"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, JULY 14, 1838.

INUMBER IV.

Poetry.

HOPE.

Tell me, where doth Hope abide? On a sunbeam doth she ride, From the smile of ocean glancing? Or upon the shadowy green, Where the fairy rings are seen, In a stream of moonlight dancing?

Dwells she where, with master voice, The statesman guides the senate's choice; In whose heart high thoughts are burning, While he views, with watchful eye, The storm of faction sweeping by, And his country's peace returning?

Lights she on the warrior's crest, soothe his hour of broken rest On the anxious eve of battle; Waving her laurel's glossy green, Above his fancy's bloody scene, Till he burns to hear "war's rattle?"

Doth she, in a book-piled cell, With the pale-eyed student dwell, Poring upon lamp-lit pages, Parting for a deathless name, Trumpeted by growing fame, 'Mid "sacred lands," or learned sages?

Hovering o'er the giddy mast, As the tempest whistles past, Cheers she the seaman's wave-tost pillow, While through scud and flashing foam His good ship keeps her course for home, And bravely breasts the surging billow?

Or, as the ploughman o'er his land Scatters the seed with careful hand, And hope his weary steps beguiling; As fancy shews the summer plain waving sea of golder grain-Rich fields, with peace and plenty smiling?

No, these are not the hopes for me, In war or peace, by land or sea;

They but betray the souls that hearken!

A breath can ruffle ocean's face, A mist the brightest sun disgrace A cloud the sweetest moonlight darken.

The worn-out statesman finds too late His faithless party's envious bate, His deep-laid plans by folly blasted; The banished conqueror's daily theme Treason and blood, his nightly dream Is plundered towns and countries wasted.

The wanton critic's jest severe, The world's neglect or idle sneer, Quenches the student's gentle spirit, And, like a taper's quivering light, In the rude breath of wintry night, Sinks the fond hope of modest merit.

On some lone island doomed to die, The sailor strains his fading eye
From morn to eve, in sickening sadness;— He leaps, he shouts, he screams aloud ! Is it a sail ?- some floating cloud, Or white-capped surge, but mocks his madness.

The winter's flood, the vernal worm, The summer blight, the harvest storm, Beset the peasant's anxious morrow; Or, if the genial season smiles, The midnight blaze his hope beguiles,

And he must pine in want and sorrow. No, these are not the hopes for me-Resting on earth, and skies, and sea,
Which chance may blight, and death must sever! Upborne with wings of faith and love, Hope finds a resting place above, On the Redeemer's cross, for ever.

No treasons tempt that peaceful reign: That warfare's crown no slaughters stain; That study wins a wreath immortal Safe is the haven of that rest; That harvest of the faithful blest;
That Hope guides man to heaven's high portal.

| British Magazine.]

THE ENGLISH LAYMAN.

No. XIV

THE CONNEXION BETWEEN DEMOCRACY AND INFIDELITY.

Tom. And what dost thou take a Democrat to be? One who likes to be governed by a thousand tyrants, and yet can't bear a King.

Tom. What is Equality? Jack. For every man to pull down every one that is above him; while, instead of raising those below him to his own level, he only makes use of them as steps to raise himself to the place of those he has tumbled down. What is the new rights of Man?

Battle, murder, and sudden death. What is it to be an enlightened people? To put out the light of the gospel, confound right and wrong, and grope about in pitch darkness.

Tom. What is Philosophy, that Tim Standish talks so much

To believe that there's neither God, nor devil, nor heaven, nor hell; to dig up a wicked old fellow's [Voltaire's] rotten bones, whose books have been the ruin of thousands; and to set his figure up in a church and worship him.

Tom. And what is a Patriot according to the new school? Jack. A man who loves every other country better than his Hannah More's Village Politics.

