

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.

COBOURG, U. C., SATURDAY, JUNE 2, 1838.

[NO. LI.]

VOL. I.]

Poetry.

THE LATE MRS. LOCKHART.

The Clergyman who read the funeral service over her was her father's friend, and hers, and mine—the Rev. Henry Hart Milman, one of the prebendaries of Westminster; and a little incident which he happened to observe during the prayers suggested to him some verses, which he transmitted to me the morning after, and which the reader will not, I believe, consider altogether misplaced in the last page of these memoirs of her father:

STANZAS, MAY 22, 1837.

Over that solemn pageant mute and dark,
Where in the grave we laid to rest
Heaven's latest, not least welcome guest,
What didst thou on the wing, thou jocund lark!
Hovering in unrebuked glee,
And carolling above that mournful company.

O! thou light-loving and melodious bird,
At every sad and solemn fall
Of mine own voice, each interval
In the soul-elevating prayer, I heard
Thy quivering descent full and clear—
Discord not inharmonious to the ear!

We laid her there, the Minstrel's darling child.
Seem'd it then meet that, borne away
From the close city's dubious day,
Her dirge should be thy native woodnote wild?
Nursed upon nature's lap, her sleep
Should be where birds may sing, and dewy flowerets weep?

Ascendest thou, air-wandering messenger!
Above us slowly lingering yet,
To bear our deep, our mute regret;
To waft upon thy faithful wing to her
The husband's fondest last farewell—
Love's final parting pang, the unspeakable?

Or didst thou rather chide with thy blithe voice
Our selfish grief that would delay
Her passage to a brighter day;
Bidding us mourn no longer, but rejoice
That it hath heavenward flown like thee,
That spirit from this cold world of sin and sorrow free?

I watched thee, lessening, lessening to the sight,
Still faint and fainter winnowing
The sunshine with thy dwindling wing,
A speck, a movement in the ruffled light,
Till thou wert melted in the sky,
An undistinguished part of the bright infinity.

Meet emblem of that lightsome spirit thou!
That still, wherever it might come,
Shed sunshine o'er that happy home.
Her task of kindness and gladness now
Absolved, with the element above
Hath mingled, and become pure light, pure joy, pure love.
Lockhart's Life of Scott, vol. vii.

ON THE BENEFICIAL INFLUENCE OF THE CHRISTIAN RELIGION UPON LITERATURE AND SCIENCE.

A PRIZE ESSAY.

(Concluded from our last.)

II. Proceeding to the second branch of the argument proposed,—that the whole history of the Christian Religion has abundantly confirmed this *native tendency* of its fundamental principles,—we have

1. To advance the positive argument, that it has in all ages, numbered in its ranks men of great learning and proficiency in every department of science.

Although, for wise reasons, the great Author of our holy religion chose his first ministers from amongst the poorest and most illiterate classes of mankind, yet, at a very early period, men of extensive literary attainments were included in its ranks. Nicodemus, during our Saviour's own sojourn upon earth, became a convert to his doctrines; and his situation as a member of the Jewish Council implied an elevation in society as well from his learning as from his rank. St. Paul, who was converted soon after Christ's ascension into heaven, was a man of acknowledged acquaintance with all the learning of the day;—so much so, that, in his memorable defence before Agrippa, it was remarked to him by Festus that "much learning had made him mad." But his own writings afford the best proof of his acquaintance with the ordinary studies of the day:—his general style, and the frequent allusions he makes to existing writers and customs, give him an indisputable claim to be classed among men of learning. Through the teaching of St. Paul, Dionysius the Areopagite, a member of the most learned tribunal in the world, embraced the Christian faith. And if to these we add the names of Cornelius the Roman centurion, and Sergius Paulus the proconsul, we shall admit that the early converts to Christianity were by no means confined to the humbler and illiterate classes of society.—Justin Martyr, an early convert to Christianity, was a philosopher, and a man of extensive learning; and he even employed his literary powers in writing an admirable defence of his adopted faith. In short, the Christian fathers of the second and third centuries were, as men of learning, generally equal to their pagan contemporaries. Tertullian, Minucius Felix, and Cyprian, may safely be placed in competition with Ammianus Marcellinus, Symmachus, and other heathen writers of the same period: Lactantius, the Christian Cicero, will bear comparison with the best profane authors of his time; and Boethius, in the sixth century, may almost take his stand amongst the purest classic writers of any age.

In the times which followed, when a cloud of gloom overshadowed the literary world, and gave to several successive centuries the expressive appellation of the 'dark ages'; when, as an eminent writer has expressed it, "law was neglected, philosophy perverted till it became contemptible, history nearly silent, the Latin tongue growing rapidly barbarous, poetry rarely and feebly attempted, art more and more vitiated,"*—in those dreary days, the lamp of learning, feeble and glimmering as was its light, was preserved from total extinction by the Clergy alone. Classical literature, however imperfectly cultivated; History, Philosophy, and Poetry; Sculpture, Painting, and Music, were studies pursued only in the quiet seclusion of the monks. If a solitary ray of genius was exhibited to the world during those gloomy periods, it beamed almost exclusively from the same sequestered abodes. "If it be demanded," says the eloquent writer already quoted, "by what cause it happened that a few sparks of ancient learning survived through this long winter, we can only ascribe their preservation to the establishment of Christianity. Religion alone made a bridge, as it were, across the chaos, and has linked the two periods of ancient and modern civilization."

Bede, the 'venerable Bede,' the great luminary of England and of the Christian world in the eighth century, was brought up in a monastery. Alcuin, who received his knowledge from the same source, stood almost alone in the republic of letters in his day. The man of most splendid genius in the thirteenth century was Abelard, a monk. Thomas Aquinas, the angelic doctor, the idol of religious students until a better philosophy was introduced by the Reformation, belonged to an order of friars;—and the fathers of modern poetry, Dante, Tasso, Chaucer, Spenser, and we may add Milton, besides being professors of the faith of the Gospel, were indebted to religion for the subjects of their most inspiring songs, and for the happiest displays of their peculiar genius.

In observing also the progress of the Arts during the same period of mental darkness, we shall find that mankind were chiefly indebted to the Clergy for their improvement and even for their maintenance. St. Dunstan, as well as being the most learned divine of his age, was esteemed the best and most ingenious worker in iron, brass, gold, and silver, of his time.† The advancement of ecclesiastical architecture above every branch of the art, evidenced in the superiority of religious structures to all other edifices in those days, proves the hand of the Clergy in those improvements; and we have it well assured to us that, during the eleventh and twelfth centuries, the clergy were almost the sole dispensers of the medical art.

