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Poetry.

THE GRAVE OF THE LOST. BY ANNA HARRIETT DRURY.

"Here rests a man of guileless fame, His labours o'er-his sorrows fled." Vain flatterer! cease the note of shame; Go! mock the living-not the dead!

The tomb is not a place of rest To them who never rested here: The feasting worm, the burial vest, Can heal no wound, can quell no fear!

The stony couch. the long, dark sleep, The death-bell's tolling lullaby, In cold repose that worm may sleep, But not the worm that cannot die !

Can turf, and dust, and marble bind The essence by Jehovah given? Or ashes crush the immortal mind,

Whose energies were built for Heaven? The frame of dust may dust surround, Though worn with toil, and stained with sin; But where shall sepalchre be found For that which toiled and sinned within?

Yea, dust may sleep where Ætna glows,

The tempest howls, or charns the billow; But if the ruined soul repose, Eterual death must spread the pillow!

Lost child of dust and Deity ! What 'vails thee that mysterious birth? Can there be sabbath joys for *thee*, Who mocked at sabbath hopes on earth?

Rest ! with that soul untamed, unchanged, That kindled strife in Eden's bower From all of heav'n save life, estranged-Demon in will, though worm in power !

Rest was before thee : all required Was love, the work and pledge of faith ; Thou hast the choice thy soul desired ; Thy work was sin—thy rest is death !

The Father urged, the spirit strove, The Saviour bled to chauge thy lot: Thy church below, thy God above, Had saved thee—but thou wouldest not!

That day is past; thy mouldering tent May marble flatteries enshrine: But thou, undying habitant ' What awful monument is thine?

Enough, the sickening soul is faint; Great God of judgment! who but Thee Hath eye to scan, or hand to paint The death of immortality?

Our Monthly Review.

THE LIFE AND LETTERS OF THE REV. GEORGE MOR-TIMER, M.A., Rector of Thornhill, in the Diocese of Toronto: Compiled and prepared by the Rev. JOHN ARMSTRONG, B. A., British Chaplain of Monte Video, South America. London: Aylott and Jones, Paternoster Row, 1847. pp. 308.

The name of the subject of this biography is sufficient to commend it to the interest of a large circle of from the period of his settlement in Thornhill to his readers in Western Canada. Mr. Mortimer was for decease, abounds with much that is interesting both many years well known as a faithful and affectionate in a spiritual and worldly point of view, and cannot

tentions were to settle in the United States, but a love for British Institutions induced him to alter his resolution, and select our Colony as the land of his adoption.

Shortly after his arrival in Toronto, which was in the year 1832, he was appointed by Sir John Colborne to the Rectory of Thornhill, where he remained till it pleased his Master to call him home.

The following pertinent remarks are elicited from his biographer by a letter of Mr. Mortimer's detailing some disappointments he had met in regard to the

some disappointments he had met in regard to the temporalities of his cure. "What! * * shall the American Episcopalians, &c., dwelling on the very borders of Canada, and therefore little differing in their circumstances from those living in the Colony, support their own religious establishments, and shall the English Episcopalians be found deficient? Surely this does not speak much for the liberality or the Churchmanship of our Canadian countrymen. If we claim a preference for the Reformed and Catholic Church of England, all the members of that Church should be pre-eminent in their attachment to, and zealous in their pre-eminent in their attachment to, and zealous in their support of it; they should not be behind any others in their gifts and graces, waiting for the coming of the Lord Jesus Christ. Let every reader, then, of Mr. Mortimer's life, ask himself, Have I done what I could? Have I contributed liberally with a willing mind according to my ability, towards the erection enlargement, or in giving my ability, towards the erection enlargement, or in giving comfort and convenience and a suitable appearance to my Church?" * " Am I sufficiently anxious to promote the comfort and well-being of my pastor?" * " All *might contribute more than they do*; some in money, some in lands, and they who could give neither, might give of the produce of their lands and the fruits of their labour, or occasionally their labours to assist in tilling their pasdens." * * Besides, the good Churchmen of Canada dens," * * Besides, the good Churchmen of Canada should really consider the many and great calls now made upon that source from whence their Church receives its chief support—I mean the Society for Propagating the Gospel. It has only been by renewed efforts and extra-ordinary exertions that the Society has been able to main-tain so great an expenditure in Canada: perhaps, too, at the expense of withholding very important help from other needy parts of our Colonial possessions; and it is not reasonable, nor generous, nor just, to require assis-tance one moment beyond what is absolutely necessary. *Every Township*, therefore, in the Colony should begin, with as little delay as possible, to make its own provision for the public worship of God."

