Doetry.

THE INFANT SCHOOL OF ST. MARKS. From the New York Churchman.

The turf looks green on the churchyard mound, The elm's soft shade flickers over the ground; And a troop of children have come forth to play, Where the freshest grass and the shadow lay; Ah! little they know of sorrow and death, And the ghastly world that is hushed beneath! As they skip 'round the graves, and come and pass, With a bounding step, o'er the yielding grass; Or singing and laughing, with childish glee, And chasing each other from tree to tree.

My heart's with my childhood! Memory has flown To its early nest by our old hearth-stone; It has flown like a bird from a blighted tree, To the greener joys that once waved for me; It has borne me again to my own cottage door Neath its sweetbrier shade; I'm a child once more! On the broad piazza the moonbeams lie; In the open casement the air-harps sigh; From the locust-grove comes an answering call, To a joyous voice from the echoing hall: And my mother's arms are around me now! Her soft hand presses my throbbing brow! I see her at morn—at the hour of bed! When the prayer and the last good night are said, And my lip is repeating it o'er and o'er I'm a child once more! I'm a child once more!

But see! they are wearied! it's past o'er them all, And now they encircle the old church wall; There, in the shade, half reclined on the ground, The lesson or story is whispered around; Some 'neath the elm's broad shadow are laid, Twining their locks with a grassy braid; The dead all around! and the living there! With the Spring's first gift in their glossy hair!
One beautiful creature has gently thrown
Her fragile form on an old tombstone,
And she calls from her marble couch, "O see, I've found the best place, 'tis the place for me!"

O Memory! Memory! sad is thy doom! Come back to the tomb! O come back to the tomb! Come back to the loved! to the unforgot! To this bosom, thy lonely burial spot: There rest the hopes that to ruin were hurled; There griefs lie buried from all the world; Fold thy wings o'er my heart, sweet Memory! For a tomb! a tomb! is "the place" for thee!

THE FEMALE PARISH CLERK. (From the Church of England Magazine.)

I do not know whether any of my readers may happen to be acquainted with the village of Caldecott, near Baldock, in Hertfordshire. But, about six years since, had any strangers entered its little church during divine service, it would have been a matter of no small surprise to them, to have seen a woman in the clerk's desk, and to have heard the responses of the congregation led by a female voice. To the small congregation assembled there, however, it was no the bishopric of Gloucester; but declining it, in about novel occurrence, for they had been accustomed for nearly eighteen years to see the same venerable person officiate as their parish clerk; nor was she herself apparently at all conscious of being placed in a singular position: her manner was perfectly composedshe read with a distinct enunciation in a clear but somewhat shrill tone of voice, while the extreme neatdrawn closely round her venerable placid countenance, gave to her appearance an air of perfect decorum.

Mrs. Flint, the person above-described, whose maiden name was Mary Steet, was born and had re- leading his troop to summon them to surrender: sided at Caldecott since she was eleven years of age, with her uncle, to whom the principal farm in the parish belonged; and from his house she married her cousin John Flint, with whom she had been brought up, and who was then allowed to live in the parson- Enraged at this loss, his followers pointed their artillery age-house, and use the garden rent-free; for perform-ing the duties of clerk to the Rev. Mr. Spenser, curate of the fabric; two thousand shot of great ordnance, and ing the duties of clerk to the Rev. Mr. Spenser, curate

of the parish. In this house, John Flint and his wife lived happily many years, during which time Mrs. Flint had become the mother of nineteen children, fourteen of whom the mother of nineteen children, fourteen of whom were all living at one time. Both she and her husband exerted themselves greatly to bring up this large family in a respectable manner, endeavouring early to instil into them religious principles, impressing them with the necessity of industry, and of being contented in whatever station of life it might please

John Flint had the misfortune of being one winter

afflicted with a severe illness, and great difficulty was

God to place them.

