

The Church;

A WEEKLY PAPER

DEVOTED TO THE INTERESTS OF

THE CHURCH OF ENGLAND,

IN THE PROVINCES OF

Upper and Lower Canada.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOLUME II.

COBOURG, U. C.

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The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, JUNE 23, 1838.

[NUMBER I.]

Original Poetry.

For the Church.

VASCO NUNEZ DISCOVERING THE SOUTH SEA.

"With incredible hardship he crossed the Isthmus of Darien, and from the summit where Drake afterwards stood, beheld the South Sea rolling below and stretching away in boundless perspective...displaying a banner, he marched knee deep into the rushing tide, and took possession of all those seas and shores."

(Early Navigators.)

'Twas morn on Darlen's drowsy woods;—
The forest's wild and tangled brake,
The sluggish streams, the torrent floods
Beneath the spreading radiance wake.—
There was no early zephyr's breath,
With springing hope and freshness rife,
To stir the night-mist's noxious wreath,
To kiss the drooping bough to life;
But still and slow the morning prime
Broke o'er that wild and sultry clime.

A sound the sleeping echoes stir'd
Such as their notes but seldom greet;
Thro' the dim forest depths were heard
The voice of men, the tramp of feet;—
And thro' the tangled wood paths pass'd
A dark and solitary band,
With their dim torches o'ercast,
Tired wanderers in that savage land:
The spreading light of opening day
But shew'd more drear their toilsome way.

Strange were their half-clad forms—and dark
The glancing eye, the sun-burnt face;
And gaudy painted plumes would mark
The children of the Indian race.
But one was there of foreign mould,
The chieftain of that swarthy train,
Whose arms and martial bearing told
The daring son of distant Spain;
And his proud eye, that wayworn band
Mark'd, as a host at his command!

They cross'd the torrent's sweeping flow,
The yielding swamp, the rugged hill,
Their faltering steps wax'd faint and slow—
The leader's cry was "onward!" still.
At length a bald steep rising cliff
Their tangled pathway seem'd to bound,
And a plum'd Indian to the chief
Murmur'd some words of foreign sound—
And pointed to its lofty crest,
As if it clos'd their weary quest.

Then forth the Spanish leader stepp'd,
And turning to his dusky band,
A haughty sign his right arm swept—
Bidding its wearied numbers stand.
They saw him toward that summit gaze
With triumph in his kindling glance—
Murmur some 'ow uncertain phrase,
Then toward that seeming goal advance—
With bearing high, and stately tread,
As if a host to fight he led!

His pulse was quick, his heart beat high—
He only saw that wish'd for spot;
Hope danced before his fancy's eye,
Shadows and fears were all forgot.
Yet ere he gain'd the steep hill's crest,
One moment his bold spirit fell,
And chilling doubt his soul oppress'd
Beneath a transitory spell—
As if he deem'd his quest was vain,
His sunny hope o'ercast again.

'Tis o'er!—the wish'd for height is gain'd;
He starts—he clasps his uprais'd hands;
Wildly his eagle glance is strain'd—
Triumphant hope his heart expands,
With mighty thoughts his soul is stir'd,
His cup of joy is crown'd at last—
The wearied pilgrim's prayer is heard,
The present veils the gloomy past;
The future's empty dream is blest
Fortune hath clos'd his daring quest!

Cloth'd in the flood of glorious light
Shed from the noon-day tropic skies,
An ocean swept its chainless might
Gigantic north his raptur'd eyes.
A thousand billows' sparkling play
Back to the sun his flashes threw,
Or borne in brightness far away
Kiss'd the broad heaven's o'erarching blue,—
And a rich music wild and free
Rose from the glad waves revelry!

The Spaniard gazes on the scene—
Rich dreams are on his spirit now,
And prouder grows his stately mien,
And loftier seems his daring brow.
A light is in his gleaming eye,
It kindles with prophetic glow;
And shadowy forms come sweeping by
In long procession, of aching, slow;—
And sounds are breathing in his ear,
As Inspiration self may hear.

The shadows of a thousand sail
Are on that bright and sparkling main,
And flutter in the summer gale
Waves the triumphant flag of Spain.
A wild voice rises on the breeze,
Attun'd to conquest's boldest note:
And booming o'er the Southern seas,
The Spanish victors' war-shouts float;—
And climes to early lore unknown
Start, as they hear the dreaded tone!

The vision faded from his eye,
The voices from his dreaming ear,—
And the wild ocean's minstrelsy
Alone, his sober'd sense may hear.
His step was toward the snowy strand,
And plunging in the flashing main,
His country's standard in his hand,
Claim'd it the vassal wave of Spain:—
The richest, fairest flower of all
That twin'd her ocean Coronel.

Wide was his tale of daring spread,
And thousands throng'd that new-found shore;
They follow'd where his spirit led,—
He saw those Southern waves no more.
Yet while that boundless tide shall sweep,
While genius lives the boast of fame,
The annals of the past shall keep
The Spaniard's unforgotten name

With those who swept those unknown seas,
Led by the mighty Genoese—
Who first the daring sail unfurl'd
To wake the west's yet slumbering world!

ZADIG.

Toronto, June, 1838.

THE ENGLISH LAYMAN.

No. XIII.

THE PRESS.

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press?
By thee Religion, Liberty and Laws,
Exert their influence and advance their cause;
By thee, worse plagues than Pharaoh's land befel,
Diffused, make earth the vestibule of Hell;
Thou fountain, at which drink the good and wise,
Thou ever-bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee."—COWPER.

"To you all readers turn, and they can look
Pleased in a paper who abhor a book;
Those who ne'er deigned their Bible to peruse
Would think it hard to be denied their news;
Sinners and saints, the wisest and the weak,
Here mingle tastes, and one amusement seek:
This, like the public inn, provides a treat,
Where each promiscuous guest sits down to eat;
And such this mental food, as we may call,
Something to all men, and to some men all."—CHAMBERLAIN.

Of the many concurrent causes that combined to produce the late Rebellion, there was not one more prominent than the state of the public Press. It may seem strange to make such an assertion as this, when it is recollected that the Conservative prints far outnumbered those of an opposite tendency; but this is a contradiction in appearance only, and admits of an easy and obvious explanation. In those parts of the Province where revolt broke out, the only newspaper that had anything like an extensive circulation was Mackenzie's 'Constitution.' That wicked agitator is thoroughly versed in all the knowledge and devices of the demagogue's craft, and from the commencement of his career, until he actually presented the armed front of insurrection, the artillery with which he most effectually battered the monarchical institutions of his country, was the Press. With an astonishing sleepless industry he pursued his republican object, never for one instant losing sight of it. Possessed of a taste for general and disreputable reading, he made even his very pleasures contribute to the serious business of his life, and, year after year, accumulated a mass of materials, which he pressed into his service at some fitting opportunity. Whenever anything transpired that at all reflected on a political opponent, or whenever, in his reading, he met with a passage that favored his views, he not only turned it to a present purpose, but laid it by, to bring it forward at some future period, long after it might have been supposed to be buried in oblivion. Prompt and prolific in the coinage of falsehoods, he disseminated them with a free and unwearied hand; and, foolishly despised and uncontradicted by the friends of good government, who, because he was wicked, thought that he must also be weak, he gradually gained such an evil influence by the manner in which he wielded the Press, as to drag the Province to the brink of a civil war. There was not a cottage in the Home District belonging to a disaffected man, which had not for years past been regularly supplied with Mackenzie's seditious publications, while not a single paper, of a loyal character, ever found its way into those parts in which its counteractive influence was most required. It is easy to imagine the effect produced on the mind of any man by the constant and exclusive perusal of publications that inculcate the fascinating doctrines of social and agrarian equality, self government, and the sovereignty of the people;—especially when such a man has been born a republican, or having emigrated to this country as a pauper, has waxed insolent on being raised to the independent station and rough plenty of a Canadian freeholder.

In almost every part of the British Empire but Upper Canada, it has long been recognized as a political maxim, that every man must be confronted with a denial, and that an opponent must be met on his own ground with his own weapons. When the infidel Paine scattered his poison, pious hands prepared and circulated an efficacious antidote. When the institutions of Great Britain, both in Church and State, were assailed by that portion of the press that fraternized with the friends of the French Revolution, tract met tract, pamphlet answered pamphlet, and the awakened guardians of our glorious and Christian Constitution, by exercising a defensive vigour, not only preserved its bulwarks unimpaired, but covered its enemies with confusion and defeat. At this very moment, the same wise policy is pursued in England, and to a greater extent than at any former period. The Society for Promoting Christian Knowledge, still occupying its old ground, has added a new field to its exertions, and combines objects of a secular character with those spiritual ones for which it was originally instituted. The *Saturday Magazine* is one of the publications resulting from this extension of the Society's operations, and it has been ably followed up by numerous cheap tracts printed by the same authority, or by private individuals, warring in the same righteous cause as independent volunteers.

Previous to the general adoption of this plan by the various organized Associations that now happily exist, an infinity of good in this way was effected by a single individual. Hannah More, sitting in her secluded cottage at Barley Wood, diffused her influence through every village of the land, and by a straightforward exposition of the true principles of our civil polity,—by showing their agreement with the Holy Scriptures,—and by a judicious adaptation of her arguments and language to the level of common understandings, did more towards preserving tranquility among the lower orders, grievously distressed as they were, than could have been done by a Rural Police, had such an un-English and unconstitutional body spread its in-

quisitorial ramifications throughout the land. It is not because the agricultural population either of England or of Canada are inaccessible to reason, that they are often led into a belief of the most palpable falsehoods; but it is because, possessing a craving for political information, they must have something to believe, something on which to base a political creed; and that something has hitherto been furnished to them by men hostile to every existing institution, and desirous of causing a general disruption of society, in the hope that, like thieves at a fire, they may plunder 'mid the confusion and conflagration. If Hannah More, after having conceived the thought which she so successfully wrought out, had folded her hands in a moment of despondency, and despaired of being able, she a feeble woman, of producing any good, the seditious and blasphemous writings so industriously circulated by the Jacobins and Reformers of the day would have been the only materials out of which the working classes could have formed their political faith. But fortunately for the interests of religion and loyalty, however much she mistrusted her own adequacy to the task, she felt strong in the justice and inherent power of her cause; and recollecting that God frequently selects weak instruments for the execution of great designs, she applied herself in a hopeful spirit to the task, and like another Jael, drove a nail through the temples of many a Sinner of the Paine and Priestley school. Emboldened by her success, others adopted a similar system of warfare: active guerilla parties hovered on the flanks and skirts of the enemy, attacked him in the rear, and met him in the van; till at last, the advantage of attacking the foe with his own weapons became so manifest, that these small detached parties embodied themselves into several regularly organized brigades, and have ever since been maintained as a standing army in defence of the Altar and the Throne.

