

# 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, OCTOBER 14, 1837.

[NO. XVIII.]

To the Editor of the Church.

Rev. and dear Sir,—Having met a few days ago with the following beautiful lines, I send them for insertion in your valuable paper, should you deem them worthy of a place. Wishing you much success in your interesting labors, I remain,  
Very truly yours,

VERUS.

September 18, 1837.

## THE BELIEVER AND HIS ECHO.

*Believer.*—True faith producing love to God and man,  
Say, Echo, is not this the Gospel's plan?

*Echo.*—The Gospel's plan.

*Believer.*—Must I my faith in Jesus constant shew,  
By doing good to all, both friend and foe?

*Echo.*—Both friend and foe.

*Believer.*—But if a brother hates and treats me ill,  
Must I return him good, and love him still?

*Echo.*—Love him still.

*Believer.*—If he my failings watches to reveal,  
Must I his faults as carefully conceal?

*Echo.*—As carefully conceal.

*Believer.*—But if my name and character he tears,  
And cruel malice, too, too plain appears;  
And when I sorrow and affliction know,  
He loves to add unto my cup of woe;  
In this uncommon, thus peculiar case,  
Sweet Echo, say, must I still love and bless?

*Echo.*—Still love and bless.

*Believer.*—Whatever usage ill I may receive,  
Must I still patient be, and still forgive?

*Echo.*—Still patient be, and still forgive.

*Believer.*—Why Echo, how is this? Thou'rt sure a dove,  
Thy voice will teach me nothing else than love!

*Echo.*—Nothing else than love.

*Believer.*—Amen, with all my heart; then be it so!  
It's all delightful, just and good, I know,  
And now to practise I'll directly go.

*Echo.*—Directly go.

*Believer.*—Things being thus; then let who will reject,  
My gracious God me surely will protect.

*Echo.*—Surely will protect.

*Believer.*—Henceforth on Him I'll roll my every care,  
And both my friend and foe embrace in prayer.

*Echo.*—Embrace in prayer.

*Believer.*—But after all these duties when they're done,  
Must I, in point of merit, them disown,  
And rest my soul on Jesu's blood alone?

*Echo.*—On Jesu's blood alone.

*Believer.*—Echo, enough! Thy counsel to my ear  
Is sweeter than to flowers the dew-drop tear.  
Thy wise instructive lessons please me well:  
'Till next we meet again, Farewell, Farewell.

*Echo.*—Farewell, Farewell.

## GEORGE HERBERT.

BORN 1593; DIED 1633.

The "holy George Herbert," as he has often been reverently called, was born on the 3d April, 1593, in the castle of Montgomery, near the town of that name. He was of an ancient and honourable family, being descended from William Herbert, who was Earl of Pembroke in the reign of Edward IV. George was the fifth son of the family; the third was the celebrated Lord Herbert, of Chisbury.

"George spent much of his childhood," says his simple and affectionate biographer, Isaac Walton, "in a sweet content, under the eye and care of his prudent mother, and the tuition of a chaplain or tutor; and afterwards "at Westminster, when the beauties of his pretty behaviour and wit shined, and became so eminent and lovely, in this his innocent age, that he seemed to be marked out for piety, and to become the care of Heaven, and of a particular good angel to guide and guard him." In his seventeenth year we find Herbert writing to his mother, "For my own part, my meaning, dear mother, is, in these sonnets, to declare my resolution to be, that my poor abilities in poetry shall be all and ever consecrated to God's glory; and I beg you to receive this as one testimony;" and then follows the religious poem which begins with these lines:

"My God, where is that ancient heat towards thee  
Wherewith whole shoals of martyrs once did burn?"

Herbert was a close student, his only relaxation while at Cambridge being music; of which he continued all his life exceedingly fond, and in which he became a considerable proficient. He said, "It did relieve his drooping spirits, compose his distracted thoughts, and raise his weary soul so far above earth, that it gave him an earnest of the joys of heaven before he possessed them." During a good many of the following years this really worthy and pious man appears to have sought court-favour with an anxiety which over-rated the object; but on the death of James I. and his powerful patrons, the Duke of Richmond and the Marquess of Hamilton, he abandoned all hopes of worldly elevation, and after a painful struggle between ambition and better feelings, entered on the study of divinity. Ellis says of Herbert, "Nature intended him for a knight-errant; but disappointed ambition made him a saint." These are severe strictures; for Herbert still possessed youth, birth, friends, and excellent talents to promote his worldly advancement. His answer to a court friend who dissuaded him from going into the church, as below his birth and hopes, was: "It hath been formerly judged, that the domestic servants of the King of heaven should be of the noblest families on earth; and though the in-

quity of the late times has made clergymen meanly valued, and the sacred name of priest contemptible, yet I will labour to make it honourable, by consecrating all my learning and all my poor abilities, to advance the glory of that God that gave them;—knowing that I can never do too much for him that hath done so much for me as to make me a Christian." These resolutions he kept inviolate. In the meantime his mother died, and he married after a very romantic courtship; that is to say, if we may trust his poetical biographer. "He was, for his person," says honest Isaac, "of a stature inclining towards tallness; but so far was his body from being encumbered with too much flesh, that he was lean to an extremity. His aspect was cheerful, and his speech and motion did both declare him a gentleman; for they were all so meek and obliging, that they purchased love and respect from all that knew him. These and his other visible virtues brought him much love from a gentleman of a noble fortune, and a near kinsman to his friend the Earl of Danby; namely from Charles Danvers of Bainton, in the county of Wilts, Esquire. This Mr. Danvers having known him long and intimately, did so much affect him, that he often and publicly declared a desire that Mr. Herbert would marry any of his nine daughters (for he had so many,) but rather his daughter Jane, because Jane was his beloved daughter. And he had often said the same to Mr. Herbert himself; and that if he could like her for a wife, and she him for a husband, Jane should have a double blessing; and Mr. Danvers had so often said the like to Jane, and so much commended Mr. Herbert to her, that Jane became so much a platonist as to fall in love with Mr. Herbert unseen. This was a fair preparation for a marriage; but alas! her father died before Mr. Herbert's retirement to Danzey; yet some friends to both parties procured their meeting, at which time a mutual affection entered into both their hearts, as a conqueror enters into a surprised city; and love, having got such a possession, governed, and made there such laws and resolutions as neither party were able to resist; inasmuch that she changed her name into Herbert the third day after this first interview." So much for Isaac, who goes on with the epithalamium of the young couple.

This marriage was another proof of the truth of the adage, "Happy the wooing that is not long doing." For, in Isaac's own words, "the Eternal Lover of mankind made them happy in each other's mutual and equal affections and compliance." Very shortly after his marriage, Mr. Herbert was presented to the Rectory of Bemerton, near Salisbury, "changed his sword and silk clothes for a canonical coat," and told his wife, "you are now a minister's wife, and must so far forget your father's house, as not to claim a precedence of any of our parishioners; for you are to know that a priest's wife can challenge no precedence in place, but that which she purchases by her obliging humility; and I am sure a place so purchased does best become her."