Amongst the wretched individuals who were implicated in the guilt of the late insurrection, it may very safely be conjectured, that but few of them were regular attendants at any place of public worship, where true Christianity was inculcated,-or had long been recognized members of any respectable religious denomination. Their leader and deceiver has always, in his writings, avowed a belief in the Christian faith, which it cannot be uncharitable-on the principle of regarding works as the fruits of motives,-to suspect must have flowed from policy, and not from sincere conviction. He had too much penetration and cunning not to know that religion, in skilful hands, is a weapon of formidable strength, and can be used as an instrument in stir-

mence an attack upon human laws, and to poison the foun- final conflagration.

Crucify him !" He is one of the

He cannot be both Democrat and Christian.

" Frail multitude! whose giddy law is list,+ And best applause is windy flattering, Most like the breath of which it doth consists, No sooner blown but as soon vanishing; As much desired as little profiting;
That makes the men that have it oft as light

As those that give it; which the proud invite, And fear:—the bad man's friend, the good man's hypocrite. It was but now their sounding clamours sung, 'Blessed is he that comes from the most High!' And all the mountains with ' Hosanna!' rung; And now 'Away with him—away!' they cry, And nothing can be heard, but 'Crucify!'

It was but now, the crown itself they save,
And golden name of King unto him gave;
And now, no King, but only Cæsar they will have."

‡ He acts upon no principle, for he is one of the many-headed mob,-and, gigantic and leviathan-like as that body is, it is set in motion by the slightest breeze. He can endure no superiority, and least of all that of virtue. Rank, wealth, and glory, he can snatch from their possessors-he can degrade, rob, and defame them-but on virtue he cannot trample. It speaks not, yet rebukes him with a voice of thunder-it suffers, and the crown of martyrdom descends upon it-it triumphs, and vet sullies not its victory with revenge. Home, that best and finest school for the cultivation of the heart, that altar, from which the sweetest human incense arises to Heaven,-the Democrat is a stranger. It is an atmosphere too clear, too rare, for his lungs, accustomed to inhale, night after night, the noxious gases of the Jacobin club or tavern. Its very stillness is insupportable to him. Directly he returns to his fireside, and ceases to be heated with the passions of the dense multitude, his political faith totters beneath him; and, the habits of submission and regularity, necessary for the right training up of his family, and the well ordering of his household, being so many noiseless. yet eloquent, rebukes of the career he is pursuing out of doors, drive him back again into the arena of turbulence and infidelity. To the rabid, revolutionary, free-thinking democrat, one hour of domestic peace, is what a cessation of intoxicating stimulants is to the habitual drunkard, a kind of moral delirium tremens. The king-fisher will soon. er leave his sheltered stream, and skim the stormy ocean with the restless peterel than will the democrat abandon the maddening huzzas of the profane rabble for the smiles of his wife, and the artless prattle of his children. Indeed we may go further, and say that he has no home, no wife, no children, no relatives, no country. In one of those admirable. and, I may add without extravagance, blessed Dialogues of Hannah More, which she wrote for the purpose of counter-

* Paine's infidelity is two well known to require any proof, but, as his addiction to drunkenness is not so notorious, I present the evidence on which I pronounce him a sot: it is to be found in two Letters of Gouverneur Morris, the American Ambassador at Paris, dated June 25th 1793, and March 6th 1794.

"I suspected, but I did not say so, that Paine was intriguing against me, although he put on a face of attachment. that period, I am confirmed in the idea, for he came to my house in company with Colonel Oswald, and, being a little mo drunk than usual, behaved extremely ill; and, through his insolence, I discovered clearly his vain ambition. At present, I am told, he is besotted from morning till night. He is so completely down, that he would be punished, if he were not des-

"In the best of times he had a larger share of every other sense than of common sense, and lately the intemperate use of ardent spirits has, I am told, considerably impaired the small their own schemes. They could not unite in the prayer for stock, which he originally possessed."-Life and Writings of

Gouverneur Morris, by J. Sparks,

† List, is an absolete English word, signifying, desire.