Religion also led to the invention of *Printing*; for if this discovery be not directly ascribable, as has been contended, to a keeper of the cathedral at Haarlem, the circumstance of the Magazine Bible having been the first product of the printing press of Faust, would argue for her claims to that honour; and it is certain that the introduction of printing into England is to be ascribed to the public spirit of an English prelate, who was mainly instrumental in sending the well known Caxton to Haarlem for that purpose.‡ And if, as has been universally conceded, the horrors of war have been mitigated by the invention of *Gunpowder*, the world is indebted for that discovery to a monk.

If it be asserted that, during the middle ages, men of learning were to be found, and that many useful arts were successfully pursued amongst the anti-Christian Saracens,—we have to answer that whatever good is to be found in the Mahometan religion, to which the Saracens belonged, is, in a great measure, owing to Christianity. Mahometanism is a borrowed system, extracted chiefly from Judaism and Christianity;—so much so, that learned men have thought it might almost be accounted a Christian heresy. If, therefore, Christianity had never existed, there is the strongest reason to believe that Mahomet could never have established his religion; so that whatever light of literature may have illuminated the Saracens during the middle ages, may be said to have been reflected from Christianity.

In later days, when the rubbish has been cleared away from the temple of religion, and the holy fire upon its altars trimmed anew, the Christian faith has numbered amongst its disciples the most enlightened men in every country in Europe;—giving evidence of the fact, that when the veil of superstition was torn away from the fair face of Religion, Science also emerged from her cloistered gloom. History, Philosophy, Poetry, have found, in these more auspicious days, their most eloquent votaries in the ranks of Christianity; and there is not a branch of science that has not received benefit from the studious researches of men whose more particular calling it was to be the propagators of heavenly truth.

In Metaphysics, reformed Christianity boasts her Locke, and Berkeley, her Butler, her Saunderson, her Watts,—many of them foremost in the ranks of the defenders of the Christian faith, and adorning the cause which their writings strengthened, by the purity and piety of their lives.

Do modern times boast of extraordinary discoveries in natural science, and corresponding advances in genuine and sound philosophy? The immortal names of Bacon, Newton, Cudworth and Boyle are as dear to Christianity as they are honourable to literature.

Eminent Christian names are numbered amongst the historians of modern days: Poetry has claimed divines amongst her most gifted sons: Law has been dignified by advocates of conspicuous

Christian virtues: Oratory* numbers in its ranks many a name whose eloquence has been poured forth in behalf of the Gospel of salvation: Chronology can boast of Christian divines amongst its most eminent and useful students: the palm of Classical and Mathematical learning is claimed almost exclusively by ministers of Christianity. To sum up all in the language of a distinguished Christian scholar, "To whom are we indebted for the knowledge of antiquities, sacred and secular, for every thing that is called philology, or the *literæ humaniores*? To Christians. To whom for Grammars and Dictionaries of the learned languages? To Christians. To whom for Chronology and the continuation of history through many centuries? To Christians. To whom for rational systems of morality and of natural religion? To Christians. To whom for improvements in Natural Philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom for metaphysical researches carried on as far as the subject will permit? To Christians. To whom for the moral rules to be observed by nations in war and peace? To Christians. To whom for jurisprudence and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation? To Christians. To whom for the great work of the Reformation? To Christians. Let me add; and very often to Christian divines.†

2. That no corresponding advancement in learning and science has, in modern times, been made by nations not Christian, is, *negatively*, a strong argument in favour of the beneficial influence of Christianity upon the cause of literature.

These countries which once enjoyed a proud eminence in moral and literary cultivation, have, since the extirpation of Christianity from amongst them, relapsed, in many instances, into positive barbarism. Since the "candlesticks" have been removed from the seven churches planted by the Apostles in Asia Minor, those countries have exhibited a striking scene of moral desolation; and Africa which once boasted a Cyprian, an Origen, and a host of other learned Christian writers, is now in the lowest state of social and spiritual degradation. Viewing these regions, since Christianity has ceased to shed its influence upon them, not merely as respects their religious faith and practice, but in reference to their moral culture, their social polity, and the customs and arts of ordinary civilization, we are struck with the appropriateness to their condition of the Scriptural expression,—"they lie in darkness and in the shadow of death."

And if we extend our observations to countries which have never yet, unless partially, been converted to Christianity;—if we view, for example, the condition of China, the Indies, and various portions of interior Asia and Africa, we must admit that their greatest advancement in the culture of the arts and sciences, contrasted with the progress of European civilization, evinces a melancholy tardiness.

In further support of our present proposition, we have the undeniable observation to advance,—that even in countries converted to Christianity, literature and science have made the most rapid advances where the influence of the REFORMATION has been experienced;—manifesting that the more purely and brightly the light of Christianity shines, there does the torch of science also burn with the clearer effulgence. In Greece, once the centre of civilization and of elegant literature; in Italy, so long in by-gone days the nurse of science; in Spain, in Portugal, in countries which have not yet shaken off the cramping fetters of superstition, nor allowed genuine Christianity to proceed in its unshackled strength;—in those yet clouded lands, what has been the march of science, and the progress of the useful arts, compared with their gigantic strides under the influence of the 'pure and reformed religion' of the British isles?

From all the arguments which have been advanced, the conclusion seems easy and irresistible,—that the spiritual light and knowledge imparted by Christianity has conveyed its influence, to the furtherance of human learning, and of scientific discovery,—that literature and science are, as it were, natural allies and handmaids of religion,—and that truth, in the natural world, is best discovered by those who give the most diligent attention, and yield the most careful study, to the recorded revelations of God.

And when the votaries of Science may cease to receive the genial sunshine of worldly approbation; when there may be no Mæcenas to foster the growth of national literature, or to call forth individual merit from its obscurity; we should still be able to place dependence, for unrestrained advancement in all the branches of useful learning, upon the native influence of the holy and elevating religion of the Saviour of the world. Its breathing, its principle is philanthropic; and from the impulse of this benevolent and stirring sentiment, its zealous adherents will pursue the onward path of literary inquiry and scientific investigation, though the honours and rewards of the world may be denied to them. It possesses, moreover, another high stimulant to this valuable and generous ambition:—it points to possessions unseen, as a better recompense than any gratification which worldly wealth or honours can bestow. And as the contrasted light of Christian knowledge establishes the more deeply the consciousness which every mortal must feel, that here we "see but through a glass darkly," the disciples of the Gospel are naturally incited to higher discoveries,—to reiterated trials for advancement in the knowledge of the ways of Him who promises, in a future world, a full development of every mystery which engages our wonder here.

* Here the remark of Cicero is very pertinent to our argument, "Omnia profecto, cum se à caelestibus referret ad humanas, excelsius, magnificentiusque et dicet et sentiet."
† Jortin, Works, vol. x. p. 374.

* Hallam, middle ages.
† See Henry's Great Britain, Book ii. c. 5.
‡ See note to Bp. Porteus's Sermon on the anniversary of the Feast of the Sons of the Clergy, vol. ii. p. 158.