The epistolary correspondence of Mr. Mortimer, urer in this quarter of the Lord's Vineyard, and fail to be perused with much interest. We have,

"But out of all the Lord has most graciously delivered is and I can look back upon the whole with real grating the to for the short of Canada. There were times in which induced Mc. Mortiner to for this board for the short of Canada. There sure to settle in the vare to settle in the in their invocation of saints than by this truth, that the saints do not yet enjoy the beatific vision, and the saints do not yet enjoy the beatific vision, and likewise it overthrows the doctrine of purgatory, &c."

> four out of two hundred and fifty-five epitaphs, and one hundred and thirty-one "Funeral Thoughts," and we should not have alluded to it had not the erroneous belief been so general.

We subjoin a few specimens taken at random, illustrative of the character of the poetry.

"THE STING OF DEATH IS SIN."

Removed while only buds were shown, For God, who sowed and watered, knows The time to gather in his own. This blossom knew no winter's breath, Sheltered beneath the Almighty's wing; And though it felt the stroke of death, Blest babe! it never knew its sting.

"LOVE NEVER FAILS."

Rest, for the shadow of the CHURCH is sleeping

Upon thy quiet grave! In life she had thee in her holy keeping, In death her comfort gave!

She led thee to the living waters, signing Her mark upon thy brow, Guided thee safely to thy day's declining, And guards thine ashes now.

"TO DO GOOD FORGET NOT." Within the light of Gospel truth he stood ! By this pure glass his soul he daily drest; A talent kings may envy he possest-THE TALENT TO DO GOOD.

"REMEMBER HOW SHORT MY TIME IS." My night is come, and thine perchance, is near, For who his hours can sum— Oh, let a spirit whisper in thine ear, "Flee from the wrath to come."

"MORE THAN CONQUERORS, THROUGH HIM THAT LOVED US."

Oh! miracle of grace! No sword unsheathed—a battle won; A crown without a race—

A voyage safely ended ere begun. Rest, little one ! a mother's tears may fall But not for worlds would she her child recall.

THE MINISTRY OF THE BODY, by the Rev. ROBERT Valehead, Sc. London: 1847.

rebel and corrupt body against the constraint of the puri-fied soul, rather than as the lamentable consequences of Still the error is not visible in more than three or our out of two hundred and fifty-five epitaphs, and ne hundred and thirty-one "Funeral Thoughts," nd we should not have alluded to it had not the er-me belief been so general. with reference to the soul, mind."

of the subject may be briefly exhibited in the following

body for evertasting company with the glorious body of Christ, for his saints to see Him as He is, face to face, and converse with Him, as His disciples conversed with Him while He was in our flesh upon earth."

The connexion between abstraction and matter is ingeniously illustrated by the analogy of language :

"The very constitution of all human language should admonish us on this point. Every term, however abstact it may become in the end, and so serve to designate heatimay become in the end, and so serve to designate hea-venly things, denotes in its root or primary sense some doing or suffering of the body. Such is our word Under-standing. And is not spirit originally the breath and is not holiness derived from bodily healing? Let us, then, acknowledging our true position, exercise true spirituality in advancing from body to soul, and not run the hazard of materialism by applying soul to body."

What is the position of our bodies in the Church of The inquiry is important, and is well answered in the

firmity speaks the more audibly, "Set thy house in order, for thou shalt surely die." (2 Kings xx. 1.) forth his latest breath in their behalf, who can tell but that it rises with prevailing efficacy to their benefit He gradually then retires from the more active con- through all eternity? cerns of life, and "communeth" more closely "with his own heart, and in his chamber," (Ps. iv. 4.), that SHALL THE MAN BE BLESSED THAT FEARETH THE when the Bridegroom cometh, he may be found watch- LORD." (Psalm exxviii. 3.) ing, with his lamp trimmed and his loins girded. (Luke xii. 35, 36.) The more rigidly to comprehend how