Mr. Herbert, from the energy and enthusiasm of his natural character, as well as from nobler motives, was a most zealous and faithful priest, and in his private life strict and exemplary. He and his household attended prayers every day at the canonical hours of ten and four in the chapel of the Rectory. "The meaner sort of his parish," says his faithful biographer, "did so love and reverence Mr. Herbert, that they would let their ploughs rest when Mr. Herbert's saint's-bell rung for prayers, that they might also offer their devotions to God with him, and would then return back to their plough. And his holy life was such, that it begot such reverence to God and to him, that they thought themselves the happier when they carried Mr. Herbert's blessing back with them to their labours." Mr. Herbert sang his own hymns to the lute or viol, of which instrument he was a master; and, though fond of retirement, he attended a week at the cathedral at Salisbury: saying, that "the time spent in prayer and cathedral music elevated his soul, and was his heaven upon earth;" and, to justify his practice, he would often say, "that religion does not banish mirth, but only moderates and sets rules to it." Many anecdotes are told of his piety and charity; and, indeed, from the period that he took orders, his life seems to have been one of unreserved dedication to God. He died of a consumptive disorder in 1633. Of "The Temple, or Sacred Poems," Walton says, "twenty thousand copies were sold in a few years after their publication." It is worthy of notice, that this volume was the only companion of Cowper during his first melancholy eclipse. Herbert's prose work, "The Country Parson, his Character and Rule of Holy Life," is an inestimable little treatise.

## FOR THE CHURCH.

### PHILOSOPHICAL INFIDELITY.

It is much to be lamented that many bright lights in science from leaning too much to their own understanding have fallen into grievous, not to say the most absurd and ridiculous errors. These observations will apply particularly to two of the most eminent philosophers of the present age; one, for the depth of his knowledge in astronomy and general physics; and the other, in zoology. It will be easily seen that I allude to La Place and Lamarck, both of whom, from their disregard of the word of God, and from seeking too exclusively their own glory, have fallen into errors of no small magnitude. It is singular, and worthy of observation that both have based their hypothesis upon a similar foundation. La Place says, "An attentive inspection of the solar system evinces the necessity of some central paramount force, in order to maintain the entire system together, and secure the regularity of its motions." One would expect from these remarks, that he was about to enforce the necessity of acknowledging the necessary existence of an intelligent paramount central Being, whose goings forth were so extensive with the

universe of systems, to create them at first, and then maintain their several motions and revolutions, so as to prevent them from becoming eccentric and interfering with each other, thus "upholding all things by the word of his power." But no—when he asks the question, What is the primitive cause? instead of answering it immediately, he refers the reader for his hypothesis to a concluding note, in which we find that this primitive cause, instead of the Deity, is a nebulousity, originally so diffuse, that its existence can with difficulty be conceived. To produce a system like ours, one of these wandering masses of nebulous matter distributed through the immensity of the heavens, is converted into a brilliant nucleus, with an atmosphere originally extending beyond the orbit of all its planets, and then gradually contracting itself, but at its successive limits leaving zones of vapours, which, by their condensation, formed the several planets and their satellites, including the rings of Saturn!!

It is grievous to see talents of the very highest order, and to which Natural Philosophy, in other respects, is so deeply indebted, forsaking the *Ens Entium*, the God of Gods, and ascribing the creation of the universe of worlds to a cause which, according to his own confession, is all but a nonentity.

While the philosopher thus became vain in his imaginations, the naturalist attempted to account for the production of all the various forms and structures of plants and animals upon similar principles. Lamarck, distinguished by the variety of his talents and attainments, by the acuteness of his intellect, by the clearness of his conceptions, and remarkable for his intimate acquaintance with his subject, thus expresses his opinion as to the origin of the present system of organized beings. "We know, by observation, that the most simple organizations, whether vegetable or animal, are never met with but in minute gelatinous bodies, very supple and delicate: in a word, only in frail bodies almost without consistence and mostly transparent." These minute bodies he supposes nature forms, in the waters, by the power of attraction; and that next, subtle and expansive fluids, such as caloric and electricity, penetrate these bodies, and enlarge the interstices of their agglutinated molecules, so as to form utricular cavities, and to produce irritability and life, followed by a power of absorption, by which they derive nutriment from without.

The production of a new organ in one of these, so formed animal bodies, he ascribes to a new want, which continues to stimulate: and of a new movement which that want produces and cherishes. He next relates how this can be effected. Body, he observes, being essentially constituted of cellular tissue, this tissue is in some sort the matrix, from the modification of which by the fluids put in motion by the stimulus of desire, membranes, fibres, vascular canals, and divers organs gradually appear: parts are strengthened and solidified; and thus progressively new parts and organs are formed, and more and more perfect organizations produced; and thus by consequence, in the lapse of ages a monad becomes a man!!!

The great object both of La Place and Lamarck seems to be to ascribe all the works of creation to second causes; and to account for the production of all the visible universe, and the furniture of our globe, without the intervention of a first. Both begin the work by introducing nebulousities or masses of matter scarcely amounting to real entities, and proceed as if they had agreed together upon the *modus operandi*.

As Lamarck's hypothesis relates particularly to the animal kingdom, I shall make a few observations upon it, calculated to prove its utter irrationality.

When, indeed, one reads the above account of the mode by which, according to our author's hypothesis, the first vegetable and animal forms were produced, we can scarcely help thinking that we have before us a receipt for making the organized beings at the foot of the scale in either class—a mass of irritable matter formed by attraction, and a repulsive principle to introduce into it and form a cellular tissue, are the only ingredients necessary. Mix them, and you have an animal which begins to absorb fluid, and move about as a monad or a vibrio, multiplies itself by scissions or germs, one of which being stimulated by a want to take its food by a mouth, its fluids move obediently towards its anterior extremity, and in time a mouth is obtained: in another generation, a more talented individual discovering that one or more stomachs and other intestines would be a convenient addition to a mouth, the fluids immediately take a contrary direction, and at length this wish is accomplished; next a nervous collar round the gullet is acquired, and this centre of sensation being gained, the usual organs of the senses of course follow—but enough of this.