It is a matter of notoriety, that, immediately after the passing of the Reform Bill in England, the Conservative party seemed utterly prostrate beyond the power of resuscitation, and the republicans and revolutionists hugged themselves in the idea that Toryism was extinct. An Englishman, especially if he be not a Destructive, is slow to action, and requires some powerful stimulus to excite his latent and deep-seated energies, and this incentive was furnished by the prospect of the desolation that threatened to burst over the land, and uproot every landmark that ancient wisdom had erected. The Conservatives, roused by the imminent danger, shook off their habitual torpor—determined to follow the enemy into his own country, and to foil him with his own tactics. They immediately gave all their influence to the support of a loyal press;—they printed cheap publications, emanating from the ablest hands,—and sent them circling through every vein of the community, as an antidote to the poison of Radicalism. Not content with this defensive policy, they adopted an offensive and precautionary mode of warfare; and fortifying every available point, they rendered it almost impossible for the foe to attempt its occupation by thus forewarning and forearming the people against the machinations and strategy, whether open or concealed, of the Revolutionary Democratic Faction.

In this Province, also, was the efficacy of the Press most satisfactorily tested during the general election which took place in 1836, and ended in the total discomfiture of that faction whose designs obviously were the separation of these Provinces from the fostering government of Great Britain. The *British Constitutional Society of U. C.*,—aided by its branches,—circulated Speeches, Replies, Documents, Statements and Exposures, by several thousands, and contributed in a great degree to the restoration of British principles to their just, but long lost, ascendancy. To the active influence of the Press did the leading members of this revolutionary party, in various parts of the Province, owe their defeat,—to the same powerful artillery, auxiliary to the efforts of indefatigable and able agents, may the failure of the arch-traitor himself, in the Second Riding of York, be mainly ascribed; indeed he himself admitted as much, and acknowledged, when he saw the Conservatives bestirring themselves in earnest with his own favourite arm of war, that a sense of the hopelessness of his cause came suddenly over him like a cloud. A sum less than £400 enabled the city of Toronto to pour forth its sales and packages of printed papers—to furnish even the Germans with several documents translated into their own language,—and, in one instance, to stir up the chivalrous loyalty of the Highlanders by appealing to them in their native Gaelic. Yet many a person, when the project of using the Press on so extensive a scale had not as yet been tried, proclaimed aloud the quixotism of the scheme, and laughed at the idea that a scrap of print could influence a single vote. Such political doubters, however, know little of human nature.—When the public mind is in an agitated state, it is like a combustible material, ready to burst into flames on the falling of the first spark: and if you can play your opponent at an election with an argument in print, to which he cannot, as will generally be the case, furnish an instant reply, you at once gain an open triumph over him,—you raise a laugh against him in which the bystanders join,—and your cause derives strength from a species of contagious influence. At all events, the employment of the Press, if it perform no essential service, effects at least this good,—it shews that the party employing it is in earnest and on the alert, and hence every man belonging to that party exerts himself the more, the more he sees his associates exerting themselves.

Any one who lifts up a warning voice in favour of the Press, and insists upon the necessity of employing it as an engine in the maintenance and diffusion of Conservative principles, stands a chance of being accused of selfish motives, and of suggesting plans which will principally tend to his own private benefit. But it is idle to be deterred from the bold promulgation of a vital principle by the fear of personal imputations or censorious suspicion. If the advocates of monarchical institutions in Upper Canada do not bestir themselves speedily and collectively, and adopt some comprehensive and well arranged plan, by which correct poli-

tical information may diverge from the high-road and frequented town into the remote back-woods and the thousands of secluded shanties scattered over the Province, another Rebellion will startle our slumbers in the course of a very few years. The blessings of a free and powerful government are only to be maintained at the expense of unremitting vigilance and toil; and unless the Executive, co-operating with the efforts of individuals, devise a method of communicating its intentions to the people, and thus, as it were, feeling the public pulse,—unless it enlists in its service some regular newspaper organ, avowedly recognised as such,—and provides for the occasional unlimited dissemination of some important political intelligence among the people,—the gross ignorance will continue to prevail; the well-meaning, but credulous backwoodsman will swallow the most monstrous revolutionary publications, rather than be left without any news at all; and at every recurrence of such a state of things, it will become more and more difficult to undeceive, till at last falsehood itself will be taken for truth, and penetrate so deeply with its roots, as to grow ineradicable, until after a general convulsion.

What is true, on this head, with reference to the State, is equally so when applied to the Church. If we wish to see pure and undefiled religion flourish in the land, and our own beloved establishment acquire that influence, which has moulded the national character and institutions of England into such glorious forms, we must also resort to the Press. We may not, as in England, be able to support our Quarterly Reviews, and Monthly Magazines, our Newspapers, our Readers, our Pamphlets, and our millions of Tracts, but, on a comparative scale, we may do just as much,—certainly, much more than we do at present. Why, for instance, do not our richer Laity subscribe for the printing of a thousand extra copies of each number of 'The Church,' and supply our Travelling Missionaries with these valuable aids, for gratuitous distribution in the course of their itinerant labours? If, after having visited a log-hut, and having favorably impressed the inmates by personal communication, the Missionary could leave behind him only a single number of 'The Church,' or some plain yet forcible tract, setting forth the beauty and scriptural foundations of our Zion, how would the good seed, sown by word of mouth, be fostered and ripened by this parting gift!

The Press has now become the arbiter of the world,—the principal instrument of planting and propagating Christianity in heathen lands. It is as irresistible over the mind as the British bayonet over the body. It is a divinity that, invoked, never deserts a worshipper,—that, neglected, never fails to punish him. It is a power that must exist, and that, according to the direction given to it by man, either fertilizes the earth like dew, or blasts it like a tornado. It is a power by which we in this Province have almost been severed from the Parent State; and by which we again have strengthened the tie that unites us to our Father-land.—Nay, more than this—it is the only means, under God, of securing this Province to the British Empire, by bonds stronger than those of coercion and fear, namely, those of reason, information, and truth.

ALAN FAIRFORD.

Toronto, 12th June, 1838.

HORN LITURGICAL.

No. I.

REASONS FOR A LITURGY.

"Blessed be God for the Liturgy of the Church of England," is the language of one of its able and pious expositors; and this is a sentiment so generally felt and responded, that the attempt to portray the excellencies of our invaluable ritual becomes almost unnecessary. It is not, however, a characteristic of mankind to estimate as they should all the advantages which are placed within their reach; to many, literally as well as spiritually, the Bible is a "sealed book;" and it is a truth not to be contradicted, that many who are accustomed to join stately in the "form of sound words" which our Liturgy furnishes, cannot give a reason for the partiality and reverence which they feel for it. A little examination, therefore, into its contents,—some investigation of its origin and development of its beauties,—may serve not merely to heighten that reverence and attachment which Churchmen should entertain for their admirable ritual, but it may assist in promoting that end which our Liturgy is calculated as well as primarily designed to advance,—that all, in their addresses to the throne of grace, may "pray with the spirit and with the understanding also."

The present essay I propose to devote to a brief consideration of the expediency and necessity of some established Form of Prayer, as well to ensure a propriety and uniformity of divine worship, as to prove a safeguard against the innovations of false doctrine.

"The orthodoxy of our public services," says the writer already quoted, "will be considered by every friend to truth to be one of their strongest recommendations....Our Liturgy is not like a nose of wax that may be adapted to every face. It is not contrived, like Mr. Pope's universal prayer, to suit the taste of infidels and heretics. But its language on all the fundamental doctrines of Christianity, is clear and decisive....Therein the doctrines of the fall, the Trinity, the atonement and saving merit of Christ, and the sanctifying influence of the Holy Spirit, are asserted in pointed and energetic terms....So clear and defined are the sentiments contained in the book of Common Prayer on these cardinal points, that every person in our assemblies, who verbally adopts and yet inwardly disbelieves them, is condemned out of his own mouth. And should such a monster of duplicity ever arise as an Arian, Socinian, or Pelagian clergyman; continuing such, he would be restrained by his own subscriptions and confessions from ever venting his heretical opinions, and thereby poisoning the minds of others; or he would be obliged, whenever he appeared in the congregation of the faithful, to proclaim his own dishonesty. Let

* Rev. T. T. Biddulph.

the enlarged minds of unbelievers condemn, as much as they will, the narrowness of our creed; those who are concerned for the honour of God and the welfare of mankind will rejoice that we have such a barrier erected against the admission of those into the fold of Christ, whose business it is to steal, to kill, and to destroy."

This is one paramount advantage of a Liturgy; but its benefits are equally great in securing a becoming and edifying manner of addressing the Deity in public worship. "If there is to be any such thing," says a sensible writer in the Church of England Magazine, "as united worship, a congregation must consent to pray in the words adopted by the minister. Each man cannot be at liberty to use his own language: else, instead of union, there would only be confusion. Then the question is, which words are best and most appropriate? those which, carefully composed of old by many holy men, have descended to us, consecrated, as it were, by the affectionate reverence of successive generations, or those which, on the spur of the moment, are conceived and uttered by the single individual who officiates?" In the presence of fellow-mortals whom we reverence, before our Sovereign and our rulers, we would not be thus careless of our deportment or our language. In seeking their favour or their aid, we would express ourselves with humility, and frame with caution the words in which our entreaties are clothed. How, then, should we enter into the presence of the King of kings? In his awful presence, shall we presume to be heedless of our conduct and careless of our words? Shall we breathe before his throne the unchastened dictates of the mind, or the uncorrected effusions of the heart? When the Cherubim and Seraphim of heaven veil their faces before the Lord of glory, how shall we "who are but dust and ashes take upon us to speak unto the Lord?"

