.

Published by order of the Right Honble. the Governor in Council.

H. CHAMBER, Chief Secretary.

The duties of the Episcopate of Madras, it appears, devolve upon the Bishop of Calcutta, until the vacancy can be supplied. From the Bishop of Calcutta, a Madras paper states, that accounts had been received, dated Lucknow, 24th January, 1837. We have ourselves lately been favoured with the perusal of a letter, dated Cawnpore Jan. 27th, in which it is stated that his Lordship was then at that place, in good health, and was engaged in laying, at that station, the foundation of a new church.

#### LETTER OF THE LORD BISHOP OF MONTREAL.

(Continued from our last.)

I have been desirous of thus exhibiting at one view the successive steps which have been taken towards the regular establishment of the Church of England in Canada, in order distinctly to shew, that a proper branch of the Established Church of England has been there constituted and recognised by formal, solemn, and repeated Acts of the Government and Legislature of Great Britain.

If then after all that has been here stated, the protection of England is to be withdrawn, according to the tenor of late proceedings and declarations of authority, from this branch of the Establishment, it would appear that such a dereliction must be founded either upon the fact that the experiment has failed, and that the means which have been provided are without an object in the country which calls for their application; or else that the country itself can now afford those means in some form which had not been anticipated, and that not only the season has come for weaning the infant establishment from the bosom of the parent state, but that new supplies have offered themselves upon the spot, which dispense with all necessity for retaining the provision originally assigned for the Church.

Now, with respect to the first point, the fact is as opposite to the supposition just taken as can be well conceived. The demand for the ministrations of the Church of England in the Canadas has been constantly progressive from the date of the conquest; the supply has never at any one period been sufficient; and its inadequacy is at this moment felt more severely than ever.—Upon the arrival of Bishop Mountain, he found six Clergymen established in the whole diocese, with, I believe, fewer churches. During his Episcopate the number of Clergy was augmented by means of the bounty of Government and the Society to upwards of fifty, and a corresponding number of churches was erected. The number of both (I am not speaking with minute precision) has been since doubled. I am in possession of abundant documents to shew that the applications to bishops for Ministers, during all this period have far exceeded the means at their command to answer them; and that even on the part of religious bodies, not originally episcopal, there has existed, in many instances, a decided disposition to coalesce with the Church (see note B.)—a disposition which might have been improved to the happiest advantage for the permanent interests of religion in the Colony, but for the frequent inability of the Bishops to provide for the demand, and the unsettled condition of questions relating to the reserves.

Of the fruitful and prosperous labours of the present Bishop, when a missionary, for the space of twenty years, either stationary or itinerant through the whole diocese, it must be unnecessary to speak; the churches of which he procured the erection, the congregations which he formed, the happy change which he was often the instrument of effecting in the habits of the people, are the witnesses of his acceptance among them, and the monuments of his success. It is indeed difficult to suppose that the Clergy would have persevered in the fatigues and exertions which, in numerous instances, they have undergone, unless they had been stimulated at once by experiencing a desire on the part of the people for their ministrations, and a hope in their own breasts, from what they had been permitted to effect, that the Divine blessing was with them in their work.

#### TO CORRESPONDENTS.

The beautiful poem on the "STONEHENGE" by a deceased Oxonian, shall have an insertion.

J. C.'s translation from Tasso, shall also have a place in "The Church" as soon as possible. His Essay is also received; but we should be gratified by the possession of some further numbers of his proposed course, before commencing with their publication.

The "Saturday Preacher, No. IV." is designed for our next; to which, under the same title, the excellent reflections of Rufus shall, shortly, succeed.

The poem of JUAN is received, and shall have an insertion.

We regret to be obliged so greatly to abridge the portion of the interesting letter of the Bishop of Montreal, designed for insertion in this Number,—as well as still to postpone the communication from Belleville, in relation to the monumental tablet of the late Rev. Thos. Campbell: The notice of the late Bishop of Quebec, the intelligence of whose death arrived at so late a period of the week, has compelled these omissions.

