

Abraham, Isaac, and Jacob, in the kingdom of heaven, and you yourselves thrust out." Is it possible that these outcast Jews will look up and see and know their pious forefathers in heaven, and the pious in glory know nothing about one another in that happy place? Will the wicked in hell know more about the inhabitants of the heavenly world than these heavenly inhabitants will know of each other? It can't be so.

5. We have every reason to believe that the righteous will know ten thousand times more about their pious relations in heaven than they could possibly know on earth. In this world we know very little indeed about either persons or things; for it is a world of ignorance and vanity; but heaven is a world of wisdom and knowledge, which caused the apostle to say, "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." In the present world, the wisest of men know very little when compared with what is known by the spirits of just men made perfect. The knowledge of Sir Isaac Newton himself, who made such wonderful discoveries in the laws of nature, was only as the knowledge of a child, when compared with the knowledge of a disembodied spirit in heaven. And though a poet has exclaimed, in reference to his wonderful powers and knowledge,

"Lo! Newton, priest of nature, shines afar,
Scans the wide world and numbers every star,"

Yet, previous to his departure from earth, he frankly confessed, that "whatever others might think of him, as for himself he considered that he was only as a little child on the sea-shore picking up here and there a prettier shell, while the whole ocean lay unexplored before him." To attempt a comparison between his knowledge on earth, and that of a disembodied spirit blazing in wisdom and knowledge before the throne, would be nothing more than mere mockery, as a poet says on the subject,

"Superior beings, when of late they saw
A mortal man explain all nature's law,
Admired such wisdom in an earthly shape,
And show'd our Newton as we show an ape."

"When I was a child," says the learned and inspired apostle, "I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as I am known." The saints in heaven undoubtedly know a thousand times more about us in this world than the nearest and most intimate friends know of each other, in this imperfect state. In heaven there is no imperfection at all. There, all our partial and limited knowledge shall vanish and our knowledge of both persons and things be perfectly clear and distinct. In that heavenly world, pious husbands and wives, pious parents and children, pious neighbours and friends, pious ministers and their faithful converts, will be so perfect in knowledge in relation to each other, that they will be astonished that they knew so little of each other on earth. The saints in heaven will be as perfect in knowledge, undoubtedly, as the Creator can consistently make them. The saints will have a perfect knowledge of their pious relations in the heavenly world. "Then shall ye return," says the prophet, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

RELIGIOUS INTELLIGENCE.

MEETING OF THE CHURCH SOCIETY.—Pursuant to notice, the Annual Meeting of the "Church Society" of this Diocese was held at Toronto, on Wednesday, the 5th instant. Evening Prayer was held in the Cathedral Church at 1 o'clock, when the Prayers were read by the Rev. M. Boomer and the Lessons by the Rev. F. A. O'Meara. After Divine Service, the Lord Bishop, accompanied by sixty Clergymen, all habited in their robes, proceeded to the City Hall, where a large number of ladies and gentlemen were already assembled. The usual Prayers of the Society having been read, the Lord Bishop briefly, but forcibly, addressed the Meeting in explanation of the objects for which they were now summoned together,—congratulated the friends of the Society upon the present manifestation of interest in its behalf,—adverted to the benefits

already achieved through its instrumentality, and pointed out very clearly and impressively how much more might still be effected by vigour and greater expansion of effort. His Lordship referred to the inestimable services, not yet relaxed, which have been rendered to the Church in this Province by two venerable Institutions in the Mother Country, always to be remembered with gratitude by Colonial Churchmen,—the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge. He took occasion however, to explain that the widening field of their exertions in all quarters of the world, necessarily crippled the means at their disposal for the diffusion of the Gospel in this still spiritually destitute land, and consequently that it was the more incumbent upon the members of the Church in this Province to apply all their energies to carry out what it might no longer be in the power of those venerable Societies to accomplish; that the "Church Society," of which we were now met for the celebration of the second Anniversary, afforded an appropriate channel for the bounty of members of our communion; and that, if supported with an unanimous zeal and energy, it could not fail to prove the instrument of gladdening many a desolate spot, and planting firmly and widely the Church of Christ in these dominions. His Lordship also took occasion to show how much might be effected, if every family of those who professed themselves members of the Church, in this Diocese, should, on the average, contribute annually the sum of only five shillings each, for that this would at once secure an annual income of several thousand pounds;—a result which was certain, if the appeal on its behalf should but be carried to every door,—if every family attached to the Church in the Diocese should be made acquainted with the benefits which this Society is so unquestionably calculated to produce.—*The Church.*

TEMPERANCE.

DRUNKENNESS AND INTEMPERANCE.

Beware of drunkenness, lest all good men beware of you; where drunkenness reigns, there reason is an exile, virtue a stranger, God an enemy, blasphemy is wit, oaths are rhetoric, and secrets are proclamations.