Even in the pure days of primitive Christianity, St. Paul censures the Corinthians for an improper exercise of the gift of the Spirit in the offices of prayer; and if inspired men sometimes perverted the gift of utterance so as to mar the decency and destroy the edification of public worship, how much more likely are uninspired men, in the delivery of unprepared prayers, to fall under that condemnation of the Apostle?

If it be asserted that the utterance of the first awakened feelings of the heart, without the formality of preparation, is likely to be accompanied with a warmer zeal in the speaker, and to beget a more lively interest in the hearer, than where the subject of their prayers is known beforehand; we have to allege, on the other hand, the danger that the zeal of the speaker may rise into an unbecoming and unedifying vehemence, and the interest of the hearer degenerate into an unfruitful curiosity. Success, too, in this manner of praying must depend much upon a variety of contingencies, which cannot be always brought into favourable operation. "One man," says the writer last quoted, "may have a lively imagination, a chastised judgment, a retentive memory, a readiness of language, and thus may be able, with sufficient propriety, to express the wants of a congregation: another may be destitute of these advantages, and though with a heart as feelingly alive to a sense of his necessities, be little competent to give them utterance. And the same man will not find in himself the same capabilities at all times. His mind, once clear, will sometimes be confused; his memory, generally strong, will sometimes fail him. And (what I consider a very leading objection) he will be apt to consider himself rather than the people. His own feelings, his own opinions, his own circumstances, will almost infallibly influence his prayers, and give them a tincture, perhaps, little in harmony with the feelings, and wants, and desires of those whom he professes to represent. The petition offered up will hence be destitute of that generality and comprehensiveness which should be principal features of public supplication; and consequently, many of those who come with burdened hearts to the sanctuary, will go away with the mortified conviction that their cases were not reached, their supplications not laid before the mercy-seat. The thoughts of the same individual will generally be running in the same channel, and, consequently, a sameness, a mannerism will be the result, which, far different from the rich and copious uniformity of our Liturgy, will be distinguishable chiefly for its uniform prolixity on some topics, and its uniform neglect of others equally important. And even where an undue prominence is not, from the habitual bias of the mind, given to special opinions, yet the memory will seldom present all the particulars on which it is desirable to dwell. Few persons, I am persuaded, can rise from leading a congregation in extempore prayer, without feeling afterwards, that they have through forgetfulness omitted much that it was most essential for them to introduce."

An objection alleged against Forms of Prayer, is, that a weariness is begotten by their frequent repetition, which produces inattention and consequently is an impediment to devotion. In this case, however, the fault cannot be in the form, but in the heart;—it is chargeable upon the individual himself, who permits a languor and listlessness of feeling to check the native influence of sound words and sound doctrine. But we deny that such is a general effect of the constant and familiar use of what is confessedly appropriate and good.—To instance a striking fact:—in the Bible itself the essential truths are few and simple; these we are never tired of referring to and repeating; and so far from seeking novelties in the compass of the sacred volume, Christians in general rather delight to repeat and apply those few passages which are in the mouths of all, even of "babes" in the Gospel, and which embrace the most obvious sources of consolation, and the plainest exhortations to duty.

Besides, for the animating of devotion, novelty, if not an incompetent, is certainly an improper instrument. We are constantly warned in Scripture against the love of "some new thing," and the indulgence of "itching ears;" and nothing can be more contradictory to the spirit of these cautions than to seek for the entertainment of the mind, or the gratification of curiosity in the solemn business of devotion. In the performance of these sacred duties, our own necessities as weak and sinful creatures, and the majesty and loving-kindness of that God to whom our petitions are directed, should be the engrossing feeling of our minds and hearts. A sense of our own frailty and wretchedness, and a becoming recognition of the majesty and love of our God and Saviour, will be incitements to fervency in devotion, which no novelty could aid, and which no frequency of repetition can impair.

But in allowing to extempore prayer all the advantages to which it can lay claim, it is manifest that every prayer thus uttered is nothing more than a form to those who hear it; a form, too, attended with the striking disadvantage of being previously unknown to the audience. In this case, says Paley, "the listeners are confounded betwixt the attention to the minister and their own devotion. The devotion

of the hearer, is necessarily suspended, until a petition be concluded, and before he can assent to it or properly adopt it, that is, before he can address the same request to God for himself, and from himself, his attention is called off to keep pace with what succeeds. Add to this, that the mind of the hearer is held in continual expectation, and detained from its proper business by the very novelty with which it is gratified."—"The absence of a Liturgy," says the writer previously quoted, "goes far to destroy the union of the whole assembly in prayer. The worship then resembles rather the service of the Jewish temple, where the priest alone entered into the sacred place, while the people were restrained without, than the liberty of the Christian church, where, the veil being removed by the death of Jesus, we may all approach, with holy boldness, the presence of the Lord, and find grace to help in every time of need. How can a congregation enter with full feeling into supplications, the precise nature of which they cannot anticipate the moment before they are uttered? There is thus rebuilt betwixt them and the open face of God, that partition-wall which it was the business of the Redeemer to destroy."

Such is a compilation of a few of the arguments in favour of the adoption of a Liturgy;—the Scriptural authority for the use of Forms of Prayer I propose to consider in a future essay.

FAMILY PRAYER.

From Archdeacon Hoar's Sermons.

I must here more particularly advert to a practice, which may be truly considered as first and last in the arrangements of the Christian family; and that is, family prayer. This is indeed the only stated occasion on which the Christian can acknowledge God in his family; and this is the proper opportunity for diffusing religious instruction through his house. As we have here a subject of great moment, and, through a too frequent neglect of the duty, calling for the most serious admonition, permit me, my brethren, to premise my observations on it, with one remark of general application. It is this; that if we acknowledge the duty of assembling the members of our household night and morning, for the purpose of social worship and hearing the word of God, no consideration whatever of its singularity, or of its inconvenience, should be suffered to interfere with its performance. Domestic arrangements might very soon be made to bend to this object: they ought to do so; and it is a fact, that no families are so well ordered as those which begin and end the day with family prayer. A family without prayer has been well compared to "a garment without hem or selvage." And to decline the charge of singularity, did it really fall upon us for acting up to the dictates of plain duty, were the part only of cowardice, and of a double mind. But I must deny that it is singular at all amongst those whose example, or whose opinion on subjects of religious practice, are of any weight. So far from this, I would boldly say, that amongst persons duly aware of the importance of practical religion, and feeling for the souls of their relatives and inmates as for their own, the neglect of family prayer were indeed the highest and most unwarrantable singularity. The great Archbishop Tillotson has strongly remarked; "The setting up of the constant worship of God in our families is so necessary to the keeping up of religion, that where it is neglected, I do not see how any family can in reason be esteemed a family of Christians, or indeed to have any religion at all."

And one greater than any uninspired teacher has commanded us; "Thou shalt teach" these things "diligently to thy children, and shalt talk of them, when thou sitest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the post of thy house, and upon thy gates." The true Christian will, I am persuaded, be found in the practice of that which has had the concurrence of the wise and good in every age of the Church; nay, which the very example of ancient heathens might be adduced to confirm.—He will devoutly acknowledge the God of his fathers in family worship. He will see no reason for expecting from God a continuance of his domestic blessings, without the stated domestic returns of praise and prayer. As in private he would express his private wants; and his public ones, in public; so in the family he will supplicate for family favours. Do children desire the safety and preservation of their parents; or parents, the health and welfare of their children? Are the members of a household mutually interested, that each, in the morning should go forth in strength to his respective labours, that they should meet in peace after the toils of the day, and repose at night in a blessed security from the perils of darkness? The Christian openly avows the obligation, to ask of God, in presence of each other, these common blessings. He relies on the promise of his Saviour; "Where two or three are gathered together in my name, there am I in the midst of them." He seizes with avidity the sacred opportunity of family worship, for fixing, both in himself and in all belonging to him, those kindred dispositions towards God which are our best incentive and guide to love and harmony amongst each other. He values at once the duty itself, and the happy effects attending its performance."

To the Editor of the Church.

Belleville, 12th June, 1838.

Reverend Sir,

I observe that in your last number you noticed a dinner that was given in Toronto in celebration of St. George's day, and I heartily concur with you in being pleased to find that the Established Church was on that occasion duly honoured. I look upon this as one among many instances of the increasing attachment to the venerated mother of Protestantism.

You will be gratified to learn that this feeling is not confined to the capital, and that we too, although in a more circumscribed sphere, claim participation in the same fond devotion to the Church endeared to us by early associations.—On Wednesday the 30th ult. a ceremony most interesting to the inhabitants of this county,—namely, the laying of the corner stone of our court-house and jail, was performed,—a particular description of which it is needless to insert here; but there was one circumstance attendant upon that ceremony to which I should wish to give publicity, as I think it would be conducive to the preservation at least, if not the increase, of that feeling to which I have already alluded.

At a cold collation to which about one hundred and fifty of the gentlemen who officiated that day sat down, a worthy Magistrate,—one of the oldest and most respectable inhabitants of this county,—gave as a toast "the Rev. John Cochran and the Church to which he belongs;" which was most enthusiastically responded to by men of all parties and denominations. The reverend gentleman, in a most feeling and eloquent manner, returned thanks on his own behalf and that of the church, and trusted that those who were present would

continue to revere and defend the time-honoured institutions of their country, and look to the source of Infinite Wisdom for that reward of which time itself could not deprive them. The respectful attention with which he was listened to, and the marks of approbation depicted on every countenance, strongly evinced the high regard in which he is deservedly held. By giving this a place in your valuable journal, you will much oblige, Rev. Sir,

Yours truly,
A CONSTANT READER.

THE CHURCH.

COBOURG, SATURDAY, JUNE 23, 1838.

"Providence kindly designed by Gutenberg's invention of the printing press to augment the mass of human happiness, by multiplying the chances of active genius and wisdom; and in truth the high results remain to be contemplated by unborn ages. But in the meanwhile, an antagonist principle is at work to pervert the operation, and out of good to educe evil. The arch-enemy of mankind, in whom the ancient subtlety of the serpent was never wanting, has set his wits to bring about a state of things, whereby the very blessings intended for the children of Adam are turned to the snare of their souls, and endanger their immortal interests.

