

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.]

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[NUMBER III.]

## Poetry.

### THE PREACHERS.

Amid my garden's bordered paths I trod,  
And there my mind soon sought her favourite clue;  
I seem'd to stand amid the Church of God,  
The flowers were preachers, and (still stranger) drew  
From their own life and course  
The love they would convey,  
And sound their doctrine was, and every precept true.

And first the SUN FLOWER spake. Behold, he said,  
How I unwearily from dawn to night  
Turn to the wheeling sun my golden head,  
And drink into my dish fresh draughts of light.  
O mortal! look and learn;  
So, with obedient turn,  
From womb to grave pursue the sun of life and might.

And next I heard the LOWLY CUCUMBER.  
Who, as I trod on him with reckless feet,  
And wrung his perfume out, cried, List awhile—  
Even thus with charity the proud one greet.  
And, as insulters press,  
Even turn thou thus and bless,  
And yield from each thine a reedance more sweet.

Then from his rocky pulpit I heard cry  
The STROMBOLUS. See how loose to earth I grow,  
And draw my juicy nature from the sky,  
So drive not thou, fond man, thy root too low;  
But loosely clinging here,  
From God's supernal sphere,  
Draw life's unearthly food, each heaven's undying glow.

Then preach'd the humble STRAWBERRY. Behold  
The lowliest and least of flowers  
Lies at thy feet; yet lift my leafy fold,  
And fruit is there unfound in gaudier bowers.  
So plain be thou and meek,  
And when vain man shall seek,  
Unveil the blooming fruit of solitary hours.

Then cried the LILY: Hear my mission next.  
On me thy Lord be ponder and be wise,  
O, wan with toil, with care and doubt perplex'd,  
Survey my joyous bloom, my radiant dies.  
My hues no vigils dim,  
All care I cast on him,  
Who more than faith can ask, each hour to faith supplies.

The TRISTLE warn'd me last; for as I tore  
The intruder up, it cried, Rash man, take heed!  
In me thou hast thy type. Yea, pause and pore—  
Even as thou, doth God his vineyard weed:  
Deem not each worthless plant  
For thee shall waste and want,  
Nor fright with hostile spines thy Master's chosen seed.

Then cried the garden's host, with one consent,  
Come, man, and see how day by day we shoot;  
For every hour of rain, and sunshine lent,  
Deepen our glowing hues, and drive our root;  
And as our heads we lift,  
Record each added gift,  
And bear to God's high will, and man's support, our fruit.

O, leader thou of earth's exulting quire,  
Thou with a first-born's royal rights endued,  
Wilt thou alone be dumb? alone denied?  
Renew'd the gifts are sent in vain renew'd?  
Then sicken, fret, and pine,  
As on thy head they shine,  
And wither 'mid the bliss of boundless plenteous?

Oh, come! and, as thy due, our concert lead.  
Glory to him, the Lord of life and light,  
Who nur'd our tender leaf, our colours spread,  
And gave thy body mind, the first-born's right,  
By which thy flight may cleave  
The starry pole, and leave  
Thy younger mates below in death's unbroken night.

RECTORY OF VALEHEAD.

### A CHARGE,

DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC, BY GEORGE J. MOUNTAIN, D.D., LORD BISHOP OF MONTREAL, (ADMINISTERING THAT DIOCESE,) AT HIS PRIMARY VISITATION, COMPLETED IN 1838.

[Concluded from our last.]