With this panting of the soul for hidden treasures, the Christian cannot remain stationary. His will be an insatiable "hunger and thirst" for new acquisitions in knowledge, until he come into the glorious presence of his God and Saviour;—of Him who evinced, by the influence of his religion not merely upon our spiritual illumination, but by its obvious and immeasurable benefits to human knowledge and science, the truth of his own emphatic assertion, "I AM THE LIGHT OF THE WORLD."

THE SATURDAY PREACHER.

No. IX.

RELIGIOUS INSTABILITY.

GENESIS xlix. 4.—Unstable as water, thou shalt not excel.

These were the words of the dying Jacob to his first-born son; and they convey a lesson which it will be profitable for Christians to reflect upon. They advert to a disposition to which even Christians are prone,—but which Christians should struggle against, and implore the grace of God to enable them to overcome,—"unstable as water, thou shalt not excel."

How lively and beautiful is this image! Who that has witnessed the suddenness of the transition from the peaceful calm, from the unrippled tranquillity of the sea, into the tumult and dashing of the mountainous waves,—but must be struck with the force and correctness of the dying patriarch's similitude!

But thus unstable, is his prophetic declaration, none shall excel; and of this result of instability of character, we perceive the certainty, in all the pursuits of life. In them we know that no excellence is to be attained, if not without ability and diligence, certainly not without perseverance: no approach to perfection in any mechanic art, or elegant science, or learned profession, can be made, without that untiring devotion, that zealous application, and that steady perseverance, which is so opposed to the object of the patriarch's censure.

And precisely so, in a higher and more important acquirement;—in that growth in grace, and advancement in spiritual knowledge, which, as believers in the Lord Jesus Christ, and as candidates for heaven, we are called upon earnestly to make. To a similar purport speaks our blessed Saviour, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." No reluctant, wavering adherence to the cause of him who died for us, is consistent either with the magnitude of the privileges we possess,—with the soul's devotion which we owe to him,—or with our own advancement in the principles and works of godliness. No reluctant compliance with the Gospel's solemn precepts of self-denial and self-examination; no divided regard between the unseen treasures of the future world and the specious allurements of this one; no such division of the soul's affections—no unstable, unfaithful attachment like this to the Saviour's cross, will entitle us to the glorious reward of the Saviour's crown.

It were impossible to enumerate, in such narrow limits, the various ways in which this prejudicial instability of Christian professors is evidenced; but I shall endeavour to draw attention to a few.

One is,—a want of systematic attendance upon the duties and ordinances of religion. And here we shall discover a close analogy to subsist betwixt our mortal and our spiritual part. The body—if we would maintain its strength and preserve its health—must receive a regularity of nourishment:—to deny all sustenance to it on one day, and to grant to it a surfeit on another, would soon prove the means of undermining its vigour and bringing it to a premature decay. Nor is the same observation inapplicable to the necessities of the soul. This also must be fed with the "food convenient for it:" to this the regular nutriment, adapted to its peculiar wants, must not be denied. The soul's health can only be maintained by strict and undeviating regard to those devotional exercises which the word of God reveals as its constitutional support. And with the soul's health, therefore, a broken, irregular, occasional attendance upon those holy duties is utterly inconsistent. I think I can appeal to the experience of my Christian brethren, in proof of this; and receive from themselves the admission, that the more the duty of private and public prayer is omitted or interrupted, the more distasteful it becomes; and that the only sure way of gaining the hearty interest of their minds and spirits in those solemn services is to apply to them so earnestly and so frequently that they become part of the essential business of life. We may pray fervently to day; but if for many succeeding days we should omit that duty altogether, is it not a proof that the spirit of prayer, and the feeling of piety, and the love of God, must then have taken their flight also? And if so, can there be a doubt that thoughts and feelings of a *contrary* tendency will have usurped the empire of the breast, and enthroned themselves in the unstable heart? And who, need I ask, is most likely to be benefited by attendance upon the ordinances of God,—he who comes, sabbath after sabbath, to the Lord's house, with an humble desire and effort to make every word he there hears applicable to his own condition,—or he who is only drawn thither upon rare occasions, or at lengthened intervals? To the one, it constitutes a business—to the other a mere pastime; to the one, a means of implanting and nourishing all the graces with which the Christian should be adorned—to the other, perchance, an occasion of mere solemn trifling.

But suppose that a better motive prompts even this rare-attendance; it cannot but fail to keep up the tone and temper of sound religious feeling: any favourable impression that has been made will soon be lost or forgotten, unless the obliterating cares and engagements of the world be as soon as possible counteracted by a resort to the means of having the mind informed, and the spirit quickened in its duty. He, indeed, that has once been sensible—truly and deeply sensible—of the healing and refreshing influence of the waters of salvation, will often resort to their reviving fountain: he who has felt the invigorating power of the bread of life, will often apply to that heavenly nutriment: he who is duly alive to the soothing and comforting influence of the ordinances of God, will cry out, like David, for the courts of the Lord's house; and he that joins, with a Christian's awakened love and comfort, in the dying memorial of his Saviour's passion,

will often seek participation in the strengthening influence of that hallowed ordinance.

Here, too, I must advert to the pernicious effects of an unsettled habit of resorting to various modes of worship, and to a variety of religious teaching; for sensible as every Christian minister must be of the imperfections of the spiritual counsel the best instructed can offer, one thing we can freely and fearlessly recommend,—the efficacy of our public form of prayer to enliven and maintain in the Christian worshipper the power and force of genuine spiritual dispositions. This efficacy, in its fullest extent, cannot fail to attend these pure and chastened prayers, if they be joined in with the proper attendant feeling of devotion. But I need not, even on the point of religious teaching, scruple to interpose a word of exhortation as to the disadvantageous tendency of an indulgence of "itching ears." All know that a frequent change of tutors is injurious to the youthful disciple, in the progress of ordinary education; and that a firm adherence to one uniform system of learning, even of moderate excellence, will achieve better and speedier results than the periodical adoption of all the changes, perchance improvements, which the boasted 'march of intellect' may offer. So will it undoubtedly prove with the Christian learner:—he, assuredly, will find it his interest, as productive of more certain improvement, to adhere as much as possible to one system of religious instruction and to one manner of imparting it, provided that system be based upon Christian truth. By change and variety, the taste may be gratified and the fancy pleased; but to sound, substantial progress and improvement, that love of "hearing some new thing" is undeniably adverse.

The instability of which the dying patriarch spoke, as respects at least our religious training, may be ascribed generally to two causes. One is *enthusiasm*, which soon weakens its energies and exhausts its strength: the other is *indolence*, which will not bring its native powers into wholesome exercise, but resorts to the lulling charm of variety.