"By his cunning devices Satan hath induced a licentiousness of the press to do for him what in the old time had been effected by the rant of the conventicle. He enlists on his side many of those discontented and infirm spirits, which might, with equal facility and under other circumstances, have taken part against him, having ample employment for such spirits in every stage of his career and every department of his machinery.*

"He sheds, as it were, his influence into the well-spring discovered for our mind's health, and preceding the 'Shadow of Death,' distils the venom of sin into the draught of immortality. He has seized the very vantage ground on which the genius of the Gospel seemed to stand, and made it the point d'appui by whose aid he trusts to bring down the whole fabric of government, overturn our altars, subvert all established institutions, and to raze sanctuaries, towers, and palaces to the earth, there to be blended in one common ruin.

"Such are the natural issues of an irresponsible press, if they be not promptly met and grappled with by the good and the wise amongst us; by men who can foresee the threatening ruin; by men who are so well qualified by education; and whose duty surely it is to stretch out the arm of defence when the enemy is already beyond the gate."

The above eloquent and forcible remarks are extracted from that admirable publication, 'The Church of England Quarterly Review;' and although the same subject has been ably and practically treated in an excellent essay which appears upon our first page, we cannot perhaps better introduce this new volume of 'THE CHURCH' than by annexing a few reflections in the same strain.

That the efforts of the Press should be directed to what in these Provinces at least seems almost their exclusive object, viz. the dissemination of correct information upon passing events and the diffusion of correct principles on the great and exciting subject of politics, we are amongst the last to deny. It is undeniably important that the structure of the body politic should have the full advantage of this influential ally; for it is certain that the organization of civil society can only be preserved from the perversions and mutilations of the malicious and designing, by enlightening the public mind upon those main principles of order and law by which it is upheld.

It is, however, certainly not less important that this powerful auxiliary should be brought to bear upon the moral and spiritual as well as social condition of the world,—that mankind, through this influential agency, should be duly enlightened upon those topics which affect their eternal interests as well as their earthly welfare. But a religious Journal, while its prominent object is the diffusion of information relating to the interests of a future and better world, is naturally and essentially the ally of those periodicals whose direct tendency is the improvement of the social and political state of mankind.

We have said often, what we repeat unhesitatingly now, that the principle of allegiance to "the powers that be" must have a better foundation than the mere partiality which habit or education has engendered, or which may have been begotten by a conviction of practical benefit.—We know indeed,—and proudly do we reiterate the fact,—that a chivalrous sentiment, a species of romantic love, is mingled with the devotion felt by every loyal British subject to the throne and altars of his country; and that this deep and heart-felt attachment is much to be referred to a sentiment of filial piety, in clinging reverentially to what his fathers loved and honoured. But for the permanence of this feeling, amidst the trials and shocks it is so often doomed to sustain, it is needful that there should be allied to it a higher principle,—a sense of religious obligation. Love of our country and attachment to our Sovereign becomes hallowed and deepened, when, besides its association with our heart's best sympathies as a legacy from our honoured sires, it comes to be regarded as a solemn religious duty. In this case the "fear of God" constrains to the duty to "honour the king;" and the promises and precepts of the Gospel engender zeal and ardour in the prayer and effort for the peace and prosperity of our country.

Because, then, the religious man is a contented man,—not "given to change"—willing to "believe all things and to hope all things," before he joins in that condemnation of rulers and dignities which thoughtless voices around him may be uttering;—on this ground, we contend that a religious periodical, in strengthening and animating that sense of pious obligation, becomes the natural and we shall hope influential ally of those journals whose more specific object is the inculcation of devotion to our well-tryed and admirable form of government, and of conscientious obedience to those that are in authority.

In a country, too, where religious instruction is so scantily supplied, and where the efforts of our few but zealous Missionaries are so feebly seconded by the diffusion of sound religious and really instructive books, we cannot but believe that the varied information contained in a religious weekly paper, must,—humble as may be its pretensions,—prove the source of benefit and consolation to not a few of our scattered inhabitants. We can believe that it would prove a welcome inmate of those abodes especially where, from the unhappy circumstance of remote locality, the ambassador of peace can rarely enter, and where the thoughts and feelings of fond parents are anxiously directed to the instruction of their rising little ones in the knowledge and duties of godliness.

Of another evil of the present age, a religious Journal may also, in some degree, prove a corrective. The civilized world is literally flooded with publications of a light and trivial cast,—comprising food for the imagination only, and creating or fostering a morbid sensibility which is utterly at variance with the practical business of life and the solid principles of a well-ordered mind. By every art and device are these publications diffused over the surface of society,—perverting the tastes and often unsettling the religious principles of the young, and usurping in many instances that time and attention which properly belong to a higher and more salutary department of study. The baneful effects of these pernicious works we would fain hope that the better and more legitimate taste imparted by a religious weekly paper would to a great extent counteract.

We diffidently advance these arguments in favour of our undertaking; and while they are applicable to society in general, we feel that to Members of the Church of England they afford grounds for their cordial patronage, only second to the advantage thus furnished of intelligence and illustrations upon subjects directly connected with their own beloved and hallowed communion. We have been kindly apprised that, in many instances, these benefits have been experienced; and it is our humble prayer, as it shall be our earnest endeavour, that they may be yet more widely and deeply diffused.

Deeply thankful to the Giver of all good for our past measure of success, we renew our labours in humble dependence upon His blessing; praying that they may, through the guidance and help of His Holy Spirit, serve to "strengthen such as do stand, and to comfort and help the weak-hearted."

We regret that our supply of English paper, designed for the present volume, has not yet arrived; but, in the mean time, we have procured the best substitute for it within our reach.

An index and title-page of the first volume of 'The Church' is herewith sent to such subscribers as received the paper from its commencement. We supposed that it would not be required by those who did not possess a complete set of the past volume; but should it be desired by any such, we shall be happy to supply them upon their intimating their wish through the nearest Agent.

EARL OF DURHAM.

We rejoice to perceive that the extraordinary powers with which this nobleman has been invested for the adjustment of our Colonial difficulties, have thus far been exercised to the high satisfaction of the enlightened and loyal part of the population in the Canadas. Upon his Lordship's first proclamation, announcing his assumption of the responsible and important duties which our gracious Sovereign had delegated to him, we feel it unnecessary to remark: it is difficult in an incipient declaration of principles and intentions, to embody much that can reach the high wrought expectations of all parties; and however much we may, abstractedly, be disposed to respect a declaration of neutrality as regards the excitements of party, the loyal and contented naturally expect an encouragement which it may not be thought necessary to offer, while the offenders look for an indulgence which it would not be safe to promise.

The proclamation of his Lordship touching that unparalleled outrage, the burning of the 'Sir Robert Peel,' is a document which, for its firm and dignified bearing, every British subject animated with a becoming respect for the honour of his country, must unequivocally admire. There is reason, too, to believe that this spirited declaration of the noble Earl, coupled as it is known to be with almost unlimited powers to press and carry the point which a sense of common justice as well as national honour may demand, has awakened some spirit of vigilance in the too long dormant authorities of the neighbouring republic. The often repeated acknowledgment that there exists not in the United States an executive power adequate to the control of the lawless and insubordinate, is one which may for a while engage that pity which is allied to contempt; but wrongs repeatedly inflicted must be expected to awaken sterner feelings; and the strong arm of the injured may at length have to be put forth to repel, by some offensive act, the outrages which a people professedly friendly avow themselves incompetent to prevent.

In the adjustment of the difficulties which exist in the sister Province, the Earl of Durham has before him a hard, but we conceive not an impracticable task. It may be well, in seeking the restoration of tranquillity, to look narrowly into the elements of society in that Province, and to scan minutely the ingredients out of which the recent collision has arisen; and if it be found, as we think it cannot fail to be, that the late outbreak is to be referred not to any sense of practical oppression on the part of the people who joined in it, but to that malicious pride and wicked ambition which could never be content with any thing short of absolute supremacy over those who are deemed intruders upon the soil, it is very evident that no lasting tranquillity can be secured to that Province, unless the distinctions of origin be at least practically abolished by the universal adoption of English custom and English law. The grafting in of remnants of feudal barbarism upon the liberal and enlightened character of British jurisprudence, is a monstrous piece of political patch-work which must shew itself as incongruous in practice as incongruous in theory. In every dependence of the British Empire, we affirm, the British Constitution should be established in its immaculate vigour: it has the power of conferring social blessings of the highest order; and they who, by conquest, may come under its merciful rule, would soon discover that the abolition of every ordinance foreign to its spirit was to be hailed as an advantage and not to be lamented as a loss.

We have said that the elements of society require to be minutely investigated in the neighbouring Province; and certainly if the mass of its population are to be expected to appreciate the boon of an enlightened government, there is absolute need of the diffusion of a higher order of education,—one which may bring about the result, so naturally looked for in a civilized country, that its legislators at least should be able to write their names! Where such ignorance prevails, it is hardly to be wondered at, that, in spite of the contradictory lessons of daily experience, they should have been deluded by selfish demagogues into the belief that the freedom which they felt themselves to be enjoying was in reality but slavery!

We might here renew our often expressed sentiments upon the necessity of a more diffused and a more permanent system of Protestant religious instruction in these Provinces; for need we affirm that no system of government which has not the Gospel of Truth for its foundation, can long be a protection or a blessing to its people,—and that no other than

the Protestant faith is congenial to the free character of the British Constitution? We pretend not to know the precise sentiments of the Earl of Durham upon this important, this vital subject; but his memorable declaration to the electors of North Durham about a year ago, in which he expressed his determination to uphold the monarchy, the peerage and the Established Church, can hardly leave us in doubt of his high appreciation of the practical blessings of our Protestant faith. The liberalism which, from fortuitous circumstances or a peculiarity of disposition, may have tintured the politics in the mother country, generally soon evaporates in a cis-atlantic atmosphere; and the Reformer of England, possessed of principle and education, is sure to become the staunchest of Conservatives in America. We have grounds then to hope that his Lordship will at once discover, and act with a characteristic promptitude upon, the necessity of giving that religious character to the institutions of the country which a becoming recognition of the natural and vested rights of the Established Church would most speedily and securely bring about. Nor should we be much surprised if the comprehensive mind of his Lordship should at once discern the necessity of an immediate employment of our Church property to those uses, from which by faction and malevolence on the one hand, and a time-serving imbecility on the other, it has so long and to the manifest detriment of the social as well as religious condition of the country, been withheld.