These remarks, as it appears to me, are very applicable not only to the judgments which we pronounce, but to the part which we feel called upon to take with reference to the professors of the Roman Catholic Religion. I would willingly avoid this topic; but duty forbids my passing it without notice. I conceive that it is our manifest duty, as if we have any love to the souls of men, it must be our earnest desire, wherever a door seems opened to us by the hand of Providence, to propagate the simple Truth of God, and to declare Jesus Christ to sinners as their Saviour, in a manner in which he cannot be presented to them by a system encumbered with human devices, and, according to the language of our own Articles, plainly repugnant, in many points, to the Word of God. And so far, I think, we shall be all agreed. But with respect to the most eligible and judicious mode in which we can prosecute the object of advancing the cause of Scriptural Truth, a great diversity of opinion may exist among persons equally concerned for the honor of God; and it is at least a question whether more is not likely to be ultimately done towards the attainment of this object, by a prudent and moderate course of proceeding, and very often by the unobscured working of a holy leaven in the mass of society,—the indirect influence of a purer faith, as recommending itself by its fruits, and winning friends by its deportment, than by the provocation of a public challenge, or the disturbance of an impetuous assault upon the host encamped around us under the banner of Rome.\* One thing is plain:—that our first duty is to our own followers; our care of them, with the limited resources which we have at command, seems likely for a long time to be more than sufficient to fill our hands, and our incursions in other quarters may be reserved till we have means and energies to spare, after supplying our own ill-provided people; at least we must take care that nothing is left undone for their direct benefit, because we are engaged in a different employment of our zeal. The Apostles, in the execution of their commission, and the choice of their field of labour, were directed by the Revelations of the Spirit of God: we can only gather from circumstances what it is the will of God that we should attempt and make our experiments, seeking such light as is now vouchsafed in answer to the prayer of faith, according to the result which appearances may promise. I desire, however, my Reverend Brethren, to have it well understood, that whatever charity of judgment, whatever Christian courtesy of language, whatever prudent caution of proceeding for the very sake of advancing the interests of truth, it may be proper to manifest in this behalf, I am most fully alive to the necessity of our making a resolute stand against that spirit which walks abroad, and to which, by a mere perversion of language, the name

of *liberality* is often conceded; a spirit which confounds all distinction between Truth and Error, and absolutely tends to nullify the effect of Revelation. Certain wonderful truths are made known to us from Heaven: the correct application of those truths furnishes the remedy for our moral and spiritual disorders, and conveys to the soul of man the principle of everlasting life. The preservation of those truths, therefore, in their purity as well as their integrity, liable as they are through the corruption of nature, to be obscured and debased, is among the foremost duties of the Church, and the most solemnly important concerns of human society. Any compromise of Scriptural principles of Religion becomes, in this point of view, alike dangerous and sinful; and we should warn those who are spiritually under our charge, that they do not suffer themselves to be led into any such compromise from motives either of domestic ease, or of social good understanding, of commercial interest, or of political expediency. In all these points the world will often be found at issue with the Gospel of God, and we must only say to them, *choose ye this day whom ye will serve.* And if we encounter odium in this discharge of our duty, we must call to mind the words of an Apostle, *marked not my brethren if the world hate you, and those of our blessed Lord himself, ye know that it hated me before it hated you.*

We should warn our people also, when we are upon the subject of political differences and agitations, of the awful responsibility which will incur, if they are forgetful of the scenes through which we have all recently passed. The right hand of God was so conspicuously stretched forth, and in so many different ways, in the protection of the cause of loyalty, when the insurrection broke out in these Provinces,\* as to extort, even from the unthinking, a devout acknowledgment of Providential interposition. And we had public fasts, and proclaimed thanksgivings. All must not end there. We must, as a community, rejoice with trembling in our deliverance; and remember that fresh scourges are ready in the hand of God. We must be humbled under a sense of our sins,—thankful for the mercy which we have experienced, watchful against forgetfulness of Divine judgment, fruitful in those Christian works which are prompted by all these combined considerations. And it will be happy if the Clergy can be instrumental, not only in cherishing that spirit of loyalty which must characterize the true followers of the Church, but in convincing any unthinking part of the population of the great wickedness, as well as folly, of seditious agitations in a country where, if there has been a fault chargeable upon the Government, it is that of an unwise relaxation of the authority reposed in its hands for the common good. Never can,—I will not say rebellion,—but never can those proceedings which tend to rebellion be suffered to pass under the colour of the mere maintenance of a different side in politics.—Where can there be worse authors of mischief than those who, not to speak of bloodshed and devastation of property, disturb and distract a peaceful country, and blast the rising prosperity of a people, to serve the purposes of faction?—or, if men acknowledge the authority of the Word of God, what sin is there more broadly stamped with the brand of the Divine displeasure, than the sin of those who resist and despise power and are not afraid to speak evil of dignities? Warn, therefore, all who are in danger, as the Messengers of God. Put them in mind to be subject to principalities and powers; to obey magistrates; to be ready to every good work; to submit themselves to every ordinance of man for the Lord's sake. Charge them in the words of wisdom, my son, fear not the Lord and the King, and meddle not with them that are given to charge.