found in procuring a person to undertake his duties; after the first Sunday had passed, fresh difficulties arose in finding a substitute, and Mrs. Flint requested the clergyman to permit her to read in the place of her husband. It was certainly a very extraordinary proposal, but he did accede to it on that occasion; and subsequently it became his wish that she should read instead of her husband, whenever illness prevented him from doing the duties of his situation .-I will not stop here to give an opinion as to the true meaning of what St. Paul has said relative to women being suffered to speak in the church; but I would hazard an opinion, that in no case can it be desirable to see a woman perform any public duty which custom has rendered peculiarly the office of a man. But to continue the history of Mrs. Flint, who, in the year 1818, had the misfortune to lose her excellent husband, in the sixty-eighth year of his age. After his death it was again the wish of all parties, that Mrs. Flint should take upon herself the same duties which she had so well performed during her husband's illness-in fact, those of clerk to the parish; and accordingly after that time she, as usual, provided some person to attend at funerals and weddings, and was herself seen every Sunday morning, walking down the lane which led from her own house to the church, with the surplice and communion cloth over her arm, and the key of the door in her hand; and, after sending a boy to ring the bell which assembled the congregation, most of whom were her relations, she would place every thing in order for the reception of the

clergyman, and then take her own station in the clerk's

desk. This she continued regularly to do until she

was in her eighty-third year. Previous to this time

the living had passed into the hands of another clergy-

man, who, on coming to take possession of his church,

sent to desire the clerk of the parish would meet him

prise on entering the porch of the little church, to see

be seated in a chair, awaiting his arrival; he request-

ed her or her grand-daughter, who was attending her,

to send the clerk to him; and still greater was his

astonishment when this venerable person produced the

had been so for many years. After the clergyman

had gone through the ceremony of taking possession,

he returned to the church porch, and entered into

conversation with Mrs. Flint respecting her age and

In the year 1838, Mrs. Flint's great infirmities would not admit of her any longer continuing her wonted duties; but she remained some months longer in the parsonage house—it was then required for another person: and a daughter of her's, who was mary other person: and a daughter of her's, who was mary other person: and a daughter of Knehworth, not a striked in the village of Knehworth and the the village of Kn ried and settled in the village of Knebworth, not many miles distant, being in comfortable circumstances, came to fetch her aged mother home to live with her. Mrs. Flint, on seeing the waggon of her son-in-law come to take herself and little property from the house where she had passed so many happy years of her life, was greatly affected, but the dutiful and affectionate attention of her daughter soon restored her accustomed cheerfulness. Her health began now gradually to decay, but she never lost that happy contentment of mind for which she had been always so remarkable. Both the reverend gentlemen under whom she had officiated as clerk, continued to take a kind interest in all that concerned her, and were frequent in their visits; it being a source of the greatest pleasure and consolation to her to be able to converse with them on religious subjects. When alone she was heard to repeat to herself many passages from the Scriptures; and, when the power of speech had failed her, she would by signs express the comfort it gave her to hear prayers read. Death was now fast approaching, and this good woman breathed her last without apparent suffering, three months after leaving the village of Caldecott. On being informed of their mother's illness, Mrs. Flint's children-nine of whom were then living, and all of them maintaining themselves respectably—hastened to pay the last duties to a parent who had such just claims upon their love and esteem; some of them arrived in time to witness her death, but all were assembled when her remains were interred, by the side of those of her husband, in the churchyard of Caldecott. The Rev. Mr. preached a funeral sermon, and great was the respect shown to her memory by all classes in the neighbourhood, very many attending her to the grave.

The office Mrs. Flint held in the village naturally made her an object of curiosity in the neighbourhood, and drew her character into notice; but, let it be remembered, it was the personal worth of that character which gained the respect and esteem of those who knew her. Quiet and cheerful in manner-steady and persevering in duty-at home, active and affectionate—as a Christian, practical and pious; by her children her peaceful death was acknowledged as a blessing vouchsafed to her, and a source of real con-Н. Н. solation to themselves.

BISHOP HACKET.

