

# The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, JANUARY 6, 1838.

[NO. XXX.]

## Poetry.

### WHAT IS TIME?

I asked an aged man, a man of years,  
Wrinkled and curv'd, and white with hoary hairs?  
"Time is the warp of life!" he said, "oh tell  
The young, the fair, the gay, to weave it well."

I asked the ancient, venerable dead,  
Sages who wrote, and warriors who bled—  
From the cold grave, a hollow murmur flow'd,  
"Time sow'd the seeds we reap in this abode!"

I asked a dying sinner ere the stroke  
Of ruthless death, life's golden bowl had broke—  
I asked him, "What is Time?" "Time!" he replied,  
"I've lost it—oh! the treasure!" and he died!

I asked the golden sun and silver spheres,  
Those bright chronometers of days and years—  
They told me, "Time was but a meteor's glare!"  
And bid me for Eternity prepare!

I asked the seasons, in their annual round,  
Which beautify or desolate the ground—  
And they replied (what oracle more wise!)  
"Tis folly's blank, or wisdom's highest prize!"

I asked a spirit lost—but oh! the shriek,  
That pierced my soul—I shudder while I speak!  
It cried—"A particle! a speck! a mite!  
Of endless years, duration infinite!"

I ask'd my Bible, and methinks it said,  
"Thine is the present hour, the past is fled;  
Live, live to-day, to-morrow never yet  
On any human being rose or set!"

Of things inanimate, my dial I  
Consulted, and it made me this reply—  
"Time is the season fair of living well,  
The path to glory, or the path to hell!"

I ask'd old Father Time himself at last,  
But in a moment he flew swiftly past;  
His chariot was a cloud, the viewless wind  
His noiseless steeds, that left no trace behind!

I asked the mighty angel, who shall stand  
One foot on sea—and one on solid land—  
"By Heaven's Great King, I swear—the mystery's o'er—  
Time was!" he cried—"but time shall be no more!"

Christian Journal.

## THE ENGLISH LAYMAN.

No. VIII.

SIR JOHN COLBORNE.

When we observe men bred up in arms repeatedly spoken of in scripture in such strong terms of commendation as those we have mentioned, we are authorized to conclude, that the profession they are engaged in is not, as a mistaken sect of Christians amongst us profess to think, an unlawful one. On the contrary it seems to be studiously placed by the sacred writers in a favourable and an honourable light; and in this light it always has been and always ought to be considered. He who undertakes an occupation of great toil and great danger, for the purpose of serving, defending, and protecting his country, is a most valuable and respectable member of society; and if he conducts himself with valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves, and will assuredly receive, the esteem, the admiration, and the applause of his grateful country, and what is of still greater importance, the approbation of his God.—*Bishop Porteus.*

A stirring and sudden appeal to the fanaticism of men has frequently decided the hardest fought field at a moment when victory seemed uncertain,—nay, has even rallied the discomfited host, and converted retreat into a triumph. Mahomet at Bender, and Oliver Cromwell at Dunbar, will bear out the truth of this remark. Religion, however, when unalloyed by superstition or enthusiasm, or unperturbed by a misguided zeal, has wrought effects more lasting than those achieved by the impostor of Arabia, or the Iron Despot of the Commonwealth. True religion inspires the warrior with an even and serene courage, and "attires him with brightness;" fanaticism acts upon him, like opium on the Turk, elevating him for a moment above deeds of ordinary daring, and then plunging him into a protracted torpor of listlessness, or even despondency. The one is a meteor attracting observation and creating surprise because of the rarity and partial locality of its appearance: the other is the sun, which rising and setting daily, and pervading all nature with its influence, is seldom noticed, because of its familiar and universal visitations. Religion, when she animates the warrior, girds him with a sword of irresistible temper: The spirit engendered by her converts every rock into a citadel, every dyke into a rampart. It has taught men, battling for their altars and hearths, to gather fresh courage from disaster and defeat. It has not merely kindled the fitful and transitory blaze of enthusiasm, but preserved unquenched the vestal fires of patriotism, while all around was darkness and desolation. It has scattered, with God's assistance, the countless armament of a foreign bigot, and hurled the domestic one from the throne. It is the only spirit that gives vitality and permanence to the laws and liberties of Britain.

The holy influences of this powerful and enduring impulse are most largely showered upon the British warrior. Born in a land, in which the first lesson he learns is a summary of the Christian doctrines,—living under the eye of the naval or military chaplain—and accustomed, from childhood, not merely to witness the acknowledgment of the Almighty, as the God of individual man, but to hear his name invoked by the minister of the National Church, on behalf of the nation at large, as "the

King of kings and Governor of all things,"—our most eminent soldiers and most gallant sailors have ever been distinguished for a genuine, practical piety. The dissipation of a camp,—the licentiousness of a crew imprisoned for months at a time on the ocean,—the addiction to swearing—the indulgence in intoxication,—may be adduced as harsh and faulty features by no means corresponding with the portraiture I have sketched of naval and military piety. But gather together, into one spot, any number of miners, colliers, or artificers,—go into those white slave-markets, the gigantic factories of Lancashire, and you will find that one hundred men selected from such places will fall far below any hundred soldiers or sailors in the scale of morality!

The observance which the soldier is compelled to pay to religious worship,—the habits of cleanliness, subordination, and regularity in which he is trained,—the vigorous state of health resulting from such a course of life,—and the pride which he feels in bearing the name of a Briton,—all these combined causes tend to elevate the character of the military in a far greater degree than it is deteriorated by the peculiar temptations to which it is exposed. The very element on which sailors pass the greatest portion of their existence, and the hair-breadth escapes of those "that go down to the sea in ships, and occupy their business in great waters," awaken in their hearts deep feelings of solemnity and awe, which frequently flit across them in their most careless moments, and temper their merriment with a pensive thoughtfulness. When we consider that in no other ships but those of the Royal Navy is there any appointed minister of Religion, we shall readily allow, that no class of men who are so seldom visited by the means of grace, so seldom transgress the law of God or man, or render such service to their country, as the mariners of England. If we trace the mental lineaments of our most celebrated Admirals, we rarely fail to find, prominent among them, a steadfast and humble reliance on the God of battles, before entering into action,—and after victory, that lively and unfeigned gratitude which ascribes all glory and praise to Him, without whose aid "the utmost efforts of man are naught." Nelson, frail alas! as he was, had a heart overflowing with a grateful piety. His despatches are truly those of a christian warrior; and much as he erred in the private relations of life, he never was wanting in the heart-felt recognition of God's protecting care. When picturing scenes of future happiness, after the toils of war, the tapering spire of the village church rose sweetly and soothingly on his mental vision, and suggested to him the hope, that by his constant attendance in the house of God, he should set a good example to his poor fellow-parishioners. Of Lord Collingwood what can be said, but that he was as good as he was great; and that his General Order, appointing a day of thanksgiving for the victory of Trafalgar, leaves us lost in admiration between his heroism and naval skill and his eloquent and fervent piety? "Every hour of Lord Exmouth's life is a sermon," said an officer who was often with him; "I have seen him great in battle, but never so great as on his death-bed." In the lowest rank too of the naval profession may be discovered an instance of religious heroism, that will ever encircle a humble name with bright and imperishable renown. When the sailor John Hepburn\* tended the dying moments of the gallant young Hood, disarmed lingering, solitary famine of its acutest pangs, and sustained the drooping spirits of his better educated companions and superiors in command, by reading portions of Scripture, and encouraging them to join in prayer and thanksgiving, he exhibited a conduct acceptable, it may be said without presumption, in the sight of God, and the more glorious because unobserved by any save his fellow-sufferers, and because it was unprompted by pride, or ambition, or shame. Men frequently exhibit bravery because it is the safest policy, or that they derive a false courage from the fear of being stigmatized as cowards. But Hepburn's bravery was that of one