Lamarck's great error, and that of many others of his compatriots, is materialism: he seems to have no faith in any thing but body, attributing every thing to a physical, and scarcely any thing to a metaphysical cause. Even when, in words, he admits the being of a God, he employs the whole strength of his intellect to prove that he had nothing to do with the works of creation. Thus he excludes the Deity from the government of the world that he has created, putting nature in his place: and with respect to the noblest and last formed of his creatures into whom he himself breathed the breath of life; he certainly admits him to be the most perfect of animals, but instead of his being a son of God, according to him, the root of his genealogical tree is an animalcule, a creature without sense or voluntary motion, without internal or external organs. And in like manner he proceeds to account for the origin of his thinking powers. But who can believe so preposterous a supposition—that men with all his amazing force of intellect, with faculties so divine and God-like, can be the mere result of organization? that any

juxta position of material molecules of whatever nature, from whatever source derived, in whatever form and order arranged, could generate thought and reflection and reasoning powers?—No—He whose goings forth have been from old, from everlasting, is the first grand cause as well as the upholder of all things: at once the centre and the circumference of creation: and to him should be ascribed the glory and the power and the kingdom in *secula seculorum—Amen.\**

\* See Kirby's Bridgewater treatise.

### HOMÆ BIBLICÆ.

No. VII.

THE ELOQUENCE OF OUR LORD'S DISCOURSES.

Greece and Rome have not been less disposed to boast of the eloquence of their orators, than of the inspiration of their poets, and of their great superiority to the rest of the world in the various arts and sciences which adorn civilized society. And, indeed, what can be compared with the thunders of Demosthenes, and the persuasive energy of Cicero? The classical reader, who is more conversant with their orations than with the pages of his Bible, will perhaps smile when I answer, that the inspired volume affords many examples of sublime oratory which cast the most powerful addresses of these great masters of the passions entirely in the shade.

True eloquence is best known by its effects. Many an inflated address, which has cost the composer of it much thought and labour, is found destitute of every spark of moving oratory. It is maintained as one great proof of the amazing powers of Demosthenes, that after having harangued his countrymen on the propriety of entering into hostile measures against the King of Macedon; they were all so excited by his irresistible appeal, that with one voice they exclaimed, "come let us fight against Philip." And when Cataline, though conspiring against the existence of the Roman State, impudently dared to present himself in the senate, unawed by the majesty of the guardians of the commonwealth, Cicero, by the sole influence of his impassioned eloquence drove him from the capitol into voluntary exile. Were such effects ever produced by any specimens which we have on record of scriptural eloquence?

I will first produce the closing paragraph in that remarkable address of our Lord, called "The sermon on the Mount."—After inculcating the most important duties—after exhibiting them in a new form, and enforcing them by new motives,—he solemnly closes the whole by a direct and forcible application to each of his hearers; "therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock." How beautiful and appropriate is this illustration! how much is said in a few words! What can be added to it that will not enfeeble it? and what can be taken from it that will not leave it defective? How sublime a view does it give us of the excellence of Christ's doctrines, and of the character of him who hears and obeys them! The truth of Christ is a rock eternal and immovable; the man who heartily believes this truth, builds for eternity upon this rock, and the edifice shall stand secure while ten thousand dangers threaten to raze it to the ground. These dangers are introduced in a striking climax. First, the rain descends,—this is the lowest degree of evil which assails it, but the roof resists the penetrating shower; then the floods come,—the land torrents which give no notice of their approach, and are as violent as they are sudden, but cannot sweep away the firmly founded fabric: and last of all, the winds of Heaven are let loose upon it—they blow and beat upon, or (as the word implies) strike violently upon the house, and yet it falls not, it is founded on a rock.

Nor is the reverse of this picture drawn with less accuracy, or less spirit. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

In this passage we have a striking example of the figure called *euphemism*. In the former member of it Christ says of the doors of his word, "I will liken him to a wise man"—but he does not say of the opposite character, "I will liken him to a foolish man," but he shall be likened &c. Thus are we indirectly taught that Jesus delighteth in mercy, and that judgment is his strange work.

The trial to which this house is subject, is the same as that of the former. But how different its fate! It fell. Here are no previous symptoms of decay mentioned: all is done in an instant. One moment the house stands as lovely to the sight as that which had been more wisely built,—the next, you pass by, and behold, it is gone! I am mistaken if the simple expression "it fell," does not convey to the mind a more correct idea of sudden destruction, than any laboured description of the event could have conveyed. And what more is added? *Great was the fall of it.* Here the rout and ruin of the scene is quite complete. It brings the mind to the contemplation not only of a sudden overthrow, but of a dissolution which is quite irreparable—the man's house becomes his grave: and the place which he had erected for his security and repose, overwhelms him in its everlasting ruin.

Who can fail to perceive that this passage is conceived in the highest style of eloquence? The words are exactly suited to the subject—the rapid enumeration of particulars following closely one after another, connected with the particle *and* the *rain descended, and the floods came, and the winds blew, and beat upon the house*—shew at once the vehemence of the speaker's feelings and the imminence of the danger he is describing; the unusual shortness of the sentences serves the same purpose; and the whole seems admirably calculated to produce the most solemn impression on the hearers.

This impression the evangelist informs us was produced. *And it came to pass, when he had ended all these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.*

The scribes were the acknowledged instructors of the people,

and doubtless studied all those arts by which they might engage the attention and obtain the good opinion of the multitude.—Christ was himself without personal influence, and was not likely to have been more admired than they, had not his teaching been more energetic. The subject also of his address was not in its own nature acceptable to the persons whom he addressed. Hence he had to combat with their prejudices, in order to obtain their suffrage in his favour. Yet, notwithstanding all these disadvantages, disadvantages greater than Demosthenes or Cicero ever met with, he carried away the admiration of the whole audience—they were astonished at his doctrine.

It seems too that his manner was scarcely less effective than his words; for he spake with a dignified authority, which formed a perfect contrast to the servile flattery of the scribes: and thus commanded an attention which they implored in vain.

This effect of the Saviour's addresses is not solitary. We learn that when the scribes and pharisees sought to kill him, they durst not, because they feared the people: for the common people heard him gladly, and were very attentive to hear him. On another occasion, when the officers of the high priest were sent to take him, their arms were unnerved by the might of his eloquence, and they returned to their employers, saying, "Never an spake like this man." J. K.

To the Editor of the Church.

