

very glorious eminence to look down from; but tact is useful, portable, applicable, always alive, always alert, always marketable; it is the talent of talents, the availability of resources, the applicability of power, the eye of discrimination, the right hand of intellect."—*Ibid.*

JESUS CHRIST, A WITNESS OF THE TRUTH.

To this end was I born, and for this cause came I into the world; that I should bear witness to the truth. John, 18: 37.

We are told by our Apostle, that it behoved Christ to be made in all points like unto his brethren, that he might be to them a faithful High Priest in things appertaining to God. Men are so frequently required to appear in the character and capacity of a witness, that one of the laws of God, included in the tables delivered to Moses by Jehovah, on Mount Sinai, is to this effect: that men should not in the discharge of the duties of that office, forget at any time the presence of the Supreme Judge; and bear false witness against their neighbour. And so dishonourable does the breach of this law appear in the eye of reason, that no honourable man would be found to plead guilty to it, were it charged upon him. Indeed such a charge is deemed one of the highest insults which we can offer to a fellow man, and he accordingly arouses all his energies to resent the affront. Yet in society at large—in Christian society—and among the most honourable men, so little pains is taken to ascertain the truth, particularly in regard to religion; and so much shrinking is manifested in the statement and defence of it; that whether we contrast ourselves with the requisitions of our Lord, or his example, we find that most of us, even of the classes mentioned, fall considerably short of the standard to which they should have arrived, as witnesses for the truth.

What, then, can we do better as a moral exercise, than to examine carefully the character of our Lord Jesus—as a witness for the truth? and with equal care to imitate him in the discharge of our own duties, in this department. In prosecution of this inquiry we do not find that our blessed exemplar ever compromised the honour of Almighty God for the sake of worldly fame or advantage. The pursuit or offer of these advantages is to most men a severe temptation, and doubtless was to him a trial of some magnitude. Yet in resisting it, as in all other instances, he was faithful; and accordingly victorious. Here, where many of the mighty have fallen, he was invulnerable. Secondly,—We do not find that he kept back from his disciples any portion of truth which it was desirable or proper for them to be acquainted with. It is true, he did not inform them of all which he might, that he left many truths unrevealed, or but partly revealed; but this was in reference to their incapacity at that time to receive them, or to the future work of the Holy Spirit, as their guide into all truth: it in fact supposes, nay more, it proves, that these were truths, which at that stage of their advancement it was neither desirable nor proper for them to be acquainted with. Thirdly,—We find that he so stated what he did communicate, as to encourage and reward the diligent inquiries of his hearers. Not making his instructions so obvious as to remove the distinction which should subsist between the indifferent and the interested hearer,—between the man who manifests a blamable recklessness, or at most but an hereditary fondness for religion, and his fellow, who ingenuously inquires after her institutes, as things of vital importance to the world at large, and especially to himself. Fourthly,—When truth was necessarily of an offensive character, owing to the wrong dispositions of his hearers, we do not find that he on that account concealed or misrepresented it. He reproved sin, even the most popular, in the most candid and upright manner; regarding not the presence of men, but only the importance of truth and the value of their immortal souls. And to judge of this conduct by its effects, there can be no doubt that, though in several instances the ill passions and demeanour of men were excited into increased activity by his faithful remonstrances, in several more, their conviction and salvation were owing to the just line of conduct pursued by this faithful witness towards them. Fifthly,—He stated old truths of importance, in a more explicit, interesting, and influential manner. Men may regard truths of the highest importance in such a customary and unawakened manner, as to be unaffected, and consequently unreformed by them. And in such conditions as much good may be done by an explicit and manly promulgation of the kind of truths in question, as by an entirely new revelation. This often constitutes the main work of the reformer; and a reformer of the Mosaic economy was our Lord. In this capacity he bore an exemplary witness to the truths of antiquity; he announced to his prejudiced countrymen that he came, not to destroy but fulfil the law; and never was it so magnified and honoured as by his lips and life. His Sermon on the Mount is an ample vindication of these remarks. Now it was by this deliverance of the truth of the old covenant, coupled with his benign invitations and encouragement to action, that he gathered together and preserved so great a flock to his praise, and the honour and enlargement of a visible church of God on earth. Sixthly,—He revealed many new truths of capital importance; and in this particular he was a prophet and benefactor of the first order. Till he came, men were not properly or fully ac-

quainted with the doctrine of the divine nature—of the capacity of the human nature for holiness—of the forgiveness of sins and the new birth—of the immortality of the soul—of the resurrection, and eternal life—of the destination of departed souls—of the final judgment—of the privileges of the saints—or the state of the church triumphant. These, and a great many more manifestations of truth, were carefully unfolded by him, who "alone is worthy to take the book of divine revelation, and open the seals thereof." On the whole, and in reference to truth in general, it may undoubtedly be affirmed, as was affirmed by his enemies, never man spake like this man. Let us behold him,—for whether we regard the truths he promulgated, the condescension and urbanity with which he unfolded them, the manifold effects of his deliverance of truth, or the unbounded advantages which have resulted from his testimony, we are constrained to immortalise the great Judean Preacher in our hearts, and our hearts themselves to respond, never did man speak like this man.