Before dismissing the subject of the uncompromising maintenance of principle in opposition to that which passes in the world for *liberality*, I must offer a very few observations relating to what are sometimes called the peculiarities of the Established Church. I shall not occupy your time by an endeavour to refute the shallow and unscriptural notion that Christian unity and charity consist in the establishment of a common sort of understanding among parties divided in religious communion, that they agree to differ. Certainly they ought to endeavour to live in peace, and in the interchange of all christian good offices; and it is equally certain that each ought to rejoice in every instance in which another may promote the cause of Christ, and be ready to put the most liberal construction, (I do not avoid the use of the word, for true liberality is a beautiful feature of the Gospel) upon all the proceedings of separate bodies, or individuals belonging to them. We ought to honor and to imitate all who love the Lord Jesus Christ in sincerity, although they walk not with us. And it would be as difficult to deny it would be criminal to wish to deny that the blessing and grace of God is often with those whose ministry we regard as irregularly constituted. But with all this, I conceive that we place ourselves in a very false position, and fail to act, in one point, the part which God has assigned to us in the world, if ever we adopt that language or lend ourselves to those proceedings in which the Church is regarded as a Sect among Sects. It is quite foreign to my purpose to argue here the question of Episcopacy: but if we believe that the Apostles founded and framed an Episcopal Church; if we trace the plan of such a Church in the Scriptures; if following up our enquiries to throw light on the question by comparison of Scripture with early ecclesiastical records, we arrive at that conclusion which enables us with the incomparable Hooker to challenge the opponents of our System, that they shew but one Church upon the face of the whole earth, from the Apostolic times to the Reformation, that was not episcopal; if all the remnants of ancient Churches now existing in the East have preserved this constitution from their beginning, and our own Church has opened interesting communications with them which may be designed to lead the way to their renovation in holy communion with ourselves; if the real strength of Rome consists only in the multiplied divisions and unseemly disarray of the Protestant Churches; if this can never be cured, so long as the vicious principle is admitted that christians may lawfully form new Societies, and create new Ministries at will; if it was the singular blessing of our own, among other Churches, at the Reformation, to preserve the ancient order and the uninterrupted succession of her hierarchy; if lastly these principles are so pointedly recognized, so fully received and acted upon in her practice, that we accept the Orders as valid, of a Romish Priest who recants, although we re-ordain all Protestant Ministers who pass over to us from non-episcopal Churches, then, with this chain of facts before our eyes, I do conceive that we are wanting alike in our consistency as Churchmen, and our duty in the Church universal, if, swayed by the stream of prevailing opinion, studying an ill-understood popularity, or even prompted by an amiable spirit of conciliation, we consent to prejudice the

exclusive character of our Ministry, and voluntarily descend from the ground which we occupy with our people and other Protestant Episcopalians, as a distinct and peculiar body among the Churches.

And is this to exalt ourselves, and to preach ourselves instead of Christ Jesus our Lord? Far otherwise than this if rightly considered, our claims to Apostolic order and succession, as is well pointed out by a late excellent Colonial prelate, should humble us in the dust under a sense of the greatness of our calling, so far above our worthiness and strength. Whatever affords a heightened view of the office which we hold, and the part which we have to sustain in the Church of God, can only—should only,—prompt us to deeper earnestness in seeking that sufficiency which is of Him alone.

I bless God that there is not wanting good evidence among us of our having recourse to that sufficiency—but what a field is before us! how ought we each to labour that we may gather with our Lord, and how importunately to pray that more labourers may be sent forth into the ripening harvest which spreads itself around us; that larger blessing may descend upon those Institutions at home, (foremost among which we must mention the venerable and munificent Societies for the Propagation of the Gospel and Promoting Christian Knowledge) and those endeavours upon the spot, of which it is the object to supply our destitute settlements. I am disposed also to think, and I shall take occasion, from our meeting, to follow up the suggestion, that we might, with much advantage, establish in this Diocese, a Church Society, similar to that which has been framed under the auspices of an able and zealous Bishop, in the neighbouring Diocese of Nova Scotia.