The testimony of Scripture on the leading features his account stands, he casts a frequent eye over his past life. He sees trials and deliverances, afflictions and mercies, blended along the whole course of his

vice to which we shall be called hereafter, unless the simple words, he said, half turned away, "It is anpleaintent be frustrated by our obstinate rebellion. It sant to me to hear these things mentioned. The trifcan hardly be unwarranted presumption to suppose, ling good that may be in such matters is lost through that every dealing of Providence with us, marked and much talk. You know the beautiful saying, 'Let not varied as it is to each, has reference to this ultimate thy left hand know what thy right hand doeth."" Ile design; and as we could not enjoy heaven without then left me evidently excited, at the same time passsome previous forming of the taste, so would our ing his hand over his eyes to conceal emotion. Often powers be inadequate to their future employment, when about to be sent on such gracious errands, I have unless in some degree exercised to that employment heard him say "God has helped me : shall I not, with now. Surely it might reconcile some who are tempted the powers which have been entrusted to render help?" to complain that their lot is so much harder than that In such spirit he thought and did. Walking along of others around them, to be convinced that they are Potsdam High-street, with a single aide-de-camp, the proving and strengthening their faculties for special latter would spring forward to disperse a swarm of joyaction in a higher state of being; and doubtless it ous boys, who were playing at top on the broad smooth will be a cause of grateful enjoyment to discover how flagstones, thereby blocking up the king's path; but WILSON EVANS, B.D., Author of the Rectory of God, and what obligations pertain to that position?— adapted were our trials and troubles to carry this great the king caught the aide-de-camp by the arm, saying object into effect. For such revelation then of the as he stepped into the carriage-way, "Have you never ways and workings of Providence the Christian may played at top? Such happy children must not be

WHOLE NUMBER, DXLI.

So guided in life and supported in death, "Lo, THUS

FREDERICK WILLIAM III. OF PRUSSIA. (From the Church of England Magazine.)

Myself (says bishop Eylert) through many years, of the subject may be then by the three vectors in the heavy beam of the sector of the career; and then the question arises, which it imports even to the end of his life, was constantly the instruthe d in a peculiar degree the sympathies of the reli-bious public and of society at large. It would appear that the Reverend author of this following extracts and the human soul, *Arrea Catena*. The view which ad to far the task he has undertaken. His acquaintance with the late Rector of Thorohill, was intimate and perface, "we were both led to the the teals us in the preface, "we were both led to the for the canner we achested will age of this Journal. Suffice it to wich were derived much pleasure from the teals us in the met and see derived much pleasure from the teals us in the new and while there are much also exposed is an anon be preface, "we were both led to the for the canner we detail the was emphatically prefit and the canner we detail the same the teals us in the preface, "we were both led to the for the canner we was emphatically prefit and model will be contention of the grave, "we were both led to the farm, the new have derived much pleasure from the preface, "we were both led to the for the channer and much and while there are much and while there are much and while there are much also exposed subalter of the preface, "we were both led to the for be preface. "We were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the preface, "we were for how have derived much pleasure from the presad of this little volume, and while there are the presad of this little volume, and while there are the presad of this little volume, and while there are the presad of this little volume, and while there are the presad of this little volume, and while there are the presad thand. "I add explease and tond," and even now is at hand the human sould pleasen from t and prayer doth he wait the coming of his Lord, and some lady who has hold of your arm." Again repulapproving conscience permits him in some measure to sed, the little fellow sighing from the bottom of his respond, through the humble confidence of hope, to heart muttered, "Well, we shan't have any dinner to the joyful words of the Apostle: "I have fought a day." The king halted, and took from the urchin's good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of Frederick-d'or into the child's hand. The lad eyed righteousness, which the Lord the righteous Judge the piece of gold, and said, "Kind Mr. Lieutenant, shall give me at that day; and not to me only, but pay me rather in groschen, for I've no money and can't unto them that love his appearing." (2 Tim. iv. 7. 8.) give you change." Touched by the simple honesty of But it may be that decline is anticipating age, and the child, who with innocent and open countenance the body wasting with premature decay. The finger looked up at him, he inquired his name, and condition toms mark,-marking which cannot be misunder- a corporal's widow, with six children; that she lived stood,-that the fleshly tabernacle will be speedily in a garret at No.-in-street, gaining a scanty exhibited than it often appears on the bed of sickness said the supposed lieutenant, "and take the piece of and pain! A modern writer thus eloquently describes money to your mother : I make her a present of it," the effect produced on his mind by witnessing the Made fortunate by the gift, the poor family were about conduct of a Christian under the stroke of affliction :- to partake of a frugal, though more ample meal than "In the review of my own varied intercourse with usual, when to their astonishment, one of the king's society, I confess nothing so vividly and powerfully aides-de-camp entered the cleanly apartment, explainaffects me as what I recollect to have met with from ed the mystery, and discovered that the boy had spopious individuals exemplifying the spirit and resources ken truth in all he told his majesty; all of which beof Christians under bodily disease, and the losses, ing confirmed by inquires in other quarters, the king bereavements, and disappointments of life. O! when had the younger children placed in the orphan-house, I have visited such a martyr, such a witness for God, and granted the widow a yearly pension of 100 dollars. when I have found him standing in the evil day, like a The king's life was full of such traits of mildness and rock in a raging current with sunshine on its brow; humility. Generally speaking, all who participated in when I have observed him full of tribulation in the the king's esteem and confidence clung to him with world, and of peace in Christ; mourning more for his unbounded devotion : none, even intimates after many sins than for his sorrows; afraid of dishonouring his years' intercourse, ever committed an obtrusive famiprofession by impatience and unbelief; more con- liarity; and his trusty servants who felt themselves cerned to have his crosses sanctified than to have them free in his presence, were, by the calm power of his removed; turning a tearful eye towards the Inflictor, sombre mildness and strict morality, kept, as if inand saying, 'I know, Lord, that Thy judgments are stinctively, within their respective limits. General right, and that Thou in faithfulness hast afflicted me: von Köcheritz, who belonged to my parish, and with just and true are all Thy ways, O Thou King of saints: whom I was on intimate terms, has often told me that He hath done all things well.' When I have witnes- during his many years of confidental intercourse with sed Religion-and I have witnessed it-accomplishing the king, he had never seen or heard an action or achievements like these, I have said to it, as I with-

