

Original Poetry.

CRANMER. (By the Rev. R. J. MacGeorge.)

Within a dark and dreary cell, Paved and o'er-arched with stone, There sits upon a couch of straw An aged man, alone;

No peace has he by day or night, One sick'ning sigh of sorrow Is his;—he lengthens not to hail The gleaming sun of morn'g,

No hopes he from the dewy eve Refreshing rest to borrow.

To pray he often bends his knee In that dark solitude; 'Tis vain—his trembling right hand seems To scare away all good;

That hand he gazes on with dread As if 'twere bathed in blood!

The scene is changed—That old man stands Unfetter'd yet not free, Within an ancient Church where swells The Miserere night;

His strain he never more shall hear Ere sun down he must die!

But first before the multitude His sins he must confess, And for his treason to the Pope Due penitence express,

So that the priest before he goes To death, his soul may bless.

A bitter homily was preached To warn the people well, That heresy they should eschew As they would hope to dwell At God's right hand, and never taste The greenness of hell.

"And here stands one," the Friar said, "Who fails would warn you all, Before he goes to fiery death 'To profit by his fall!'"

And then a blessed voice reigned In that old Gothic hall.

Few words the great Archbishop spoke But they were words of might, His voice no longer did glare, But sparkled clear and bright, As earnestly he charged them all 'Gainst tyrant Rome to fight.

And eye to guard their native Church From foreign Prelate's yoke, Built as she was by the Christ, Her firm foundation rock. Like storm-bent reeds, the swelling crew Trembled as they spoke.

For a brief space their craven hearts Before his speech did quake, And then like tiger fierce they yelled And hissed like coiling snake, "Down with the cursed heretic, 'And drag him to the stake!'"

"He bound him to a blackened post Fast with a measure chain, And freed the fagots, while he stood As one that scorned pain, But as he gazed on his right hand 'The salt tears fell again."

"God people! by the love of Christ," He said to all around, "Take heed lest ye be craven fear 'Your consciences you wound; 'Since this right hand has play'd me false 'No comfort have I found."

"The flesh was weak, and so it signed 'Words I reel with shame, 'Tenets of error which my soul 'Did lustily disdain, 'And therefore, traitor-hand! thou first 'Must taste the blistering flame."

Thousands intently watched his face, But none could read his eye, One shrinking muscle as the fire Raged in his misery, Upon the blazing hand he looked With firm unshaking eye.

And as it crackled and consumed A flood of radiance spread, Over his visage, as a babe Smiles in his quiet bed, "Lord let me now depart in peace!" And then his spirit fled.

Streetsville, July 1847.

CANADIAN COLLOQUIES; OR, CONVERSATIONS BETWEEN A PASTOR AND HIS PEOPLE.

THE FOURTH COMMANDMENT.

I know of no employment more interesting than to watch the progress of one of our Canadian villages. If situated, especially, on the banks of such a river as the Humbler or the Credit, its growth reminds us of the evolution of a peristephic panorama, so rapidly does one object replace another. You pass a spot "dusky with sombre pines," and returning a few months after, behold the busy mill, the bustling tavern, and many other features of a miniature town.

Deeply grieved at this result, I took an early opportunity of riding one fine afternoon to Lily-vale, and met, as I expected, a most cordial reception from my young friend. He indeed looked a little confused and abashed at our first meeting, which I hailed as a cheering omen, that his sense of recidivism was not altogether extinguished, and that, with God's blessing, I might hope to produce some salutary impression upon his heart and conscience. As it so happened, there was little doing at the time, the people being occupied with road work, so that we had abundant opportunity for a quiet communing.

After some general conversation touching the new village, the state of trade, and such like stereotyped topics, I remarked—

M.—By the way, Jasper, I have long been expecting a visit from you, for the purpose of borrowing some book, you know that my library is ever at your command, as it is at that of all my people; and the more frequently you come to me on such an errand, the warmer you will be.

J.—You are quite right, Sunday visiting I totally disapprove of, except for works of necessity or mercy. But how comes it that you cannot spare an hour or two during the week?

J.—The calls of my occupation prevent my so doing. It would not do to neglect the shop you know, for the Apostle forbids us to be "slothful in business."

M.—Quite true. That is the real way to get on in the world, Jasper, the hand of the diligent alone maketh rich. By the way, I do not see young Amos Earls about the premises, has he left your employment?