‡ Giles Fletcher.

ring up the worst and fiercest passions under the holiest of acting the pernicious principles of the French Revolution, who joins in her prayers with fervour and sincerity, and pretences. He, therefore, when he printed the "first Cana- and the blasphemous doctrines of Paine, she makes Mr. whose heart avouches what his lips utter when breathing dian" edition of Paine's Common Sense thought it prudent Phantom, a democratic infidel, say to his honest acquaint- her hallowed formularies, must be a good and faithful subto disclaim, indirectly, a participation in the infidel opi- ance Trueman, who had requested him to subscribe to a ject, true to his Sovereign even unto death. It is a right. nions entertained by that blasphemous, democratic sot;* Sunday School, "Sir, my mind is so engrossed with the eous boast in which the worshippers in St. James' Church though, at the same time, he endeavoured to extenuate his partition of Poland, that I cannot bring it down to an ob- in Toronto, and, I have no doubt, the worshippers in almost monstrous wickedness, by adding him, him Thomas Paine, ject of such insignificance. I despise the man whose bene- every Episcopal congregation in the two Provinces, may to the list of those "good and great men", such as "Solo- volence is swallowed up in the narrow concerns of his own join,—that when they look around them on the return of mon," "David," and "Lord Chancellor Bacon," "who fell family, or parish, or country." With what homely fidelity the Sabbath day, they behold no place left vacant by the from the path of duty in their declining years"!!! But the has she struck off the character! "A true philosopher" of flight of a rebel to his God and his Queen. probability is that, in a very short period, when he had pre- the Equality school,-writes Fisher Ames, who, guided by pared the ground of the public mind, he would have dropped French prognostics, discerned the first speck of that cloud low-subjects, and to apply them to those hordes of Ameriinto it the tares of doubt and unbelief, as well as "the cockle of anarchy, which, not confined to the United States, has can banditti that have been wilfully permitted by their own of rebellion, insolence, and sedition." For can there be dis- lately burst upon Canada, —" a true philosopher could walk government to infest our frontiers, like clouds of locusts, covered a more likely process to confound every distinction over this earth, if it were unpeopled; he could tread, with what principle, or rather what satanic impulse is it, we may of right and wrong, and diso: ganize society, than to com- all the pleasure of curiosity, on its cinders, the cay after the ask, that actuates them, but Democracy in politics and Infi-

tains of order and subordination? Teach mankind that And now to prove the connexion that exists between the wholesome restraint is but wanton tyranny, and that liber- levelling principle in politics, and latitudinarianism in reli- worship they had ever attended in the United States, they ty, unless it imply impunity in crime, is but a farce, -and gion, let us traverse the length and width of the British Isles you will gradually lead them on to a defiance of God, and a and go into the meeting-rooms of the Political Unions, and disbelief in a future state. If we are told in holy writ that enquire of the individuals composing those associations, to who died acknowledging their guilt, and the justice of their our Father's house contains many mansions, - and, if the what religious denomination they belong :- let as go into interpretation put on this passage by divines of all persua- the House of Commons, and put the same question to the sneer of amazement, like that with which the needy knifesions, namely, that there are different degrees of happiness members professing liberal opinions, -- and in both cases, we in Heaven, be the correct one, surely we are presented shall almost invariably discover that a radical is a man with an irresistible justification of the various temporary in- without a creed, or an adherent of some sect more notorious ver was inside one, in all my life." equalities that diversify the surface of this lower world. - for its political rancour than for any of the characteristics of Here then the Democrat is caught in a defile. If he be- genuine Christianity. A Democrat cannot long remain in lieves in the Scriptures, he cannot subscribe to the political communion with either the Established Church of the Emfaith of his levelling associates; and, therefore, must dis- pire, or the venerable Kirk of Scotland, or even the ally of card their anti-scriptural doctrines, if he wishes to remain the former, the Wesleyan Methodist connexion. In the prescribes the reading aloud the entire Holy Scriptures in a Christian. If he does subscribe to all their dogmas, espe- ranks of the Conservatives you will scarcely find a man who cially to that of equality, he no longer remains a Christian. is not a member of the Church of England or Scotland,or a friend, on principle, to an Establishment, though, per-What is a Democrat? A Democrat is one who believes haps, a non conformist in practice. Cross over to the oppothe voice of the multitude to be the voice of God, and who sing host, and you behold as many variations of dissent, as til she be provided with the means of reclaiming the spiritholds to the maxim, which even De Tocqueville pronounces "impious and execrable", that, "politically speaking, a melting into infidelity, as there are colours in a dying dol. choked by the weeds of Democracy and Infidelity. people has a right to do whatsoever it pleases." Supposing phin. On the one side you have the champions of monarhim to be gifted with the ubiquitous immortality of the wan- chy, almost all agreeing in one common form of Christianidering Jew, he has been present at every scene of rapine, ty, and all in fandamentals -on the other, you behold a hehorror, and bloodshed, since the christian era. In one mo- terogeneous, and discordant mass, wearing the badge of ment be enacts the slave, in the next the tyrant. He shouts Democracy, and held together but by one common feeling, Hosanna, and strews the path of the Saviour with palms, a hatred to our unequalled Constitution in Church and and a little while after, swells the rabble-cry, "Czncify him, State. Here serenely shine the august aspects of Monarchy, Religion, and Christian unity; there, Democracy, Schism, and Infidelity grin horribly their ghastly smiles.