TORONTO, CANADA, FRIDAY, DECEMBER 3, 1847.

The Church.

College course; and up to the time of our leaving the furnishing us with the portraiture of one of the Eccle-University, we were personally, as well as cordially siastical pioneers of the Diocese of Toronto, whose simunited in no ordinary bonds of friendship, few days ple, single-hearted virtues, will long live in the recol-The terms are convertible. The terms are converterms are convertible. The terms are convertible. The terms are observed, Mr. Armstrong was well fitted to chronicle the "simple story" of his friend's useful and unobtrusive career.

The Rev. George Mortimer "was the third son of Harvey Walklate Mortimer, the well known gun-maker in Fleet Street, London," and was born on the 20th May, 1784. He was bound apprentice in 1798 to Mr. Otridge, a respectable bookseller in the Strand, with whom he continued for the usual period of seven years; but feeling a strong inclination for the sacred ministry, he, at the end of his indenture, placed himself, as we have seen, under the care of the Rev. C. Jerram, preparatory to entering the University.-Having completed the requisite course of study in Queen's College, Cambridge, where he acquired a considerable reputation, he was admitted to Deacon's orders at Eccleshall, on the 26th May, 1811. After serving the curacy of Wellington, in Salop, for four years, he was, in 1815, appointed Curate of Madely, near Shiffnal, Salop, on the petition of a number of the parishioners to the Rector, the Rev. H. Burton. In a letter dated 1st Sept., 1815, he relates the following incident which occurred at the commencement of his labours in this place.

"My predecessors here, namely, Mr. Fletcher, Melville, Horne, and Mr. Walters, all of them preached at regular times in the Methodist Chapels. When I came here they selected me, and Mrs. Fletcher among others was exceed-incl. ingly urgent. I felt it my duty, however, most stoutly to refuse. This, as you may suppose, gave great offence. to refuse. This, as you may suppose, gave great offence. * While the mouths of many were opened loudly against me, I one day met with an old Methodist of the place, a convert of dear Mr. Fletcher's. In the course of converse that I have been a sinner above all others, in not preacheen a sinner above all others, in not preaching in your Chapels?' 'Why, Sir,' said he, 'to speak the truth, I must say that I think no such thing, and I have always said, that as you are our minister you ought to know your our business a great deal better than we do, and there-fore that we have nothing to do but to be quiet."

A most excellent answer of the old Methodist, which leads us to regret that the spirit and principle which dictated it should have so miserably died away in that capricious and most inconsistent denomination. Mr. Mortimer had the satisfaction to find that his with quietness and comfort in my parish. plaint relative to my first obnoxious proceedings .---God seems among us in the application of the word." the middle ages delighted. of the power of practical religion.

lections of those who knew and esteemed him—and dered by the body could be summed up in this one such discipline as shall enable the man to maintain the

Cambridge Edition of Elrington's Euclid, &c. Cambridge: J. & J. Deighton. 1847.

