## Original Poetry.

For the Church. CONFIDENCE IN GOD. Almighty God, in Thee I put my trust, Fearless when shielded by thy potent arm, Of injury from sins' all-blighting gust, And unannoyed by dread of worldly harm, For what exceeds thy pow'r? Thou canst disarm The mind of hell-born thoughts, arrest the hand Outstretched to slay-canst win to virtue's charm, Swift flies iniquity at thy command. And where were loathsome weeds, behold fair lilies stand!

## A PRAYER.

Shield me, Almighty God, from every harm, And guide my steps in thy unsullied ways, When conscience sleeps, Oh sound the dread alarm! From Earth to Heaven my grovelling senses raise; Grant that my heart may pray, my life may praise, Fill me with faith, with penitence, and peace; In Jesus to confide vouchsafe me grace, Through his atonement looking for release From earthly bonds to where all sin and sorrow cease.

SCRAPS FROM MY JOURNAL. No. II.—Brandenbourg--Braunsberg--Frauenberg.

If in travelling a long-journey we have to pass through considerable tracts of country of no very great interest. nor filled with any very teeming population, but having planted in them at distant intervals a capital city, or a University, or some Holy place which was anciently the object of extensive pilgrimage; it is singular how, without any knowledge of our actual position on the map, we become gradually more and more convinced, from the changing aspect of the passing scenery, of our near approach to one or other of those places of celebrity. If it be to a capital city, we have, first the scattered and then more continued appearance of the countryseats of the high or the wealthy, surrounded each by its appropriate park or pleasure ground, carefully kept and tastefully laid out and ornamented. As we proceed, these country seats increase in number but diminish in magnitude: the large mansion and extensive park gives way to many residences of more unpretending dimensions and small shrubberies with neat gardens, which again in turn diminish till you find yourself among rows of suburban cottages with only their trim flower plots in front, which the mother tends, the children water, and the father delights to admire with them, when he returns from his daily toils and anxieties, to spend and enjoy among them his highly prized hours of relaxation.

If your approach be to a University or place celebrated for ancient holiness, you have some of these indications, but combined with many others of a totally distinct nature. The houses, even the very cottages become of more antiquated appearance; the trim brick, stone or frame house of modern days gives place to the old rustic cottage with its pillared porch and trelliced windows, the taverns which have exhibited hitherto on their sign-posts some celebrated warrior or statesman of the day, now invite the traveller to refresh himself under the patronage of some ancient distich or some favourite saint. The garden walls increase in height and are overgrown with moss on the top, and even the very apple trees have knobs and excrescences upon their trunks which tell you that their fruit has solaced many a generation of children, and the cider made from it cheered and animated many a meeting of village politi-

So it is when on leaving Russia you come within the influence and neighbourhood of Marienbourg. Approaching Konigsberg by the dreary and abominable route called the Strand, you enter at once upon it from an arid waste of sea sand; and in the city itself I could find nothing particular to attract or interest. But upon leaving it to proceed westward I soon found that I was in a country which some influence different from any thing which I had yet met with had impressed with yestiges of strength and learning passed away. The first place of any interest which you come to is the old castle of Brandenbourg, of which the only habitable remains are now comprised within the limits of the post house and stables. The massy and ruined walls which stretch upon every side prove it to have been a fortress of great interest, and the habitation of feudal power of no small strength and opulence. The general plan of the building has been a parallelogram or oblong square; but one of the long sides has been built with an inserted angle so that the entrance in the middle could be defended without any further projection on the walls. The other long side has two very strong projecting corbroad and deep ditch.

Very shortly after leaving this memento of feudal power and grandeur passed away, or merged in more distant and decorated dignity, you enter upon a tract of fine country undulating rather than hilly which continues evidently improved cultivation of the soil. The cottarecollection.

Though last in order and importance I shall first give are narrow and crooked; the houses old fashioned and anxious views should not escape his observation. of all sorts of sizes and shapes. It was built before the

narrow and crooked streeted town, with here a gable end projecting to cast a shade for you, and there a porch under which with permission of the owner you may rest yourself in the heat, or without his permission take shelter in the rain. If the houses are of wood, they are painted of every colour and of every device, and the huge beams which connect and support the building stand boldly out and assure you that you run no risk of perishantiquated building, and has an ancient inscription upon worth and integrity to honour.