It is a great mistake, although it be one into which many well-meaning persons fall, that a very great excitement is necessary to the birth or growth of spiritual feelings. Some excitement must, indeed, be expected to exist, when such objects for the awakening of our feelings are presented as the love of God and the love of Christ; but any excitement which goes far beyond the standard tone of feeling must either be short-lived, or will produce an unhealthy, unnatural condition of the mind and feelings. I do not, by any means, mention this as a discouragement to liveliness of feeling on this momentous subject, which, God knows, is not in general too highly elevated; but as a warning to its well-meaning devotees that such extravagancy of feeling is a fruitful cause of the instability whose errors I have been endeavouring to point out, and is therefore incompatible with the hope and desire, in real religious acquirement, to excel.

Indolence, the other opponent to the same important advancement, is engendered usually by a feeling of selfishness,—by that fondness for ease and aversion to labour, of which self-love is the certain parent. While, therefore, to the one class I would repeat the apostolic admonition, to "think soberly;"—to the other I would address this startling exhortation, "Awake thou that sleepest, and arise from the dead."

But in striving to profit by the dying Jacob's caution, we must often strengthen our resolutions by appeals to the throne of grace. We must often renew the "vows of God" which are already upon us; trim our lamps; gird up our loins; and burnish our Christian armour for the conflict. No supineness, no wavering, no halting or lingering, can consist with the progress of the Christian heavenward. But by heartily embracing, and firmly persevering in the Christian cause, we may, with hope and confidence, claim our birthright; we may anticipate the blessed result of our adoption through grace; we may, for Christ's sake, regard our God as a reconciled Father; and look forward to be "joint-heirs with Christ" in his kingdom of glory.

E. R.

To the Editor of the Church.

OXFORD, U. C., May 10th, 1838.

REVEREND AND DEAR SIR,—Having been much engaged previously to my journey to this part of the country, I have been obliged to defer until now replying to the remarks in your 45th number. As you observe, my former letter was simply one of respectful inquiry. It was not my desire to enter even on a defensive, certainly not an aggressive controversy, in case of a friendly reply on the point in question. Your candid disclaimer of any intention to class the Wesleyan Methodists of this Province with the fanatics and enthusiasts against which your censures had been levelled, is all I could wish for, so far as that is concerned. And though I should have been glad of some generous expression, from the respected editor of "The Church," of a friendly feeling toward us as a body of Canadian Christians, who have laboured long and largely for the moral and religious good of the country, yet I am by no means insensible of the courteous manner in which my own humble professions of a friendly feeling toward your Church were acknowledged. At the same time that I should have preferred a kindness in which my brethren could have felt themselves included to any which might be construed to be of a merely personal application.

The Rev. Egerton Ryerson informs me he has taken up that part of your editorial article which bears on the proceedings of our Canadian Methodist Church in relation to the Clergy Reserves, from which I would in consequence so much the more readily retire, since he is so much better able to discuss that matter than I feel myself to be. Yet with your permission, it is my intention to trouble you with a brief avowal of my own view on the question; to which I feel the more strongly impelled from the circumstance that you seem to think my Canadian brethren have taken in some respects an anti-Wesleyan standing on the subject; and which I diffidently hope to shew is a misapprehension of their real position.

A kindly understanding, and an affectionate bearing towards each other, among all the various communities of genuine Christians is what every intelligent follower of the Redeemer must necessarily desire to see. And to my own feeling it would

indeed be most gratifying that such a state of things between the Church of England and the Wesleyan Methodists, should partake rather of a more special than of a merely general character. It has long appeared to me that there are to be found many powerful considerations, mutually to urge on these two communities the intentional and cordial maintenance of such a kind of relationship between them.

In the earlier days of Wesleyan Methodism it was desired and hoped by our venerable and immortal founder, that our Religious community should entirely merge in the Established Church of England; of which it is well known he was a regularly ordained minister and ardent admirer. It was his fondest wish that the multitudes gathered through his instrumentality from a thoughtless and an ungodly and a neglected population, should be received into the communion of the venerable Establishment. The Rev. Robert Alder, like a true son of the venerated Wesley, expressed a kindred feeling as characterising the connexion in after times. And in the former days, had the parties involved been so disposed, such a measure would have been possible, and perhaps attended by some happy results. With great deference however to the sacred judgment of such a man, yet, with the advantages of the knowledge of subsequent events, I am myself led to the opinion, that the consequences of a disappointment, in that respect, which was often painful to that honoured servant of God, have been far more beneficial at once to the Church, the Methodists, and the world, than any which now appear likely to have arisen from the most ample realization of that favourite wish of his noble, generous, expanded, and anti-schismatic spirit.

It is to be hoped that the clergy of the present day, connected with the Church of England, will not now blame the Methodists for a state of separation, which the cruel persecutions and still more objectionable characteristics of too many of "their fathers" persisted to produce, in defiance of the most persevering adherence to their church of thousands upon thousands of the early members of our Societies, who were habitually assailed in her sanctuaries, and driven from her altars, to make the best provision they might be enabled to make for their own eternal interests and those of their children. With these circumstances of "olden times," the reverend editor of the Church is not to be supposed to be unacquainted. But, were I subpoenaed, I am prepared, however unwillingly, to give the most irrefragable evidence, before "the men of this generation."

Still, as it respects an absolute incorporation of the Church and the Methodists as one body, were the two parties solicitous for such a kind of union,—which I am not prepared to say is the case with the members of my own church,—reasons are not wanting, and to be found in the present circumstances of both the parties, to satisfy every candid and pious churchman that such a union now would be as undesirable as it would be found to be impracticable. It is felt that this is not the time and place for the enumeration of those reasons. But an occasion may, some day, be presented, for an inoffensive statement of them, as they appear to present themselves to my own mind. It should seem, therefore, that separate we must now continue to be; unavoidably so. But, I would affectionately ask, are we to scowl defiance or to deal out anathemas upon each other on that account? Is there to be no reconciliation after a century of injuries? May we not become "distinct as the billows, yet one as the sea?" Or, to adopt a metaphor of higher sanction, is it impossible for our two communities to be separate as are the members of the body, and yet feeling united to one living Head; one vital current flowing alike in each and all, and having "the same care one for another?" 2 Cor. xii. 25.

Fain would I invite the leaders of the two parties, to advance still farther in front of their respective hosts, if indeed they are in advance already, and on the central ground of undisputed love to hold a friendly parley, explaining their mutual demands and agreeing on the premises of an undisturbable pacification.

For my own part I should be sorry to conclude it to be an absolute impossibility for the Church of England and the Methodists of this Province to maintain with each other the most amicable relations of good will. In this I am united by some of my most respectable and intelligent friends, who feel the force of those motives to a pacific temper which may be drawn from the state of the world, and the conduct and temper of our Divine Master, as well as from a sense of what will be most conducive to the maintenance of our own personal piety. "For where envying and strife is, there is confusion and every evil work." James iii. 16

In giving expression to these feelings, some persons may misunderstand and even suspect my motives. But it is not difficult to prove that expressions of kindness on our side are purely disinterested. As it respects myself, I am, by the grace of God, and ever have been, a Wesleyan Methodist by choice and on conviction. I should not deem it an advantage to leave my own communion for that of any other in the whole world, under any circumstances whatever. No, Reverend Sir, I am rather thinking that ere long I may be promoted to an unmerited station in the kingdom of heaven above; and fain would I cultivate, as well in myself as in my fellow Christians, a greater degree of assimilation to the only temper of that bright world, the goal alike of all who endeavour consistently to sustain the Christian profession on earth.