This manual, which professes to be compiled from Eusebius-Bede-Mosheim-and the most authentic records, is executed in a very creditable manner. It is both comprehensive and concise, and would form a useful vade mecum for the student, and a desirable class-book for the school.

LYRA MEMORIALIS: Original Epitaphs and Church Yard Thoughts in verse. By JOSEPH SNOW,

with an Essay by WILLIAM WORDSWORTH, Esq Many of our readers no doubt have been struck with feelings of sorrow, on viewing the grotesque nonsense and vanity (not to speak of the serious doctrinal errors) which so generally pervade the epitaphs in our Churchyards. This is a great evil.

Our churchyards should give us lessons of wisdom -they should be suggestive to us of the end to which we are all hastening,-there should be nothing inharmonious,-nothing to disturb the sober, serious reflections which the sight of the last-sleeping-places of of our departed brethren, must excite in every wellconstituted mind. But how different from these are the feelings which a visit to them is now generally calculated to excite and especially in this country .--Here the epitaphs resemble those of England in their worst features, while instead of the "melancholy yew" and well-trimmed graves, we have usually tall, rank weeds growing luxuriantly, while all around is littered with broken head-boards and fragments of the miserable wooden palings with which it is the fashion to pen in the graves. Such neglect is productive of the most sombre and hopeless thoughts, of religion. It is the essence of Romish error.

while the epitaphs, when we get near enough to infirmness was productive of no unpleasant results. He culated to produce sobered feelings and a chastened says in a subsequent letter—" Matters are progressing demeanour, but, taken in connection with the appear-with onjetness and subsequent letter—" Matters are progressing demeanour, but, taken in connection with the appear-For some ance of things around, they give rise to much the same is mysticism. It stands in the way of that Christian weeks past I have not heard the least syllable of com-plaints and comfort in my parish. For some ance of things around, they give rise to inder the grotesque completeness which is indicated by the Apostle in the completeness which is indicated by the Apostle in t The Church is increasingly attended, and the spirit of most ridiculous occupations, in which the monks of When leavened with prejudice, and carried to excess, where against the

middful of their ordination yows, set their face with the little volume which heads this notice, believing people, for instance, had correct views touching the determination against time serving expediency, and that it will be very effective in suggesting a pure taste religious duties of the body, how could they object to prayerfully act up to the requirements of duty. Far-and more impressive and Christian-like style in our such a reverential posture as that of kneeling at the ther on Mr Mortimer speaks in the following decided churchyard memorials. The poetry is simple, and Lord's Table! terms of the body who with ridiculous presumption free from high sounding words, yet at the same time The subject, then, is eminently practical. For the appropriate to themselves the name of Wesley.— it is very earnest and graceful; "suggesting, as re-"The suggesting as re-The more I see of Methodism, the less do I admire gards the dead, immortal hopes; to mourners, a se-There is that party spirit, that uncommon wish date sorrow; and to the general reader, earnest and as if they were hostile instead of being allied, and most to proselyte, that settled jealousy against those who solemn admonition." We regret that we should have closely allied, he proceeds thus: are more successful in their endeavours, —in short any fault to find with a work so praiseworthy in its "Is it possible for a mind, which habitually expresses that that spirit which, if suffered to proceed, would com-pletely undermine our most excellent establishment, and erect itself in its stead" &c. (p. 78.) This is the delibertion of the belowed proceed to heaven into the delibertion of the belowed proceed to heaven into the delibertion of the belowed proceed to heaven into the delibertion of the belowed proceed to heaven into the delibertion of the belowed proceed to heaven into the delibertion of the belowed proceed to heaven into the delibertion of the belowed proceed to heaven into the delibertion of the below of the inscriptions. the deliberate opinion of one who by no means could that the souls of the blessed proceed to heaven im-be called a Trian of the body, and the future judgment? Can it expebe called a *High Churchman*, and who was coming in daily contact with the sectarians of whom he speaks. that the souls of the blessed proceed to neuron and we have scarcely ever visited the neuron and we have scarcely ever visited there are a man through his daily conversation? And must not a man through his daily conversation? The subjoined extract from a letter dated 4th of of affliction in the writer's family, gives a pleasing view of the power of *practical* religion. Very common error, and we have scarcely ever visited a churchyard in which we did not perceive some in-stances of it. Yet, "according to this novel opinion," to quote the words of the English Chrysostom, Bishop Jeremy Taylor, at the conclusion of an argument on

the finishing part of our education preparatory to our have to express our obligations to Mr. Armstrong for flexions—soberly conceived and well-arranged—upon have to express our obligations to Mr. Armstrong for flexions—soberly conceived and an ature of this "living sacrifice."