Equally applicable are these remarks to recent events in the province of Upper Canada. Scarcely an individual belonging to the three religious denominations in this Province, of whose loyalty in England I have already spoken, and, in justice I must add, scarcely a single member of the Church of Rome has been found in arms against the government; whilst almost all of those who were concerned in the late iniquitous rebellion, or, having been liberated by a mistaken lenity, are a second time harassing the country, and a either belong to some sect, with a founder like Mormon, or may be classed among the devotees of the French Goddess this most unscriptural body. Not a few also of the Quakers tion, there will always be this reflection amid their guilt, professed Baptists have been found arrayed in the ranks against our Sovereign liege lady the Queen. I am happy to be able to say that as far as I can learn (and I have pretty good means) the Wesleyan Methodists here, in connexion with the British Wesleyans, have all rallied on the side of order and good government; and I am also happy to say that I know not of one member of the Church of England, nor have I heard of any where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak." Even the very few of our communion, who did embark in the nefarious fore their plots had ripened to a consummation. One traimore "few and far between" to those altars whence men the final outbreak he had ceased frequenting them altogerish, was the case with John Montgomery, who, in happier days, had been a punctual attendant at St. John's church, they could not harden their consciences into such a state of insensibility, as to join in outward worship with individuals whom in their hearts they had devoted to death, or at least to proscription and persecution. They could not pray to God that it would please him to be the keeper and defender of his servant Victoria, and give her the victory over all her enemies,-for that would have been to call down destruction on their own heads. They could not implore to be delivered from all sedition, privy conspiracy, and rebellion,-because that would have been to invoke the frustration of

To extend our observations beyond our own disloyal feldelity in religion? If all the wretches lately brought into our prisons were interrogated as to what place of public would answer, that in which the preacher had desecrated the pulpit by a funeral sermon on the execution of traitors sentence; -or, more probably, they would reply with a grinder responded to the friend of humanity, "Story! God bless you! I have none to tell, Sir,"--" Church! why I ne-

What are the conclusions to be deduced from these hasty remarks? They are the following. That there is no true loyalty, or submission to the laws, that does not result from Scriptural principles. That the Church of England, which the course of every year, and conforms all her prayers and preaching to the unerring standard of the Bible, best preserves the people in the ways of pleasantness, peace, and subordination, and best teaches those principles. That un-

ALAN FAIRFORD.

Toronto, 4th July, 1838.

THE SATURDAY PREACHER.

No. X. HERODIAS.

(Concluded from our last.)