But as Christians we ought to admire—but not merely admire, we ought to imitate in this particular our great exemplar. For, said he, "I have given you an example, that ye should do as I have done to you." We ought, therefore, not only to speak the truth, whenever we do speak, but in such a manner as to recommend the truth spoken. By these means we should endeavour to benefit our friends, and conciliate our enemies. "Death and life are in the power of the tongue," and Christians should not only avoid all evil speaking, but constantly strive, by the cultivation of religious knowledge, and religious tempers, and a cordial love for our fellow men, "especially those who are of the household of faith," to reprove, convince, edify and gain them; and to be of the number of those who "offend not in word," which, says the Apostle, "are perfect men, and able to govern the whole body." The Scriptures of truth show, (so important is the use of the tongue,) that when man speaks, God should be praised, his neighbour edified, and the speaker himself advanced in holiness, usefulness, and meetness for heaven.

W. F. TEULON.

CHILDREN'S QUESTIONS.—It is commonly said that a child's questions are often of all others the most difficult; and this is quite true; simply because they go to the depths of truth, whereas we are accustomed to draw water for our daily use from the surface only—a surface in general, from its exposure, full of all kinds of foulness—and therefore softer and of better accommodation to our services than the pure and clear, but somewhat hard genuineness of the spring. But the questions of children are often not only very difficult, but very displeasing also; and this from the same cause, from their tendency to the very root, their sheer radicalism. As, for instance, a little boy will ask, Why does papa eat so many nice things—so much nicer than the poor people? and, Why does he go about dressed so finely, though he never works? and, Why do the other men let him have so much land, when he says that I ought not to have for my own garden any more than I can dig with the little spade? and, Why do the poor people work for him all day, and then take their hats off to him, and call him Sir? Why don't they take it in turns to do it, he one day and they the next? Now, these are home-thrusts; they are not to be parried. The only way to meet them is the hard, stiff, impenetrable, ass-headed callousness of custom; and accordingly this is done. Don't be so troublesome; don't ask questions about what does not concern you; nobody ever inquires of a little boy about such things, and therefore you need not know them; or, if any answer at all be given, it is generally in the form of what the lawyers call a horse-plea—I suppose because it runs away from the question; a silly, parsley-bed evasion—a frustration instead of a reply. The child feels at once, for children are keenly sensitive of ridicule, that the purpose is to make fool of him; and the purpose is often gained. He is made a fool indeed, not merely for the moment, figuratively, but perhaps also, if the practice be continued, actually and ever after. Such is the encouragement given to the really commendable spirit of curiosity, the inquisitiveness of the child after truth and right principles. The fact is, that wherever there is corruption and perversion of custom, truth and principles are the most inconvenient things imaginable. The less that is said about them the better, at least for dominant interests. But it is long before children can be made sensible of the convenience of such obliquities—they cannot easily shuffle themselves into the loose social habits. They know nothing of conventional phrases and opinions: they are no sophists, and therefore, in many cases, they are the best and truest of philosophers.—*Self Education.*

BY THE INDUSTRY.

NEWS FROM CANADA.

Throughout yesterday and to-day our city has been very much excited in consequence of the seizure and burning of the *Caroline*, and the killing of one of our citizens at Schlosser. The feeling generated by these acts is altogether different from the patriotic excitement which has prevailed here. The taking of the life of Durfee, and the wounding of other citizens, and the burning of the *Caroline*, are acts for which our government is bound to demand the fullest and most ample atonement. The *Caroline* cleared from this port on the forenoon of Friday last, for Schlosser, whither she went, and during the day made several trips between

that place and Navy Island. One of her trips was made without showing her colours, in consequence of breaking her flag staff. At evening she hauled up along the dock of a landing place at Schlosser, and was made fast.