Who whether praise of him must walk the earth  
For ever, and to noble deeds give birth,  
Or he must go to dust without his fame  
And leave a dead unprofitable name,  
Finds comfort in himself, and in his cause;  
And, while the mortal mist is gathering, draws  
His breath in confidence of Heaven's applause.

But the heroes of the sea must not engross all our praise, especially in an article commenced with the intent of offering a sincere and unbiassed testimony to the worth of a distinguished military commander. The British soldier merits equal honour with the British sailor. Among the failings that tarnished the magnificent character of Marlborough, a neglect of religion and religious observances occupied no place.† The constant acknowledgment of a divine and over-ruling Providence in the despatches of the Duke of Wellington throws into more glaring and disgraceful contrast the impious vain-boasting and falsehoods of Napoleon's *Moniteur*, and the audacious farce of his assuming

\* See *Franklin's Journey* and *Tyler's Discovery in America*, p. 172.

† "An officer, from ocular experience, describes his camp as resembling a quiet and well-governed city! cursing and swearing were seldom heard among the officers; a drunkard was the object of scorn; and his troops, many of whom were the refuse and dross of the nation, became, at the close of one or two campaigns, civil, sensible, and cleanly. A sincere observer of religious duties himself, he enforced their performance throughout his camp; divine service was regularly performed; prayers were offered up before a battle; and thanksgiving followed close upon victory. His humanity extended itself even to his enemies; and he felt delighted whenever he could mitigate the miseries of war by an act of mercy or benevolence."—*Georgian Era.*

the Mussulman turban. And who ever read of the heartless Corsican standing amid the piles of slaughtered dead, with which his own insatiate ambition had heaped the battle-field, and shedding, like Wellington, irrepressible tears "for the loss of his old friends, and companions, and poor soldiers?"

Among the many bright names that hallow the glorious page of England's history, and distinguish her generals from the blood-thirsty plunderers, the Wallensteins and Tillys of Germany, and the Massemas and Davousts of France, there is not one surrounded with a purer moral lustre than that of SIR JOHN COLBORNE. It is not here intended to accompany him through his active and brilliant career in the army, or to enter into an examination of his civil administration in Guernsey and Upper Canada. As a soldier he has extorted unqualified praise from the critical Napier; and, from another source, received the signal distinction of being termed the first light infantry officer in the British service. As a civilian, it is sufficient to observe that while there have been faults in his policy which his warmest friends condemned, they were "failings that lean'd to virtue's side." Elizabeth and Upper Canada Colleges testify to his ardent desire to benefit mankind in the most permanent manner, by diffusing the blessings of a sound, religious education. His personal piety—his household ordered after the rules of a liberal and dignified propriety—the cooperation of his estimable Lady in his philanthropic views—these were so many rays shedding around him, even in the midst of the

Mild concerns of ordinary life,

A constant influence, a peculiar grace.

Yes, when his sterling virtues could no longer protect him from a dismissal, which he had long spontaneously sought in vain, but which at last came in disapprobation, and not in compliance with the request of a faithful servant of the Crown broken down in its service,—in that moment, a homage was tendered to the worth of Sir John Colborne, above all praise, and above all suspicion, because tendered to him, not in the zenith of his power, but in the hour when he had ceased to be the channel of regal bounty, and the dispenser of Executive patronage. Upper Canada never beheld a more beautiful or touching moral spectacle, than the triumphant departure of Sir John Colborne through the snows of an inclement winter, followed by the affectionate reverence and esteem of the thousands who thronged his path, to greet him with a respectful farewell. So properly indeed was this demonstration of feeling understood, that the Home Ministry repented them of the slight they had put upon the gallant veteran, covered with the two fold trophies of war and peace. Stung by the reproachful voice of Canada they attempted to soften the recall by the transmission of an honorary badge, a letter of apology, and an appointment to high and responsible command. Enfeebled in health, and panting for retirement and repose, Sir John Colborne devoted himself to his country, and, sacrificing his wounded pride to a sense of duty, consented to remain in a climate destructive to his constitution.

May we not trace the workings of Providence in the series of events at which we have so briefly glanced? For was it not a happy circumstance, that at the time of the breaking out of the long-anticipated Canadian rebellion, the supreme military command should have been vested in an individual, so renowned for his military skill, so beloved for his civil and domestic virtues? While we trusted in his prowess and long-tryed experience, and felt secure, that the friend and favourite of Sir John Moore, and one of the most excellent officers of the Wellington school, would worthily uphold the ascendancy of the British arms, we rejoiced in the moral influence which our good and holy cause would derive from his milder excellencies, his clemency, his humanity, and his piety. Amply and speedily have our fondest anticipations been realized! The Commander-in-chief, though suffering under an illness, which the slightest excitement will aggravate, in spite of innumerable drawbacks,—and with but scanty force,—has crushed an extensive Rebellion with promptitude and decision, and scarcely any loss of loyal life; thus adding another, weightier than any preceding one, to those important claims which a forgetful country has too long suffered to pass without regard.

Now that the crisis may be considered past, every eye will be turned towards the punishment of the guilty, and the reward of the meritorious. If her Majesty Queen Victoria wishes to gratify every loyal man within her Canadian dominions (and who can doubt her princely disposition?)—if she wishes to fill their bosoms with gratitude, and to light up each face with the flush of exaltation, she will bestow a high distinction, and a substantial reward on the second conqueror of Lower Canada. With what intense delight would every Loyalist glow, were he to hear that Sir John Colborne had been summoned to take his seat in that noblest assemblage of the world, the House of Lords,—to join his old companions in arms, Wellington, Hill, and Combermere,—and by his venerable and heroic aspect, and the glorious recollections which his numerous insignia would awaken, to impart an additional splendor to that august and illustrious body? Such a merited mark of Royal approbation, accompanied by the national gift of a liberal and hard-earned pension is not only due to the distinguished individual himself, but would be hailed by the two Canadas, as an acknowledgment of the sense entertained by the Sovereign and people of England of their devoted attachment to the British Empire, so recently and so enthusiastically exhibited!