In seeking to recommend the Church, according to our bounden duty, in the eyes of our own people or of others, and to give the fullest effect to the beautiful offices of her Liturgy, there is a principle to be observed of which I have taken notice upon former occasions in addressing my brethren in a different capacity, but which I am prompted briefly to touch upon, because it is in danger from local circumstances, of partially falling into disregard.—I mean the principle of rendering the services of the Church more impressive by the manner of performing them, and by the exterior reverence and decorum with which they are clothed. The preface to the Common Prayer Book, the Canons and the Rubrics, more particularly in the Communion office, afford sufficient evidence of the care which was wisely taken by our holy Reformers, while they purged away from our worship, the cumbersome pageantry of Superstition, to preserve the utmost gravity, solemnity, and order in the public ministrations of the Church; and to shed over them a venerable air fitted to remind men of the awe with which they should approach the things of God. The forms and ceremonies of the Church, the prescribed postures of worship, the habits of those who officiate, the vessels of the Sanctuary, the several appendages and distinctions of our National Churches, are all designed to aid in this effect; and, wherever we can, according to the letter of her regulations, The disuse upon the ordinary occasions of life, of a distinguishing ecclesiastical dress, is a departure from wise and venerable rules, from which our Clergy ought never to take licence to depart farther than, according to the now received usage, they are obliged to do. They should never betray a disposition to secularize the character and office which they hold. And in the actual performance of any ecclesiastical function, no deviation can be justified for which the plea of necessity cannot be advanced. No needless irregularity should be suffered to creep into our performance of official duty which may settle by degress into a precedent.

To pass, however, to considerations of a higher nature, I would observe that among very many disadvantages attaching to our situation as a Colonial Branch of the Church, we have our advantages too; and it is not the least of these that, in many parts of the Diocese, we are less trammelled by circumstances in making an approach to that holy discipline, the restoration of which, according to the language of the Church herself, is "much to be wished."† The existence of any such advantage ought to be turned to the utmost account. Instances have not been wanting in this Diocese in which Communicants who have given scandal by some irregularity, have made public reparation to the assembled company of worshippers; and I cannot but commend the endeavour, which has been used with success by some of our Clergy, to revive the practice enjoined in the prayer-book, that persons desirous of presenting themselves at the Lord's Supper, at least unless they are accepted and constant Communicants, should intimate their purpose beforehand to their pastor.

I could enlarge upon this topic, and there are others which I could wish to notice, particularly the encouragement and the direction of Sunday Schools, were it not time that, (if I may borrow the allusion,) I should draw in my sails and make for the shore.‡ I will only say, then, in conclusion, that if, as I have intimated in the course of these observations, we stand as a distinct and peculiar body, in virtue of our being a branch of the Episcopal Church, this is not the highest or the most important peculiarity by which we should be marked. Our distinction as Episcopalians will very little avail us, unless we take heed that we are not behind others in the genuine characteristics of the people of God; a PECULIAR people, in the language of one Apostle, zealous of good works—a chosen generation; according to the description of another, a royal priesthood, an holy nation, a peculiar people, who shew forth the praises of Him who hath called us out of darkness into his marvellous light. This is the mark which we should set before our followers, and to the attainment of which we should seek to lead them on. We should keep clear and conspicuously bright the lamp of Holy Truth, which, as the Priests of the Temple, we are appointed to watch; holding forth constantly to view, (for this is the life and light of the Church, and in exact proportion as it is obscured, our Ministry fails of its purpose,) the salvation of sinners through the free Grace of God in Christ Jesus. We should magnify the love which was displayed in the rescue of a guilty race, and in the gift of the Spirit of Holiness: we should press these things home to the bosoms of our hearers, and teach men to make them their own:—we should labour night and day to awaken those who are plunged in the sleep of sin, and to dissipate the dreams of those who smooth over the Doctrines of the cross, and are satisfied in conscience, because they satisfy the nominally Christian world; we should regard it as the business of our lives to be instru-

mental in turning men from darkness to light, and from the power of Satan unto God. And even if it were to please God that we could turn but one, shall we not think the labour of our lives to have been better spent than in the pursuit, however successful, of any worldly object, when we remember, for our encouragement, the value of one immortal soul, as set forth in the declaration of Him who paid its ransom—that there is JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH?