He was more fortunate than the majority of sufferers in those evil days in having his life spared to the Resto-ration, when he was first appointed by Lord Clarendon to year afterwards was promoted to the see of Lichfield. At this time he was near seventy years of age, and had been the father of a large family, which at such a period of privation could not have added much to his worldly wealth. But the conduct of the good man in his episco-pal charge, did not disgrace the fair unblemished reputa-tion with which he had previously lived. The comely cathedral church of Lichfield had been reduced by the civil wars almost to a heap of ruins: the stone roof, and ness of her old-fashioned dress, with its cap and hood drawn closely round her venerable placid countethe windows, the organ and all the internal decorations,

- " fanatic Brook The fair cathedral storm'd and took But thanks to God and good St. Chad, A guerdon meet the rebel had. Sir Walter Scott.

fifteen hundred hand-grenades, having been discharged against it before it surrendered. This was a comfortless spectacle to the old bishop when he entered on his new cured builders and artizans to restore the pile. this he was so successful, contributing a great part of the expense from his own bounty, and aided by benefactions rom the gentry of the neighbouring counties, that before is death he saw the whole church more complete than before, the stone roof set up, and every injury of the civil wars repaired. He also laid out a large sum in repairing his house of residence at Lichfield, that of his edecessors having been destroyed in the same time of sellion, and did much to settle a pious and laborious ergy in his diocese; not allowing his age to be a plea for ndulgence, but setting a good example to them of constant preaching. The people of his charge received him, as he travelled round to his visitations, with great marks of popular esteem; and thousands came to receive at his hands the long neglected rite of confirmation. The worthy bishop, having dedicated the restored cathedral on Christmas eve, 1669, died on the 28th of October, 1670. He was buried in his cathedral, where a handmonument was erected to his memory by his son Sir Andrew Hacket, sometime one of the masters in The tradition of the place says, that having. as the last act of repairs, raised a great bell to its place in the steeple of the cathedral, the first knell it sounded was for his own peaceful departure. - From a short account of his life prefixed to his work " Christian Consolations.'

ST. AMBROSE AND THE EMPEROR THEODOSIUS.

With all his wisdom and virtue, Theodosius was liable to paroxysms of furious and ungovernable anger. A dispute had arisen in Thessolonica [A. D. 390] about a favourite charioteer in the circus; out of the dispute, a sedition, in which some lives were lost. The imperial officers, who interfered to suppress the fray, were wounded or slain, and Botheric, the representative of the Emperor treated with indignity. Notwithstanding every attempt on the part of the clergy to allay the furious res of Theodosius, the counsels of the more violent advisers prevailed. Secret orders were issued; the circus, filled with the whole population of the city, was surrounded by neral and indiscriminate massacre of all troops, and a ge ages and sexes, the guilty and the innocent, revenged the nsult on the imperial dignity. Seven thousand lives were sacrificed in this remorseless carnage.

On the first intelligence of this atrocity, Ambrose, Bishop of Milan] with prudent self-command, kept aloof from the exasperated Emperor. He retired into the country, and a letter from his own hand was delivered to the sovereign. The letter expressed the horror of Ambrose and his brother bishops at this inhuman deed, in which he should consider himself, an accomplice if he in which he should consider himself an accomplice if he could refrain from expressing his detestation of its guilt; f he should not refuse to communicate with a man stained with the innocent blood, not of one, but of thousands. with the key at the church-door; great was his sur-He exhorts him to penitence; he promises his prayers in his behalf. He acted up to his declaration; the Emperor a venerable woman, whose infirmities obliged her to of the world found the doors of the Church closed against For eight months he endured this ignominious exclusion. Even at the sacred day of the Nativity, he mplored in vain to be admitted within those precincts which were open to the slave and to the beggar; those precincts which were the vestibule to heaven, for through key, and told him she was the clerk of the parish, and the Church alone was heaven to be approached. Submission and remonstrance were alike in vain; to an urgent ninister of the Sovereign, Ambrose calmly replied, that the Emperor might kill him, and pass over his body into

At length Ambrose consented to admit the Emperor to past life; he then requested she would let him take a sketch of her as she sat before him in the chair, to which she readily agreed, begging him, however, to

allow her to have a copy of the drawing for her children, with which request he kindly complied after-wards.