Haec domus odit, amat, punit, defendit, honorat Desidiam, studium, crimina, jura, probos.

I think I remember seeing at a later period a similar in-

scription upon the old Gothic Hotel de Ville at Brussels. Frauenberg possesses an interest of a very different nature. We tread here upon ground doubly sanctified, because in its Cathedral reposes the bones of Copernicus. To this distant place was that great man banished by the bigotry and jealousy of the Papal Court. Copernicus was a Westphalian, born in 1473. He studied at the University of Cracoes, where he received the degree of Doctor of Medicine, and afterwards proceeded to Bologna when he first commenced the study of astronomy Though obliged to work with rude instruments, made in general of wood and with the lines marked upon them not seldom only with ink, this penetrating genius soon discovered the fallacy of the old planetary system that the earth was stationary in the centre and that the sun and all the planets and all the Heavens moved round it. He not only discovered that the sun was the centre of our system round which earth, moon and stars all moved in their appropriate times; but he actually, with his imperfect means, established the duration of their orbits with singular accuracy. If we reflect upon the difficulty which all of us feel in shaking off the dominion of any prevailing theory, or even of any cherished prejudice, we shall be somewhat able to estimate the greatness of that

man's mind who could establish unaided the fallacy of all the existing philosophy of nature. The Papal Court ook alarm at his discoveries which they chose to stigmatize as heretical and contrary to scripture, and that his principles might not have an opportunity of spreading among the numerous students at Bologna, they banished Copernicus to Frauenberg, being then almost the "ultima Thule" of their power. Here he laboured in completing his discoveries and died.

The village of Frauenberg is small and of itself devoid of interest. The Church is in perfect preservation and is built upon a small hill. The monastic buildings around it must formerly have been of very considerable extent, and still surround the greater part of a large square court. Upon the side opposite the church are two towers of four or five stories high connected at the third by a gallery. In one of these towers, we were informed that Copernicus lived; from the gallery he took his observations; and in the other tower was his workshop, where he made and repaired his instruments. There is not however in either of these buildings any relic of the great man; possibly to fix upon these as his especial residence may be a fable, and his real home may have mouldered away. But we would not question the truth of the statement; for why should we dispel our pleasing illusion that we were looking upon the very walls within which so vast a genius lived and moved in human frame

Copernicus is buried near the steps of the altar, and nis picture is hung against a pillar almost immediately above. Time and many passing feet have obliterated any inscription which may have been upon the slab which covers his grave; the only thing now to be seen upon it being the figure of a globe. Saving the imperishable memory of Copernicus, the church has nothing particular to distinguish it. There are a few paintings of no value or interest, and an abundant supply of relicks, among which we were shewn the entire skeleton of a St. Theodore or Theodora stretched out, I think it was, upon a white satin mattrass. The bones are white and polished and most singularly slender.

At the elevation upon which the church stands water was procured with difficulty, but this was obviated by the genius of Copernicus. Descending the hill towards the town you pass a tower of rather singular construction,in which he erected machinery to raise water from the river into a cistern on the top, whence it was conducted in pipes to the monastery. The apparatus was so simple and effective that it has been removed by the King of Prussia either to Berlin or Potsdam, and on the tower is the following inscription,-

Hic patiuntur aquæ, sursum properare coactæ, Ne careat sitiens incola montis ope; Quod natura negat, tribuit Copernicus arte, Unum pro cunctis Fama loquatur opus.

#### MUCH OF THE BIBLE ADAPTED TO CHILDREN.

The bible is adapted to the comprehension and wants of the child.—In order that we may appreciate this clearly, and proceed in a way at once the most simple, unpretending, and natural, try to divest your mind of all the arguments and defences, the doubts and provocations which may ever have presented themselves, and imagine vourself in the position of some lowly individual residing ner towers, and the whole has been encircled with a very far from the bustle of cities, the authoritative dogmatisms of learned men, the discussions respecting education which are so frequent and unsatisfactory, and from any opportunity of consulting with a pious friend on the absorbing question of the education of his child.

