Poetry.

ON MARRIAGE.

BY MARTIN FARQUHAR TUPPER, M. A.

They that love early become like-minded, and the tempter toucheth them not:

They grow up leaning on each other, as the olive and the vine. Youth longeth for a kindred spirit, and yearneth for a heart that can commune with its own:

Happy lot, and hallowed, even as the joy of angels, Where the golden chain of godliness is entwined with the rose

of love

But beware thou seem not to be holy to win favour in the eyes of a creature;
For the guilt of the hypocrite is deadly, and winneth thee

The idol of thy heart is as thou, a probationary sojourner on earth;

Therefore be chary of her soul, for that is the jewel in her casket.

Let her be a child of God, that she bring with her a blessing to thy house,

A blessing above riches, and leading contentment in its train. Let her be an heir of heaven; so shall she help thee on thy

way: For those who are one in faith fight double handed against

Take heed, lest she love thee before God; that she be not an idolator : Yet see thou that she love thee well; for her heart is the heart

And the triple nature of humanity must be bound by a triple

For soul, and mind, and body; godliness, esteem and affec-

Young wife, be not froward, nor forget that modesty become

eth thee:
If it be discarded now, who will not hold it feigned before? But be not as a timid girl,—there is honour due to thine es-

A matron's modesty is dignified; she blushes not, neither is

Be kind to the friends of thine husband, for the love they And gently bear with his infirmities: hast thou no need of his

Be not always in each other's company; it is often good to be

And if there be too much sameness, ye cannot but grow weary of each other:

Ye have each a soul to be nourished, and a mind to be taught in wisdom,

Therefore, as accountable for time, help one another to im-

If ye feel love to decline, track out quickly the secret cause Let it not rankle for a day, but confess and bewail it together: Speedily seek to be reconciled, for love is the life of marriage; And be ye co-partners in triumph, conquering the peevishness

Let no one have thy confidence, O wife, saving thine husband. Have not a friend more intimate, O husband, than thy wife. In the joy of a well ordered home, be warned that this is not

your rest;
For the substance to come may be forgotten, in the present beauty of the shadow.

If ye are blessed with children, ye have a fearful pleasure,

A deeper care and a higher joy; and the range of your existence is widened.

Now this is the sum of the matter : - if ye will be happy in marriage, Confide, love and be patient: be faithful, firm and holy.

CHURCH CALENDAR.

May 12.—Sunday after Ascension-Day.

19.—WHITSUNDAY. 20.—Monday in Whitsun-Week. 21.—Tuesday in do.

26 .- Trinity Sunday.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XXI .- THE CARDINAL .

There lately came into my possession a very fine bronze medal, of exquisite workmanship, bearing on its obverse the bust, en profile, of a man of noble lineaments, robed, with the tonsure, and suspended from his neck a crucifix. The burn," teemed through the whole tissue of his compositions legend runs thus: HEN. IX. BRIT. FR. ET. HIB. REX. FID. His style is condensed, though often careless, and in the Def. Card. Ar. Tusc. The reverse is singularly beautiful. endeavour to be concise he became not seldom abrupt and A female figure appears supporting a lofty cross: in her right hand is a book, at her feet a lion couchant; while hat, and the insignia of various orders. In the distance is seen the city of Rome, with St. Peter's rising majestically MDCCLXXXVIII. It is needless to add that this medal commemorates him who was called the Cardinal Duke of York, grandson of James II.

In contemplating this medal, it is difficult to arrest one among the multitude of thoughts that rush in a rapid current through my mind; but the date is, however, the most striking particular, inasmuch as it marks the revolution of a perfect century from the period of the last open attempt to overthrow the Protestant religion in England; and declares, more emphatically than words could do, the righteous retremest peril, and most providential deliverance—the year when James, baffled in his desperate enterprise of prostrating our country once more beneath the footstool of the papal antechrist, abdicated the throne. The consequence of "that the princely race of Stuart were cast out, they and tined to wither down into a menk, and that monk living on not been put to the proof; but we cannot therefore conclude the alms of England, a stipendiary and an exile."