If all the inhabitants of the two Canadas owe a debt of gratitude to Sir John Colborne, the members of the Church of England are more especially bound to regard him with honor and respect. While he promoted the growth of religion throughout the



land by countenancing the different denominations of Christians, he never omitted to exert his best care and warmest zeal on behalf of the Established Church. To the calls and complaints from the waste places of our Zion, he never turned a deaf ear; and, when unable to assist the Church in his capacity of Lieutenant Governor, he generously contributed, from his private means, to the building of places of worship, and the establishment of true religion amongst us.

Such is Sir John Colborne—a happy portraiture of the Christian Warrior—an upholder of the glory and religion of Old England! Let a few wishes here be breathed, (for in what other Journal can they be so appropriately breathed?) for his welfare and happiness! O! may it never be said of him, what has been engraven on Lord Collingwood's monument, that, owing to failing health, "he became anxious to revisit his native land, but being informed that his services could ill be spared in those critical times, he replied that HIS LIFE WAS HIS COUNTRY'S, and persevered in the discharge of his duties, till exhausted with fatigue, he expired" in the inclement country which had accelerated his death! Rather let him with the return of spring be permitted to revisit his native land! Let the coronet of an English Peer encircle his brow,—and the bounty of the nation enable him to repose in dignified retirement in some Devonshire Valley, or some beautiful village of his own native Hampshire. Although a tried and veteran warrior, and

endued as with a sense  
And faculty for storm and turbulence,  
he is gentle as brave, and

Is yet a soul whose master-bias leans  
To homefelt pleasures and to gentle scenes;  
Sweet images! which wheresoe'er he be,  
Are at his heart.

amid such virtuous delights may he gently sink beneath the attacks of that warrior, whom no man can hope to foil! Far distant, however be the time!—for though, come when it may, the chambers of death will to him be the last and most glorious of his battle fields, who will not pray that his sun may set,—not like those that beam on this Transatlantic region, and at eventide expire in one sudden flash of light, leaving the world to darkness,—but that like the orb of day, as it is wont to shine in England, he may gradually descend beneath the horizon, and long be tracked by a trail of departing glory!

This is the happy warrior: this is he  
Whom every man in arms should wish to be.

ALAN FAIRFORD.

Toronto, 26th December, 1837.

#### LETTER 6.

Toronto, 4th December, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Sir,—I now proceed to the 4th particular, namely, the opinion of the Crown Lawyers on the Rectories.

I perceive that you were permitted to peruse the opinions of Her Majesty's Law Officers as to the legality of the Rectories lately established in this Province and likewise the despatch to His Excellency Sir Francis B. Head of the 6th July on the same subject; and I cannot help being struck with the inconvenience of communicating to parties interested the proceedings of Government on great questions still pending and in progress, since such imperfect information, as in the present instance, can only produce irritation and disappointment. Had this opinion been founded on a correct statement of the case, it was not judicial and therefore not final; for it has never been settled by any high authority or with any degree of precision how far certain portions of the Royal Authority may or may not be well exercised by Government even without an express delegation in the Royal Commission. *Quod fieri non debet, factum valet.* There are many views, both general and legal, which may be taken of this point as it affects the existence of the Rectories, and which might shew that as they have emanated from the Crown they cannot be questioned now on a mere point of form arising from the Act of the Crown itself.

If then arguments so strong can be adduced in favour of the legality of the Rectories, had there been no farther authority than is stated in the case placed before the Crown Lawyers, their stability is rendered altogether unquestionable, when it is proved that they were erected in obedience to the fullest instructions and with every requisite formality. But on this point I do not at present enlarge, as it is fully treated in my report on Lord Glenelg's reference, the substance of which will appear in a future number of "The Church."

Your 5th and last subject of complaint, the University of King's College, only requires very brief notice.

You are displeased with the composition of the College Council; but certainly with little reason. By the original charter, that body consisted of nine Members, including the Chancellor and President, all of whom, the Chancellor excepted, were to be Members of the church of England. The charter as amended increases the Council to twelve, of whom it renders seven permanent, and makes it no longer necessary that they should belong to the Established Church. The remaining five are merely temporary appointments, which must be vacated the moment that the Professors are named, and consequently are not very desirable except by friends of the Institution. It ought also to be borne in mind that it would not be easy to find in this vicinity gentlemen belonging to the Scotch church of sufficient standing and leisure to allow them to become efficient members of the Council of the University of King's College. Under these circumstances, His Excellency induced four gentlemen of great respectability and talents to accept of seats at the Board, with the knowledge that they would be superseded in a very short time by the appointment of Professors, the five Senior of whom are entitled by the Charter to be members of the Council.

With regard to your assertion that the Bill amending the Charter of King's College passed the House of Assembly without being sufficiently understood, and that you do not consider it as expressive of the voice of more than a small minority of the Inhabitants, they are so extraordinary that I presume not to make any other reply than that the Assembly is quite able without my

assistance to vindicate its own character against such aspersions, and that the amended Charter was carried on the first division by a majority of fifteen, and on the second by twenty one.

The feelings of the members of the Legislative Council were so far from being hostile to the church of Scotland, that they unanimously adopted the report of the Select Committee of which you were a member,—recommending that a Theological Professor of the church of Scotland should be appointed as soon after the College went into operation as might be convenient.

I feel that the details into which you have compelled me to enter are becoming exceedingly tedious; but there are still two matters to be disposed of, and which, without explanation, might appear to give some slight shadow of support to the unworthy accusations, attempted to be made against the local Government and the church of England.

I beg leave, first, to premise that you are held justly amenable for the contents of all the letters and documents which you delivered to the Colonial Department, since they acquired an official character in coming from you, the acknowledged agent for the Scots church in Canada. Among these a letter (omitted in the printed Pamphlet, for what reason I know not) written by the Rev. William Rintoul, Moderator of the Synod, contains the following passage:—"that in old Townships Reserve lots are held by persons connected with the church of England ready to give them up to the Church; in this way Congregations can be endowed when ours are told they are all appropriated. I have been told that in Whit Church many of the Reserve lots are held by William Robinson of New-market."

This charge of deliberate fraud against the local Government, the clergy of the Established Church, and the supposed holders of such Reserves, the Reverend Moderator knew, or might with a little inquiry have known, to be utterly untrue. The gentleman more immediately accused, and named with so little ceremony, is well known to be incapable of lending himself to this or any other unworthy transaction; and his letter now before me stigmatises the accusation as a foul and wretched calumny.

The same Reverend gentleman, in his notes upon his table, states the case of Niagara as one of peculiar hardship; and as great stress is put upon it, I quote the Rev. Moderator's account in full, that there may be no mistake. In the return from Niagara Mr. McGill thus writes, "No aid from Government for building our church. We have rather been defrauded by it of what was justly due to us. Our church was burned down during the late war, while occupied as a Military Hospital. All buildings destroyed while given up to the King's use were paid in full out of the Military Chest; but from some malign influence our just claim was refused from this source. The consequence was that we were classed among the general sufferers notwithstanding the speciality of our case, and the special rule acted on in similar cases; and our claim of £600 was reduced to £400, and this sum was not received until the present year (1837) without interest. We reckon ourselves therefore injuriously kept out of £200 by the officers of Government who reported on our claims, and the interest due on £600 for more than twenty years. We beg that the Honble. William Morris will draw the attention of His Majesty's Government to this hardship."