God has made (as we suppose) this humble individual without much interruption till you reach Elbing. You the happy father of a dear child: his heart is wrapped find traces of greater comfort among the people, and an up in his safety: he is anxious for his temporal and finite space. We cannot consider that a more overwhelmspiritual good; and having himself somewhat late in ing demonstration would be given to the man who stands ges and gardens increase upon you, and you have here life been converted under the preaching of the Gospel, side by side with a messenger from the invisible world, and and there clumps and detached trees of age and beauty. he now finds his attention drawn to the subject of his hears spirit-stirring accounts of redemption, and is assured I met with two places here which I find marked with in- child's mental improvement; is it not most natural, that of the reality of the narrative by the cross of fire left upon terest in my Journal, and which even now please me on having found the Word of God profitable for his own his forehead,—than is to be attained by him who sits down, thing there to the purpose: any directions, any pattern, to the work of collating and arranging the evidences of a sketch of Braunsberg. This is a considerable coun- any help? It is but natural to think, that, as this is a Christianity. - Rev. H. Melvill. try town which like every other place in this region of solemn enquiry, he will not merely look "up and down," ancient fighting has at one time been strongly fortified. now in one place, and then in another; it is but natural It is a place, too, which has the delightful appearance of to think he will look at the first chapter of the first book, having stood stock still and of presenting just the same and proceed to investigate each chapter, at least in such look which it did an hundred years ago. The streets a way, as that whatever may be connected with his

Now, it so happens, that this very first chapter of the right angled plan of laying out towns was invented, -a Bible contains certain information which a christian plan which has these inconceivable advantages, that if father must naturally desire to communicate to his child. your path lay in the teeth of the wind you have the satis- His attention is accordingly struck by the importance of faction of being covered with travelled dust blown from the information therein contained. But is it adapted a distance of more than a mile in a straight line; or if it for a child? never was any thing so well adapted! for be in the direction of the sun at noon you have the com- in no chapter of any book that ever was written, do you fort of being broiled and of knowing that you must con- find such a group of names of things wherein children tinue to be broiled till you reach in your pilgrimage a are so interested, as in this very chapter; every verse point which at your first starting appeared but as a speck teems with some object which, it is well known, belongs to those things which fascinate our little ones from the Braunsberg has none of these questionable advantages moment wherein intelligence exhibits its enquiries, and of modern improvement. It is a snug, comfortable, the smile of the babe recognises the parental glance, or the nurse's voice. "Earth," "water," "light," "day," verses) "heaven" (or the sky) "grass" "herbs," "seed," "sun," "moon," "stars," "fish," "fowl," "cattle," tion of man could not have furnished a chapter more first preached, which arrested the thoughtless multitudes, attractive and delightful! Neither child nor man ever who were busied in the pleasures and pursuits of this life, read it and forgot it. The next chapter is equally awed them with the vision of the life to come, and sobered ing by the fate of Samson. The Townhouse, too, is an delightful, for it tells the child of Sunday, the sweet day them till they turned to God with a true heart. It will be of rest; and what child does not take an interest in said, and said truly, that this doctrine of a future life was it to tell us in the quaint language of the old pedagogues that precious day, even though he be an ignorant and the doctrine which broke the power and the fascination of that the laws were administered within by magistrates, much-neglected child. This chapter has also an acwho, while they hated idleness and punished crime, had count of "dew," of a "garden," and "precious stones," all the frivolities and absurdities of a false ritual, which had both the will and the power to love industry and to raise of a "river," and of "gold;" of a "tree," and its "for- obscured the light of nature. They knew God, but they

by Adam to all living creatures, and of the formation of tectors and guardians for themselves; and had "gods many Eve. The next chapter rises in interest. No prohibi- and lords many" (1 Cor. viii. 5). They had their profance tion: no disobedience, could possibly be better understood by a child than this narrative of the "serpent," and of the apple. A child cannot possibly know right from wrong, without understanding the meaning of such a statement, and delighting in its details. And, assuredly, an unsophisticated and pious man, going to the Bible for such directions as I have described, would read these chapters and say, "Well, whether I find any hints or special directions in educating my child, or no, sure I am that this delightful story would do good to my dear child: and if, as I go on, I find no direction to the contrary, I will no longer delay, but at once communicate to him all that is here so curious, so simple, and so delightful." But does this story indeed delight the young mind, has it a special adaptation thereto? I ask no better proof than a visit to an Infant School, and there you will find no hymn more precious to their hearts, than that which contains the history of the first the many, the magnificence of kings and the stubbornness chapter of Genesis, summed up thus, (the last line is one we should not overlook; it is no useless appendage):-

" God made the sky that looks so blue, God made the grass so green, He made the flowers that smell so sweet, In pretty colours seen.