Sir,—There are others besides the Congregationalists of the U. S. (of which body the two authors named below are bright ornaments) who may take a hint from the following extracts:—

"Some, in fine, think that religious experience is the sole test of admission into the Church, provided a man can satisfy them of his conversion (and they are not always hard to be satisfied); if he can relate a plausible story of his feelings, can talk of his distress, and of his comfort, and has learnt to deal in joys and ecstasies, it is enough. How he came by his experience, he probably cannot tell, and his spiritual guides often omit to ask. And yet this is often the point, upon which turns the discrimination between true and false religion; between rational experience and fanaticism; between the good influence of the Spirit of God, and their counterfeit. It is lamentable that so large a proportion of conversions which are the fruit of tumultuous meetings, and the theme of newspaper praise, prove to be of this class. Dark views, gross ignorance, and even flat contradictions in the simplest truths of christianity, are no obstacle. Thousands go from sin to God: from nature to grace: from condemnation to pardon: from despondency to rapture; and when interrogated about the process by which this marvellous transition was accomplished, have little or nothing to say but that they have felt so. And what is still more astonishing, they have been translated from darkness to light without being illuminated! For the uttering of incoherent exclamations and the chattering over a set of phrases, though accompanied with vehement passions, with shrieks, and fallings, and faintings, and fits, and trances must not pass for divine illumination, nor divine influence of any sort. When we consider the mechanism of the human affections, and how rapidly emotion is propagated by sympathy through promiscuous crowds, we can explain all the phenomena, which in this matter have lately attracted the public wonder, without recourse to supernatural agency; and must be convinced that nothing can be more precarious, than the tenure by which these sudden converts hold their possession."—Dr. Mason.

"There is no need of praying as if God and man were deaf; or of wallowing on the floor, and frothing at the mouth, as if filled with hydrophobia, instead of the Spirit of God; nor any harm in kindness and gentleness; nor any benefit in harsh and severe expressions. The state of man may be explained to him so that he shall believe and feel better than by calling him a devil, a viper, or a serpent. There may be as great directness as is needed, or as is possible without indecorum, and the Gospel may be preached faithfully and attended with the power of God, without groaning in prayer, and crying Amen, and without female prayers and exhortations, and without that spiritual pride which never fails to attend pressing the mass of the community out of their places, and shaking together in one cauldron of effervescence all the passions of all the classes in human society."—Dr. Beecher.

For the Church.

### SACRAMENT OF THE LORD'S SUPPER.

(From Bishop Jeremy Taylor.)

He that watches for the effects and blessings of the Sacrament, must look for them in no other manner than what is agreeable to the usual dispensation. We must not look for them by measures of nature, and usual expectation: not that as soon as we have received the symbols, we shall have our doubts answered; or be comforted in our spirit, as soon as we have given thanks for the holy blood, or be satisfied in the inquiries of faith, as soon as the prayers of consecration and the whole ministry is ended; or prevail in our most passionate desires, as soon as we rise from our knees; for we enter into the blessings of the Sacrament by prayer, and the exercise of proper graces; both which, being spiritual instruments of virtues, work after the manner of spiritual things; that is, not by any measure we have, but as God pleases; only that in the last event of things, and when they are necessary, we shall find them there: God's time is best, but we must not judge his manner from our measures, nor measure eternity by time, nor the issues of the Spirit, by a measuring line. The effects of the Sacrament are to be expected as the effects of prayers: not one prayer, or one solemn meeting, but persevering and passionate, fervent and lasting prayers; and continual desire, and a daily address, is the way of prevailing. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be both alike."

What follows, from the same excellent author and on the same subject, has been often quoted, but it is in itself so peculiarly impressive that it will bear repetition: it will doubtless, also, be new to many of your readers:

"All Christian people must come to the Lord's Supper. They indeed, who are in a state of sin must not so come, but yet they must come. First, they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come; that is no excuse for their not coming, only they must not bring their enmity with them, but leave it, and then come. They that have variety of secular employment must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God.—If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come that so he may grow in grace. The strong must come, lest they become weak; and the weak that they may become strong. The sick man must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse. They that have no leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears, and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn to receive the more worthily; and they that have a less degree of reverence must come often, to have it heightened: that as those creatures that live amongst the snows of the mountains turn white with their food, and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude and union with Christ, by our perpetual feeding on him, and conversation, not only in his courts, but in his very heart, and most secret affections and incomparable purities." E. R.

### THE CHURCH.

COBourg, SATURDAY, OCTOBER 14, 1837.

The plan suggested by our correspondent in his communication given below is one which has been, in many instances, already successfully acted upon. It is, doubtless, very generally known that the Venerable Society for the Propagation of the Gospel, in addition to Missionaries, the principal agents for the accomplishment of their benevolent work, have always employed a considerable number of Catechists and Schoolmasters; who are expected, in the absence of the more regular ministrations of religion, to read the service of the Church and a Sermon from some approved divine to such congregations as can be gathered on the sabbath-days. Of late years the Society have given more of their attention and bestowed a greater portion of their means for the furtherance of this plan; and while the liberal stipends allowed in many cases to that description of lay-readers ought to ensure the services of competent individuals, the admirable regulations laid down by the Society for their guidance, combined especially with the watchful superintendence of some experienced and judicious clergyman, to whose advice and direction they are generally referred, cannot fail, with the divine blessing, to prove the means of much benefit to the Church. They serve, at least, to prepare the way for the resident minister; pioneers, as it were, whose previous and active labours must help to remove many of the obstacles and inconveniences with which the formation of a new parish is so generally accompanied.

But the supply even of this class of labourers is limited; and we can assure our correspondent that were even the means of their support much more extensively furnished than they are, the difficulty of procuring persons in all respects qualified for a duty so important and responsible is almost as great as that of obtaining clergymen themselves. Under these circumstances, we have a suggestion to offer, or rather to repeat one which has already been made by our correspondent the "English Layman" in his third communication;—and that is, that such families as belong to the Church of England should, as far as practicable, assemble for divine worship every Sabbath-day, and some one of their number—or the duty might be undertaken in rotation—read to the congregation thus assembled the impressive service of the Church and a printed sermon. The good effects of such a plan—and experience has, within our own knowledge, already tested them—cannot but be immediately discerned. It would serve to throw around the sabbath something of the sanctity of which, in the absence of religious services, there is so much risk of its being divested: the young would, by this means, be trained to that observance of this sacred day and to that veneration for the offices of religion to which they might otherwise become strangers: the aged would themselves derive spiritual strength and refreshment, and perhaps warning and counsel, from these exercises of prayer and declarations of the written word;—and who can doubt that the hearty and earnest performance of such duties, imperfectly conducted as they might be, would receive the accompanying blessing of Him who promises to be "in the midst of those who are gathered together in his Name?"—

To the Editor of the Church.

Rev. Sir:—I am glad to observe, since the establishment of your paper, a growing interest in Church matters; which was to have been expected from the dissemination of the principles of true religion, for there are many who read your paper that are prevented from attending regularly at a place of worship. Every well wisher of the Church of England must be delighted at the increasing demand for ministers;—a demand which it is to be hoped will shortly be answered by the establishment of a Theological School, the materials for which are superabundant in this Province. Yet as some time must necessarily elapse before the realization of this supply, might not the present want be obviated by allowing young men of good character and attainment to act as Catechists or Lay Readers in the various places where no regular clergyman is established;—holding out the hope that, if properly conducted for a certain period, they would be ultimately ordained:—not allowing them to read their own composition of sermons, but to deliver one on each Sunday from some sound and approved divine? I know of several places where such an arrangement would be hailed with delight by many who now are compelled to attend dissenting places of worship; and I have no doubt but that from amongst such people a sufficient

remuneration might be collected. This is the plan which some other churches adopt, and I am led to hope that many young men of talent and piety are to be found who would willingly enter on the work.