LETTERS received during the week ending Friday Sept. 1st:—

Rev. L. Doolittle, subs.: Rev. J. Shortt; Rev. M. Burnham, add. sub.: Wm. Proudfoot, Esq., rem.: Rev. E. Boswell, [the package of No. 9 for Carleton-Place, was duly sent from this office; it must, through some mistake or accident, have been opened on the way; but should the missing papers not be recovered we shall endeavor to replace them.] Rev. W. Leeming, [his new subscriber is supplied as he requests.] Rev. J. C. Usher, subs. and rem.: Mr. James Vrooman, [the Nos. required are sent.] T. Griffith, Esq., subs.: B. Y. McKyes, Esq., add. sub.: Rev. W. D. Baldwin, [his desire is attended to.] Rev. W. Macaulay.



## Youth's Department.

## SCRIPTURE QUESTIONS.

VIII. Ahab.—CONTINUED.

64. What did Ahab do, when the Lord threatened to bring his judgment upon him? and what mitigation was in consequence mercifully granted him?—(1 Kings.)

65. How was Ahab persuaded to go to Ramoth-Gilead?—(1 Kings.)

66. How did Ahab meet with his death?—(1 Kings.)

67. How was Elijah's prophecy, concerning the dogs licking the blood of Ahab, fulfilled?—(1 Kings.)

IX. Ahasuerus.

68. Who was Ahasuerus? what was the extent of his kingdom? and where did he hold his court?—(Esther.)

69. Why was Vashti, his queen, dismissed from his court? and who was appointed queen in her stead?—(Esther.)

70. What were the names of the two chamberlains who conspired against Ahasuerus? and who gave information to him of their conspiracy?—(Esther.)

## CHURCH CALENDAR.

Ser. 3.—15th Sunday after Trinity.  
10.—16th do. do.  
17.—17th do. do.  
21.—St. Matthew's Day.  
24.—18th Sunday after Trinity.  
29.—St. Michael's Day.

## SCENES IN OTHER LANDS.

No. IX.

LONDON, CONTINUED;—REV. LEWIS WAY; ANNIVERSARY FESTIVAL OF THE SONS OF THE CLERGY; JOURNEY TO OXFORD.

Amongst the pleasures and advantages enjoyed during the long-to-be-remembered Dinner of the Society for Promoting Christian Knowledge,—was the forming an acquaintance with an individual well known in the religious world for his devoted zeal and piety, the Rev. Lewis Way. This estimable man is now no more;—but a philanthropist while living, his memory is held sacred and blessed by the poor, and his praise for works of benevolence and devotion to his Saviour's cause is in many churches. He was anxious to provide for the settlement in Canada of certain of the poor of his parish; and by the hands of some of these individuals I had frequently afterwards the gratification of receiving testimonies of the strong interest he felt for at least the spiritual advancement of this rising country. With Mr. Way's private or early history I do not profess much acquaintance; but it appears certain that he came somewhat unexpectedly into the possession of great affluence, which he dispensed, like a good steward, for the glory of God and the welfare of his fellow-men. Through his private means he converted a theatre at Paris into a house of prayer, and provided, I have understood, for the permanent support of a Protestant service in the chapel of the Oratoire in the heart of that dissipated city. Much also of his means were spent in endeavouring to enlighten and convert the Jews; and although it is to be feared that, in the zealous prosecution of this christian effort, he experienced much more imposition than positive or permanent success, the excellence and purity of his intentions is not for a moment to be doubted.

My interview with Mr. Way at the Christian Knowledge Dinner was the first and the last I was privileged to enjoy, for circumstances did not permit the acceptance of his kindly offered hospitalities;—but I experienced subsequently the benefit of his correspondence, suddenly and mournfully interrupted by his death, in the midst of his usefulness and in the vigour of his days.

The enjoyment derived from the Christian Knowledge Anniversary Dinner was certainly one of no common order; but another perhaps, of a richer, though of quite a different character, was in store,—viz. the Annual celebration of the Feast of the Sons of the Clergy. Well may we say, there is no end to the benevolent institutions of England: not a class of people exists there for whom, in their day of distress, relief is not provided.