" God made the sun that shines so bright, And gladdens all we see, It comes to give us heat and light, How thankful should we be!"

I may here observe, for order's sake, that such an nvestigator, as he proceeds, meets many similar instances of adaptation to the youthful mind in the story of "Cain and Abel," "the Deluge," "Noah and his sons," the "Tower of Babel," "the History of the Patriarchs," including the inimitable biography of Joseph. Time would fail to enumerate the stories and touching passages which arrest attention, especially in the New Testament, where Christ, in his loveliness of character, is brought before the eye, but for order's sake, I would mention that the inquirer into the Bible speedily perceives, ere he advances thus far, that not only is there n adaptation in the Bible, but he can perceive that there are strong grounds for his putting the Bible into the hands of his child .- Drew's Sermon to the Sunday

## ARISTOTLE AND PLATO.

The genius of Plato is more polished, and that of Aristotle more vast and profound. Plato has a lively and teeming imagination; fertile in inventions, in ideas, in expressions, and in figures; displaying a thousand turns, a thousand new colours, all agreeable to their subject; but after all it is nothing more than imagination. Aristotle is hard and dry in all he says, but what much, reverence them too highly, or search them too dilihe says is all reason, though it is expressed drily; his diction, pure as it is, has something uncommonly austere; and his obscurities, natural or affected, disgust it, let it be with solemn awe, reverential regard, meek and and fatigue his readers. Plato is equally delicate in teachable hearts, implicit submission, simple faith, and humhis thoughts and in his expressions. Aristotle, though | ble prayer. Beware of a careless and trifling spirit, beware he may be more natural, has not any delicacy; his style is simple and equal, but close and nervous; that of Plato is grand and elevated, but loose and diffuse. Plato always says more than he should say: Aristotle never says enough, and leaves the reader always to think more than he says. The one surprises the mind, and charms it by a flowing and sparkling character; the other illuminates and instructs it by a just and solid method. Plato communicates something of genius, by the fecundity of his own; and Aristotle something of judgment and reason, by that impression of good sense which appears in all he says. In a word, Platofrequently only thinks to express himself well; and Aristotle only thinks to think justly. -Rapin.

# The Garner.

EVIDENCES OF CHRISTIANITY.

We are never afraid of subjecting the evidences of Chris-We are never afraid of subjecting the evidences of Christianity to the most sifting processes which its adversaries can invent. We will take our stand as on a mound, thrown up in the midst of the ruins of many generations; and one nation after another shall arise from the sepulchre of time, and each—as its monarchs, and its priests, and its warriors, pass dimly under review—shall lay down a tribute at the feet of Christianity. We will have the ample volume of history spread before us-we will bid science render her manifold developments—we will seek the bones of martyrs in the east and in the west-we will tread on battle-plains, with an empire's dust sepulchred beneath; but on whatsoever we gaze, and whithersoever we turn, the evidence shall look nobler and wax mightier. It were the study of a lifetime to take even into a cursory account the proofs by which the claims of Christianity are substantiated. It would beat down the energies of the most august and most masterly spirit to search out and concentrate whatsoever testifies to the truth of the Gospel: for the mountains have a voice; and the hills, and the vales, and the pastures, must bear answers to the inquirer over every ocean; and the wings of the morning carry him to the far-off depths of insoul, he should open his Bible, and see if there be any and applies, with all the diligence of an unwearied labourer,

CONTENTION OF PAUL AND BARNABAS.