I am, Rev. sir,  
Yours truly,  
N. R.

Our attention has been requested to the extract which follows, forming one of the Notes annexed to the Sermon, entitled "The Church of the Redeemed," preached by the Ven. the Archdeacon of York on occasion of the meeting of the Clergy at Toronto on the 5th October 1836; and as it may furnish to our readers some illustration of a question which has again become the subject of public discussion, and on which many, doubtless, desire to be more fully informed, we readily comply with the suggestion to give it an insertion in our columns:

NOTE 3rd, PAGE 25th.

In May last, 1836, the following extract from my Institution Sermon was sent from the Town of London to a friend in Niagara, to be inserted in one of the Newspapers of that place, in the hope of doing away with some uneasiness which seemed to have arisen respecting our mode of Institution:—owing to some mismanagement the extract was not published.

Institution, in the Church of England, differs only in form from what is called, in the Kirk, placing a Minister in his Parish, or over his Congregation: I did not, therefore, anticipate any opposition on the part of the Presbyterians of the Church of Scotland, regarding a ceremony which their Presbyteries are daily performing according to their own usage. It will be seen by reading the extract, that I considered them our friends, for the rancorous, and I will say ferocious proceedings of their Synod and some of their Congregations had not then appeared; nor do I notice them now for any other purpose than to remark that there was no hostile feeling against them on my part, nor is there now, for I have reason to believe that the more intelligent members of that venerable National Church, both Lay and Clerical, deplore the uncharitable spirit of the proceedings of the Synod as much as I do.

(EXTRACT.)

"It is now about forty-three years since provision was made for dividing the Province into Parishes, and endowing Rectories and Parsonages, but nothing effectual was done till January last. There were many obstacles to surmount. The property assigned for the maintenance of a Protestant Clergy was, till very lately, unproductive, and any portion set aside as an endowment offered no benefit to the Incumbent, so long as lands in fee-simple were easily obtained from Government: there was, therefore, little earnestness manifested on the part of the Church, or of the Civil power, to proceed upon the Constitutional enactments for erecting and endowing Parsonages and Rectories. The subject, however, was occasionally brought forward, and in 1818 was taken into serious consideration, and although no general measure was adopted, Parsonage Houses have since that time been occasionally erected.

"In 1832, Lord Goderich urged the propriety of proceeding regularly in the erection of Parsonages, and bestowing upon them a moderate endowment, in the terms of the Act, and indeed such a step became absolutely necessary, because the Society for Propagating the Gospel in Foreign Parts, trusting to the provision appointed by Government for the maintenance of the Clergy, withdrew all assistance from the missionaries who had been sent into the Province. Still the measure of endowing parishes proceeded slowly, and was not finally determined and matured till December last. It is only justice to state, that it was not hastily taken up by Sir Joan Colborne, nor did it originate with him, but with the Imperial Government: Instead, therefore, of being rashly acted upon it was long in progress, and if it became one of the last measures of his administration it was not from intention, but from the suddenness of his recall. This tardy and imperfect compliance with the Constitution has given great umbrage to the enemies of religion, for all must be considered hostile to the Gospel who seek to excite evil passions, and impede the dissemination of its truths. It is indeed curious, though melancholy to remark, how cordially certain professors of religion and open infidels meet upon this subject. What is the amount of the endowments which Government has secured to the Church of England? A few acres of Land;—scarcely sixteen thousand, out of many millions, which of right belong to that Venerable Establishment. Nor is this a new grant, for the greater part, if not the whole of this trifling endowment, has been in the actual possession of the different Clergymen at their several Stations or Parishes, from the first day of their appointment. In no case has the endowment of one Parsonage exceeded four hundred acres, except in two or three instances where a double charge or two Clergymen were contemplated, a portion of land by far too small, and in most cases of no immediate value whatever. And what power do these Rectories or Parishes confer upon their Incumbents? Not the slightest, in a temporal point of view, beyond that of secure possession and the spiritual care of their own people. Yet most denominations in the Province, the Sister Church of Scotland and the Church of Rome excepted, have joined the enemies of religion, and have sounded the trumpet of alarm as if our dearest rights and liberties were in danger. What makes this attack the more shameless is that they themselves have been receiving, annually, assistance from Government, some of them more, in one year, than all the endowments granted to the Church of England will yield in ten years; and such is their deplorable stupidity, that they think there is a difference of principle between endowments and yearly assistance. Now whether Government gives aid to any denomination in money or in land, it is equally an endowment. If there be any difference, it is that money is better. If one denomination, for example, receives from Government ten thousand pounds, it may be placed at interest, and yield a permanent revenue of six hundred pounds per annum, or it may be expended in building Churches—if expended in building, it saves the denomination ten thousand pounds, which must have been laid out for the like accommodation, and which they can, if it suit them better, spend upon some other object, for the benefit

of their peculiar worship: in either case it becomes equivalent to a regular endowment. If, therefore, it be wrong in a Christian Government to promote the religious instruction of the people by giving land, is it not equally wrong by giving money? But the eyes of such hypocrites are evil, because the Government is inclined to be good. So far from its being wrong, it is the bounden duty of Rulers to support the true Religion, and bring the benefits and ministrations within the reach of all their population. There is not, I am persuaded, a sincere Christian in this Province who would not rejoice to see help extended to every Township where a Congregation of his own denomination could be formed, in order to keep up among them the worship of God, and teach them the pure doctrines of Christianity; and next to his own he would assist the Church of England, a church founded on the Word of God, whose principles are holy and benign, and in proportion as they are brought to bear on the understandings and hearts of men they cannot fail to produce the most salutary effects. Every soul that is brought to the knowledge of the truth as it is in Jesus is an accession to the number of freemen, for where the Spirit of the Lord is there is liberty: and as the true Church is the grand instrument by which sinners are brought from darkness to God's marvellous light, it is clear, that whatever degree of rational and substantial freedom we at this moment enjoy, is to be traced to the influence of pure and undefiled Religion—we are free only in proportion as we are holy. The Church of Christ is therefore the parent of civil and religious liberty. It is true we have as yet, comparatively, but a few small Societies dispersed through this extensive Province, but it is to be hoped that we shall rapidly increase not only from the assistance of Government, but from the zeal of individuals; for here at Port Burwell, we combine the voluntary system with the principle of an Ecclesiastical Establishment, and indeed the most wholesome state of the Church, will be when individual and associate efforts combine with those of the civil power, in collecting congregations and building Churches. In this place we have a pleasing proof before us of what one pious and intelligent friend to religion can accomplish. What was this place a few years ago but a moral blank, presenting a gloomy forest and inhospitable shore: no associations dear to the mind were awakened as you passed—the charities and the arts of civilized life were unknown, and for man there was as yet no fixed abode. How altered is the scene? A growing population—increasing industry—residences bespeaking comfort—commerce rapidly extending her wings, and cultivated fields taking place of the dark forest—but above all, this Temple, through the munificence of one man, COLONEL BURWELL, raising its head, in which from henceforward the truths and ordinances of Christianity, according to the most pure form, will be dispensed. Oh! that other Landholders would take example by what we this day behold accomplished, and actuated in like manner by the fear of the Lord and the love of Christ, that they would either of themselves, or by associating with their friends, do the like in their respective neighbourhoods. And blessed will it be for the Province when every Village and Township can boast a Church and resident Clergyman, or when the majority shall delight to belong to that Communion which stands at the head of all Protestant denominations."