### A COUNTRY LIFE.

From the Church of England Quarterly Review.

Of all the modes of life which man can pass, a country one is the most innocent, the most serene and peaceful, and, taking everything into consideration, the most happy. It is the most calculated to promote our moral welfare, our spiritual improvement, and is at the same time most conducive to our physical health. Man was originally intended to pass such a life by his Maker. God, who has created all things, has in a more especial manner rendered visible the operations of his Almighty hand in the country. The different processes of vegetation, the changes of the seasons, and the effects resulting from them—the decay and the revival of nature—the firmament above us, adorned with its innumerable bright and shining lights—the beautiful and verdant surface upon which we walk, enamelled with its flowers of various hues—the feathered inhabitants of the forest, the grove, and the plain, pouring forth their daily concert of joy and delight—these, and ten thousand other objects as beautiful, as varied, and as sublime, all attest the existence of that great Being who is above all, and in all, and through all, and by whom all things consist, and stamp in characters of life and light His omnipotence, benevolence and wisdom. And where, it may well be asked, can these marks of an all-wise and superintending Providence be so well observed, or so thankfully acknowledged, as amidst the quietness and retirement of a country life? The dweller in the city is so surrounded by the works of his fellow-men, and is so much accustomed to regard the art and skill of the creature, that he is apt to forget, and to his shame be it spoken, to disregard the omnipotence of the Creator. The din of the crowded street, the noise and excitement of the public Assembly, the bustle and hurry of commerce and amusement, too often, alas! repress that still small voice within, which, if permitted to speak, would tell us of the great source from whence all blessings flow. But the case is far different in the country. There, every individual, whatever may be his station, is almost insensibly affected by the softening and ameliorating influence of the scenes and objects which surround him. The most humble peasant who pursues his labors in the fields, however unenlightened by education, cannot fail to draw conclusions from the very occupation in which he is engaged, favourable to his condition as an accountable being. He cannot cast the grain with his hand over the ploughed field, and watch its progress from a small and tender green shoot until it becomes a stately plant, ripened for the sickle, without being led sometimes to consider within himself who has given this quickening power to so small a grain, which enables it to grow to a tall stem? When he goes forth to his daily task in the morning, and returns at the eventide, he beholds the great luminaries of the sky shining forth in all their brightness and glory—the thunder-storm, the rain, and the sheeted lightning, the torrent descending from the mountain's side, and the snow-wreath enveloping all around with its fleecy covering—sights and scenes which he is accustomed to witness at different periods of the year—all these induce him to reflect, and lead him up to Him "who hath given life and light to all, who causeth his sun to shine and his rain to fall on the just and on the unjust." But if the uneducated individual who earns his bread by the sweat of his brow is liable to be so affected by the scenes and operations of nature, how much greater will be the effect produced upon the educated man, who has had his feelings and sensibilities heightened, and his powers of observation drawn forth and improved by intellectual culture!

We are told in holy writ that Isaac went forth to meditate at eventide. We cannot doubt but that the subject of his meditations was the goodness, the benevolence, and the wisdom of God, as displayed in the works of the creation. And who is there who possesses a cultivated mind, and a heart attuned to feeling, who does not sometimes experience a wish to imitate the example of the patriarch of old, and go forth and reflect amidst the quiet and silence of the country? Who is there who has not felt disposed, at one period or other in his life, to withdraw from his usual occupation, and it may be even from the society of his own household, to separate himself for a brief space from this world and its concerns, and to allow his thoughts to fix themselves on higher, and purer, and holier things? But there are seasons of the year, when this desire of which we have spoken comes over the mind with greater power than at others. In the freshness and genial air of a spring morning, when vegetable life is again bursting forth—in the brightness of a cloudless summer's day, when the whole atmosphere is perfumed with sweets, and the eye as well as the ear is saluted with sights and sounds of happiness and joy—in the mild and sober glories of a serene autumn afternoon, that sweet season which has been so beautifully described as the "Sabbath of the year,"—who has not at such seasons as these felt a train of new and unknown sensations pass through his mind, purified from all taint of earthly dross, which raise him for the time above this nether world and its perishable concerns, make him forget that he is a child of earth, and tell him, in characters which can never be effaced, that he is an inheritor of heaven? Who has not at such a time felt his heart lifted up to the Maker and Giver of all good, and experienced a more humble gratitude for Divine mercies, a more unhesitating belief, and a more unquestioning faith in the truths of revelation? Who has not returned from such meditations as these, to his former occupations, a wiser, a better, and a happier man?