CHURCH STATISTICS AND INTELLIGENCE.

MISSION OF THE CARRYING-PLACE.

The Rev. J. Grier, A. M., who has, since the year 1824, held the pastoral charge of this Mission, writes most encouragingly of the prospects of the Church in his extensive field of labour. His congregation at the Carrying-Place has much increased during the past year,—affording pleasing evidence, that “in due time we shall reap, if we faint not.” Several families living at the distance of from four to six miles, have recently attached themselves to his ministrations: they have discovered the value of stated services of religion; and fully appreciate the benefit of that order and decorum which is furnished in the inestimable ritual of the Church of England. The fruits of his services in Hillier and adjacent parts continue to be a source of heart-felt gratification and thankfulness.

During the year ending December 31, 1837, there were Baptisms 73; Marriages 16; Burials 11; Communicants 66.

RECTORY OF COBOURG.

Rev. A. N. Bethune, Incumbent. During the past year, St. Peter's Church, in this town, was repainted outside and otherwise improved at a considerable expense, which was met for the most part by subscription. It is also in contemplation to repaint the inside of the Church in imitation of oak; and a chandelier, for the use of Evening Service, has been ordered from England. The cost of this, together with lamps for the pulpit, &c.—about £30 Currency—it has been suggested by the Vestry to meet by an occasional special collection in Church;—such collections having previously been confined, for the most part, to occasions on which the Holy Sacrament is administered.

The congregation of St. Peter's Church are liberal contributors to the fund for the support of a Travelling Missionary in this District, as well as to the maintenance of a branch of the Society for Promoting Christian Knowledge. The latter has been in existence, and the source of much benefit to the District, since the year 1828.

In addition to regular morning and evening service at Cobourg, (the former at 11 A.M., and the latter at 7 P. M.) there is service once a fortnight at Grafion at 3 P.M., where the officiating minister is uniformly gratified by meeting a numerous and attentive congregation. The building of a Church at this interesting and pleasing spot is in contemplation; and could a prospect be annexed of the services of a resident clergyman at an early period, probably not much delay would be experienced in the erection of a suitable place of worship. Mr. T. S. Kennedy, who acts as Catechist while prosecuting his studies for the ministry,—but whose exertions have recently been suspended by a severe illness,—conducts divine service once a fortnight at Colborne, and at longer intervals at various distant points of the townships of Hamilton and Haldimand.

During the year 1837, there were Baptisms 123; Marriages 28; Burials 37; Communicants 188.

From English Papers.

Great exertions having been made by the Rev. John Davies, Rector of St. Clement's, in the city of Worcester, for the religious instruction of the bargemen, fishermen, and others connected with the canals and the river Severn, the bishop of the diocese has been induced to license the Rev. Frank Hewson, B.A., of Trinity College, Dublin, and late Curate of St. Mary's, Birmingham, to act as a home missionary among this hitherto neglected and consequently ignorant class of our fellow-creatures. The Church Pastoral Aid Society has generously voted a grant from its funds in support of this Christian object. It is hoped that the attention of the religious world will be turned to this important undertaking, and that in addition to prayer from all, that God's blessing may attend the seed sown by all waters, those who have the means will open their purses in aid of this much needed work of labour and love.

The Rev. JOHN MENZIES, B.D., Rector of Wyke Regis, near Weymouth (which living was recently given him by the Bishop of WINCHESTER), has been presented by the parishioners of Farnham, in Surrey, with an elegant silver tea service, in token of their affectionate esteem and respect, and of the grateful sense they entertain of the exemplary manner in which, during a period of more than nine years, he discharged the important and arduous duties of assistant Curate in that large and populous parish.

Several important statutes have recently been passed, respecting the expenses and conduct of the Oxford students, in order that they may with better success apply themselves to their studies, and be saved from extravagance. No one, until he is of four years' standing, is to be allowed to keep a horse or servant, without permission, to be applied for formally by petition. No student is to be allowed, under any pretext, to keep a dog or dogs, or to be present at, or engaged in horse-racing, prize-fighting, duelling, pigeon or rifle-shooting, &c., on pain of rustication or exclusion; nor are vehicles to be hired or used without a licence from the proctors. There are also other regulations, with decrees against townsmen detected in aiding the scholars to break these statutes.

A FAITHFUL SHEPHERD.—At a meeting of the parishioners held in the parish of Walcot, Bath, on Thursday last, for considering the best mode of conveying some mark of their esteem for their late Curate, the Rev. GAINS BARRY, it was stated that the Rev. Gentleman had zealously and faithfully filled the office of Curate of Walcot, one of the most populous and extensive parishes in the kingdom for more than forty years; that the arduous nature of his duties frequently employed him from sunrise to sunset without intermission; and that during the whole of the above period he had never been absent from his post on any one occasion for more than a fortnight.

From the Ulster Times.

CHURCH IN CANADA.

It is with no common feelings of satisfaction, that we present to our readers, this day, a document which cannot fail to interest, in the highest degree, every man who has the diffusion of religion at heart; and, especially, every sincere member of the Church of England and Ireland. The letter of the Rev. R. D. CARTWRIGHT, with which we have been favoured by the Rev. gentleman to whom it was addressed, was called forth by the sympathy expressed on the part of the Protestant Clergy of this diocese with the Church in Canada, on the occasion of Mr. PAKINGTON's very able and judicious introduction of the subject to the House of Commons. The facts detailed with so much conciseness and precision in Mr. CARTWRIGHT's letter, present a valuable outline of the settlement of the Colony of Upper Canada, no less than of its ecclesiastical relations and condition; while the touching picture of the anxiety among the people for the offices and consolations of religion, and the zealous devotion of the scattered labourers amid that overflowing harvest, cannot fail to excite the sympathy and admiration of the Christian world.

Melancholy, indeed, is the contrast between the providence, zeal, and energy of the children of Anti-christ, and the infidel apathy of our so-styled Protestant Government. Not only averse from any direct exertion in behalf of religion, they even withdraw the pittance granted to the Venerable Society for Propagating the Gospel in Foreign Parts, and do their utmost to consign our brethren in the Colonies to a Godless barbarism!

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

Summer Hill, Dublin, April 9, 1838

Reverend and Dear Sir,—Although almost a personal stranger to you, I cannot refrain from embracing the earliest opportunity of conveying to you the expression of satisfaction at the interest which has been manifested by the Clergy of Belfast and its neighbourhood in the welfare of the Church in Canada. Having when in London frequent occasion to call on Mr. Pakington, member for Droitwich, who so kindly and ably advocated the just claims of the Church of England in the Canadas, I was both surprised and gratified to learn that the exertions of that gentleman in Parliament had engaged the attention of, and called forth the expression of kindly feeling from, so many of the brethren; and I beg, for myself, and for those who are my fellow labourers in that remote portion of the Lord's vineyard, to thank you, and those associated with you, for the Christian sympathy and brotherly kindness you have manifested towards us. Be assured these proofs of attention will be highly prized; the conviction that we are not forgotten by those who, though absent in body, are fellow-watchmen with us on the walls of our common Zion, and anxious, as far as in them lies, to strengthen our hands, will not fail to prove a solace amid the manifold perplexities of our situation. Of the same household of faith, distance cannot separate the bond that unites us all in the service of the same blessed Lord, and in the communion of the same apostolic church.

As you have been so ready to greet the kind attention of Mr. Pakington with such Christian cordiality, it occurs to me that you and those with you, to whom I feel so indebted, might not be unwilling to be put in possession of some details relative to the state of the Church in Canada, especially in the Upper Province. Attention has of late been so generally turned to the Colonies, that the statement will not perhaps be uninteresting, and therefore I make no apology for troubling you with it.

To her shame be it spoken, Protestant England has been sadly unmindful of her duty to her colonies as a Christian power, while Roman Catholic Kingdoms have set an example in this respect which renders the contrast melancholy indeed. The Spaniards in South America—the Portuguese in India and Brazil—and the French in Canada, took the earliest opportunity afforded them to build and endow churches, and provide for the support and regular supply of clergy; bishops were appointed, and seminaries established for the education of young men for the ministry. No sooner had the French government obtained a permanent footing, and formed a settlement in Canada, than a Bishop of Quebec was appointed, parishes were formed, churches and glebe-houses built, and cures stationed in each. After a time, tithes were set apart for their support; and in order to keep up a due supply of clergy to meet the increasing wants of a new country, seminaries on a liberal scale were founded at Quebec and Montreal. The effects of these measures may be thus stated: The Roman Catholic Church establishment in Lower Canada at this day consists of five bishoprics, about 300 parishes, each with its cure or parish priest, (in large parishes there are assistants,) whose average income derived from tithes may be estimated at £200 currency per annum, exclusive of fees and a residence; two large seminaries, with very valuable endowments, (where young persons, the sons of Protestants, are not unfrequently sent by their parents,) and four smaller colleges. These six institutions are under the entire management and exclusive control of the Roman Catholic clergy.—There are besides three or four nunneries, to which schools for the education of female children are generally attached.

What a contrast to this richly endowed establishment is exhibited in the present condition of the Church of England in that province. One bishop obliged to devote at least half his attention to Upper Canada; about fifty clergymen, paid (with one or two exceptions) by the venerable Society for the Propagation of the Gospel in Foreign Parts, an institution never to be named by any member of the Colonial Church in North America without the most heartfelt gratitude; and not a single seminary for the education of clergymen. I have noticed that the bishop has to devote at least half his time to Upper Canada, for unhappily although there are two Roman Catholic bishops in the Upper Province, making in all Canada six prelates of that church, there is but one Protestant bishop for the whole of that immense country, extending upwards of 1000 miles from east to west, and containing nearly 200,000 members of the Church of England.

Though England was in possession of a large portion of the present United States of North America for nearly a century and a half, no bishop was ever appointed to take

the oversight of the flock, little indeed was done by the Government of the mother country, and but for the exertions of the Society for the Propagation of the Gospel, the national church would have been almost unknown in that important country.