Emperor should issue an edict prohibiting the execution of capital punishments for thirty days after conviction, and that he should submit to public penance. Stripped wards of his imperial ornaments, prostrate on the pavement, beating his breast, tearing his hair, watering the ground

> champion and vindicator of outraged humanity; as having founded a tribunal of justice, which extended its protective authority over the meanest, and suspended its retri-butive penalties over the mightiest of mankind.—Rev. H. H. Milman's History of Christianity.

> > THE CHINESE.

The country of China lies between 20 and 42 degrees of north latitude, and between 98 and 123 east longitude—that is, it is about double the size of all Germany,—and from its extent comprises every variety of climate. The inhabitants, who are of the descendants of Shem, are supposed to amount to about fifty millions. The governent as in all eastern countries, is monarchical; combining, as is usual, the extremes of absolutism and impo-tence. The chief officers of state are called mandarins, and are distinguished by their dress. The traditionary history of the Chinese mounts up almost to the time of the deluge; but their real authentic history cannot be traced higher than about 800 years before Christ. The present dynasty of emperors is said to be the twenty-second that has occupied the throne. It is of Tartar origin, and has been established since the year 1644, when the country was conquered by the Tartars. Of their religion very little is known; in fact, they appear almost to be without articles of belief; but they have derived an excellent system of morality from their great legislator, is, who has been ranked among the wisest of They are a polished, and, as far as appears, a moral people. Their habits have undergone little or no change for many centuries; and the policy of their government is to cut off all intercourse with foreign nations, for which they affect the most sovereign contempt. The great curse under which they suffer is an unconquerable tachment to opium, the most pernicious of all poisons; which, we regret to state, is procured contraband from our Indian possessions. It was the existence of this iniquitous trade which led to the present war. Lord Jocelyn had the curiosity to visit one of the opium smoking-houses; and * * * he records that its effects are an "idiot-smile and death-like stupor, far more awful to the gaze than the beastiality of the drunkard;" and that it is absolutely more destructive both of mind and body than the most determined intemperance. industrial habits, as well as the inventive powers, of the Chinese are of a very high order. Silks and nankeens were exported by them for centuries before Manchester or Coventry were heard of. They are admirably skilled, also, in carving and other manual arts. The Chines were the discoverers of gunpowder and of printing; and it is believed that horticulture is better understood by it is believed that horticulture is better understood by them than by any European nation. Their canals are unrivalled for their length and size, some being said to extend a thousand miles. The tea-plant is almost exclusively the produce of their country.

The Jesuits professed to have made great progress in the conversion of the Chinese to Christianity; but it is

doubtful how far the conversion was sincere; and they have now been banished from the country for more than a century. Little or nothing has been attempted by our Church in this immense field of missionary enter-

It is customary to ridicule the Chinese, as opposed to all social improvement. Doubtless they have their prejudices and peculiarities; but the phenomenon of a nation maintaining a continuous existence for 2600 years, with scarcely any internal revolutions, and so neutralising all external aggressions as to swallow up and incorporate the aggressors, even when successful in themselves, will rather induce the reflecting mind to inquire, whether, as far as lies in themselves, they have not been the more understanding people. Could we suppose the question of religion for the moment to be put out of sight, it might be a problem for the philosopher to entertain, whether were completely destroyed, or carried off among the spoils. The loyalists had used it as a garrison for the king, and a marksman from the roof had killed, with a musket shot, the rebel general, Lord Brook, as he was revolutions, with which Europe has meanwhile been visited. We are far from pronouncing that it is so; and we trust that we are not unthankful for the great privileges we enjoy; but none save the fool will measure every thing by his own rule; and it is a pious pleasure to observe how the providence of God "sets one thing to observe how the providence of God "sets one thing over against another," and counterbalances seeming dis dvantages in ways which are not at first sight apparent. Englishman's Magazine.

The Garner.

JUSTIFICATION BY FAITH.