The Board which sat on the War Losses was appointed by the special orders of the Secretary of State for the colonies, Lord Bathurst, and was independent in its proceedings and not under the control of the Provincial Government. It was composed of Gentlemen of the first respectability in the colony, and each case that came before it received the most careful consideration, and was decided without fear or favour according to its merits. As regards the payments, great difficulties had to be encountered and removed, and much delay has of necessity taken place for which no one can be justly blamed. The claim for the Presbyterian Church in Niagara was brought before the Board, I believe, by Messrs. Heron and Tinlin and the amount of the award has been paid on the same terms, and as soon, as that of many poor and distressed persons who lost their house and home and all they possessed, and surely more could not in reason be expected.

I find from documents before me, what would otherwise seem incredible, that the church constituting this case of hardship did not belong to a congregation of Presbyterians in connexion with the church of Scotland; that it was never occupied by such a congregation, nor was there more than one congregation of that denomination in the whole Province for many years after this church had been destroyed.

The church of Niagara was occupied by the Presbyterians who now form the United Synod or Presbytery of Upper Canada.—They were the sufferers and to them the remuneration, be it great or small, of right belongs. It is not easy to conceive a complaint so reckless or so completely discreditable in all its bearings. It is not made by the party suffering, but by one who had nothing to do in the matter, and received no damage. The documents before me likewise prove that there was no congregation in connexion with the church of Scotland organized at Niagara till 1828, or fifteen years after the church was burnt.

It was my intention to animadvert on some of the many passages of your correspondence so rudely offensive to those whom you believe hostile to the objects of your Mission, but finding it a sickening task, I forbear. Your complaints, the grounds on which they rest, and my answers are now before the public; and I have no reason to fear the inference that will be drawn from the whole case, as now stated, by every well regulated and honourable mind. If your punishment from your own feelings be not greater, now that you have had time for reflection, than you deserve in permitting yourself to become the channel of so much calumny and falsehood, it is greater I confess than I should have been disposed to inflict. Even the just rebuke which you have lately received from a high quarter,—a rebuke the more severe because conveyed in a manner the most delicate and gentle,—would have more than satisfied me. But to find yourself associated with the contemptible and venomous writer of the last portion of the Pamphlet is a mortification altogether maddening; yet when a man listens to passion instead of reason and departs from accuracy of statement, what can he expect? The conclu-

sion of the Pamphlet has excited the universal execration of honourable men, and reminded them of the ferocious spirit which characterised the communication signed N. M. I. L., a communication read with applause at various meetings of your constituents last spring, but of which they are now greatly ashamed, and which the author, though well known, dares not openly avow.

I remain, Sir,

Your obt. humble servant,  
JOHN STRACHAN.

### THE CHURCH.

COBOURG, SATURDAY, JANUARY 6, 1838.

At a time when compliments and congratulations are interchanged around us, we cannot forego the opportunity of uniting in the kindly custom, and of expressing to our readers our heartiest wishes of a HAPPY NEW YEAR. In the sincerest prayers which, on these occasions, can be breathed for the welfare of our fellow Christians, we unfeignedly unite:—pleasantly and peacefully may their earthly pilgrimage pass, and may the close of the present year find them in the unalloyed enjoyment of every blessing which they may either possess or be anticipating at its commencement. But while we wish prosperity, undimmed by a cloud, to their worldly condition, we feel another desire and breathe on their behalf another prayer,—that they may, during this year, grow into a better fitness for that eternity to which the lapse of years reminds us that we are hurrying so rapidly along.

The commencement of a new year forms, as it were, a break in the continuous line of existence,—a resting place and a starting post in our mortal journey,—one amongst many admonitory seasons in life for looking back upon and striving to retrieve the losses of the past by renewed caution and diligence for the future. To neglect so propitious a season for self-examination,—so auspicious an opportunity for improvement in the work of grace, would not argue in us even the wisdom of "the children of this world." This is usually a period when the gain or loss of the past is amongst the calculations of this world's votaries; and how far success can be prosecuted or disaster retrieved, will at this season engage the anxious reflections of those who are "careful and troubled about the many things" of this fluctuating life. We cannot, therefore, suppose that the "children of light" will, at a period so favourable, neglect their calculations as to the deficiencies which are to be corrected, and the work that is to be done.

It is true that the frailty of the human heart has so often proved the futility of resolving, that resolutions themselves, in the almost certain apprehension of their being broken, often cease to be made. Were such, indeed, to be entered upon in dependence merely upon human strength, without the accompanying succour which is the answer of prayer, we could never doubt their utter failure; but there is nothing in the word of God to forbid—rather, there is every thing to encourage—our embracing stated seasons for renewed exertion to make "our calling and election sure."

With the great Apostle of the Gentiles, the Christian, at the commencement of a year, should feel and say, in relation to past errors and future resolves, "Old things are passed away; behold, all things are become new." So far from placing dependence upon the "broken reed" of human strength, his first anxiety will be to bring down to the dust the high imaginations of the depraved human heart; and upon a new foundation, even that of Christ crucified, to build up the new character of poorness of spirit, devotedness to God, and love of the brethren. Beginning earnestly, resolving firmly, and fixing our confidence upon the rock of Christian faith, we shall not find ourselves alone or unfriended in the trying warfare we have to endure. That God who hath "begun a good work in us will perform it until the day of Jesus Christ."

There are many points of slighted, perhaps wholly omitted, duty which, as means of grace, the present is a favourable season for resolutely determining to renew. Prayer, private and public—self-examination—study of the Holy Scriptures—faithful and regular participation in the appointed ordinances and channels of spiritual help and refreshment,—all these, if hitherto neglected, may now be auspiciously and, with the blessing of God, hopefully entered upon. Eternity is with us all the fearful stake, of which diligence in our high-calling may secure the boundless blessings, or indifference and neglect provoke the unchangeable misery. The present year may determine whether, as cumberers of the ground, we shall be cut down and transferred to everlasting burnings; or whether, as having part and lot in a crucified Saviour, we shall be made partakers of the blissful inheritance which that Saviour's blood hath purchased. With such a stake, then, can there be a "halting between two opinions?" Will there not rather be a hearty obedience to the angel's warning, "Escape for thy life;" escape to the mountain of refuge, the strong-hold, our rock and fortress, "the Lord our Righteousness?"