It is easy to believe that amongst the twenty thousand Clergymen who are said to be employed in the Established Church at home, many, being in the possession of but very slender incomes, leave, at their deaths, their families in a state frequently of the completest destitution. And what most aggravate the evil,—the children of the clergy are, for the most part, brought up, if without the comforts and elegancies which wealth bestows, yet certainly with those sentiments and feelings which naturally attach to a household where the head is a man of literature and taste, and has always mingled with the educated and polished of the land. This is a circumstance which, whatever be the strength of their principles, whatever their habits of industry,—must, in a great degree, incapacitate them for the drudgery of manual labour, or for those very humble and menial employments, which, honourable as they may be in themselves, the child of education or of refined habits of life can scarcely be expected to enter upon without a fearful trial of his best sensibilities.

It is a long time since the plan to ameliorate this melancholy condition of things was set on foot and successfully promoted;—and well and widely known is that celebrated appeal of Bishop Porteus in behalf of this charity, when he recounts the claims of the widows and fatherless of the clergy to public protection, on the ground of the obligation, moral, civil, and religious, under which those Clergy have laid the mighty and prosperous nation of England. In promotion, therefore, of this charity, an Annual Musical Festival takes place in St. Paul's Cathedral, where the best performers of sacred music are engaged;—admission to which is obtained, on the lowest terms, at half a crown for a seat in the choir, but a donation of at least half a sovereign is requisite to procure entrance into the much less crowded and more comfortable galleries. The amount thus obtained is, of course, considerable; but the largest sum is contributed at the dinner which follows, where, after the removal of the cloth, several hundred pounds are usually deposited in the plates which are carried round. These funds are employed in apprenticing to respectable trades, suited as far as possible to the bodily strength

and native tastes of the children, such of the orphans of the clergy as have been left destitute.

On Thursday, the 19th May, I accordingly attended at St. Paul's to be witness of this grand musical exhibition;—but although I went an hour and a quarter before the performance commenced, there was a crowd of persons fully twenty deep about the great door of the cathedral, waiting for admission;—and when the doors were opened about half an hour after, so great was the rush that it was with the utmost difficulty admission into the choir could be obtained at all. A seat at length was procured almost beneath the organ, in a situation by no means the most desirable for experiencing the fullest benefit of the flood of harmony which swelled from so many noble instruments and so many hundred voices. It commanded, however, an excellent view of the readers and preacher, and of the rows of prelates and dignitaries in the stalls on either side. Amongst the number I noticed the two Archbishops of England, the Bishops of London, Winchester, and Chester, and various others known to me at least by sight and name.

The performance was commenced with the chanting of the *Dettingen Te Deum*; parts of which were conducted by the single voices of Mr. Phillips, Mr. Vaughan, and other celebrated singers, between full rich choruses of overwhelming grandeur when the organ poured forth its loudest tones, and the trumpet of Mr. Harper added extraordinary effect to the solemnity of all. This being concluded, the usual evening service as performed in Cathedrals was proceeded with,—giving Handel's "Deus Miserere," and the sublime Anthem by the same author, commencing, "Hallelujah, for the Lord God Omnipotent reigneth," immediately following the third Collect.

Just before the Sermon, an Anthem composed expressly for this charity by Dr. Boyce, was sung; and nothing can be conceived more beautiful and affecting. The sentence, "We are orphans and fatherless; our mothers are as widows," when delivered, at one moment, in a sweet, soft solo,—then again in full, rich and harmonious chorus,—the organ, the trumpet, and hundreds of strong or silvery voices giving their magic effect to every sentiment and to every word,—was very touching, and could not be listened to without sensations peculiarly appropriate to the charity for which the public sympathies were sought to be enlisted.

The Sermon, by the Dean of Chichester, followed; but so great was the echo, and such the varied noise and clatter, on such occasions unavoidable, that I could not even hear the text. The knowledge that it was soon to appear in print, joined to the weariness of four hours' unintermitted confinement,—the determination, moreover, of starting upon a journey very early on the following morning, caused me to forego not only the Sermon, and the grand Coronation Anthem which was to follow it, but the gratification also to be derived from the public dinner with which the business of the day was to be concluded.