(To be concluded in our next.)

Summary of Civil Intelligence.

The latest advices from England are to the 16th May, and have been brought by the Brig Margaret to Quebec, and the Packet Ship Oxford to New York. The following are items of the latest intelligence received:

In the House of Lords on the 7th May, Earl Grey presented a petition from Tynemouth for the immediate abolition of negro apprenticeship, and declared himself favorable to the prayer of the petition. The Bishop of Durham presented a petition from Manchester, signed by 24,000 persons, praying for the establishment of an improved system of education.

An extract is given from one of Sir George Arthur's replies to an address, which the Liverpool times says does him the highest honor. The reply alluded to was that made by Sir George Arthur to the Address praying for an extension of mercy to the state prisoners.

It was likely that another severe struggle would take place in the House of Commons, between the two great parties, on the 14th May. Sir Thomas D. Acland having given notice that when Lord John Russell should move, on that day, that the house go into a committee on Irish tithes, he Sir (T. D. A.) would move, as an amendment, that the resolutions of the House of Commons in favor of the appropriation clause, agreed to on the 7th and 8th of May, 1835, should be rescinded.

An address to the Crown, moved by Sir Robert Inglis, to take measures with foreign powers to have the slave trade considered as piracy, and to allow a mutual right of search, passed unanimously.

The Factory Act of 1833 is to be repealed. On Tuesday, 8th May, Mr. Hume moved in the House of Commons as follows:—Address for “Copies of the several acts of the Legislature of Upper Canada in the last session, for the preservation of the peace, and for the trial of persons charged with insurrection and revolt against the government of the Province, stating the dates on which the several bills received the Royal sanction. Return of the names and quality or station of the several persons arrested in Upper Canada, and placed in confinement in the prisons in Toronto, and other places in the province, on a charge of insurrection or treason, the dates of their arrest and discharge, and, if tried, whether by Court Martial or civil Courts, with the result of such trials severally; and the number in prison at the time of the last despatch. A similar return of Lower Canada.”

It is understood that Sir R. W. Horton, late Governor of Ceylon, is going out to Canada, in what capacity is not at present determined. The venerable General Sir Frederick Wetherall, formerly Aid-de-Camp to the Duke of Kent, will be elevated to the Peerage at the approaching coronation (Sir Frederick is the father of the gallant Lieut. Col. of the Royals.)

(From the Quebec Mercury.)

ARRIVAL OF THE CONVICTS.—On Sunday evening, the steamer British America arrived in port from Montreal having on board ten of the individuals who have been convicted at Toronto, of High Treason, and now under the commuted sentence of transportation for life. The approach of the steamer was announced shortly before seven o'clock, but in consequence of having a very heavy tow and coming against a strong tide, she did not appear in sight, from the wharves, until nearly an hour had elapsed. One result of this delay, was the assemblage on the steamboat wharf and in the adjacent streets, of as dense a crowd as we ever remember having witnessed on the arrival of a steamer. As the steamer came near the wharf it was perceived that the Upper Canada Volunteers, a portion of them men of colour, formed a cordon completely round the boat; they were dressed in their winter clothing and presented a very determined aspect. At this time the crowd on Jones' wharf, at which the steamer moored, was extremely dense—the yards, standing and even running rigging of the vessels adjacent were manned; even the wharf crane and a heap of coals—the latter causing great disfigurement to white pantaloons—were swarming with men and boys. Of course, none were allowed on board the British America; it was not therefore until a further delay had taken place that the crowd—generally more anxious to see a criminal than an honest man—could obtain a sight of the convicted traitors. At length a company of the Coldstream Guards under the command of Captain arrived and preparations were immediately made for the disembarkation of the prisoners, by forming a vacant space on the wharf, which was not effected without difficulty. Generals Theller and Sutherland, followed by seven others then made their appearance and were received, despite entreaties of Captain Jarvis of Toronto, Sheriff of the Home District, of Upper Canada, commanding the escort of Upper Canada Volunteers, with a burst of indignation consisting of hisses, groaning, howling and other hideous noises. This clamour, although various efforts were made to suppress it, continued with little intermission until the prisoners had arrived at Dalhousie gate of the Citadel, where the crowd dispersed, having previously given three deafening cheers for the “Queen and Old England”—the “Upper Canada Volunteers”—and the “Earl of Durham.”

The angry manifestations, towards these culprits, on such an occasion, were, we should say, rather out of place; they, however, were decidedly an expression of popular feeling. The disturbers of the public peace, and the would-be founders of a Canadian republic—the advocates of mob-law and reckless invaders of a peaceable and happy country—found themselves on Sunday, in the Capital of British North America—with British Soldiers at their best, almost their only friends. But it would have been better, perhaps, had they been suffered to proceed to their place of confinement unaccompanied by noisy demonstrations of disgust at their conduct.

H. M. S. Hercules, 74, Captain J. Toup Nicholas, which was announced some five or six days since as being in the river, came into port this day. She sailed from Portsmouth on the 5th May, bringing detachments for several regiments in Canada.

A second troop of the 7th Hussars arrived yesterday from Cork, consisting of 4 officers and 30 men, and 33 horses. The transport which brought this troop is the Elizabeth, No. 8, 392 tons, Captain Stockdale.

This day, the following arrived:—transport *Boadicea*, No. 13, 427 tons, in 46 days from Woolwich with 5 Officers, 226 men, 24 women and children, of the Royal Artillery.

Transport *Stentor*, No. 18, 380 tons, 6th May from Cork with 5 Officers and 57 men, and horses of the 1st Dragoon Guards.

A further arrival of troops took place this day, in the Transport *Barossa*. Captain Trivet, which vessel left Cork on the 4th May. These troops consist of twenty-two officers and 584 men, of the 15th, 34th, 66th, 71st, 83rd and 85th regiments. These regiments being stationed above Quebec, the steamer which leaves to-night will take the detachments on their way to the stations of their respective regiments.—June 16.

Some time last summer, we published an analysis of the Mineral Springs at Caledonia near L'Original on the Ottawa river. A neat pamphlet has lately been published, describing the history and virtues of these springs, and the improvements that have been made for the convenience and pleasure of visitors. There are a Gas Spring, a White Sulphur Spring, and a Saline Spring, and the analysis by Dr. Clinton of New York, and the certificates of several eminent physicians and many gentlemen, show that these waters are quite equal in virtues to any of the popular Spas either in the States or in Europe.—U. C. Herald.

CHANGES AT TORONTO.—Private letters from Toronto inform us that the Hon. John Macaulay has been appointed Civil Secretary to His Excellency Sir George Arthur, vice John Joseph, Esq. resigned. Of this there is no doubt, and it is rumoured that the Hon. Mr. Sullivan succeeds Mr. Macaulay, as Surveyor General, this office being united to that of Commissioner of Crown Lands.—U. C. Herald.

The Grand Jury at Albany have brought in bills of indictment against W. L. Mackenzie, T. J. Sutherland, Wm. Johnson, and another whose name has not transpired. Witnesses are in attendance from all the border counties.

There has been a dreadful steam boat disaster reported on Lake Erie. The *George Washington*, U. S. steam ship, on her passage from Detroit to Buffalo, on Saturday last, when about 33 miles from the latter city, was discovered to be on fire, and before she could be run ashore was entirely consumed, when nearly the whole of her passengers perished in the flames or by drowning; the numbers are variously stated, but it is thought they cannot possibly be less than forty. A few escaped on pieces of the wreck, and among them the Captain and most of the crew. The sufferers were chiefly American.

Reports since Tuesday have been in circulation of the arrival of the *Great Western* at New York, but no positive intelligence as yet received. By the last authentic accounts, she was spoken by the Brig Madrid on the 14th May in lat. 41 30, long. 44,—out six days; from which it was anticipated that her passage to England would have been accomplished in 13 days.

Various rumours are in circulation of further predatory outrages by the bandits from the United States, but not of an explicit or credible character. The result of the Earl of Durham's message to Washington is looked for with much anxiety, as likely to bring about a more decided, if not more amicable, state of things.

Much excitement, we observe, prevails in the Western District in consequence of the construction placed by the judicial authorities upon the case of the persons engaged in the late outrage at Pelee Island. We are unwilling to express any opinion upon a question involving probably some nice point of international law, although we can at once understand the feelings of those who have suffered so much by these unprincipled marauders. We shall hope, however, that our fellow-loyalists—severe, doubtless, as are the injuries they have suffered, and anxious as it is natural they should feel that, by the punishment of its perpetrators, others may be deterred from similar outrages—will allow patience to have its ‘perfect work’ in this trying case; and that as long as those persons continue to be prisoners and are reserved perhaps for punishment at some other tribunal, they will not permit the appearance even of discontent or disunion to mar the strength of the constitutional cause.

Miscellaneous.

THE QUEEN.—A few days ago there were several evil disposed persons who did not hesitate to declare that, on her Majesty's recent removal from Windsor, the household were employed the entire of Sunday, by her Majesty's command, packing up. There is something very despicable in endeavouring to lower this Royal lady in the esteem of the serious portion of her subjects. We have heard the following antidote from such good authority that we venture to repeat it, and only request our readers to

“Look upon this portrait,”

And then judge if it be like the other:—

A Noble Lord, not particularly remarkable for his observance of holy ordinances, arrived at Windsor, not a month ago, late one Saturday night. “I have brought down for your Majesty's inspection,” he said, “some papers of importance, but, as they must be gone into at length, I will not trouble your Majesty with them to-night—but request your attention to them to-morrow morning.” “To-morrow morning!” repeated the Queen, “to-morrow is Sunday, my Lord!”—“But business of state, please your Majesty!”—“Must be attended to, I know,” replied the Queen: “and as of course you could not come down earlier to-night, I will, if those papers are of such vital importance, attend to them after we come from church to-morrow morning.”