OUR CIVIL AFFAIRS,—a subject which we always enter upon with unfeigned reluctance,—have assumed such a character, one indeed, to use the language of our respected Lieutenant Governor, "unparalleled in the history of the world," that we feel once more constrained to offer upon them some of those serious thoughts by which every loyal subject, yes every Christian member of our community, cannot help being affected. Rebellion,—weak and contemptible as it was wicked,—so insignificant, indeed, as to the numbers and general character of those engaged in it, that we dare pledge ourselves there were enough of loyal and brave men within the bounds of our own parish to subdue it,—rebellion, like a strange meteor, engaged for a moment our wonder, and perhaps excited our alarm; when, at the simultaneous rising of the free-born lovers of their country's institutions, it was quelled and hushed in a day.

But instead of being permitted to live in that peace which our impartial laws and unrivalled constitution guarantee to every man who places himself under their protection,—no sooner are our internal enemies subdued and the quiet of the land restored, than the citizens of a country professing towards us peace and goodwill, unite with the exiled freebooter, make common cause with the fugitive murderer, and, under a standard which no civilized nation could recognize, seek to coerce the enlightened and free



inhabitants of a British Province into the adoption of a form of government which they not only desire not, but unequivocally dislike. At this moment, a band it may be of 800 men, nine-tenths of whom are ascertained to be citizens of the American republic, are actually in arms in the British territory, abetting the infamous designs of a refugee from justice, who promises to those who join his standard the partition amongst them of the lands and property of the loyal subjects of their Queen!

Well—we may mourn indeed the march of intellect and the progress of freedom, if such are amongst its vaunted fruits,—if, at this advanced stage in human civilization and religious light, the murderer and incendiary is to be taken by the hand as a patriot, and men and the munitions of war furnished by the citizens of a country, whose watchword is liberty, for the destruction or slavery of those who are true to their sworn allegiance, and religiously adhere to the laws of their choice!

While we love the institutions and cling to the altars of our fathers, we have no desire to underrate the grounds of attachment to their civil polity which Americans may feel. They prefer the institutions of republicanism, and we leave them unblamed to the freedom of their choice: we prefer the monarchy under which for centuries our father-land has flourished, and grown into invincible greatness. It may be true that in adhering warmly, enthusiastically, religiously, to the government of our Queen, there is a spirit of romance and chivalry mixed up with the devotedness of our loyal love; yet this will be understood and appreciated when it is known that, from the days of Alfred to the present hour, such has been the polity under which our fathers lived,—such the spirit of patriotic attachment which, through long centuries, has been transmitted from generation to generation, growing with their growth and strengthening with their strength. Such has been the form of rule, blessings upon which have mingled with our prayers from childhood's lisping days to the extremest limit of old age; and it would require assuredly more than physical force to tear away what has become entwined with all the fibres—the finest and most expanded—of our moral frame.

But there is more than the chivalry of loyal devotion,—more than the romance of love for what our ancestors cherished,—more than the glow of honest pride at beholding what centuries of experiment have hallowed and strengthened,—to make us cling to the monarchy of England. We have religious grounds for preferring the civil polity under which we are so happy as to be governed. We know it to be most analogous to the divine government; we know it to partake at least of the spirit of that which prevailed in the simplest and purest ages of the world; we know it to be that for which alone we have the precepts and the precedents of the Scriptures of God.

But if, from these high reasons for our preference, chargeable as they may be with the antiquarianism which hallows and beautifies,—if, from these holy sanctions, claiming as they do the intensity of our heart's love, we descend to the practical benefits of the government of our choice, how much is there for which to rejoice and be thankful in the guarantee for stability and endurance which it furnishes! While, since the days of England's first kings, republics have sprung up and vanished in all quarters of the world, Britain, under her kings and queens, still remains, not stationary in her physical strength and moral advancement, but striking deeper and wider the roots of her power and grandeur, and shewing with every receding age the growth and expansion of her might.

We have said that we have no wish to disparage the deliberate and unfettered choice which others may have made of their form of government; but, as a defensive argument which we are fully warranted in employing, we must unhesitatingly aver, as our solid and unchangeable conviction, that without an Aristocracy and an Established Church—not to omit the executive power of the monarch—the elements of permanence and stability are, in any government, wanting. To stay the "madness of the people," there is needed an antagonist influence, a balancing of power, such as an hereditary peerage offers; and to throw over all that moral weight and religious effect which will bend the selfish mind and ambition to an obedience to higher and holier principles, there is needed the hallowing and purifying influence of a National Church. To her enlightened nobility, and above all to her Protestant Establishment, is England indebted for her present proud position in the grade of nations; and were it not for these, she might, yes, within a few years, have sunk down into the degenerate anarchy of a mob, driven headlong by fanaticism or steeled against every holy impulse by the blighting creed of infidelity.

To such a country we belong: under such a government we live and are content. God forbid that it should be yielded to the traitor and the plunderer, or that the fair proportions which mark its civil polity should be exchanged for the lawless rule of the ignorant, the reckless, the unprincipled! That any free-born Briton should, for a moment, think of exchanging such a blessing for such a curse, his love of country forbids, all his generous affections disallow, the loud and awakening principles of his holy faith refuse. Never, never shall we submit to encroachment or outrage upon this heritage from our fathers:—with a martyr's patience we can face the struggle, and in defence of our country and our creed, we shall have cheerily in view the martyr's crown.

We publish to-day the last of the series of Letters addressed by the Ven. the Archdeacon of York to the Hon. William Morris, begotten by the inaccuracies contained in the recently published Correspondence of that gentleman. How far our Venerable friend has, in these letters, been successful in vindicating our Church from the unfounded accusations against her, we have heard too many strong expressions of satisfaction from our readers to render necessary a word of comment of our own. In relation to the various documents from the pen of the able Archdeacon, which have of late appeared in our columns, we are glad to adduce the following testimony from that excellent advocate of our common cause, the Boston "Christian Witness." In quoting the concluding paragraph of the Archdeacon's Address to the Clergy, our contemporary says:—

After further reflections on the firm and unshaken position which the Church ought to take and maintain in this time of trial, the able Archdeacon closes with the following observations, distinguished alike by good sense, deep spirituality of feeling, and an unalterable attachment to the order and stability of the Church. "The most bitter enemies of the Church of England can hardly help feeling a little relenting after reading these. Infidelity itself is powerless and dumb, when confronted by such vigour of mind, armed with such weapons of love.

Next week we propose to publish entire an Address from the Venerable Archdeacon to the Clergy and Laity of Upper Canada, comprising the substance of the opinion transmitted to Lord Glenelg on the subject of the Rectories, as required by that noble Lord.

For the Church.

ON THE NUMBER OF OUR COMMUNICANTS.

It is a frequent enquiry made by our clerical friends and others, "And how many communicants have you?" For the answer to this question is regarded as the best criterion of the minister's success in his parish. It is not to the popularity he may have established, or to the outward attendance on his ministrations,

that we must look; but to the number of attached and pious individuals whom he has gathered around him, and brought into regular communion with his church. And should he in answer to the enquiry be obliged to confess that the number of his communicants is but small, the conclusion may be fairly drawn, that religion is at a low ebb in his congregation; or that there is some radical defect in his method of procedure.