One would think divisions in the church, of all other things, should shake the foundation of it; yet God orders even these to the good of the church. Paul and Barnabas, two great Apostles, fell out (Acts xv. 36-39, &c.): the contention comes to be very sharp, a thing naturally of very ill consequence in two of the prime guides of Christianity, and at the laying the first foundation of it; but the Gospel gains ground: one sails to Cyprus, and the other travels into Syria. Perhaps, had not this quarrel been between them, and they thus disjointed from one another, some of those poor souls had never, or at least not so soon, have heard of the Gospel mercy.-Rev. S. Charnock.

CHRISTIANITY AND PAGANISM.

Every one, if asked what it is we have gained by the Gospel, will promptly answer, that we have gained the knowledge of our immortality, of our having souls which will "night," (I repeat them in the order supplied by the live for ever; that the heathen did not know this, but that Christ taught it, and that His disciples know it. Every one will say, and say truly, that this was the great and solemn "creeping things," "man," "woman": why, the inven- doctrine which gave the Gospel a claim to be heard when bidden fruit;" of God's command; of the names given forsook Him for the inventions of men. They made pro-

worship, their gaudy processions, their indulgent creed, their easy observances, their sensual festivities, their childish extravagances, such as might suitably be the religion of beings who were to live for seventy or eighty years, and then die once for all, never to live again. "Let us eat and drink, for to-morrow we die," was their doctrine and their rule of life. "To-morrow we die;"—this the Holy Apostles admitted. They taught so far as the heathen; "To-morrow we die;" but then they added, "And after death the judgment;"-judgment upon the eternal soul, which lives in spite of the death of the body. And this was the truth, which awakened men to the necessity of having a better and deeper religion than that which had spread over the earth, when Christ came,—which so wrought upon them that they left that old false worship of theirs, and it fell. Yes! though throned in all the power of the world, a sight such as eye had never before seen, though supported by the great and of people, it fell. Its ruins remain scattered over the face of the earth; the shattered works of its great upholder, that fierce enemy of God, the Pagan Roman Empire. Those ruins are found even among ourselves, and show how marvellously great was its power, and therefore how much more powerful was that which broke its power; and this was the doctrine of the immortality of the soul. So entire is the revolution which is produced among men, wherever this high truth is really received .- Rev. J. H. Newman.

THE HOLY SCRIPTURES.

The scriptures, or writings, contained in the Bible, have this title given to them, to distinguish them from all other books of whatever description. Other books may have in them much that is good, but the Bible alone is HOLY. Other books, whether good or bad, are but the books of men, but the Bible is the book of God. To no other writings, therefore, could the title "Holy" be with propriety given-tothese Scriptures it exclusively belongs. These in every respect are holy-they were dictated by the Holy Spirit to holy men-they contain holy precepts and promises, and reveal holy doctrines-point out holy motives, principles, and springs of action-display the beauty of holiness-declare its necessity, and are a principal instrument in producing it; agreeably to the words of our blessed Lord, recorded in the seventeenth chapter of St. John and seventeenth verse-"Sanctify them through thy truth-thy word is truth."-None but the serious and diligent students of the Holy Scriptures-none who neglect the directions, precepts, and promises contained in them-will ever attain to that holiness, "without which no man shall see the Lord." Is such the title given to the Scriptures by an inspired Apostle? Are they the Holy Scriptures? then see that you regard them in their proper light. You cannot value them too gently. Suffer not a day to pass without reading some portion of God's most holy word, and whenever you approach of a curious and cavilling spirit-rocks on which thousands have made shipwreck. When the Holy Bible is taken up and opened, the place whereon thou standest is holy ground. -Rev. John Vaughan.

## Advertisements.

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4w52

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ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

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NOTICE is hereby given, that a dividend of eight per cent per annum, on the capital stock paid in, for the half year ending on the 30th instant, was this day declared; and that the same will be payable on and after Monday the 13th day of July, next.

The Transfer Book will accordingly be closed from the first to the eleventh day of July, inclusive.

By order of the Board, T. W. BIRCHALL,

Managing Director. British America Assurance Office,

Toronto, 23rd June, 1840. \*\* The Kingston Chronicle, Prescott Sentinel, Hamilton Gazette, London Gazette, Western Herald, and Niagara Chronicle, will please insert the above three times, and send their accounts to this Office.

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THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES.

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