J.—Yes, sir, he is gone. I was obliged to dismiss him, because I am sorry to say his conduct was far from good.

M.—Indeed! may I ask what fault you had to find with him?

J.—His father, when he sent him to me, expressed an anxious desire that I should allow him as much time as possible to complete his education, which I readily consented to. I permitted him to attend school two hours a day, and when I was obliged to visit Toronto, last month, to serve on the jury, I gave him leave still to continue his attendance, on condition that his younger brother should look after the shop during his absence. On my return, I found that Amos had sadly abused my indulgence. He had been in the habit, it appears, of leaving the business in charge of the child (his brother is little better), for whole hours, and devoting the time thus appropriated to his own affairs or amusement. As a matter of course my shop was neglected, and my interest suffered; so when I heard how matters had been going, I at once dismissed him. I am sure, sir, you will own that I was right in so doing. He might as well have stolen my money as my time.

M.—I freely grant that Amos behaved in a most unjustifiable and dishonest manner, and richly merited his punishment; but Jasper, my good friend, I almost wonder that you had the courage to throw the stone (so to speak), seeing you were chargeable with a similar offence.

J.—What, sir! surely you must be jesting when you say so. I never acted towards any man in such an unprincipled manner.

M.—Very possibly not—indeed I may say I am certain that you did not. But, let me ask, is the crime less when committed not against man, but against God?

J.—Pray explain yourself, if you please, sir. I really cannot comprehend your meaning.

M.—Why to me, at least, the case seems very plain. God, as you will admit, is your creator and absolute proprietor—your master in the fullest and widest sense of the word.

J.—Most true, he is so.

M.—Very well: what is the agreement which the Creator makes with you. He says, "In my free favour I ungrudgingly allow you six days in the week to follow your secular avocations; these you may lawfully devote to business and the claims of necessary recreation. But I reserve to myself a seventh portion of your time, viz, the Sabbath or Sunday. To that portion you have no claim—can plead no title—it is 'the holy of the Lord and honourable,'—and as such I expect that you will sanctify and reverence it accordingly."

J.—I begin to see now your drift.

M.—Would that you would make a penitential application of it to your own case. Believe me your marked carelessness of late to divine things, and especially to the services of the Church, has been the cause of much concern to me. My dear young friend, if you act in direct opposition to the divine command—if for purposes of pleasure, or sloth, or business, you flinch and pilfer God's reserved time, in what substantial respect do you differ from your delinquent shop-boy. Are you not guilty of as flagrant an act of dishonesty and breach of trust as you can possibly lay at his door?

J.—Breach of trust!

M.—Yes: I repeat it coolly and advisedly. The habitual Sabbath-breaker is essentially a dishonest man. "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." This is the agreement, and can a covenant breaker be esteemed honest or upright? I trust you know my motives too well, to take offence at my strong and plain language.

J.—Oh, sir, I esteem all that you have said as flowing from true kindness towards me. I know that I have been to blame, and please God, will attend church more regularly in time to come. But surely, sir, you would not have me make the Sunday a day of gloom and sadness?

M.—Very far from it! I would on no account associate moroseness with aught connected with Christianity. God has no favour for "the hanging head and rueful look" the genius of the Gospel is essentially cheerful and joyous.

J.—I must admit that it has.

M.—And is that keeping holy the Sabbath-day? Did you feel any inclination to think of or talk about sacred things when you engaged? Would not the sight of a Bible or Prayer-book strike you with an unpleasant sensation, as being irregularly inconsistent with your heathen secularity of mind. With what assurance then can you repeat on Sunday forenoon, at the reading of the Fourth Commandment, the short but impassioned petition "Lord have mercy upon me, and incline my heart to keep thy law." With what heart,

I say, would you thus supplicate, with such a sad misapplication of the injunction in view?

J.—But how then can I spend the Sunday in a cheerful manner?

M.—Many ways. Is there no pleasure, for instance, in reading the lives of some of the great bishops and martyrs of the Church, which have been written for our learning, and which are to be procured so cheaply and in such variety, through our invaluable Diocesan Society? Is there no gratification to be derived from a solitary walk by the banks of the Credit, and meditating upon the morning's service of the sanctuary, and examining your heart to discover how matters stand between yourself and your God? Would it be a dull employment, to converse with some serious friend on the things of eternity—or the progress of the Gospel and spread of the Church—and so take sweet converse together on the most interesting and momentous of all topics? Frivolous and carnal indeed would be the mind that could esteem it to be so. By the way, I wish to ask you a question.