Calmly to consider, my brethren, what Herodias had aleady done to indulge her ambition, we are struck with sufficient horror. Whether she intended it or no, the cruel effects of her desertion upon the mind of her husband must have been the same. Intolerable affliction, -affliction incurable and hopeless of relief,-must have been his. No. thing, in conduct not our own, stings the mind so severely as ingratitude; but when this ingratitude comes from one nearest and dearest to a person, the torture of mind is doubled. Nor to the sober balancing of the judgment, does second time endangering the lives and properties of the loyal, the suffering of a man broken on the wheel, or with ingenious malignity tortured to death, equal his, who spends his remainder of life, when it is too late to form new attachof Reason,-the Priestess of a creed, that proclaims death ments, and pledges too dear and with too many claims, rea perpetual sleep. "A large body of the disaffected," writes strain him from it, in mourning for wounded affection. To the Rev. T. Green, whose missionary labours in the London this cruel of state of life Herodias, so far as depended on District have furnished him with ample experience, "are herself, had condemned her husband. To the first wife of Universalists, whose teaching may be truly and briefly de- Herod, she had also measured out a bitter, though not so scribed, Blessed are they who die in their sins, and whose bad, a cup of affliction; for she had wounded her, where practice in the various relations of life amply verifies this to the honorable pride of a woman can most be wounded, in be their doctrine. I believe nearly two thirds of the prison- driving her from the bosom and protection of her lard. Nor ers at present confined in the jail here are connected with is it to be forgotten, that with persons of common educaof Norwich township have been suspected, and very many that they have been instruments of causing suffering to their very partners in crime; and Herodias, if she could have felt, must have been sensible, that she had not a little added to the pains of Herod himself. Into such selfish principles is vice to be resolved.

But inasmuch as, in our reflections, all these sufferings, though occasioned by the guilt, might yet not be thought imputable to the hard-heartedness of Herodias, occasioned by her sin, there is recorded in my text one further and most heinous act of crime, to which all her former departures from virtue paved the way, and which is one of the most horrid things recorded in the history of the world. conspiracy, had virtually gone out from among us long be. To prepare the minds of men for the most blessed benefaction that kind providence has ever vouchsafed our race. tor there was, -the only one, with the education and man. John the Baptist came about this time preaching a renounners of a gentleman, -an Englishman, I grieve to add, by cing of sin to all men. This doctrine moved many of the birth,-who, in former times was occasionally seen within Jews, but it was obviously a great impediment to the sucthe walls of that Establishment, in which he was born, and cess of such a doctrine that Herod should be living, in his of which he long professed himself a member; but, as he exalted and observed station, so scandalous a life. It was plunged deeper and deeper into treason, his visits became a benefit, then, both to Herod himself and to the Jews, to prevail on him to put away Herodias; and accordingly are taught to fear God and honour the King, and long before John used the most strenuous exhortations to the self-condemning tetrarch to produce this effect. Herodias saw, in ther. The same I am informed by the clergyman of the pa- the success of his preaching, her own ruin; and as much perhaps from her persuasions, as from his own impulse, Herod threw him into prison. It is not improbable, that the on Yonge street. Widely differing as these two men did, sinful zeal of Herodias at length produced, as often happens, in character and education, yet they were alike in this, that an effect in Herod's mind injurious to herself; and that, while she used her arts for the Baptist's destruction, the very topics on which she most depended for success, by the natural procedure and logic of every mind, caused in Herod's breast a coolness of affection towards herself, as well as excited a latent desire to pardon John. But what her arguments could not effect, her female invention did; and here you are particularly called to remark the state of excessive irritability her mind must have for ever experienced; what a gloomy, suspicious, alarmed mood she must have always been in; for she does two or three as unnatural things as could possibly enter into the breast of a mother, or of a wothe Lieutenant Governor, and the Legislators of the Pro- man. She devotes her own daughter to one of the most imvince, -- for they meditated their overthrow or death. It is modest of purposes, causing her to go in and dance before a righteous boast in which our church may indulge, that he Herod and his drunken guests; and when that daughter is