I am aware that we are all too apt to ascribe this failure to causes independent of ourselves. "The Methodists entice away my people, as soon as I have been enabled seriously to impress them. Besides the mass of the surrounding population are sectaries: not merely Methodists—Episcopalian, conference, and primitive—but Presbyterians, Baptists and Roman Catholics; and though many of these come to hear me, they never of course, stop the sacrament. Of those also who are attached to the church, the majority are unconverted characters, drawn together by their previous attachment to the established religion, but not having sufficient love to divine things, to induce them to attend so solemn an ordinance as the Lord's supper."

Now it is possible that all these counteracting circumstances may exist: and yet they may not be the real cause of the non-attendance of which we complain. This, in all probability, is to be ascribed chiefly to ourselves. And perhaps by proposing some such queries as those which follow, we may be led into more accurate views on this important subject.

1. Do I give sufficient prominence to the sacrament in my ministrations, requesting, urging or expostulating with my people, as the case may be: and do I occasionally read that impressive exhortation in the service of our church addressed to those who are backward in their attendance?

2. Do I try to remove scruples from the minds of the timid, encouraging them to break through their difficulties: and to come without hesitation provided that they are simply desirous of obtaining through Christ Jesus the blessings of the Gospel?

3. Do I strive to convict the careless and neglectful absentee, of positive disobedience to the Saviour's injunction, "This do in remembrance of me:" an injunction imperative and binding on all his professed disciples: and which cannot without criminality be wilfully omitted?

4. Do I expostulate with those who absent themselves from the consciousness of their still living in sin: shewing them that if unprepared for the sacrament they must be equally unprepared to die?

5. And do I strive as much as possible to restore to the holy communion that salutary discipline evidently contemplated by our church: not indeed by expulsion or refusal of admission, which in the present day would on no account be desirable—but by the equally efficacious method of serious expostulation:—shewing that the ungodly and wicked communicant instead of receiving benefit by his attendance, would only be hardening his heart, and provoking God's displeasure? And under such heart-searching appeals, would they not gradually disappear from among the number of the pious? And would not this hortatory discipline restore the sacrament to its evident intention, "the communion of saints?"

6. Have I also due respect unto the young among my congregation? What has become of those who from time to time have been confirmed? Have I left them to themselves: or followed up with assiduous endeavour, the rising purpose which was then forming in their minds? Have I by some specific meeting previous to the sacrament endeavoured to fit, train and prepare the young and others for communicating: giving due prominence to such meeting, and urging and recommending from the pulpit from time to time an attendance on it?

7. And to all my endeavours have I added serious heart-felt prayer to God, for grace to enable me to use every suitable means with untiring assiduity? And do I so value, and profit by, the sacred ordinance myself, as to make it evident to others, that while holding forth its blessedness for their acceptance, I speak from personal experience; having tasted, seen, and valued its inestimable privileges myself?

Were we thus occasionally to interrogate ourselves, I am persuaded we should find, that the fault is not wholly, or even principally, to be ascribed to the prevalence of dissent or the exertions of sectaries; but to our own unintentional and unperceived remissness. At least I am constrained to draw this inference with regard to my own procedures; and the queries which I have just penned have been those which I have frequently of late been putting to myself: though I am not without a hope that it will not be long before I am permitted to see an encouraging alteration in the number of my own communicants. And truly happy shall I be if the few hints here suggested, should prove in any way beneficial to others. For the prosperity of our church is most intimately connected with the estimation in which the sacrament is held. Let this be properly fenced, purified and enlarged: let this be felt and acknowledged as a select and holy enclosure for God's believing people: let us thus succeed in obtaining what has so long been considered as a desideratum among us,—"a church within a church"—a pious company of sweet partakers of that holy ordinance: and we shall then no longer be exposed to the taunting observation that we have in fact no church fellowship; that no common bond of union exists among our pious members; and that the chain which professedly binds us together is a mere rope of sand.

M. T.

HOW THE CHURCH BENEFITS THE STATE.

(From the Church of England Quarterly Review.)

And does the State receive no recompense from the Church in return for this protection which it affords? Is it nothing to have a pious, well educated, well informed individual, placed in every parish in the kingdom, devoted and set apart by his profession for the express purpose of promoting the worship of God; able, from his rank, and the moderate income which he possesses to strengthen his moral and religious lessons by the weight and influence attached to station and fortune, and invariably using these advantages in enforcing obedience to the laws, and loyalty to the sovereign? Is it nothing to have a people instructed in morality and religion, trained up in the observance of orderly and

quiet habits, and taught to bear the evils incident to this mortal scene, with patience, contentment, and resignation? Is it nothing to possess, in every district and division of the empire, responsible individuals, to whom recourse may be had for statistical and other details; who may be able to communicate genuine information relative to the character and actual existence of persons connected with the public service; and to whom, as filling in some degree a public official character, application is so frequently made for many other particulars, of which it is necessary that the Government and other bodies should be cognizant? It is an actual fact, that no application can be made to an insurance office for remuneration of losses incurred by fire unless it be certified by the clergyman of the parish. If a member of a friendly society is attacked by illness, he cannot obtain relief from it without bringing a certificate of the truth of his statement, signed by the clergyman. In short, every one, no matter of what class, of what party or sect, thinks himself permitted, and even privileged, to apply to the clergyman for assistance and relief, and would consider himself entitled to remonstrate and complain, should his application not be attended to. Is it nothing for the poor, the distressed, and the destitute,—those who frequently possess no other friend,—to have, in every parish of the land, pious, benevolent, and charitable individuals, ready and willing to listen to the tale of misery and sorrow, to cheer and soothe the bed of sickness, to relieve the wants of the needy suppliant, and minister to his necessities; to raise the drooping family, verging on destruction, from the earth; to teach it once more to hope, and to place it in a state of comparative comfort by their timely aid? Is it nothing to be ever ready at the call of every charitable and benevolent purpose, whether it be of a private or public nature and whether it be for the relief of the churchman or the dissenter, to contribute to those objects to the very utmost of their ability, not only from their professional, but also from their private income as well? Is it nothing to devote their time as well as their money with the same boundless generosity, to the same benevolent purposes; to be always ready to advocate the cause of the different religious and charitable institutions of the country, with the most persevering assiduity and the most unrelaxing zeal, by discourses from the pulpit, by recommendatory statements from the press, by explanatory speeches at public meetings, by exhortations in private, and personal solicitations? Now all these various and discordant duties, involving frequently great personal trouble and labour as well as expense, are performed gratuitously, without any hope of fee or reward! What other individuals, we should like to know are there who would do the same without remuneration? Would the professional man give up his time? Would the tradesman take himself away from his business? Would even the private individual, unfettered by any occupation, sacrifice his amusement or his leisure for the same objects, without hope of reward? Far from it. He would expect to be recompensed; and if this should not be done, he would meet the application for his assistance with an instant refusal.

THE UNIVERSITY OF OXFORD.