Several persons who were there at the time, and unable to obtain lodging for the night, went aboard the boat to sleep. Among this number, we understand, were some volunteers for Navy Island from Rochester. The only arms on board were a few pistols, and an old musket. A little after midnight the boats from Chippewa came alongside,—they contained in all from 30 to 50 men. As they approached the *Caroline* they were hailed, but without stopping to parley, they rushed upon her deck, armed with pistols, boarding pikes and cutlasses, and a general melee ensued. The affair lasted but a few minutes; the boat was soon cleared of her crew and lodgers, towed into the stream and set on fire. She went blazing into the rapids, but probably broke to pieces before going over the falls.

Of the 33 persons who were on board in the evening, 9 are missing. It is not ascertained with absolute certainty, that any except Durfee was killed. He was found lying on his back on the deck, with a ball through his forehead.

A Mr. King is severely wounded by a sabre cut in the shoulder. Capt. Harding, of the brig *Indiana*, has a cut extending from the left corner of the forehead to the nose. A negro is also desperately wounded. But two persons were taken; one a boy of this city, and a Canadian from Grand River.

The funeral of Durfee was attended by upwards of 2000 persons.

Sir Francis Head was at Toronto when it took place, and so we presume was Col. McNab, who is Speaker of the House of Assembly.—*Buffalo Com. Advertiser.*

The U. Canada Legislature met on the 28th December. The Speech of Sir Francis Head is of unusual length, and treats fully of the disturbances of the Province. After alluding to the death of his late Majesty, and the accession of Queen Victoria, Sir Francis enters into the political differences of the Province, and the conspiracy which existed to subvert the British Constitution. He allowed, he says, the conspirators to mature their plans unmolested, and allowed the Military to leave the Province, depending on the strength of the well effected. He next alludes to his surprise at the actual insurrection, to the meeting with the insurgents, and to the loyalty and bravery of the Militia. The entire test of insurrectionary principles, their complete defeat, and the return of Tranquillity are next dwelt on, and while the Province was in this state, the appearance of fresh trouble is thus stated:

"I regret to inform you, that the peace of this province was suddenly invaded from a quarter from which her Majesty's subjects in this province had certainly never calculated upon receiving an attack.

"Such are the feelings of the British people toward the Americans, and yet I regret to inform you, that in a moment of profound peace and of professed friendship, a considerable number of Americans, regardless of the crimes committed, as well as of the degraded character of the man, have sympathized with the principal rebel, who has lately absconded as a criminal from our land. I regret to inform you, that American citizens of influence and great wealth have come forward to coerce the brave and independent people of Upper Canada, to change laws and institutions which they have lately, by open and almost universal suffrage publicly declared that they prefer.

"Such has been the popular excitement, that not only has a body of Americans headed by American leaders, within a few days, taken possession of Navy Island, (which belongs to the British empire,) but a Proclamation has just been issued from this spot, declaring that the standard of liberty is planted in Canada—that a provisional government is established there—that a reward of five hundred pounds is offered for my apprehension—that three hundred acres of her Majesty's lands will freely be bestowed by this provisional government upon any volunteer who shall personally assist in invading our freedom; and it is added that "ten millions of these lands, fair and fertile, will speedily be at their disposal, with the other vast resources of a country more extensive and rich in natural treasures than the United Kingdom or old France.

"I am informed that Americans from various quarters are hastening from the interior to join this standard of avowed plunder and revolt—that cannon and arms are publicly proceeding there—and under these circumstances, it becomes my painful duty to inform you, that without having entertained the slightest previous doubt of the sincerity of American alliance, the inhabitants of this province may in a few days be called upon by me to defend their lives, their properties and their liberties, from an attack by American citizens, which, with no desire to offend, I must pronounce to be unparalleled in the history of the world."

Sir Francis then expresses the firmest confidence in the bravery and loyalty of the Inhabitants; he remarks on the flagrancy of the threatened intervention; on the natural strength of a Country in resisting invasion, and on the assistance which Great Britain will afford to her subjects in that part of the Empire. Sir Francis concludes on this topic by expressing an expectation that the American Government will promptly vindicate its character regarding these transactions; and by stating that he had communicated with the Governor of New York, and with H. Majesty's Minister at Washington, on the subject,—and that he had reinforced the Militia on the frontier, and had prepared for a general call upon the militia. His Excellency then adverts to the remuneration which should be provided for losses and injuries suffered by the insurrection, to measures of future protection and to resistance to aggression on the territory of the Province.

It is said, that the British Minister at Washington, having in vain pressed the intervention of the U. States Government to repress the hostile acts of its citizens respecting Canada, had demanded his passports.

An unsuccessful attack of the U. Canada forces on Navy Island is reported.

The American Packets have carried home three bearers of despatches to the British Government, one from the British Minister at Washington, one from Canada in great speed; and one borne by a Lower Canada Patriot for whose apprehension \$2000 were offered.