ADDRESS OF CONDOLENCE

TO HER MAJESTY THE QUEEN DOWAGER, FROM THE CLERGY OF UPPER CANADA.

May it please your Majesty:

We, the Archdeacons and Clergy of the Archdeaconries of Kingston and York, of the Province of Upper Canada, beg leave to approach your Majesty, with feelings of the most profound respect, to present the expression of our condolence on the recent melancholy event which has deprived the British nation of its illustrious head, the Church of England of a warm protector, and your Majesty of an affectionate consort. But while thus tendering to your Majesty the tribute which our awakened sympathies elicit, the well known piety of your Majesty's character, the constant exercise of those religious duties which reflect so much lustre upon your Majesty's name, the happy experience of those blessed truths, which cheer the cottage and the throne, give us assurance that the consolations of the Almighty "which are not small," sustain your Majesty under this weighty dispensation of Divine Providence.

Engaged in the labours of our vocation, in a remote part of the British Empire, we have learned with a grateful sense of your Majesty's goodness the unceasing zeal which has always characterized your Majesty's conduct towards the National Church. From the remembrance of the past, we look with confidence that in your Majesty's high station, you will still afford protection to that Church, and by a life of eminent usefulness "adorn the doctrine of God our Saviour" to the encouragement of the virtuous, and to the discountenancing of every unholy principle.

We pray that the Father of mercies and the God of all comfort may take your Majesty into His most Gracious protection both here and ever; that your valuable life may long be spared, a blessing to the British nation; and that finally when, in the appointment of Heaven, the hour of your Majesty's change shall approach, the Holy Spirit may support and confirm you, and faith in our blessed Lord and Saviour assure you of an inheritance in the Kingdom of Everlasting Glory!

In the name and on behalf of the Clergy,

G. O. STUART, L.L.D.

Archdeacon of Kingston.

J. STRACHAN, D.D. L.L.D.

Archdeacon of York.

Toronto, 14th September, 1837.

LETTERS received to Friday 13th October:—

A. Murray, Esq.; D. B. Stevenson, Esq., rem.; Ven. The Archdeacon of York; Revd. Dr. Harris, with rem.; Revd. A. Palmer, add. subs.; H. Jones, Esq., P.M., Brockville, for whose information we are much obliged.

The Poem of G. M. we shall have great pleasure in inserting.

APPENDIX

To the Letter of the Lord Bishop of Montreal.

NOTE B.

The following address presented to the late Rev. B. B. Stevens, may be given as one example out of very many. It was publicly read in the whole assembled congregation, who warmly testified their concurrence in the feelings which it expresses:—

"UPPER CANADA, Queenston, June, 1822.

REV. AND DEAR SIR,

"It is with the most unfeigned regret that we look forward to your removal from this Province, and feel that in your absence we shall experience a loss almost irreparable. When, in 1820, you first proffered your services, we were struggling to complete the small building now designated as the Queenston Episcopal Church, but as many of the inhabitants of this place and its vicinity, were not of the same denomination of Christians, there existed a diversity of opinion as to its future appropriation to Divine Worship. Each persuasion was desirous of having it open to their own preachers, and thus we had well nigh lost the advantages of your services, and the patronage of Government. At this critical juncture you arrived; your first impression on the minds of a mixed and disjointed congregation proved favourable, and the sound and incontrovertible doctrines you afterwards preached, tended in the first instance to soften the rigour of party feeling, and ultimately to banish from the minds of the most jealous and obstinate every particle of resentment.

"We now, Sir, congratulate you on the possession of feelings which must arise at witnessing at your departure a numerous and respectable congregation, composed of the same persons who so recently were opposed to each other, but who now are united, and full of harmony and good will one towards another, offer under the same sacred roof their prayers and supplications to the same Almighty God.

"Permit us then, Sir, to offer to you our unfeigned thanks, and to assure you that the recollection of your pastoral services, voluntarily assumed, and without the prospect of emolument, and which frequently was attended with much personal inconvenience, will ever remain imprinted on our hearts, and be remembered with gratitude.

"We bid you farewell; and in your future endeavours to render yourself serviceable in the cause of God, may you be crowned with success, and ultimately receive the reward of your benevolent exertions!"

SECTARIAN STATISTICS.—We extract from the *Christian Remembrancer*, for December, 1834, a statement which is as nearly correct as it is possible to make it. The population of England is about 13 millions, of which are—

Church of England.....	4,000,000
Wesleyans.....	1,019,000
Independents.....	515,000
Baptists.....	266,800
Socinians.....	38,700
Roman Catholics.....	300,000
Smaller Sects.....	300,000

One-fourth of the population are too young to attend; and perhaps another fourth attend at no place of worship, and are attached to no sect. The total number, then, who attend places of worship, is about, in round numbers, six millions, of whom two-thirds (nearly) are of the Church of England.

THE CHURCH.

The more our Church is examined, the more her Scriptural nature, and practical excellence will appear. In her constitution she is apostolical; in her spirit she is tolerant; her doctrines are scriptural; her liturgy approximates to inspiration; her articles were written in the blood of reformers; her prayers consoled the hearts of martyrs; her service combines the beauty of order with the charm of variety, and the fervour of zeal with the depth of devotion. Her utility has been proved in seasons of trial, and her excellence has been proclaimed by the voice of experience. "Walk about our Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces;" and if with an unprejudiced mind, and a devotional spirit, you examine her high character, the search will be delightful, the reward abundant. She will appear to you the bulwark of sound doctrine, and the sanctuary of Scriptural piety; and then a martyr's spirit will be exhibited in a martyr's language, while you say, "Though I should die with thee, yet will I not deny thee."—*Ch. of Eng. Magazine.*

AN ARGUMENT FOR BEING MARRIED IN CHURCH.