To church went the Royal party: to church went the Noble Lord—and, much to his surprise, the sermon was on “the duties of the Sabbath!”—“How did your Lordship like the sermon?” inquired the young Queen. “Very much, your Majesty,” replied the Nobleman, with the best grace he could. “I will not conceal from you,” said the Queen, “that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it.” The day passed without a single word “on the subject of the papers of importance”—“which must be gone into at length.” His Lordship was—as he always is—graceful and entertaining; and at night, when her Majesty was about to withdraw, “To-morrow-morning, my Lord,” she said, “at any hour you please—as early as seven, if you like—we will go into these papers.” His Lordship could not think of intruding at so early an hour on her Majesty—“nine would be quite time enough.”—“As they are of importance,” said the Queen, “as they are of importance, my Lord I would have attended to them earlier, but at nine be it.” And at nine her Majesty was seated ready to receive the Nobleman, who had been taught a lesson on the duties of the Sabbath, it is to be hoped, he will not quickly forget.—*Court Journal*.

BIRTH.

At the Parsonage, Williamsburg, on the 24th April, the lady of the Rev. J. G. B. Lindsay of a son.

MARRIED.

On the 11th inst. at Christ Church, Montreal, by the Rev. Jonathan Shortt, Samuel Muckleston, Esq. of Kingston, U. C. to Anne, only daughter of Dr. John Shortt, Surgeon 24th Regt.

DIED.

On Wednesday night, in Toronto, Mrs. Joseph, lady of Mr. Secretary Joseph, and daughter of C. A. Hagerman, Esq., Attorney General. This amiable young lady has left behind a disconsolate husband and father, and numerous lamenting friends.

On the 10th instant in Toronto, Grant Powell, Esq., Clerk of the Hon. the Legislative Council and Judge of the Home District Court.

TO CORRESPONDENTS.

The interesting poem of E. D. in our next. To the communication of “A Zealous Churchman,” we shall give the required attention in our next.

The communication of “Orthodox” is useful, and shall have an insertion.

The poem of H. L. is not without merit, and we shall insert it as soon as practicable.

LETTERS received during the two weeks ending Friday, June 22nd:—

J. Kent Esq.,—Rev. H. J. Grasett (3);—Rev. G. Mortimer, with rem. in full for vol. II;—Rev. M. Burnham;—Rev. T. Greene, rem.;—Rev. M. Harris, rem.;—Rev. C. T. Wade;—Rev. W. Leeming, rem. in full for vol. I, and on acc. of vol. II;—Rev. E. Denroche (2);—Rev. J. G. Goedes;—Rev. J. Grier, add. subs.;—H. Rowell Esq.;—L. Davies Esq.;—Rev. S. Armour;—Rev. A. F. Atkinson;—Rev. E. J. Boswell;—Rev. R. H. Bourne;—Rev. G. R. Groat, add. subs.;—Rev. B. Lindsay;—Lord Bishop of Montreal (Circular.)

Poetry.

SPIRIT OF LIFE AND LOVE.

Thou hear'st the rustling amongst the trees,
And feel'st the cool refreshing breeze,
And see'st the clouds moving along the sky,
And the corn-fields moving gracefully.

'Tis the wind that whistles amongst the trees,
That comes in the cool refreshing breeze,
That drives the clouds along the sky,
And causes the corn to wave gracefully.

The wind is something thou canst not see;
'Tis thin air—and a source of life to thee—
And it teaches that something may really be,
May exist, and work, which thou canst not see.

And those who are under the Spirit's control
Perceive in their minds, and feel in their soul,
That the Spirit of Light which comes from above
Is a Spirit of Life, and a Spirit of Love.

[Communicated.]

CHURCH CALENDAR.

June 24.—Second Sunday after Trinity.
" —St John the Baptist's Day.
29.—St. Peter's Day.
July 1.—Third Sunday after Trinity.

THE BAPTIZED FAMILY.

[The following narrative is extracted from Clark's "Walk about Zion," and is founded, the author asserts, upon facts which either fell under his own observation, or have been derived from a source that ensures their correctness. Its object is to show, that children, when given up in covenant to God in faith, and educated as though they were his children, will earlier or later become subjects of his regenerating grace; and it serves most powerfully to prove what the author asserts, that it will be difficult to produce a single instance where children, who have been really given up to God in faith, and have been truly reared "in the nurture and admonition of the Lord," have failed ultimately to become pious and holy.]

Twenty-five years ago, in a retired village in the eastern states, there stood amid a cluster of pines a small neat Grecian edifice, where the worshippers of the Most High weekly assembled to offer up their devotions. It was in the lovely month of May, on a sabbath morn, while all nature was radiant with the beams of the great luminary that hung resplendent in the heavens, that there might have been seen moving to that edifice, two parents with five children. The two elder boys were bounding along with all the buoyancy of young boyhood, full of life and spirits. The hand of the mother was leading a little one about two years old, while that of the father was guiding the steps of another that might have been twice that age. A domestic, bearing an infant neatly clad, and that was sweetly smiling, as it gazed around upon the new scene amid which it was borne, brought up the train. They entered the house of God. The service proceeded. At length a call was made, that the children which were to be baptized, should be brought forward.—This family then rose and approached the baptismal font, to enter into covenant with God.

The scene was one of deep and absorbing interest. The parents felt that no transaction in which they would ever be engaged for their children could be more solemn or momentous than this. They fully realized that they were in the presence of Jehovah. They believed what he had spoken by the mouth of his holy prophet,—“the promise is to you and your children.” They considered that that promise did guarantee to the infant children of believers, who were rightly given up to God in covenant, all the blessings of the covenant.

This act, therefore, of dedicating their children to God, was with them no empty, thoughtless ceremony. For weeks they had prayed over this subject, and entreated God to prepare them rightly to offer their children to him in the way of his appointment. And now, as they stood before the Lord with their little infant band around them, overshadowed by all the solemn considerations which the occasion was calculated to awaken, and presented one and another of their dear offspring to the man of God, to be sprinkled in the name of the Father, and of the Son, and of the Holy Ghost, they fully believed that God would bless and save each one.

When they retired from the house of the Lord, and at nightfall gathered their little group around the family altar, they felt that their whole household had now been given up to God, and that they must live as a family that were preparing to dwell forever in his holy presence. With them religion was the main business of life. They now felt that they were under the most solemn obligations, to rear up their offspring as God's children. Had the child of a nobleman been committed to their care, to bring up, they would have endeavoured to bring it up as a nobleman's child. And now that there had been committed to their care five of the Lord's children to bring up, they determined to bring them up as the children of the Lord.

At the time to which reference has just been made, these parents had four sons and an infant daughter. The Lord subsequently blessed them with five other children, four of whom were daughters, and the youngest a son. These were all successively offered to the Lord in baptism. Perhaps the members of no family were ever happier in each other than were these. Naturally amiable and sweet tempered, religion was the great bond which united them by its sacred influences in harmony and love. Every day was begun and ended with God. It could hardly be conceived, that in such a soil, and under such benign and heavenly influences, there could spring up rank immorality, or open vice.—There were, indeed, no indications of this. The children were strictly moral in their external deportment, but still none of them evinced as yet any evidences of decided piety. When, from day to day, this happy family assembled around the domestic altar, an occasional cloud of gloom would come over the parents' hearts in relation to their offspring; for they believed that their children must be regenerated with the Holy Spirit in their moral nature before they could be truly the children of God. At such times, however, they would take hold of the divine promises, and stay their souls on the pledged word of the Lord.

These parents not only felt it their duty to pray frequently for, and with their children—not only to set before them a uniform example of piety, and give them pointed and practical instruction upon all the great truths of the Bible, but also to remind them of the relation in which they stood to God, as given up in covenant to him. In illustration of this, I will here insert a note which I received from Mr. R.—, one day after having conversed with him, in relation to the blessing of God upon his offspring, and the manner in which he viewed the subject of infant-baptism. He fully believed that God would regenerate all children who were given up to him in faith, and were reared "in the nurture and admonition of the Lord." This idea he expressed fully in the conversation just referred to. Alluding to this,

in the letter, he remarks: "With the views I have entertained respecting the rite of infant baptism, I have considered it an important duty, when my children have attained to years to understand the subject, to explain to them as clearly as possible the nature of the ordinance, as respects both parents and children. I have instructed them to consider, that they were made members of the visible church, and that there were great and precious promises made to them as such. I have taught them that it was a great blessing to be brought into the fold of Christ, and, instead of being strangers and aliens, to be made partakers of children's blessings. But I have warned them of the danger of forfeiting all the blessings of the covenant through unbelief and disobedience. I have particularly, at such times, alluded to the confidence with which parents, who had so consecrated their offspring to God, could present them at the mercy-seat in prayer; but I have warned them that no external rite, no prayers, no tears, could save them without repentance towards God, and faith in the Lord Jesus Christ." There is another fact in this case, which I deem important.—In these views and endeavours, there has been a perfect agreement between myself and Mr. R.—. And I doubt if we have, either of us, at any time, lost our hold upon the covenant, with respect to our children.—We have, without doubt, had seasons of darkness, when faith has been very weak, but I believe it has never been extinguished.

HENRY was the fourth son. It was he whom we described as being led at the time of his baptism to the house of God, by the hand of his mother.—He had now reached his fifteenth year. Through the admonition of a young friend, his mind seemed suddenly awakened to a deep sense of his guilt as a sinner before God. For many days he was greatly bowed down with the weight of his exceeding sinfulness.—Notwithstanding the apparent blamelessness of his past life, he felt that his heart had been so turned away from God, that he could adopt as his own the lowliest expressions of confession, and say with one of old—"O my God, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up into the heavens." But there was help in Israel concerning this thing. There was, indeed, found in his case, balm in Gilead, and a physician there. The light of God's reconciling countenance was made to shine upon him, and he was enabled to rejoice in the Saviour's pardoning love, with joy unspeakable and full of glory.

Pious parents who have seen a family of children growing up around them, without a single individual of them evincing any decisive evidences of being reconciled to God, and then have witnessed, when they least expected it, one of their number coming over to the side of the Lord, and exhibiting unequivocal manifestations of renewal of heart, can enter somewhat into the feelings of parents on this occasion. Their hearts were indeed filled with joy and gladness, and the voice of thanksgiving and praise went up before the Lord, as incense, from the family altar.