### ST. PAUL AT ATHENS.

The other Apostles were mostly—and certainly in comparison with St. Paul—unlettered men. But inspiration is the same in one case as the other. Now St. Paul was not selected to cope with the learned: St. Paul, capable of arguing with the philosophers, and using their own weapons, was especially sent on this message, and called by supernatural agency—aye—called by a distinct voice, amid thunder and lightning, and converted from an open persecutor and blasphemer to be an instrument of God for that purpose—a learned man, to cope with the most learned of the earth. Behold, then, this Apostle eloquent in speech, and adorned with human learning—behold him not as before at Lystra, a city in the dust, whose foundations are sought in vain—behold him, a stranger, despised and unknown, in the midst of the most splendid and illustrious city in the globe—renowned for arts, for learnings, for eloquence, for the wisdom of her philosophers, for valour, and the imperishable fame of her orators, artists, and heroes.

Behold the city "given to superstition!" See the temple of the stern god of battle—"of the god of health," and the goddess of licentious passions—here, in subjection to the majestic goodness of wisdom, standing aloft over all, with her helmet and spear pointing to the skies, on a rock that far overlooks the city, and the sea at its feet. Among this splendid array of fabled deities, appears a

stone, inscribed to the "UNKNOWN GOD." An ancient historian, with undesigned testimony to truth, mentions the remarkable circumstance of this altar; a heathen poet also speaks of the temple of Mars, the saginary lord of battle, standing on the hill still called by its name, Mars' Hill: this neglected stone naturally leads to St. Paul's animated and glorious oration!

But the mighty scene is before us! The city, with all its temples, and porticoes, and palaces; the city, whose ancient glory is yet witnessed by the marble ruins, and magnificent remains of those very temples, on the same hill where the poor Apostle stood, near eighteen hundred years ago, preaching the lowly Jesus, and the LIFE TO COME!—And reflect, in the seat and city of the most eloquent orator; the world ever heard, this poor stranger was as superior, in eloquence, fervour, and power of speech, as he was in the grandeur of his theme. And if we think of the dying Socrates, who to heathenism not only imparted the most moral wisdom, but approached the confines of Christian light, can we avoid the thought, how much more glorious to such a mind it would have been to hear the certainties of "Jesus and the Resurrection," with faith thus glowing and exalted, set before his hearers by this Apostle! Still more, when he thought of those celebrated funeral orations, by such men as Pericles and Plato, pronounced over the soldiers slain in battle, and heard one orator mournfully exclaim—"In the present state of things, the power which appoints our lot is inevitable," we must conceive how he would have rejoiced, if a brighter world beyond the grave had been set before him, where was no death, and all tears were wiped away!

Let us, then, imagine we behold this city, once the most illustrious on earth, and let us then mark the plain and simple words in which the apostle's entrance into the city of worldly grandeur is described—"And they who conducted Paul brought him to Athens." What! is not a word said of the splendour of palaces, of the marble temples, and of the most proud and majestic of those temples towering aloft on the highest rock, over the lesser temples below? No! it is only said, "They who conducted Paul brought him to Athens!"

Can we doubt, on reading this passage of Divine wisdom, that it was written to show how different is earthly glory from glory in the sight of God!—how poor, in the sight of heavenly wisdom, is all that partakes of human vanity!

Sit down, ambition, in the dust, and read this lesson over the ruins of Babylon!—amid the arches and columns of what was once called the "Eternal City," Rome, now also, with her arches of triumph, desolate in the dust!

But let us turn from these vanities of worldly glory, to inquire with whom, in this city of arts and arms, the Christian Apostle, now left a stranger and alone, had "to encounter." Not with the bigoted and pompous Pharisees of his own country, but with the wisest in their generation, the philosophers—the disciples of those whose works of immortality have come down to us.