"By grace are ye saved through faith, not of works, lest any true. "When all were dead, Christ died for all;" so that "He that hath the Son, hath life, and he that hath not the Son, hath not life." By one way alone can man propitiate the Son, and that is by believing on him; faith alone can bring us to that remedy which God has appointed; faith alone can give us an interest in that security which God has accepted as the satisfaction of his Son. Thus being justified by faith, we have peace with God, through Jesus Christ. It is true, and it is never to be forgotten, that being thus accepted with God, and embued with his Spirit, man becomes a new creature through that Spirit dwelling in him; but he is accepted with God, not because he is a new creature, but because Christ had made an ement for wrath, which in his old nature he had not. His faith in this atonement, which leads to his acceptance, leads also to his doing work meet for one that is accepted; but the works which follow his being justified, and are its effects, can never be the cause of his justification. Suppose a remedy were proposed to a man lying under a mortal disease, and by applying it he was restored to health, it would be sophistry to affirm that it was not the remedy which saved him, but that it was the constitution strengthened by the remedy; it would be unjust to the remedy, and ingratitude to the Creator. So it is an indignity to God to depreciate the virtue of Christ's justification, by mixing it up with the religiousness of his redeemed people. Let no misrepresentations, no false philosophy corrupt the wholesome truth that man is delivered from the wrath to come, not by works of righteousness which he has done, or may do, but by him alone who died for our sins, and rose again for our justification .- Bishop J. B. Sumner.

GOD MERCIFUL IN ANGER.

Even amidst the monuments of wrath which sadden the face of the universe, I discern both in man, and in the world he nhabits, many splendid relics of a nobler creation. It is indeed a world of ruins, but of ruins diversified and ennobled by many a lofty pillar, designating the majesty of the original edifice .-Look even at the most signal examples of divine vengeance, and love will always be seen sheathing or tempering the sword of justice. When, for instance, the fountains of the great deep were broken up, and a flood swept the face of a guilty world, even then the ark surmounted the waters, and restored the only pious family to an unoccupied globe. Did the waves of the Red Sea close in upon the hosts, and engulph the chariots of guilty Egypt? Behold a whole people, with their flocks and herds, preserved upon the banks of that very sea, as if to shew, that "in judgment God remembers mercy." Did the vault of heaven blaze with unusual fires, and empty its burning deluge on the profligate cities of the plain? There, also, the solitary servant of God is seen walking unhurt upon the fiery soil and amidst the atmosphere of death. Even when the earth shook -when the face of heaven was darkened-when the veil of the temple was rent, and the groans of nature proclaimed the just anger of God, -a voice of mercy was heard amidst the clamours and agonies of the universe-"to-day shalt thou be with me in Paradise;" and the Son of God ascended to his Father, not bearing in his arms one poor criminal rescued from the cross.-Rev. J. W. Cunningham.

MAN A FREE AGENT.

It is not, I think, possible to read the four gospels imparing the belief of his hearers, as, according to the Calvinistic selves .- Bishop Jebb. notions, he would have done, by the overpowering operation of his Spirit, he, on the contrary, condescended to awaken their attention by his miracles, and appealed to their reason for their conviction; that he enjoined, that he intreated them, to work out their salvation; to strive to enter in at the strait gate; to watch, and to pray; that he wept over Jerusalem, whose perverse obstinacy was involving her in ruin? and are we, at the same time, to believe, that he knew that not one of those who heard him had more power to choose the course he would take, than the stubble which is borne by the wind, or the leaf that is hurried down the cataract? - Bishop Shuttleworth.