The residue of the evening was one of bustle and preparation; and on the following morning,—a lovely morning freshened by the showers of the previous night,—at six o'clock, I was seated on the top of a coach for Oxford. My companion next me on the seat chanced to be a youth born and brought up in the East Indies, and now for the first time viewing the country of his parents; and very pleasing it was to have one to share in the amazement and delight which the constantly recurring beauties of this lovely land presented. We proceeded through Hounslow-heath, saw there a stately row of barracks, and had a sight of the state horses of the King,—six jet black steeds, with their gay caparisons. Soon after we passed within a short distance of the most noble by far of England's royal residences, Windsor Castle;—a most extensive and imposing structure, and a worthy habitation of the monarch of the mightiest empire in the world. Windsor Castle underwent a complete renovation in the reign of George IV. and was rendered, through the well-known taste of that monarch, and the immense expence laid out upon it, one of the most magnificent royal habitations in the world. It did not suit my arrangements to stop, at this time, more leisurely to view the many attractions in the neighbourhood of Windsor Castle;—and I had also to be content with a passing glimpse of the "distant spires and antique towers" of Eton College. We had repeated views of the Thames on his "silver-winding way," but lost sight of that "father of rivers" upon leaving Henley, a neat town built upon its margin. Ascending an eminence just beyond Henley, we were gratified with the view of a country which, for richness and beauty, has scarcely its parallel in England or in the world. We proceeded rapidly on amidst these gratifying scenes, when—about one o'clock—we caught the first view of venerable Oxford. On entering this ancient city, the quiet and sober stillness of all around you, combined with the effect of its antique colleges and spires and towers lifting their heads from amidst groves of equally venerable trees, constituted a most delightful realization of a seat dear to science and grateful to the Muses! We crossed the Isis, drove through High Street, and alighted at the "Star" Hotel.

(To be Continued.)

## A LAUGH AT THE PARSON.

"Not long ago one of those vulgar bucks who delight in nothing so much as a laugh at the parson, happened to encounter at an inn a Clergyman, who had that day come by invitation from a neighbouring town to preach a charity sermon, and was preparing to return home. The buck being apprized of this circumstance could not omit so fair an opportunity of indulging his amusement. "Doctor (said he) what will you take for your sermon you preached to-day? They say it is a d—lish good one." The Clergyman, astonished at his address, replied, "Sir, I have no intention of selling it." The evident confusion of the latter increased the spirits of his assailant, who called so loud as to attract the notice of several persons in the room. "Blast it, Doctor, I seldom go to Church, and I would like to have something of the kind to amuse one, whenever I am seized with a fit of devotion. Once again, what will you take for your sermon, I want it parson;" and he threw down a guinea. The Clergyman finding by this time that the eyes of all the company were upon him said, "Sir, that is no price for a good sermon."

The buck beginning to feel the delight of an approaching triumph over divinity threw down another guinea, which being still declared too small a price he followed it with a third. The Clergyman now very deliberately took up the three guineas and laid the sermon on the table. "There Sir, it is a bargain," said he, and instantly stepping out to the Treasurer of the charity, he presented him with the money for the use of the poor.

On his return to the inn, the buck, who had begun to view the matter in another light, wished his Reverence to return the pieces, the proposal having been made only in jest. "No (replied the parson) I am very well satisfied that my efforts in the pulpit, have been surpassed by my address at the bar. I feel happy in having done a service to those who needed charity.—The sermon may be of some use to you; it may lay some restraint on your folly, whenever you shall, in future, be disposed to raise a laugh at the parson."

THE LAST MOMENTS OF SIR JAMES MACKINTOSH.—"On Saturday a great change took place; he became very silent, and had the appearance of one listening; the intelligence of his countenance did not diminish, it only changed its character; a look of peace and dignity was mingled with it, such as I had never witnessed in that dear face before. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed he always opened them, and looked at the person who had spoken. I said to him at one time 'Jesus Christ loves you'; he answered slowly and pausing between each word, 'Jesus Christ—love—the same thing.' He uttered these last words with a most sweet smile. After a long silence he said, 'I believe—we said in a voice of enquiry,—'In God?' He answered,—'In Jesus.'—He spoke but once more after this. Upon our enquiry how he felt, he said he was 'happy.'"

"From that time to Wednesday morning, at a quarter before six, when he breathed his last, we waited upon him and watched beside him, but he took no more notice of us, and, judging by his unruined brow, his calm, though increasingly serious and solemn countenance, he willingly yielded up his spirit into the hands of Him whom he had proved indeed to be a most faithful Creator."—*Life by his Son.*

Vice and Virtue.—He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.—*Milton.*

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t13

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