Who are these? The text (Acts xv. 18) only mentions two of any note, Epicureans and Stoicks, and it tells us no more!—"Certain of the Epicureans and Stoicks encountered him."

The creed of the Stoick proclaims Fate, and a soul above passion; aloof from all that Christians feel and confess, and all the tender affections and gentler feelings of the heart.

The reasoner of the other sect, who "encountered" St. Paul, was the Epicurean, who preaches to the sensualist of every age, "Eat and drink, for to-morrow we die."

These were the two chief sects of human wisdom then at Athens, among a vast listening assembly, while the great Christian Apostle, standing alone on the steps of one of those lofty temples of which I have spoken, proclaims aloud, with a look the most elevated, and both hands uplifted, "JESUS AND THE RESURRECTION!"—Rev. W. Bowler's Discourses on the Cartoons of Raphael.

\* Pausanias. The passage occurs in chap. 1.—"This port likewise contains the altars of the Gods unknown."  
† Ovid.  
‡ Demosthenes.  
§ Lycias.

### THE MISERIES OF DEBT.

A man pressed by necessity goes to solicit assistance of a rich miser. He throws himself at his feet, he supplicates, he stoops to the most humiliating abasements. What does he not say? But all in vain! The usurer, a being without pity, counts natural feelings as nothing: his heart remains unmoved; neither prayers nor tears can soften him. He continues inflexible in his refusals. He declares with oaths, nay, even with imprecations against himself, that he is without money; that he is making inquiries for it on his own account, and that he shall be obliged to borrow it of some money-lender at interest. But let the solicitor, catching at this word interest, offer to pay it, and produce some pledge as security, and straight the matter takes a different turn: the usurer then recollects that their families have long been united in ties of intimacy. "We are old friends," says he; "I will look about, and see if I have any money at home—it is possible I may have a little, somewhere or other; and now I think of it, I recollect I have a sum which one of my friends confided to me, the other day, to put out to interest for him; but he asks such a high premium for it; but, however, I shall abate something, as it is for you, and I shall be better to deal with than a stranger." When by means of this deceptive language he gains possession of the poor man's securities, even to that of his personal liberty, he lets him go, under the double tie of his necessities and his bonds. Nevertheless, the unfortunate man, glad of temporary relief, begins by enjoying himself a little; his cheerfulness announces some change in his situation. His table is better served—he is better dressed, his servants look neater, he keeps company, is surrounded with flatterers, and every thing about him wears the mask of plenty. But as he sees his money gradually melt away, as day after day brings nearer that of payment, then come sorrowful thoughts, nights without sleep, days without gladness. The sun shines no more for him, and life itself appears only a heavy burden. He counts with bitterness, the weeks that seem to fly on so rapidly towards the fatal period, he trembles whilst he calculates the months big with the accumulation of usurious interest. If he closes his eyes, his creditor appears to him, standing close to his head, like an evil dream, and if he lies awake, he is still pursued by the same image.

The Scriptures say to us, "Drink waters out of thine own cistern," that is to say, examine well what you have; never have recourse to foreign sources, and go not beyond your own supplies, for the necessities of life. You have plate, jewels, horses, furniture; sell them—any, or all of them, rather than enthrall your liberty. "Who, I?" you say, "I, to go, and have my things sold at a public auction?" Will you like better, then, to wait for the day, not far off, when they will be taken away, whether you choose it or not, and sold under your own eyes, for a mere nothing, enriching others at your expense? Is it not more desirable to rouse yourself in time, and depend on your own honest exertions, for extricating yourself from your difficulties by degrees, rather than borrow an ephemeral opulence, the inevitable consequences of which must be the absorption of every thing you possess. If you have enough wherewith to meet your debts, why not liberate yourself from them at once, by sacrifices which are, after all, a mere nothing compared to the misery they will eventually save you from. If you have it not, you only palliate your ill by borrowing; you will never cure it by that means. I have seen, and who is there that can see such

\* Heber.  
† Communion Office.  
‡ extremo ni jam sub fine laborum  
Vela traham, et terris festinam advertere proram.—Virg.  
§ Esculapius.

\* In the end of 1837 and commencement of 1838.

\* This applies to a particular portion of the Diocese—namely that portion of Lower Canada which is inhabited by the old French population.