the well-being of the immortal spirit associated with AN ECCLESIASTICAL HISTORY: From the earliest pe- the body. But we are assured that this is very far growing habit." riod, to the present time. By the Editor of the from being all which can be said of the earthly tabernacle in which the soul is enshrined. It is the companion of the soul; is destined to be so for ever, in a state changed indeed, yet not so far changed as to impair in any respect its identity. When we endeavour, therefore, to find out how the body may be made to serve God, and to obey the divine promptings communicated to the soul, we are really taking thought, not for that which is perishable, but for the momentous and eternal future. To set forth truly the character given by Holy Scripture to the body, and to describe faithfully the position it occupies in the scheme of redemption, and the part it bears in works of holiness,--this is the design of Mr. Evans's publication; and we think that no one can read it without perceiving that the practical effect of such a work must be to promote the observance of the Apostolic precept,-"Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

It is not probable, we think, that any one will regard this topic as being a matter of cold speculation, so closely connected as it is with the fruits of faith,with the serious appreciation of moral responsibility, and the discharge of religious duties. But to meet this notion, should it arise, as well as to anticipate any suspicion of a tendency to materialism in a work professing to bring forward the body in a prominent way, we will introduce the extracts which are subjoined with a few prefatory remarks.

The share which the body has in religious services may be pressed, doubtless, beyond its proper limit .--To resolve all religion into actions of the body, apart from emotions of the soul; into outward forms, symbols, representations, gestures, attitudes, and so forth, -this is superstition. It has been called the shadow

But, on the other hand, to encroach upon the prospect them, make it difficult to restrain a sense of the vince of bodily sanctification and bodily worship; to ludicrous. Hyperbolical compliments and stilted observe with jealousy, or to treat with neglect, exterpanegyrics, in prose and doggrel verse, frequently in- nal expressions of devotional feeling; and to substitute dependent of grammatical rules, are by no means cal- contemplation for the plain, positive duty of attendance upon sacred ordinances, and other acts, of benevolence, representations of grinning skeletons engaged in the expression, "throughly furnished unto all good works." it rouses the spirit of Puritanic warfare against the And thus we believe will be the experience of all who, mide the middle ages delighted. Such being the state of things, we gladly welcome seemly and necessary ceremonies of the Church. If

living sacrifice." If the whole influence and service exerted or ren-tered by the body could be summed up in this one

This train of thought is afterwards pursued through numan institution. We can do no more than make use of the remarks upon Confirmation and Ordination: "In the scriptural ordinances of confirmation and ordi-

ation, is not the whole man, in body as well as in soul and spirit, consciously concerned? When the shepherd, in the name and under the authority of the good and chief shepherd, lays his hand upon the head, what a thrill does the does the touch convey to the well-instructed heart, which in that moment vividly feels the separation of the body, as numbered off, and set apart as a peculiar body, a vessel appropriated to the Lord's unworldly service! How does the pressure awaken the mind to the solemn calls of God coming ming down upon him from heaven in the shape of various crying opportunities, rousing visitations, strong in-ward convictions! And with a sorrowful feeling of having unprofitably used what he has already had, how earnest is his is his ejaculations of resolution to put to full account that which he shall henceforward have! There runs down, as it were, through his body a diffused sense of conviction, that not only soul and spirit, with all their affections and faculties, but body also, with eyes and hands, trunk and limbs, senses and members, are thenceforward no longer his own; they are gone from him in devotion to the Lord's service sanctified to the performance of his will. He feels the impression of the seal upon the vessel of his body shutting it up from the entrance of unsanctified things, reserving it for special and honourable use. And as the blessing now descending upon his head has marked off, for generation after generation, the servants of the Lord, how sensibly does he feel gathered in his whole man under that head, to the body of the servants of the Lord or the servants of the Lord of all ages, past, present, and to come. And how lively is the glance at the future spectacle of the final se-paration of the sheep and the goats, when the Chief Shep-herd shall appear! how deeply interested does he feel in in the transactions of that tremenduous day."