J.—Well sir.

M.—When you determined to enter upon the shop-keeping business, what course did you pursue?

J.—Why I went for six months into Mr. Bunker's store, in order that I might accustom myself to the trade, and learn its details.

M.—And you acted a prudent part in so doing. Now, Jasper, you are destined, and that before long, to enter upon a new state of existence; and if you are as prudent in regard to heaven as you have shewn yourself to be in reference to earth; should you not strive to make yourself familiar as far as may be with the employment of a happy eternity? In heaven the business and privilege of saints is, to worship and laud the Triune Father, Redeemer, and Sanctifier, and that without ceasing, for "they rest not day nor night." If you would have an appetite for this employment, it must be implanted here. Time may be called the preparatory school for eternity, and Sunday the day specially set apart for receiving instruction in this science of the heart and affections. Let me inquire, Jasper, could you have entered with satisfaction or credit upon your present business, if you had had no intervening breathing time from your farming pursuits?

J.—I don't think that I could.

M.—And if we reject this view, this merciful, this most reasonable appointment of one sacred day out of seven, how can we hope to attain that disposition, that spiritual experience, which alone can make us happy in heaven? If the Holy Spirit be not specially sought in the prescribed manner on Sunday, is it likely He will seek us on Monday? If amid all the bustle, and quiet, and opportunity for thought, which the sacred day presents, we divorce not our attention from temporal pursuits and feelings, will we ever dream of doing so when stepped to the throat of the week day in the world's distracting and ever flowing stream; whose very murmur tends to drown the small still whisper of conscience? Where or when is the work of education for heaven to be carried on, and how utterly desperate, humbly speaking, must be the condition and prospects of the man who habitually secularizes this God's own holy day.

J.—I feel the truth of what you say, but indeed, sir, in hard times like the present it is very difficult to keep one's thoughts clear of the world Sunday or Saturday.

M.—You are anxious, then, as to how you will be able to get on?

J.—Very much so. There is such a keen competition among shop-keepers, and money is so extremely scarce, that I almost fear I will not be able to carry through unless I have great good luck.

M.—Good luck, Jasper! I do not know the meaning of the expression. There is no such thing in reality as what the world calls Luck and Chance.—Not even a poor sparrow falls to the ground without God's permission, and how infinitely more important is a man, a creature destined for eternity, than an inconsiderable bird, which at death vanishes like the foam bell of the brook in which it laves its wing. He orders the minutest land-mark in your progress through life. It is at His bidding that the sun-beam of prosperity cheers your path, or the sleet-cloud of adversity chills your hopes. From God, then, must come your success, if it come at all. And there are many passages of Scripture where worldly advancement is coupled and connected with an honest discharge of the duty we are considering. I will thank you for the Bible. Listen to the text in Isaiah lviii. 13, & 14 verses. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the month of the Lord hath spoken it." Now why will men not take this declaration in its plain literal sense, and act accordingly? You see that the blessing promised is temporal as well as spiritual: "I will cause thee to ride upon the high places of the earth." Even as a prudent anxious man of business, then, you should pray for grace and strength to keep this commandment in its fullness and integrity.

J.—Indeed, dear sir, my conscience responds Amen to all that you have advanced. I have miserably wandered from the right path, and will beseech the good Shepherd to restore me, and preserve me from this sin in time to come. For the future, the Sunday, I trust, will be passed by me in a different manner from what it has lately been.

M.—God grant it! At the earliest dawn of the sacred morning ask yourself pointedly the question, How much of this day, which is altogether His, can I render to Him? How many hours can I redeem from unnecessary business, trifling visits, and unprofitable conversation. Every hour so redeemed will bring with it that peaceful and heartfelt satisfaction which the whole sapless world cannot bestow. It will be a talent taken out of the napkin, and employed in the master's service, that at his coming he may receive his own with usury.

D. E. BOUTON, BOOKBINDER, ACCOUNT-BOOK MANUFACTURER, &c., 65, Richmond Street, East of Church Street, Toronto, Dec. 11, 1846.

Wool. The highest market price will be paid in Cash for WOOL, at the Ontario Mills Woolen Factory, Cobourg, by the Subscriber. S. E. MACKECHNIE, Cobourg, June 12, 1845.

Notice. N. B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth. S. E. MACKECHNIE, Cobourg, June 12, 1845.

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