Of all vices take heed of drunkenness; other vices are but fruits of disordered affections; this disorder, nay banishes reason; other vices may impair the soul, but this demolishes her two chief faculties, the understanding and will; other vices make their own way, this makes way for all vices.

It is an ill thing for a man not to know the gauge of his own stomach; nor to consider that men do many things in their drink that they are ashamed of when sober: Drunkenness being nothing but a voluntary madness, it emboldens men to undertake all sorts of mischief, it both irritates wickedness and discovers it: it does not only make men vicious, but shows them to be so; and the end of it is either shame or repentance.

Whilst the drunkard swallows wine, wine swallows him: God disregards him, angels despise him, men deride him, virtue declines him, the devil destroys him.

In the first warmth of our liquor, we begin to have an opinion of our wit; the next degree of heat gives us an opinion of our courage; the first error brings us often into a quarrel, and the second makes us come off as pitifully.

Drunkenness and covetousness do much resemble one another: for the more a man drinks, the more he thirsteth; and the more he hath, still the more he coveteth.

He that goes to the tavern first for the love of company, will at last go there for the love of liquor.

It was a usual saying of the great Lord Virulam, that not one man of a thousand died a natural death; and that most diseases had their rise and origin from intemperance: for drunkenness and gluttony steal men off silently and singly; whereas sword and pestilence do it by the lump. But then death makes a halt, and comes to a cessation of arms; but the other no stop or intermission, but perpetually jogs on, depopulates insensibly, and by degrees; and though this is every day experienced, yet men are so enslaved by custom and a long habit, that no admonition will avail

Drunkenness is a sin, of which the most sober heathens blasphemed. The Spartans brought their children to oath it, by shewing them a drunkard, whom they gazed at as a monster; even Epictetus himself, who esteemed happiness to consist in pleasure, yet was temperate, as Cicero observes.

MISCELLANEOUS.

NEW WOUNDS AT THE BOILING LAKE OF LEY FERR.—In the excitement of seeing this wonderful phenomenon, several persons were looked and many necessities of his kind, &c.

No accident has yet happened, but some reports have been little short of marvellous. Two gentlemen a number of years since, were in the boat of the crater, examining the burning coal rock, when a rushing noise was heard and an earthquake felt. The rocks began to rattle down the sides of the chasm, and the ground beneath them was so unsteady that they could not have a spot where they were. Providentially it was slight and soon over, and an eruption followed. In January, 1814, Dr. G. P. J. J. descended the crater for the purpose of procuring some of the liquid lava. No being able to reach it at the Great Lake, he ventured into a smaller one, at the bottom of which there was a small stream. It appeared very quiet, the banks were steep, and he found some difficulty in reaching it. Having obtained a frying-pan full he had returned to within a few feet of its brink, the steepest part, when a roar and a hissing noise alarmed him. A stream of lava, in a narrow column, was forced up into the air, far above his head, and descended in a shower all around. Much alarmed, he shouted for help. All of the natives near by ran away, except one, who threw himself upon his stomach, and grasping the doctor's hand, assisted him out.—But before this was accomplished, the lava rose so rapidly, that the heat from it turned his clothes and blistered the face and hands of the native. They were no sooner on their feet than lava flowed and the fine were obliged to run with all speed to avoid being overtaken by the torrent.

A narrower escape from a more horrible death it is difficult to conceive.—*Jarvis's Scenes and Scenery in the Sandwich Islands.*

FOREST SCENERY OF AUSTRALIA.

In point of beauty it must be confessed that the greenwood tree of the Australian forests, though often rising to a noble height, and as picturesque in its outlines and attitudes as any that bears a leaf, nevertheless stands far below any individual of our English woods. Not that its limbs are less giant-like or less boldly thrown into the air, but there is wanting the rich burden of foliage which a colder climate heaps with such profusion on the bending branches; and we miss the shade that spreads around each stem, and diffuses the grateful coolness we were wont to enjoy. In comparison with the plumage of the oak or elm, there is a scanty sprinkling of drooping, attenuated leaves; a crop so thin sown as to seem as if dwarfed in its early growth by some blight, and to have remained ever since in a state of premature decay. Moreover, to increase their disadvantages, the hues with which they greet the eye excluded every tint of a bright description; a dull green being the prevailing shade of shrub as well as tree. This it is that lingers every landscape with a degree of monotony and sadness that could not fail to convey a gloomy impression, did we not see the prospect invariably lighted up by a brilliant sunshine, and diversified by natural features of the highest beauty.—*Murray's Summer at Port Philip.*

CIVIL LIBERTY.

It is worthy of remark, that the Bible recognizes and maintains the only principle on which it is possible for a nation ever to enjoy the blessings of civil liberty. That principle is, that all that is valuable in the institutions of civil liberty rests on the character which the people sustain as citizens. The fear of God is the foundation of political freedom. Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of freemen. It is when a people forget God, that tyrants forge their chains. The principles of liberty and the principles of the Bible are most exactly coincident.—*Dr. Spring.*