Manifold are the obligations which bind the members of the Anglican Church to the University of Oxford. We might refer our readers to the period when that ancient and religious incorporation maintained, almost single-handed, through evil report and good report, the holy warfare against the rebels and schismatics who dragged their Sovereign to the scaffold, whereon, as a blessed martyr, he fell by impious and accursed hands, testifying by his death an uncompromising devotion to the catholic and apostolic church, in whose communion he had faithfully lived, and to whose communion he had steadfastly adhered, amidst temptations and perplexities of no ordinary description or character. Or we might recall to their minds the time when the unfortunate and ill-advised son of that martyred prince attempted to impose the yoke of popery and chain of superstition upon necks and bodies accustomed to a service which was perfect freedom,—a service to that Master whose word is unerring and all-powerful truth. How critical, how fearful that moment! The religion and liberties of England all but prostrate at the feet of tyranny, her people paralysed, her King the betrayer of his trust!—Oxford fearlessly stood forth; the conflict was sharp, but short; the church, the nation were saved. How beautiful, how touching the sequel! Foremost in a resolute maintenance of religious principle, Oxford neither could nor would shake off her allegiance to the exiled Prince, and, utterly regardless of worldly or temporal advantages, encountered a chilling neglect,—nay, but too often worse treatment, from the immediate successors of the Stuart dynasty,—treatment conformable indeed to the precepts and examples of politicians of this world, but, by the blessing of Providence, unproductive of the slightest deviation from the even and consistent path of duty steadily pursued by the University, which has been the theme of our humble but hearty praise and admiration.—*Church of England Quarterly Review.*

Arrogance and pride generally belong to ignorance. Real knowledge does not stand in need of them. The more a man knows, the more he sees his insufficiency, and this teaches him to be humble.

Even the weakest intimations may not be neglected: a child, a servant, a stranger, may say that which we may bless God to have heard.—*Bishop Hall.*

LETTERS received to Friday, Jan. 5th, 1838:—

Rev. R. Whitwell, rem. and subs.; Rev. G. R. Grout, rem.; Rev. T. B. Fuller, subs.; Rev. W. F. S. Harper; Rev. W. M. Herchmer; J. Kent, Esq.; Rev. G. M. Ross, subs.; Rev. J. Shortt; Ven. The Archdeacon of York.

We have to apologize to our correspondents RUFUS and C. P. R. for the delay of their communications; but we trust very soon to be enabled to extend to them the attention which their merits deserve.

ERRATUM in our last. In the list of the Clergy of the Archdeaconry of York, the numbers annexed to the name of the Rev. W. MacMurray should have been placed opposite the name of the Rev. J. Magrath.



## Youth's Department.

## SCRIPTURE QUESTIONS.

## XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

148. What was the important charge which St. Paul gave to Archippus?—(*Coloss.*)

149. What transaction is recorded as having taken place at Areopagus or Mars' Hill, which was the court of the Areopagites, or highest court of Athens?—(*Acts.*)

150. Who was Asahel? and for what was he remarkable?—(*2 Sam.*)

151. How did he meet with his death?—(*2 Sam.*)

152. In what country was the city Ashdod, and what happened in the idolatrous temple there?—(*1 Sam.*)

153. How do you distinguish between Asher and Ashur?—(*Gen.*)

154. It is repeatedly stated that the Israelites worshipped Ash-taroath—who was she?—(*1 Kings.*)

## CHURCH CALENDAR.

Jan. 7.—First Sunday after Epiphany.

14.—Second do. do.

21.—Third do. do.

25.—Conversion of St. Paul.

28.—Fourth Sunday after Epiphany.

## To the Editor of the Church.

REV. SIR,—A small publication has lately fallen into my hands entitled "The Young Churchman Armed" by the Rev. T. Biddulph of Bristol, and as it appears to me to contain matter suitable to the "Youth's Department" of "The Church," I send you the first chapter for insertion. Should you coincide with me in this opinion and give it a place, I will furnish you with the remaining chapters for future numbers of your journal. The object of the writer cannot be better explained than in the following statement which forms the preface to this little work.

"It is a matter of surprise and regret, that so little instruction is afforded to children at public and private schools on the nature and principles of the Church of England, to which they belong. Hence boys and girls of every rank grow up in great ignorance on these subjects, unable to give a reasonable account of their adherence to the Church, and exposed unarmed to the specious reasonings of every zealous Dissenter they meet with.

"The author is not aware, that among the many and valuable publications existing on the points at issue between Churchmen and Dissenters, there is any work adapted by its construction and character for the information of youth on these matters. He considers this to be one of the causes which have tended to produce the state of things alluded to; and he puts forth this short and simple Catechism in the hope that it may in some degree serve to supply the defect; and that, while those to whom the members of the Church of England entrust the care of their children, are hereby reminded of their duty, they may be aided and encouraged in the attempt to instil just notions respecting the Church into the minds of their youthful charge, and to fortify them with sound reasons against efforts to withdraw them from its communion, and to enlist them in the ranks of dissent."

G. T.

## CHAPTER I.

## ON THE BOOK OF COMMON PRAYER.

Question 1. By whom and at what time was the Book of Common Prayer composed or compiled?

Answer. Chiefly by those learned and holy men, who were the instruments under God of reforming the Church of England from the corruptions of Popery nearly three hundred years ago. (1)

2. What are its contents?

It contains forms of prayer, to be used on various occasions in the Church.

3. What do you mean by forms of prayer?

Prayers, written and arranged for the use of the Minister and Congregation.

4. Do all Christians make use of forms of prayer in public worship?

No, many make objections to them, and their ministers pray extempore, that is, without having any thing written or printed before them. (2)

5. What are the chief of these objections?

It is said that the use of written prayers is not warranted by Scripture, and that it is not calculated to promote devotion.

6. What have you to say in answer to the first?

That our Lord himself gave his disciples a form of prayer, commonly called the Lord's Prayer, as we read Matt. vi. 9, and Luke xi. 2.

7. Have you any thing else to observe?

That most of the Psalms, many of which are forms of prayer as others are forms of praise, were composed to be used in the public worship of God, and were actually so used when our Lord attended the temple and made no objections to them.

8. Is there any other remark you have to make?

That as it can be clearly proved that from the very earliest ages of the church, Litanies and other Forms of Prayer were commonly used in public worship, it is reasonable to conclude that they were originally sanctioned by the Apostles themselves. (3)

9. But does not our Lord expressly forbid the use of repetitions in prayer, or repeating the same words over and over again, Matt. vi. 7?

He forbids the use only of vain repetitions.

10. Are all repetitions wrong?

They cannot be; for it is expressly told us, that when He was in the garden of Gethsemane, He prayed three times using the same words, Matt. xxvi. 44.

11. What have you to say to the objection, that the use of forms of prayer in public worship is not calculated to promote devotion?

That this is mere assertion, and has no evidence to support it. On the contrary, by far the greater part of the excellent of the

earth in every age have used forms of prayer, and have never complained of finding them unedevotional.

12. Supposing then that these objections to the use of forms of prayer are entirely unfounded, are there any advantages in such a practice?