As a friend of peace, permit me to state my concern,—kindly expressions towards the Church of England having recently originated on the part of my friend Mr. Ryerson,—that the respected Editor of "The Church" should have spoken of that utterance of sentiment in terms which might seem to imply doubts as to its sincerity. May I hope, in that respect also, this real intention has been misunderstood?

At the same time I am not disposed to sacrifice any of my principles nor to dishonor any of my friends. And to such of the latter as are in circumstances to exercise "patience with me," I will promise to leave an ample legacy of remembrance to that amount.

I remain, Rev. and Dear Sir,
In Christian regard,
Yours respectfully,
W. M. HARVARD.

THE CHURCH.

COBourg, SATURDAY, JUNE 2, 1838.

We have been obliged, from absence and other circumstances, to postpone the insertion of the communication from the Rev. Mr. Harvard which appears in our columns to-day, as well as that notice of it which, immediately upon its receipt, we felt that it claimed at our hands.

We have again to express our gratifying sense of the amiable and Christian spirit which pervades the letter of this highly respected gentleman; and we regret he should think that our remarks upon his former communication had not conveyed that full expression of our regard and esteem for the Christian services of the Wesleyan Methodist body, of which his own recorded opinions of our venerated communion would seem to demand a reciprocal declaration. We are certainly, on many grounds personal as well as public, strongly affected by such sentiments, and were not aware that the casual omission of an explicit declaration of them could have been considered an evidence of their non-existence: on the contrary, we felt that the strong allusions we made to the natural Christian relationship between Churchmen and Methodists, and the anxiety we expressed for the restoration between them of that cordiality and community of action which a mutual avowal of the same leading doctrines would seem to render not only practicable but natural, constituted proof sufficient that no slight was meant to be conveyed of the high claims of the Wesleyan body, for piety and zealous exertion, upon the strong regards of the whole Christian fraternity.

We are much obliged to Mr. Harvard for his explanations in regard to such a coalition between the Established Church and the Wesleyan Methodists, as would render them, in correspondence with the known wishes of the founder of the latter body, one communion. We professed at the time a reluctance to intrude upon that subject,—feeling by no means prepared to offer any distinct or positive suggestion for bringing about a consummation so much to be wished; but our observations were meant to be directed entirely to the possibility of restoring, in this country, that species of attached filial feeling towards the Church of England which so evidently prevails amongst the great body of the Wesleyan Methodists in the mother country. And here we are happy to repeat our conviction that the kindly spirit evinced by Mr. Harvard himself in both his communications must, from his influential station in that body, tend much towards the growth and spread of a congenial feeling in the connexion at large. We rejoice, at the same time, to express our belief that many prejudices—between the maternal church and these her separated children, are in the course of least removal; and we are persuaded that a little occasional kindly and courteous explanation will serve much to remove all the remains of asperity which, in the minds of either, may exist.

On the question of the Clergy Reserves we have a position to sustain, in the conscientious maintenance of which we may appear at times ungracious towards those who, upon that point, are unfortunately our opponents. But as the Act which makes the appropriation is, in our judgment, so extremely explicit; and as, until comparatively a late period, the exclusive right of the Church of England to that property was never controverted; we must be excused for feeling and expressing a good deal of surprise at the opposition which, in late years, this Church has been compelled to encounter in the defence of her obvious and constitutional rights. We can never yield the great question of the Scriptural authority for, and the practical benefits of an Established Church, nor part with our conviction that, despoiled of that portion of her constitutional privileges, this Colony will want the most certain guarantee for her future prosperity, both civil and religious; nor can we withdraw our opposition to what we must deem the anti-monarchical scheme of levelling—and that, too, in defiance of settled enactment and vested right—the Established Church to a position for her support which her principles repudiate, and by her degradation to afford to a multitude of rival sects an arena, not for a fraternal contest in the works of Christian enterprise, but for a perpetual strife and intriguing for political ascendancy.

Such is our stand upon this, unhappily, debateable ground; and it is one from which we shall never, from the force of the best convictions, voluntarily withdraw. Whatever we have heretofore said upon the subject, has been purely with the aim of affording to the members of our own communion that information of which many of them were solicitous; but content with this defensive discussion of the question, we must, in deference to their tastes, to our own inclinations, and to our impression of what the public quiet demands, decline any controversy upon the subject. Should, however, Mr. Harvard think it desirable that the views of the Wesleyan Methodists upon this question should be further explained, as shewing that they imply no contradiction to the spirit of amity entertained by that body towards the Church of England, we should be rejoiced, from the kindly temper that marks his writings, if, from his avocations, he had not felt constrained to delegate the execution of the task to other hands.

The multiplied differences, yes and bitternesses of Christians must to all the real disciples of the Lord Jesus be cause for deep regret and pain; yet we cannot feel that, in the discussion of this question,—though much on all sides that is objectionable may have been said and done,—the Church of England can fairly be accused of having overstepped the duty of acting merely on the defensive. That these differences of opinion, and this acrimony of controversy is soon to cease, we fear we are not justified, from present appearances, in believing; but we cannot sacrifice principle or conscience in order to produce a momentary lull,—a calm which, we are persuaded, would be ominous of tempest and convulsion more fierce, to follow.

Amidst these conflicts,—these jarrings upon the peace of human society, and these interruptions of Christian concord,—the mind reverts pleasingly to the sensations experienced by the traveller who, from some Alpine height, looks down upon storm and desolation, while around him the sky is serene and the winds

are hushed. The Christian, too, has his mount Pisgah, from which, even amidst the strifes and tumults of the world, he can, through the power of faith in his Redeemer's name, experience the sweetness of serenity and the charm of peace. He has even here his moments when he feels raised above the strifes of the world, and has no part in the combats which disturb the brotherhood of Christians;—harbinger and foretaste of the rest and peace of the everlasting world to which all should raise their hearts and direct their footsteps, and in the expectation and pursuit of which they should bear with one another and love one another.