IRRELIGIOUS CHRISTIANS WORSE THAN HEATHENS. Those who are baptised into the Christian Church, into the faith and worship of Christ, do not only forfeit all the blessings of the covenant by renouncing or contradicting their baptismal vow, in an habitual course of a wicked and licentious life, but become obnoxious to all the threatenings of the Gospel in their utmost severity; which is a much worse state than the poor heathens are in, who never heard of Christ; for they shall not be judged by the gospel, which was never preached to them, and therefore shall not be condemned by the Gospel neither, as St. Paul tells us, "that as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." And by the same reason we may add, as many as have sinned in the gospel, shall be judged by the gospel. Now, to perish without the law, signifies a much easier punishment than to be judged by the law; and to be judged by the gospel signifies a great deal more than that; for as God hath increased his grace to mankind, so he has always annexed severer punishments to the abuse of it. Thus our Saviour tells us, "it shall be easier for Sodom and Gomorrah in the day of judgment than for Capernaum." Sodom and Gomorrah were as vile, infamous places as were in the world, and God destroyed them by very memorable judgments, by raining fire and brimstone on them from heaven; but yet they never enjoyed those means of grace which Capernaum did, where our Saviour himself preached in person, and confirmed the truth of his doctrine by many mighty works; and therefore they should escape better at the last judgment than Capernaum; and Capernaum, I doubt not, will escape much better than the infidels, and atheists, and profane despisers of religion in our days, because they laboured under old and inveterate prejudices, which could not easily be removed, but required time and patience, and the exercise of free and impartial reason to wear them off. But now, when the gospel has prevailed in the world for so many ages; when men are educated in the Christian religion, and have all the prejudices of their first and early instructions on the right side; when it is so difficult a thing to cast off their reverence for God, and to silence and stupify their clamorous nsciences, -- for men to use so much art and industry to turn atheists, or infidels, or profane scoffers at religion, will admit of no excuse, but is the highest affront to God, and will receive the sorest punishment, and a sentence as amazing and astonishing as the sin is .- Dean Sherlock.

PILLARS OF THE CHURCH.

The Church, that is not without pillars neither. No,-God forbid. And it resembles in this the kingdoms among which it sojourns. The great master-pillar, Christ, he is the foundation of all the rest; and other foundation can no man lay of the church. Next to Christ, the Apostles and the disciples are pillars too, and so called. (Gal. i. 9). After these, their sucessors, Bishops and Priests, the Fathers of the Church in their several ages, they came to be pillars, and so shall successively continue to the end of the world. And so soon as emperors and kings were converted to the faith, they presently came into the nature of pillars to the Church too. If any man doubt this truth, I'll call in the Pope himself to witness it: There are two great props, or pillars of the Church (saith Leo) the King's authority, and the Priest's; both these; and the Pope was content then to put the King's first. And Kings, (saith Saint Augustine) are indeed great pillars of the Church, especially if they use their power to enlarge and support the true religious worship of God .- Archbishop Land.

PROGRESS OF CHRIST'S CHURCH. ise is that the gates of hell shall not prevail against Christ's Church! Have they ever prevailed? The promis was, that the least of all the seeds should grow till at length it became a mighty tree of rest and refuge for the nations? Is it not growing? The promise was that the little leaven should leaven the three measures, and is it not working its way through them by sure, though it may be by silent, it may be by slow degrees? But where is the promise that these degrees should be other than slow, in the word of that God with whom a thousand years are as one day? Let us, in the page of Church History, trace the marvellous progress of the Gospel, at first, over that civilized portion of the world, which, alike by its advanced knowledge, by its sense of deficiency of some higher principle, and alas! by its deeper guilt, showed that the fulness of time was come. Let us, with yet deeper interest, trace its slower, but not less marvellous, progress among the barbarous hordes, the deep forests, the bloody frays, and the savage ignorance of our own forefathers, making a sunshine in every shady place which it visited. Let us see with wonder and thankfulness, that in that New World, which the restless spirit of human adventure has discovered, the Gospel has been spread through all its parts, - not indeed in its purity, - but yet, that, howsoever, Christ is still preached, -that even now India knows the name of Christ, and the distant isles of the trackless ocean own his power. And thus, seeing, in the full and clear light of history, that He of his part hath most surely kept and performed His promise up to this very hour, we shall remember the stern rebuke of Luther to Melancthon, " Philip, leave God to govern his own world," and cease to doubt and despair, that in his own good time He will accomplish his own purposes, and extend his kingdom to the ends of the world,-Rev. H. J. Rose.