Yes, many; for instance, a form of prayer such as that of the Church of England, is the most effectual security for the preservation of purity of doctrine from one generation to another, and against the introduction of error and heresy. (4)

13. What is the next advantage?

Uniformity in Divine Worship is hereby secured; and it is very pleasing to the pious mind, to reflect on the number of congregations scattered all over the world, hearing on the Sabbath-day the very same portions of Scripture, and joining in the very same prayers and praises as ourselves.

14. Mention another.

A body of prayers is hereby provided, which those who cannot, through sickness or any other hindrance, attend public worship, can use in private, and thus join with other worshippers in spirit, though absent in body.

15. Can you recollect another?

A Minister may be a good man, and yet be incapable of making a suitable extemporaneous prayer: or he may be otherwise, and his prayers not be such as a devout worshipper can heartily approve: in each of these cases, the benefit of a sound and scriptural form of prayer to be used in the congregation, is clearly seen. (5)

16. I shall ask you to name but one more.

A form of prayer, broken as that of the Church of England is into various parts and portions, and requiring certain responses or answers to be made by the people, is more calculated to keep up attention, than an unbroken, extemporaneous prayer, which the most highly-gifted ministers cannot always prevent being tedious, uninteresting and unprofitable. (6)

17. But are those forms of prayer, provided by the Church of England for the use of her members, such as a pious and well-instructed worshipper can conscientiously and profitably use?

Assuredly they are; they contain nothing but what is in accordance with God's Holy Word, and they are admirably adapted to the different capacities and the various circumstances of those who use them. (7)

## NOTES ON CHAPTER I.

(1) Before the Reformation, the Liturgy was in Latin, and consisted partly of Forms used in primitive times, and partly of others of a much later date, in accordance with the corrupt doctrine and practice of the Romish Church. Something was done towards its improvement in the reign of Henry the Eighth, by translating it into English, and otherwise amending it. In 1548 the Book of Common Prayer was compiled by a number of pious and learned divines, among whom were Craumer and Ridley. This book, after undergoing several revisions, was finally brought to the state in which it now is, in 1661.

(2) To be consistent, those who object to the use of Forms of Prayer, ought certainly to abandon the use of Forms of Praise; and having sent away the Prayer-books, to send the Hymn-books after them.

(3) Especially as St. Paul (2 Tim. i. 13) speaks of "a form of sound words," which must have been either a creed, or a form of service to be used in the churches, to either of which modern Dissenters would make the same objection.

(4) No instance is recorded of a Christian congregation worshipping God in its public and stated service without a precomposed form, till after the Reformation. It is well known, that many of those chapels, in which Unitarian or Socinian doctrines are now preached, were built and endowed by orthodox Christians, and that originally the truth of Christ was faithfully proclaimed from their pulpits. Could such a melancholy lapse into heresy have possibly taken place, had a form of sound words, like the Liturgy and Articles of the Church of England, been made by their founders the standard of the doctrines which their ministers were to preach from generation to generation?

(5) No one can tell, when he enters a dissenting place of worship, whether he may not hear from the mouth of the minister petitions offered up in the name of the congregation, in direct opposition to all the feelings and desires of his heart; particularly should he happen to be in a strange place. The churchman, in whatever part of the world he may be, goes into a place of worship belonging to his church in full confidence, knowing beforehand the nature of the petition in which he is about to join.

(6) Were the Church service to be abolished to-morrow, would any conscientious and well-informed dissenter be bold enough to say, that duly-qualified persons, capable of leading the devotions of a congregation in extempore prayer, could be found in sufficient numbers for the supply of all the churches and chapels of the Establishment throughout the world, even out of the whole body of Christians of every denomination in the land?

(7) Wealthy dissenters can procure the services of a talented minister for the chapel they frequent; poorer ones in the country must be content with what they can get. Is it nothing, that according to our system in the important matter of Public Prayer, the peasant is as highly privileged as the prince?

## VALUE OF THE GOSPEL.

About six months ago, I was attacked by a violent fever, and in my own apprehensions, for about two days was on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, "The blood of Christ cleanseth from all sin." I never before saw such a beauty and grandeur in the way of salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment.—Robert Hall.

## MINISTERIAL ENCOURAGEMENT.

What is spoken from the heart, in truth, and earnestness, and sincerity, will never be permitted by the great Head of the Church

to be uttered altogether in vain. And as in the Jewish Temple, there was "no sound of hammer, axe, or of any tool of iron, heard in the house while it was building;" so does God in the same mysterious silence, carry on secretly and unobservedly, his purposes of grace in a tumultuous world. Amid clamour, and strife, and opposition, and mis-giving, the word of God goes on, like the gorgeous Jewish edifice, gradually, surely, silently, constantly. And thus, in the labours of an anxious minister, the seed he has sown will be advancing to maturity; the fruits of his ministry will be ripening into a glorious harvest, long after his mortal vestments have mouldered into the clod of the valley, and his emancipated spirit has ascended to the bosom of his God.—Rev. Erskine Neale.

## THE LATE PRINCESS CHARLOTTE.

"Yesterday, the 6th August, (1801) I passed a very pleasant day at Shrewsbury House, near Shooter's Hill, the residence of the Princess Charlotte of Wales. The day was fine; and the prospect extensive and beautiful, taking in a large reach of the Thames, which was covered with vessels of various sizes and descriptions. We saw a good deal of the young Princess. She is a most captivating and engaging child, and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and on being told that, when she went to South-End in Essex, as she afterwards did for the benefit of sea-bathing, she would then be in my Diocese, she fell down on her knees, and begged my blessing. I gave it her with all my heart, and with my earnest secret prayers to God, that she might adorn her illustrious station with every Christian grace; and that, if ever she became Queen of this truly great and glorious country, she might be the means of diffusing virtue, piety and happiness through every part of her dominions!"

[The above are the words of the excellent Bishop Porteus; how heartily will they be responded to, in application to the young and guileless Sovereign who now sways the sceptre of Great Britain?]

## PARTY SPIRIT.

Those who are actuated by a spirit of party themselves, are sure to attribute similar feelings to others: they cannot imagine that a man can be zealous and in earnest, without feeling an antipathy to those who differ from him. \*\*\*\*\* The Church of Christ has no deadlier enemies than those who seek to divide it into parties, and who are always looking out for points of difference rather than those of agreement.—Dr. Burton.

## DEPENDENCE ON GOD.

It is no little matter to be a Christian. Nothing, not the union of all earthly power, and human advantages, can make or keep you one. It requires the energies of omnipotent strength, the strength of Him who called light out of darkness, and brought water from the flinty rock. Fear, therefore, continually for yourself; but look to God, and fear nothing. From the first moment of his pilgrimage to the last, the Christian has but one point of safety, and its name is "constant dependence."—M. J. Jewsbury.

## BEZA.

It is related of Beza, one of the Reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the Epistles of St. Paul, which he had committed to memory when he was young.

## The Church

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## TERMS.

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