It is not long since the public mind was much excited by the circumstances of a DUEL, peculiarly sanguinary in its details, between two senators—the constituted guardians of public peace and order—at Washington; but as the subject was promptly taken up and ably discussed by most of the papers, the religious periodicals especially, of the United States, we forebore offering any remarks upon it, deeply as we shared in the abhorrence so unequivocally expressed for that transaction. We little suspected at the time that our own country was about to be the scene of an incident equally lamentable in its result, and equally to be deprecated by every Christian mind. An amiable and brave individual—one who had recently signalized his valour against the foes of his Queen and country—has fallen a victim to this sanguinary law of custom; a law which, in its cruel operations seems to preclude an appeal to friendly explanation, or to the redress which the rights of every subject can claim. In defiance of the common rules upon which order and equity are founded, in bold opposition especially to the ordinances of God, man, by this falsely named custom of *honour*, becomes his own personal avenger, and seeks compensation for perchance a trivial insult which affects neither his property nor character, in the blood of the individual who may, without malice or resentment beforehand, in a moment of heat or carelessness, have offered it.

Whatever may be the sanction which the laws of refined society—irrespective, most certainly, of religion—have attached to this barbarous custom, it stands in presumptuous opposition to this awful command, delivered amidst the thunders of Sinai to this appalled people,—“THOU SHALT NOT KILL;” and he who takes the life of a fellow-creature in a contest thus premeditatedly engaged in, becomes in the sight of heaven, yes, even in the impartial judgment of man, chargeable with the unqualified crime of MURDER. This is a view of the subject,—a view which religious truth most pointedly dictates,—that must to every Christian mind bring its legitimate conclusion at once; that *duelling* ranks amongst the most heinous offences against the laws both of God and man.

Glad as we should be of penal enactments more decided and more severe against this sanguinary practice, we can believe that means would still be found for evading them, where individuals uninfluenced by religious principle, might choose to adopt this manner of settling a dispute. We believe, therefore, that it can only be adequately counteracted by the most decided hostility to the practice, of *public opinion*; and this wholesome direction of public opinion we can only hope for from an increase of reverence and obedience to Christian principle. Let the religious world, on all occasions, exhibit their conscientious opposition to, and detestation of this remnant of feudal barbarism, and we may hope that it will soon experience the corresponding hostility of the community at large. Under provocation, let the man of Christian principle dare to evince the moral courage of resisting this bloody adjudication of dispute: let him do it in obedience to this evangelical rule, that he “ought to obey God rather than men.”

THE MIDLAND CLERICAL ASSOCIATION held their meeting, according to notice, at Bath, on Wednesday and Thursday the 23rd and 24th of May. Although but seven clergymen were present on the occasion, the meeting was interesting and delightful; and its members departed edified upon many points to which their deliberations were directed, and with their feelings of fraternal concord and love much heightened and strengthened.—Were no other result indeed to follow from these associations than the advancement amongst the brethren of a closer intimacy with each other, and of that community of feeling and action which such improved acquaintance must naturally beget, an important object would be achieved; but when to this are added the benefits to the cause at large which their mutual counsels may be the means of promoting, the value of these fraternal assemblages will be more readily perceived.

On the first day of meeting, the Ordination Service—statedly read upon such occasions—called forth a long, interesting and useful discussion, and the residue of the day was mostly employed in what might more strictly be termed matters of business. In conjunction with proceedings of the Eastern Clerical Association, a suggestion was offered for the raising of means by which to purchase a press for the future exclusive use of the Church of England in this Province; and we have not a doubt that by the simple plan proposed,—that of Church Collections on each occasion of divine service during the meetings of the respective Associations,—an auxiliary to our cause so highly desirable could soon be procured. On the second day, matters of business having first been discussed, a very pleasing conversation took place upon an appointed subject, the Parable of the Rich Man and Lazarus, as well as upon certain of the rubrics of the Church.

The exercises of the first day were closed by divine service in the parish church,—an ancient building in which the venerated Mr. Langhorne formerly officiated,—when prayers were read by the Rev. J. Cochran, and a valuable sermon preached by the Rev. J. Grier, from Hebrews xi. 6, on the subject set forth in the 13th Article of the Church. The business of the second day was also concluded by divine service; on which occasion prayers were read by the Rev. A. N. Bethune, and an excellent sermon preached upon the Communion Office of the Church, from 2nd Timothy i. 13, by the Rev. J. Deacon.

The weather on both days, during the whole week indeed, was extremely unfavourable; yet the attendance on both occasions was by no means inconsiderable, and all who were present

must have been delighted with the manner in which the responsive parts of the service were performed by the congregation.—The next meeting of the Association is fixed for Picton, on Wednesday the 25th July.

(From the London Times, April 18th, 1838.)

TO THE EDITOR OF THE TIMES:

Sir,—As everything relating to Upper Canada is at the present moment particularly interesting, I beg leave to forward you an extract from a letter from one on whom I have every reason to believe perfect reliance may be placed. It is dated from London U. C. February 19, 1838. The writer is the Rev. Thomas Green, Stewart Travelling Missionary, London District. He writes—“Since my last communication we have been threatened with the evils of a foul and unnatural rebellion, from which not our foresight, but the good Providence of God alone, delivered us. I suppose you are aware that the Home and London Districts were the only disaffected parts of the Upper Province. I was not much surprised, as from personal observation, in the various parts of the country which I visited as travelling missionary, I can ascribe the existing spirit of insubordination simply to one cause—the absolute lack of sound scriptural education to one cause—the absolute lack of sound scriptural education and faithful preaching. A large body of the disaffected are Universalists, whose teaching may be truly and briefly described, “Blessed are they who die in their sins,” and whose practice in the various relations of life amply verifies this to be their doctrine. I believe nearly two-thirds of the prisoners at present confined in the jail here are connected with this most unscriptural body. Not a few also of the Quakers of Norwich township have been suspected, and very many professed Baptists have been found arrayed in the ranks against our Sovereign liege Lady the Queen. I am happy to be able to say that as far as I can learn, (and I have pretty good means) the Wesleyan Methodists here, in connection with the British Wesleyans, have all rallied on the side of order and good Government; and I am also happy to say that I know not of one member of the Church of England, nor have I heard of any where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak.”

What important facts are these, Sir? Surely they are deserving the attention of Government. The Ministry express their desire to preserve order and establish a sound, free, and firm Government in the Canadas. In the above extract we are introduced to the character of the actors in the recent rebellion, and the principles from which such unhappy conduct proceeded.—We see who are the disaffected, and who are the contented.—How desirable then by every possible means to increase the number of the latter, and draw off from the ranks of the former. In a word, how all-important is it for the promotion of good order and peace in Upper Canada to look well to the provision existing for the sound religious instruction of the people there in the principles of the Church of England. In the District in which this Clergyman is labouring there are many hundreds of families located. He has formed, it appears, about 16 stations which he periodically visits and serves, many of them being at considerable distances apart. Here would be enough scope for many resident clergymen; but the Church in Canada has no means of providing them, and the residents are too poor to enable them to maintain a resident minister. More I could detail upon this subject, but the statement of the Archbishop of Canterbury, made in the House of Lords on presenting a petition from the Church in Canada, is doubtless fresh in the recollection of all, and perhaps precludes its necessity.