Although the writers of ethics commonly oppose meekness only to anger, and accordingly define it to be "the virtue whereby we moderate that passion, so that other men may not be injured paper disconting nor ourselves discomposed by it;" yet, in reality, meekness i much more extensive, and restrains, not only the sallies of anger, but of all the passions in general; for no excess of any kind of passion can be consistent with it. Thus meekned represses insolence in joy, and prevents clamours or despondence in grief; it forbids presumption in hope, and restrains th impetuosity of desire; it permits not fear to transgress th bounds of prudent caution; and moderates even courage, which without it, becomes a savage ferocity; it stops the issues vanity, in boasting and self-applause; of malice, in railing an calumny; of ill-nature, in perverse captiousness or stubbou obstinacy, or rude and sullen churlishness. It is a virtue alwa in season; it balances the mind in every state; it is as necessar in the most prosperous fortune, as in the most adverse; as the blessed Virgin Mary gave as high an instance of meekne in her answer to the salutation of Gabriel, as Job had before done to the provocations of his ill-advising wife. - Dr. Heyly

"NO NEWS IS GOOD NEWS."

A saying, with all its homely quaintness, which has m force and depth in it, than we are commonly aware of. that calm, unagitated, unruffled flow of time, which lea dragging at his chariot-wheel thousands of his persecutors, but little to be told, is the happiest, as well as the safest, period of our lives. It is like the gentle lapse of rivers, which, without | J. White, being noticed, or talked of, is permitted quietly to fertilize the Rev. S. D. L. Stree

soil, and beautify the prospect, while the fame of the rapid and destructive torrent is noised abroad. In such a state, we tially, without perceiving that the tenor of their injunctions are led from that which is without, to that which is within; from first to last implies a direct admission of our moral free from the bustle of the world, to a quiet communion with our agency. Are we to believe that the godhead became flesh for own hearts; from what depends on the will, perhaps on the our benefit; that he vouchsafed to inculcate the purest code of capricious and unaccountable whims of others, to that, for morals for the instruction of mankind; that instead of enforc- , which, under God's good guidance, we may draw upon our-

Advertisements.

INFORMATION WANTED,

OF JAMES LENDRUM, who emigrated to this country about eighteen years ago, from the County Monaghan, Ireland. He first resided for some time in the neighbourhood of Napanee, and afterwards removed, it is believed, to the vicinity of Toronto. His sister MARY LENDRUM, will be glad to receive intelligence of him—at Mr. Robert McEloy's—Store Street, Kingston.

Exhibitions at U. C. College.

A GENTLEMAN resident in Toronto is prepared to give Private Lessons to competitors for the Exhibitions recently established a U. C. College. The advertiser was educated at that Institution, and is familiar with the course of education pursued there. Satisfacorreferences can be given. Direct R. S., Church Office, Toronto, July 30th, 1841.

Cogswell's Sermons.

CERMONS, chiefly on the 17th chapter of St. John's Gospel, preached in St. Paul's Church, Halifax, N. S. By William Cogswell, M. A., Curate of St. Paul's, and Chaplain to the Lord Bishop of Nova Scotia. For sale by H. & W. Rowsell, King Street, Toronto, and Brock Street, Kingston. Price 12s. 6d.

SALE OF LANDS FOR TAXES.

NOTICE is hereby given, that in pursuance of certain Writs, under the hand and seal of the Clerk of the Peace for the Home District, to me directed, I shall attend at the Court House, in the City of Toronto, on Wednesday, the 6th day of October next, being the second day of the General Quarter Sessions of the Peace for the Home District, and then and there expose to sale such portion of the respective lots of land in the townships of Albion, Adjala, Brock, Essa, Etobicoke, Flos, Georgina, North Gwillimbury, Innisfil, Mono, Mulmur, Mara, Oro, Orillia, Thorah, Tay, Vespra and Writchurch, which have been advertised by the Treasurer of the Home District, as being in arrear for Assessments, as at the price of two shillings and sixpence per acre, will pay the Assessments due on the respective lots.

Sheriff's Office, Toronto, July 1, 1841. Sheriff's Office, Toronto, July 1, 1841.

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