Nearly three years had elapsed since the conversion of young H.—, and during all this time, he had manifested continual and multiplied evidences, that he was truly born of God. I ought perhaps to have mentioned before this, that Mr. R.— in his earlier days had commanded a vessel, which, in its various voyages, had visited almost every port, and circumnavigated the globe. He had, however, of late, retired from this business, and his sons were now coming forward to take his place. The eldest had already become the commander of a vessel. On a certain occasion it was so arranged that Mr. R.— and young H.— were going as passengers in his vessel on a short voyage. Some of the incidents of the voyage are alluded to in the following letter written by Mr. R.— to Mrs. R.—, the beloved mother of his children:—

"Beloved wife,—
"You have, undoubtedly, through Mr. S.—, heard something of our situation after the hard gale, which we had on Nantucket Shoals. I shall only briefly state what occurred. After leaving G.—, we had, almost continually, a gale of wind for twelve days. And at the end of fifteen days we left N.—, and in just three weeks, we arrived at this place, without any damage, but with much hardship.—Two nights and a day we were at anchor on the shoals, during which the wind blew so hard that we had great fears of losing our anchor, but with little prospect of saving our lives. A great deal of the time, the vessel plunged the end of her *gib-boom* in the water. After that wind abated, we got up our anchor, which was the next Monday after we left G.—. The morning was pleasant, and we hoped for a pleasant voyage, but oh! how fleeting are all earthly promises of good! In a few hours, another gale from the south-west attacked us far more violent than the former one, and attended with much more danger. We were about half way over the shoals. To proceed was impossible, and to return nearly so. If the vessel had struck, we must have perished. But God had mercy on us, and found out a way for us to escape. To give you any correct idea of our situation is impossible. I thought we might say with the Apostle, "a night and a day we were in the deep." After getting safe at anchor, we had a head wind all that week, since which our voyage has been pleasant.

"But I know that you feel anxious to know the state of my feelings and hopes, during that dark season. And I can speak to you on that subject, in more intelligible language. When we commenced our voyage, it was with prayer. I thought I could commit my *all* to that merciful Being, who had all my life watched over me, with more than a parent's care, and who had so recently granted me the quickening influences of his Spirit, and by this, a new hope in my soul. I did feel in the darkest hours a hope that we should make our voyage in safety. I did not for a moment doubt that it would end in the glory of God. I could not but hope that my *ship-mates*, especially my children, would receive some good impressions. At one time, I thought it might be the purpose of God, that my life should terminate there. And in that view, I could not but magnify his goodness, in so turning my thoughts and affections from earth to heaven. I could easily perceive that God might make my death the means of quickening my Christian brethren in N.—. I could hope that it might prove the salvation of some, or all of my children.—With such considerations, and with most appalling danger all around us, I could not but think it probable that my time was short. But you wish to know how I supported my hope in this trying hour. I hardly dare answer this solemn inquiry, for I know how easily one may be deceived in such an alternative. But I think it was made the occasion of much searching of heart to me. I think I was prepared to say Amen! to the determination of my Judge. My thoughts and my anxieties were, in a measure, turned away from myself, to those who were alike exposed to danger without a hope in Christ. I do not know that I can say any more."

On the occasion alluded to in the preceding letter, it might be well said that the whole ship's crew "saw the works of the Lord and his wonders in the deep. For at his word the stormy winds arose, which lifted up the waves thereof. They were carried up to the heaven, they went down again to the depths: their souls melted away because of trouble. They reeled to and fro, and staggered like a drunken man, and were at their wits' end." The tempest swept over them with tremendous fury, and the breakers were at hand. Destruction seemed stalking through the deep in a thousand hideous forms.

"But they cried unto the Lord in their trouble, and he brought them out of their distress. He made the storm to cease, and the waves thereof were still. Then they were glad because they were at rest, and soon were they brought unto the haven where they would be." As soon as the storm had subsided, and all again was calm, Mr. R.— seized upon the earliest opportunity to have a private interview with his two sons who were on board.—He begged them to consider what a deliverance had been vouchsafed to them.

"What," said he, "would have been your probable doom, had God seen fit to have permitted the vessel to have been lost, and you to have gone down to the bottom of the sea? Had he seen fit to have summoned you to his bar amid the wild howlings of the storm, and the angry surges of the deep?"

H.— replied: "My mind was upon this very subject. I was led to close self-examination, and when there seemed no possibility of escape, I felt that I could say, 'Lord, here am I, I give myself up into thy hands, I hope in thy promises.' And immediately the words of the prophet came to my mind, 'Fear not, for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee.'"

This was indeed remarkable. But it was like a cordial to a Christian father's heart. It was the last conversation that Mr. R.— ever had with his son on the subject of religion. In a few weeks, H.— went out in another vessel to the West Indies. And the first intelligence the parents received in relation to him, was, that strangers had closed his dying eyes, and that he was buried in a foreign land. It seems that in a short time after his arrival, he was seized with one of the fevers incident to the climate, and lived only a few days.—The bereaved parents, however, had every reason to believe that God had fulfilled his promise in reference to this child, and that he had died, being "regenerate and grafted into the body of Christ."

They now viewed him as garnered up in glory, and safe within the chrysolite walls of the New Jerusalem. And now their thoughts turned with increased solicitude to their surviving children, and their prayers were offered with more fervency, that they also might be brought in, and "saved with the remnant of the true Israelites."

(To be continued.)

THE JEW AND HIS DAUGHTER.

As I was going through the western part of Virginia, (says an American writer,) an old clergyman gave me a short account of a Jew which greatly delighted me. He had only lately become acquainted with him. He was preaching to his people, when he saw a man enter, having every mark of a Jew in his face. He was well dressed, and his looks seemed to tell that he had been in great sorrow. He took his seat, and listened in a serious and devout manner, while a tear was often seen to wet his manly cheek. After the service, the clergyman went up to him and said, "Sir, do I not address myself to one of the children of Abraham?" "You do," he replied. "But how is it that I meet a Jew in a Christian Church?" The substance of his account was as follows:—he had been well educated, had come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fruitful banks of the Ohio. He had buried his wife before he left Europe, and he knew no pleasure but the company of his beloved child. She was indeed worthy of a parent's love. Her mind was well-informed, her disposition amiable; she could read and speak with ease various languages; and her manners pleased all who saw her. No wonder, then, that a doating father, whose head had now become sprinkled with grey, should place his whole affections on this lovely child. Being a strict Jew, he brought her up in the strictest principles of his religion.

It was not long ago that his daughter was taken sick.—The rose faded from her cheek; her eye lost its fire; her strength decayed; and it was soon too certain that death was creeping upon her frame. The father hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak except by the language of his tears. He spared no expense or trouble in getting her medical aid; but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a wood near his house, when he was sent for by the dying daughter. With a heavy heart he entered the door of her chamber. He was now to take a last farewell of his child; and his religion gave him but a feeble hope as to meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child, you know that I love you; that you are more dear to me than all the world beside." "But, my father, do you love me?" "Why, my child, will you give me pain? have I never given you any proof of my love?" "But, my dearest father, do you love me?" The father could not answer.—The child added, "I know, my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you; will you grant me one request? O, my father, it is the dying request of your daughter: will you grant it?" "My dearest child, ask what you will, though it take every farthing of my property: whatever it may be, it shall be granted: I will grant it." "My dear father, I beg you never again to speak against Jesus of Nazareth." The father was dumb with surprise. "I know (added the dying girl,) I know but little about this Jesus, for I was never taught; but I know that he is a Saviour; for he has made himself known to me since I have been sick, even for the salvation of my soul. I believe he will save me, though I have never before loved him. I feel that I am going to him, that I shall ever be with him. And now, my dear father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth. I entreat you to obtain a Testament that tells of him; and I pray that you may know him: and when I am no more, you may bestow on him the love that was formerly mine."

The labour of speaking here overcame her feeble body. She stopped, and the father's heart was too full even for tears. He left the room in great horror of mind; and ere he could recover his spirits, the soul of his dear daughter had taken its

flight, as I trust, to that Saviour whom she loved and honoured.

The first thing the parent did, after he had buried his child, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered amongst the meek and happy followers of Christ.—*Church of England Magazine.*

THE SUN AN EMBLEM OF THE RESURRECTION.

When I see the heavenly sun buried under earth in the evening of the day, and in the morning to find resurrection to his glory, why, think I, may not the sons of heaven, buried in the earth, in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection; why, then, should our funeral sleep be other than our sleep at night; why should we not as well awake to our resurrection as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory? Since a dead man may live again, I will not so much look for an end of my life as wait for the coming of my change.—*Warwick's spare Minutes.*

MAN'S MORAL INABILITY.

Man is now, what he ever has been since the fall, a feeble being; ignorant by nature of his God and of his duty; living daily in trespasses and sins. While he remains unenlightened by the communications from on high, darkness encompasses his mind. When this darkness is dispersed, and the points of true excellence are clearly revealed, to raise himself to them by his own strength is not in his power. It is with anguish and humiliation, that, in proof of this, I point you to the heathen sage, perceiving, admiring, celebrating the virtues which in the practice of life he abandons. It is with fear and trembling, that, for the same purpose, I point you to the arduous struggles, and the many defeats, by which the Christian, in endeavouring to maintain his heavenly course, is taught his dependence upon some superior strength. Man's moral powers are so weakened by corruption; his affections are so prone to evil; the holds which temptation has in him are so numerous and so deep; his spiritual life is so far gone,—that, in sacred language, he is represented, with awful emphasis, as dead while he liveth. And as soon may he raise himself from the iron slumbers of the tomb to the life and glories of immortality, as rise, by his own strength, from the moral decay and corruption of his nature, to the purity, spirituality, and holiness, of the new and eternal life.—*Bishop Dehon.*

HOW TO KNOW THAT THE HOLY GHOST IS IN US.

"O, but how shall I know that the Holy Ghost is within me? some man perchance will say.

"Forsooth, 'as the tree is known by his fruit, so is also the Holy Ghost.' The fruits of the Holy Ghost, according to the mind of St. Paul, are these: Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. (Gal. v. 22-23) Contrariwise, the deeds of the flesh are these; adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like. Here is now that glass, wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the precept rule of God's word, savouring and tasting not of the flesh, but of the Spirit; then assure thyself that thou art endued with the Holy Ghost: otherwise, in thinking thus of thyself, thou dost nothing else than deceive thyself.—*Homily for Whitsunday.*

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

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