Altogether, we have good reason to hope that this work will do much towards establishing the important truth, which will be readily understood though it be stated figuratively,-that the Christian's body is the temple of God, and the soul dwelling in it, God's Priest. And from this view the conclusion affirmed by St. Paul and St. Peter inevitably results. "Know ye not that your body is the temple of the Holy Ghost which is in you? If any man defile the temple of

God, him shall God destroy; for the temple of God is holy, which temple ye are." "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.'

THE CHRISTIAN GENTLEMAN IN HIS DECLINE. (From the " Christian Gentleman's Daily Walk," by Sir Archibald Edmonstone, Bart.)

" What a strange moment will that be, My soul, how full of curiosity, When winged and ready for thy eternal flight, On the utmost verges of thy tottering clay Hovering, and wishing longer stay, Thou shalt advance, and have eternity in sight? When just about to try that unknown sea, What a strange moment will that be?"

NORRIS OF BEMERTON.

while, and then withdraw to make room for others, it

the Sacraments; and through others of Apostolic or of God may be distinctly pointing to the dial, and sympdissolved. And never is faith more triumphantly livelihood by knitting purses. "then go along home, drew, 'I have heard of thee by the hearing of the ear, and respectful esteem he had for him.

but now mine eye seeth thee.""*

Philosophy may boast of her triumphs as she will, and she may succeed perhaps in lulling into calm placidity the natural reluctance of the parting spirit; but it is reserved for something far higher and better, to meet the approach of death with true serenity and peace. When discipline and trial have so well done their work that the Christian feels all rebellion suppressed within him :---when his will is absorbed into the will of his Father, and he is conscious that, resting on His disposal, he hath not a thought or desire beyond :---when acquiescence has risen into thankful concurrence, and resignation is lost in gratitude and oy:-when he thinketh less of the pain than of the privilege of suffering; -- then is it that the flesh is responsibility.-- Montreal Witness. subdued into the spirit; and whether the wasting unrest of decaying powers, or the acuter throbs and anguish of more violent dislocation, announce the breaking up of this mortal frame, he is not dismayed, long been understood in Great Britain, where the -his heart standeth firm, and stedfast in faith, he practice of Life Assurance is almost universal, and faces the enemy with a tranquil and unaverted eye. and it beholds myriads of beings employed through believe it is solely because its nature and benefits have the universe in carrying into effect the behests of their not been sufficiently studied and understood. Lord-it perceives its own change into a state of inter- Though nothing is more uncertain than the life of

* Jay, "Christian Contemplated," Lecture 7.

LIFE ASSURANCE COMPANIES.

The following ably written article, upon a subject of great practical importance, has been sent to us for insertion, and we have much pleasure in laying it before our readers, that they may for themselves examine and judge of its arguments. This is the more opportune, as, we perceive, that some highly respectable British Companies are establishing Branch Offices in Canada, among whom may be instanced, the Colonial Life Assurance Company, of which the prospectus will be found in our advertising columns, and which appears to hold out great advantages, such as extensive license for travelling, &c., as well as undoubted

LIFE ASSURANCE.

The advantages of Life Assurance Companies have hundreds of families are annually secured from ruin by And animating indeed is the prospect which often the funds drawn from these sources; and if the sysopens, when the soul is thus expecting its summons! tem has not enjoyed, in this country, that degree of The veil which concealed the unseen world is removed, encouragement to which it is eminently entitled, we

mediate preparation; and in its reunion with the re- any one person, it has been found that out of a comfined and glorified body, presenting at the great day munity of persons-say a thousand-it can almost As we are sent into the world, to inhabit for a in their common perfectionment, a ready instrument certainly be predicted how many will die each year, for whatever purpose they may be designed. Perfect although the individuals who will die cannot be known. seems a merciful disposition of Providence that the joy-perfect love-perfect harmony around-worship In conformity with these facts, calculations have been temporary nature of our occupancy should be kept undepressed by languor-action unaccompanied with made, and tables prepared, upon the basis of which, before our view. Such is the tendency of man to live toil-service ever delightful to render, and ever societies will undertake the risk of healthy persons by sight rather than by faith, that were his progress received with gracious complacency, and this in the living for the average number of years, and though they lose upon some lives, yet, if the calculations are carefully and correctly made, they will not lose upon