There is something very solemn in witnessing the ratification of a union that death alone can dissolve, when the individuals forming it are fully penetrated with the importance and the holiness of the duties they are undertaking. Mary (no longer Mary Howard) preferred being married in the Parish Church to having the ceremonies performed at home. I ventured to ask her the reason yesterday when we were alone, and she told me that, having been baptized, confirmed, and having received the sacrament in that Church, she wished to pledge her faith at the same altar. "My mother, too, sleeps there," added Mary, with a tear trembling in her eye, "and this is a strong inducement to me; it is as though it sanctified still more solemnly my marriage."—*Countess of Blessington.*

THE CROSS OF CHRIST.

"The cross of Christ," says Luther, "doth not signify that piece of wood which Christ did bear upon his shoulders, and to the which he was afterwards nailed." By the cross of Christ we understand, the doctrine of salvation by a crucified Redeemer, that which St. Paul says was "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—*Rev. H. Blunt.*

To the Editor of the Church.

Sir,—May I beg leave to request an insertion in the "Church" newspaper, of the following lines, being a trifling effusion, in honour of our young and noble Sovereign. Although deficient in other respects, they have at least one recommendation, that of being loyal, heart-felt, and sincere. You may perhaps object to them, on the ground of their not being suitable to your peaceful publication, but I beg of you to remember, that our Church does not condemn war, when in a just cause: and what cause more noble than that, in which Britons would draw the sword, in defence of our youthful and illustrious Queen!

I remain, Sir, &c.

A. H. H.

September 30th, 1837.

#### BRITISH NATIONAL ANTHEM.

I.  
Long may Victoria reign,  
Queen of the foaming main:  
Long may she reign!  
Still on old Ocean's tide  
Shall Albion's Navy ride;  
Victoria's foes defied:—  
God save the Queen!

II.  
Now England's chivalry,  
With Yeomen bold and free,  
Prompt shall be seen;  
To fight in tented field  
And British swords to wield;  
From every harm to shield  
Their noble Queen.

III.  
O God, thy blessings send!  
Our youthful Queen defend:—  
Long let her reign!  
And may each loyal band  
Firm fixed in duty stand!  
God bless our native land!  
God save the Queen!

#### CHURCH CALENDAR.

October 15.—21st Sunday after Trinity.  
18.—St. Luke's Day.  
22.—22d Sunday after Trinity.  
28.—St. Simon and St. Jude's Day.  
29.—23d Sunday after Trinity.

#### SCENES IN OTHER LANDS.

No. X.

OXFORD;—DR. WHATELY; MR. KEBLE;—QUEEN'S, MAGDALEN AND NEW COLLEGE, &c.

One of the first persons with whom, in this venerable seat of learning, I had the gratification of forming an acquaintance, was the celebrated Dr. Whately, Principal of Alban Hall, and now Archbishop of Dublin. The introduction from a mutual friend,—now no more,—was very courteously received; and more of the hospitalities of Alban Hall were proffered than I had it in my power to accept. I was fortunate, during this my first interview with Dr. Whately, in meeting also with Mr. Keble, the well-known poet of the "Christian Year," and with a son of the late philanthropic William Wilberforce. It is not often that one is suddenly and unexpectedly thrown into the company of three persons so agreeable and so distinguished; for if Mr. Wilberforce have not attained the personal celebrity so deservedly possessed by the other two, the name of his revered father would, under almost any circumstances, throw around him more than an ordinary interest.

I am aware that serious differences of opinion are entertained as to the merits of the present Archbishop of Dublin; nor will I deny, although with the deepest admiration of his Lordship's commanding talents, that some of his "liberal" views are such as no conscientious minister of the Protestant Church of Christ can be supposed to approve of or advocate. Yet, who that knows Dr. Whately can doubt the sincerity of his principles or the honesty of his character? Who can believe that, in the doctrines and views he sometimes unhappily upholds, he is actuated by any other principle than his own—no doubt erroneous—persuasion of what is right? It is Dr. Young, I think, who has said that "with the talents of an angel a man may be a fool;" and although no opinion approaching in the slightest degree to disrespect can, possibly, with fairness attach to Dr. Whately, it is not to be denied that he ranks amongst the number of the great, the talented, and the good, who see not as the mass of others see upon some of the simplest elements of civil and moral organization. There is, in short, in the character of Dr. Whately a slight tinge of the eccentric which produces a very resolute adherence to the singularity of some of his own opinions; but again I say that no man, upon the bench of British prelates, was ever more sincere or more honest in the maintenance of those opinions; and probably no man was ever more heartily desirous,—err though he may in the application of the means,—of promoting the best welfare of his fellow-creatures and fellow-Christians.

About the person and the character of Mr. Keble there is a charm which strikes and fascinates at once. By the piety and poetry of his "Christian Year" he has established for himself a lasting reputation; but it is not upon the sweetness and excellence of his sacred songs that his fame alone is built:—as the biographer of the "Judicious Hooker," he has added another fadeless wreath to his literary laurels. "The editing of Hooker," says the British Critic, "could have been scarcely committed to better hands than those of Keble,—the gentleman, the scholar, the man of feeling, the divine;—one who, in his Christian Year, has gained him a name that 'will not perish in the dust;'"—a man who lives sermons (to use the phrase of old Fuller) as well as preaches them;—in a word, a man who, in these days of rebuke and blasphemy, of unsacramental thoughts, and unsaint-like disinclination to hear the Church, has lifted up a voice that dares give utterance to holy thoughts in uncompromising language in the ears of the people that are upon the wall."

Had Mr. Keble chosen to remain in the University there was probably no honour nor advantage in the power of his College to bestow, to which he might not have aspired; but he preferred residing with an aged father in the country, and devoting him-

self to the alleviation of his infirmities and declining years. As one, too, amongst thousands of instances in which the same Christian spirit is in the English Clergy to be discerned, we find Mr. Keble amongst the late contributors to the Church building fund to the extent of £5000.

From Alban Hall I proceeded to Queen's College, where it was my good fortune to meet with an old acquaintance, who contributed largely to the enjoyments I experienced in Oxford, and whose most kind attentions in accompanying me to the principal objects of curiosity, can never be obliterated from my mind. From Queen's we walked to the noble structure of Magdalen College, whose magnificent tower stands forth an object of pre-eminent attraction in this venerable city; and there I had also the gratification of meeting with the brother of an old and particular friend, by whose acquaintance the pleasure and gratification of this visit to Oxford was much increased. Unwilling, at so late an hour in the day, to trespass long upon the kindness of these friends, I proceeded to a solitary walk round this venerable and romantic city, and was content, during the remainder of the evening, with the comforts of the Star Hotel.