With these facts in view, will, then, the Government, with their desire to pacificate the Canadas, still adhere to their determination of withholding a grant of money from the Church of England in Canada, and fail to nominate at once and provide for a Bishop for the diocese of Quebec? can it be doubted but that the efficiency of the Church in Canada is important towards quelling existing disorders, and promoting a healthier tone of society, harmony amongst the inhabitants, and obedience to the laws? In the disaffected parts of Upper Canada it is evident it must be available to this end; and surely this important means of partly effecting what they profess to have so much at heart cannot be neglected by the Cabinet.

W. D.

From the London Times, 9th March, 1838.

Shortly will be published, dedicated to His Grace the Archbishop of Canterbury, A BRIEF HISTORY OF THE CHURCH IN UPPER CANADA; containing the Acts of Parliament, Imperial and Colonial, Instructions, Correspondence with the Government, the Clergy Reserves Question, Proceedings of the Deputation, &c. by WILLIAM BETTRIDGE B.D., Rector of Woodstock U.C., one of a Deputation from the late Bishop of Quebec, the Bishop of Montreal, the Archdeacons and Clergy of U.C. by W. Painter, 342 Strand.

CHARITY.

It is a good remark respecting the distribution of one's goods—seeds that are scattered, *increase*; but hoarded up they *diminish*. Wouldst thou multiply thy riches? diminish them wisely? or wouldst thou make thy estate entire? Divide it charitably.

TO CORRESPONDENTS.

We feel much obliged to “A Member of the Church of England” for his communication, but feel some doubt whether good results would follow from its publication. We shall, however, give it further consideration.

The poem of “Javenis,” which possesses a good deal of merit, was too late for this number, but it will not be inappropriate in our next.

LETTERS received to Friday June 1st:—

Rev. J. Grier, rem. in full for vol. I; R. Birdsall Esq. rem.; Rev. A. F. Atkinson, rem.; Rev. W. Herchmer, rem.; P. M. Brantford; Mr. J. McLaren, rem.; Lord Bishop of Montreal; Rev. S. S. Wood, rem. (paper forwarded); A. Davidson Esq. rem.; Rev. J. Bethune, (shall comply with his request.)

Poetry.

WHITSUNDAY.

Our blest Redeemer, ere he breathed
His tender, last farewell,
A Guide a Comforter, bequeathed
With us to dwell.

He came in semblance of a dove,
With sheltering wings outspread;
The holy balm of peace and love
On earth to shed.

He came in tongues of living flame,
To teach, convince, subdue;
All-powerful as the wind he came,
As viewless too.

He came sweet influence to impart,
A gracious, willing guest,
While he can find one humble heart
Wherein to rest.

And his that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone.

Spirit of purity and grace,
Our weakness pitying see;
O make our hearts thy dwelling-place,
And worthier thee.

Spirit of the Poems.

THE COMMUNION TABLE.

Forth from the dark and stormy sky,
Lord, to thine altar's shade we fly;
Forth from the world, its hope and fear,
Saviour, we seek thy shelter here:
Weary and weak, thy grace we pray;
Turn not, O Lord! thy guests away.

Long have we roamed in want and pain,
Long have we sought thy rest in vain;
Wilderness in doubt, in darkness lost,
Long have our souls been tempest-tost.
Low at thy feet our sins we lay;
Turn not, O Lord! thy guests away.

Bishop Heber.

CHURCH CALENDAR.

June 3.—Whitsunday.
4.—Monday in Whitsun-week.
5.—Tuesday in do.
10.—Trinity Sunday.

SCENES IN OTHER LANDS.
No. XXIV.

CAMBRIDGE,—CONTINUED; RETURN TO LONDON.

My stay at Cambridge was not long—not so long certainly as it would have been, had it been my good fortune to meet there even one acquaintance amongst the number which my letters of introduction would have secured; had I met with one especially who tenanted an undergraduate's suite of rooms in the College of St. John's, and whom it was my happiness to find subsequently, and to spend many pleasant and profitable days with, in London. But I did not waste the short time which I had allotted to myself for seeing such of the 'sights' of Cambridge as, under these unfavourable circumstances, could with any satisfaction be viewed.

Of course, a visit to King's College Chapel was amongst the first of my sight-seeing plans which was put in execution; a Chapel which, by universal testimony I believe of connoisseurs, is reckoned one of the most perfect and beautiful structures in the world. It is in the Gothic style of architecture, 316 feet in length, 84 in breadth, and 146 in height, to the summit of the towers which gracefully crown the four corners of the building. What adds remarkably to the beauty and general effect of the interior, is, that unlike most religious edifices in a similar style, it presents one unbroken area: the eye takes in at the same moment the whole of the internal dimensions of the chapel. And what more grand and noble than the panoramic view with which the observer is thus greeted, from any spot which he may choose to select within! Looking up to the curiously arched ceiling, fully eighty feet from the floor, the eye rests upon the most exquisite and perfect workmanship,—the whole so wrought as to be without any visible support; and on either hand are richly painted windows, exhibiting an innumerable variety of devices, and admitting that mellow and softened light which so much adds to the solemnity of the sanctuary. And who, after gazing all around upon the exquisite proportions of this matchless edifice,—one which is said to have awakened the unqualified admiration of the great Sir Christopher Wren,—could gaze too long or too earnestly upon the beautiful picture which is there also to be observed, of our Saviour taken down from the Cross?

Another of the objects of interest which engaged my attention during this brief stay at Cambridge, was All Saint's Church,—a structure presenting nothing remarkable in itself,—but clothed in my eyes at least, with an interest and a sacredness, from being the cemetery of the amiable but unfortunate Henry Kirk White. In the chancel lies a plain marble slab, recording simply—what perhaps needs not the adventitious blazonry of an epitaph—the name of the youthful and exemplary poet, whose genius received its brightest lustre from his deep and unostentatious piety. But a stranger,—struck perhaps, like myself, with the pathetic tale of his early sufferings and premature death, as detailed by the kind-hearted Southey,—not enduring that a record so simple should be all that remained in Cambridge of so endeared a name, erected upon the wall, near the entrance door, a white marble slab, with a neat poetical inscription, and surmounted by a bust of the lamented youth.

I am not quite sure that Lord Byron was a contemporary of Kirk White at Cambridge; but with all his Lordship's eccentricities and all his faults, there is a redeeming trait, amongst

others which his character exhibits, in the exquisitely beautiful tribute which he pays to the memory of the departed young poet. The metaphor of 'Science destroying her favourite son,' and the simile of the dying eagle having pangs added to his death-agonies by seeing his own feather on the shaft which quivered in his bleeding breast, is inimitably beautiful. There is to be sure in Waller a simile of a like character; but the resemblance is scarcely close enough to detract, in its present application, from the originality of the noble poet.