On the following morning, I called again, according to appointment, upon the Principal of Alban Hall, and a very interesting and animated conversation arose upon the state of religious destitution in Canada, and upon the best means of providing for its alleviation. A lengthened discussion took place upon the expediency, under the peculiar circumstances of a new country, of establishing Itinerant Missionaries,—a plan of which Dr. Whately expressed the most unqualified approbation. Until the circumstances of a country,—were nearly his words,—will justify the establishment of stated and better furnished receptacles of goods, they must be content with the supplies which are borne about by the pedlar;—and why, he added, should not this custom which necessity has given rise to, be made applicable to spiritual matters?—It will be pleasing to the Archbishop of Dublin to learn how extensively and successfully the plan which formed the subject of that morning's conversation, has since been acted upon.

By the Principal of Alban Hall I was introduced to Dr. McBride, the head of Magdalen Hall,—who, with his excellent lady, are conspicuous for a benevolence which is directed by the best principles of our holy religion. Possessed of a handsome fortune, and having but one child, they make it a matter of conscience to be correspondingly liberal in ameliorating the sufferings of the poor, and in advancing the cause of the Redeemer's kingdom. Dr. McBride's name is always to be seen as a large contributor to every proper object and institution of charity; while his lady, amongst other evidences of devotion to the best of causes, supports a free school in Oxford at her own expense and maintains it under her own personal and active superintendence.

From Alban Hall we went to the attractive shop of Mr. Parker the bookseller, where the eye rests upon thousands of splendidly bound volumes on the surrounding shelves, and where the tables are strewn with the abundance of those new publications which are constantly issuing from the London press.

With my friend of Queen's, I went next to visit Exeter College, where an introduction to the then Vice-Chancellor ensured the hearty attentions of that estimable individual. From hence we visited the Library of Queen's, which is on an elegant and extensive scale, comprising also a large collection of rare and beautiful manuscripts. Amongst others, I was shewn a very magnificent manuscript copy of Horace, of considerable antiquity, and a beautiful illuminated Missal of Queen Mary of England. The inspection of a manuscript by a celebrated alchemist was highly amusing, as, at the close of the volume, it portrayed a representation of "the devil's hand writing," as said to have been seen in a vision by the alchemist in question! That this particular part of the book had excited a great deal of curiosity, was evident from the manner in which that page had been thumbed and worn.

We next paid a visit to the magnificent Chapel of Winchester, or New College,—a structure which fully deserves the celebrity it has attained, although despoiled of many of its attractions by the soldiers of Oliver Cromwell; who, with puritanic zeal, had marred many a beautiful edifice as well as overturned many a fairer moral structure! From this we proceeded to the Theatre, where the prize poems are recited; entered and examined those magnificent receptacles of the literature of ages, the Bodleian and Rattcliffe Libraries;—and concluded the sight-seeing occupations of the morning, with an inspection of the exquisitely beautiful picture of Christ bearing his cross, which adorns the Chapel of Magdalen College.

(To be Continued.)

#### THE CATHEDRALS AND UNIVERSITIES OF ENGLAND.

And here I am reminded of one of the noblest passages in the whole recorded eloquence of Canning, who, in his speech to the corporation of Plymouth, adverting to the objection of a navy during peace, alluded to the mighty power which lay up in reserve in those enormous floating masses assembled at that port, forming one of the most glorious of our national spectacles.—"Our present repose," he said, "is no more a proof of our inability to act, than the state of inertness and inactivity in which I have seen those mighty masses that float in the waters about your Town, is a proof that they have no strength, and are incapable of being fitted for service. You well know," he continued, "how soon one of those stupendous masses now reposing on its shadow in perfect stillness, how soon, upon any call of patriotism and necessity, it would assume the likeness of an animated thing, instinct with life and motion—how soon it would ruffle, as it were, its swelling plumage,—how quickly it would put forth all its beauty and its bravery, collect its scattered elements of strength, and awaken its dormant thunder." Such is one of those magnificent machines, when spreading from inaction into a display of its might. Such is England herself: while apparently passive and motionless, she silently concentrates the power to be put forth on an adequate occasion. And such, I would add, are the Churches and Colleges of England; in which, though they have been termed the dormitories of Literature, is fostered into

maturity and strength almost all the massive learning of our nation. In these venerable institutes there lies up, if not a force in action, at least a force in readiness. This is the age of hostility to endowments, and more especially so, when the alleged wealth and the alleged indulgence of our established dignitaries are looked to with an evil eye; but to the Church and the universities of England the theological literature of our nation stands indebted for her best acquisitions: and we hold it a refreshing spectacle, at any time, to behold an armed champion come forth in full equipment, from some high and sheltered retreat of her noble hierarchy; nor can we grudge her the wealth, the alleged wealth, of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought,—that in this holy warfare they are her sons and scholars who are ever foremost in the land, ready at all times to face the threatening mischief, and, by the might of their ponderous erudition, to overbear it.—Dr. Chalmers.

#### ARCHBISHOP USHER.

There is a story of Archbishop Usher, that he went about and visited his Clergy unexpectedly, and saw how they were employed, and how their flocks fared. It is said that on one occasion he went in disguise, and begged alms at the curate's house. The curate was out upon duty; but his prudent wife soundly lectured the old man, though she gave him relief. "For shame old man at these years to go begging, these are not the usual fruits of an honest, industrious, godly life. Tell me old man how many commandments are there?" The old man with seeming confusion stammered out, "eleven." "I thought so," said she; "go thy way old man, and here take this book with thee and learn thy catechism; and when next time you are asked, say ten." The archbishop took his departure, and had it formally announced that he should preach the next day in the parish church. The morning came; little thought the good woman that the archbishop was the old alms beggar, till he gave the text and comment. "A new commandment give I unto you, that ye love one another." "It would seem" begins the sermon, "by this text that there are eleven commandments." The old man was recognized, and the curate's wife acknowledged with some shame to herself, that there was another, and a new commandment.

#### JUSTIFICATION AND SANCTIFICATION.

The sun is perfectly luminous, but the moon is but half enlightened; so the believer is perfectly justified, but sanctified only in part. His one half, his flesh, is dark; and as the partial illumination is the reason of so many changes in the moon to which the sun is not subject at all, so the imperfection of a Christian's holiness is the cause of so many waxings and wanings, and of the great inequality in his performances; whereas, in the meanwhile, his justification remains constantly like itself: this is imparted, that is inherent.—Archbishop Leighton.

#### THEOLOGICAL WORKS.

THE following Books have been left with the Editor of 'The Church' for Sale, to whom application (post paid) may be made.

Whitby's Annotations, 2 vols. 4to. bound 25s.; Butler's Analogy, 8vo bound 6s.; Locke's Essay, 2 vols. 8vo. bound 12s. Cruden's Concordance, 4 to. bds. 15s. tf15

#### The Church

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#### TERMS.

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