I shall not attempt giving a history, however succinct, of this admirable young man; but I cannot refrain, while mentioning his honoured name, from adding mine to the thousands of other expressions of regret that he was not spared to dignify and adorn the sacred profession to which his pious feelings so strongly led him. That was a remarkable testimony in his favour, as uttered by a lady in Cambridge, and one which every youth of talent and promise should lay to heart,—for, whether real or affected, that is, in such cases, a species of singularity too often obtruded upon the patience of society,—that Henry Kirk White possessed "genius without its eccentricities." Alas! that amongst the eccentricities which genius is sometimes wont to manifest, there should ever be a nauseating display of philosophic scepticism in that highest and most important of subjects, which the genius that a bountiful heaven imparts should labour rather to illustrate and adorn, than vilify and degrade!

After many walks amongst the groves through which the Cam meanders, and many lingering looks at that glassy stream with its velvet margin, I left Cambridge about noon on a fine bright day, and took, as usual, my position on the coach-top, where were numbered every passenger which, in the heaviest of coaches the law allowed! Two butchers bound for Smithfield Market, chanced to be my nearest neighbours on either hand, so that the conversation did not quite assume that intellectual character which after leaving so learned and renowned a University, would have appeared so natural and becoming! However, they exhibited nothing to mar the comfort of the ride, except that from an inordinate corporeal size, which betokened an extensive personal patronage of the trade to which they were bred, I was more jammed during a part of the journey at least than, on a warm day, was altogether agreeable.

During the first part of this drive, the country retains the same level and uninteresting character which is presented for some miles to the north of Cambridge; but the scenery became agreeably changed as we approached the neat little towns of Barley and Barkway; and from thence, indeed, at every step towards London, it increases in richness and beauty. Arriving at the town of Ware, we came to the race-ground of the celebrated John Gilpin, so facetiously described by Cowper; and in travelling on to Edmonton, where the eager steed would not allow the worthy citizen to repose, my thoughts were full of the pleasantry excited in school-boy days by this well-told and humorous narrative of the poet. They were by no means diverted from their channel of mirth by drawing up at a little inn with the sign of 'John Gilpin,' portraying the broad and good-humored face of this cockney rider!

From Edmonton onwards, the country assumes the appearance of a perfect garden; and on a mild, sunny day in June, how many are the exhilarating thoughts which such a scene inspires! Soon we discerned the dome and turrets of St. Paul through the haze of London; and by and by spires and towers innumerable peered through the smoky atmosphere. We entered the Tottenham Road, wound round to Hatton Garden, and crossing Holborn, entered that narrow street so well denominated Fetter-lane. After a few minutes' delay, I was conveyed to Charing-Cross; and from thence I soon reached my quiet apartments, where familiar furniture and welcoming faces made me feel that I had returned home. It was a home, however, which I did not design should engross me long; for the particular business which had hurried my return being despatched, I resolved to be off again either for the Continent or for Ireland.

And this second arrival in London constitutes the termination of what I may call my First Tour; and having concluded it, I must respectfully and affectionately—for the present at least—bid to the readers of it 'farewell.' I have endeavoured to present to them the scenes which I witnessed as faithfully as memory aided by scanty notes would permit; and in the descriptions of country, the delineations of character, or reflections upon passing events, which I have attempted, I trust I have expressed myself in the temper in which all were seen and visited,—that of unalloyed joyousness and good-will.

SCHEME FOR THE SABBATH.

In the year 1755, when Dr. Johnson was 46 years old, he wrote in his journal the following scheme for Sunday, having lived, he says, not without an habitual reverence for the Sabbath, yet without that attention to its religious duties, which Christianity requires.

1. To rise early; and, in order to do it, to go to sleep early on Saturday.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, and particularly of the last week; and to mark any advances in religion, or recessions from it.
4. To read the Scriptures methodically, with such helps as are at hand.
5. To go to Church twice.
6. To read books of divinity, either speculative or practical.
7. To instruct my family.
8. To wear out, by meditation, any worldly soil contracted in the week.

(Boswell's Life.)

CONTENTMENT.

There are some persons who are themselves tolerably well off in the world, and yet who are sadly discontented when they see others still more prosperous than themselves. This is a very wrong feeling. The Holy Scriptures teach us that a man is to be "content with that he hath," reminding him that "we brought

nothing into this world, and that we can carry nothing out;" and that "godliness with contentment is great gain." We brought nothing into the world; God has required of fallen man that he should labour for his support. And if one man employs his labour and his thoughts more diligently than another, he will probably be the more prosperous of the two; and what he has acquired will enable those who belong to him to acquire still more; and thus one family acquires more property than another. And the laws of every civilized country protect a man in the peaceable possession of what he or his forefathers have gained. People of little property think that others have too much, and would not be sorry to see any change which might disturb them in their possessions; but they ought to consider, that if they have a right to disturb those who are richer than themselves, a man who is poorer than themselves has the same right to disturb them. If I have a piece of land worth five pounds a year, and think that I have a right to take part of another person's land who has a thousand pounds a year, for the very same reason a person who has no land at all might come and take part of my land from me. If things were to be so, there would be an end of all peace and happiness in a country. The Scriptures require us to be diligent in our calling, "not slothful in business;" but, when we are exerting ourselves for our own support and that of our family, in the fear of God, and in dependence on his blessing, we are to be contented with that measure of worldly prosperity which he sees fit to give us, and to receive all his favours with thankful hearts, and to know that, if we desire to love him and to serve him, "all things shall work together for our good."—(*Oxford Paper.*)

LILIES OF THE VALLEY

Beautiful lilies—sweet emblems of meekness and purity. I view you with exquisite delight, blooming in modest hue in the sequestered shade of the wilderness. Your Creator has deigned to liken his children upon earth to you:—they are lilies of the valleys. The thorns around them shall not choke them, hinder their growth, or prevent their fragrance; nor shall the blustering winds that shake the forest pluck them from their secure and humble border. They are under divine culture, watered by the dew of heaven.—(*Squire.*)

Nothing is more important and conducive to holiness, than ORDER. Man is a disorderly creature, and loves to be abroad; but he must be confined and kept to rule. So vastly important is order, that the want of it in a man's family is, by the Apostle, made an exclusion from the ministry.—(*See 1 Tim. iii. 5.*)

Some men in their worldly trade, may say, at the year's end, they have neither got nor lost—but thou canst not say that, at the day's end to thy soul. Thou art at night, better or worse than thou wast in the morning.

Three excellent rules for servants.—Do every thing in its proper time; keep every thing to its proper use; and put every thing in its proper place.

It is a proverb among the hospitable inhabitants of the Isle of Man, that "when one poor man relieves another, God himself laughs for joy."

"Let the restless, comfortless state of a backslider, distinguish him from an apostate."—*Cecil.*

When thou hast an opportunity of speaking a word for the good of another's soul, defer not the doing of it till another time.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life. Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton.

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The Church

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The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasett, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

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

[A. D. CHATTERTON, PRINTER.]