That monk is before me; and I cannot, without deep sorrow of heart, contemplate the effigies of the unhappy prince. His great grandsire, in the pride of power, intoxicated by the contents of the golden cup with which the mother of harlots is represented as making drunk the kings of the earth, raised a sacrilegious hand against those faith. ful bishops of our church, whom the Lord raised up to defend his heritage. In 1688 the seven Protestant bishops were prisoners in the Tower of London, for daring to be by any overweening estimate of the perfection of our spetrue to their first and highest duty, so beautifully expressed by their spokesman, the venerable Archbishop Sancroft; into the heart of man was intuitive, that "the web of our "We are bound to fear God and honour the King; we de. life is of a mingled yarn, good and ill together; our virtues sire to do both; we will honour you; we must fear God." In 1788 is chronicled, by this singular medal, the infatua. crimes would despair if they were not cherished by our virtion by which the last of his direct line became a tonsured tues." ecclesiastic, voluntarily incurring the prohibition to perpetuate, in legal descent, that royal and renowned family .-

bles of Europe. Through unbelief, they attempted to su. many modifications of the one genus Byron; and although persede that divine foundation—disclaiming Christ as the we cannot exactly understand how any educated man can rock, and putting in his stead a sinful mortal, and assuming have tried to read Childe Harold, and "not get on," as was to build, not on Peter's Lord, but on Peter himself, or ra- the case with the Rev. Robert Hall, we perfectly coincide ther on the phantom of a darkened understanding, invested with his opinion, that "there can be no pleasure in miwith Peter's name. Not content with personally apostatising nutely investigating deformity." This notice of Lord Byfrom the faith, James II. sought to involve a mighty em. ron is due to his eelebrity; but of all the contemporaries pire in his sin, drawing the sword of persecution on such of William Wordsworth his Lordship is the least entitled to rial of his descendant given over to the strong delusion there never breathed a poet of such indubitable natural gewhich he and his fathers loved, and finally immolating, in nius who was so great a borrower as the author of " Childe his own person, the race of Stuart on the altar of their Harold"; his writings were nothing but the alchemized acfalse faith. In no instance since the blessed and glorious quisitions of a poetical mind. The base metal, indeed, of God: on them which fell, severity; but towards thee, bottom itself on some foreign model. His trajedies are writgoodness: otherwise thou also shall be cut off." An hum- ten on the cold and artificial plan of Alfieri, Racine, or Seble and obscure individual cannot, indeed, influence the neca. That of "Werner" is a trashy imitation of the worst acts of public government; but have I no personal interest school of Germany; and the tone, style and manner of his in the matter-no individual duty to perform? I have, so best poems are derived, probably without his own knowledge, have you, whosoever you may be, perusing this page within from the bard of Rydal himself. Would that in forming the tions are composed of individuals: and in summing up the Review. amount of national guilt, each one is separately regarded with a view both to present and future retribution. Sinning as a nation, we must as a nation suffer here; because God will not be mocked, but will openly recompense, in the sight of the world, the indignity cast on his holy name. But there is a beautiful and most striking passage in the ninth chapter of Ezekjel, which cannot be too closely or a portion of our future bliss-in what particulars they will too practically studied in these times—times of fearful de- consist, we are not informed; probably for this reason,—bethe senate, and in other high places of the land; while be- receiving the information. And yet we are not left destitute Johnstown District School, Brockville. low and around, it spreads on every side, and the cry of of some general knowledge, of no inconsiderable importance. Christian alarm is met by the scoff of hood-winked liberal. It is explicitly revealed to us, that these joys will be exism, laughing to scorn the peril which it has incapacitated quisite in a degree of which, in our present state, we have itself from descrying. O that the Lord may be gracious neither sense nor apprehension. "Eye hath not seen, nor unto his land, and pity his people. They who can do no. ear heard, neither hath it entered into the heart of man to thing more, may surely utter that prayer; but more may conceive, such good things as God hath prepared for them be done. The duty of each individual is, first to inform that love him." Numberless and ravishing are the beauties himself on this subject, and then to deliver the warning which the mortal eye beholds in the various works of crea wheresoever his voice or pen can reach. In the domestic tion and of art! Elegant and of endless variety the entercircle, and throughout the range of private correspondence, tainments which are provided for the ear,-whether it deall may do this. When the cholera invaded our shores, none light to listen to the sober narratives of history, or the wtld try, particularly those pages of it which are written in the enchanting sounds of harmony-that poetry which sings flames and blood, will furnish an awful application of the in its inspired strains the wonders of creating power and subject to yourselves and to your children. The storm is redeeming love-that harmony which fans the pure flame of rising-the vessel is beginning to reel under it. "What devotion, and wafts our praises upon its swelling notes up meanest thou, O sleeper ? arise, call upon thy God !"

LORD BYRON.

The scope of this article precludes our entering into an analysis of the genius of Lord Byron, the staple of whose poetry is passion seeking relief in its own intensity. For a period he was confessedly the most popular, and generally considered the foremost in desert of all his distinguished contemporaries. "Words that breathe, and thoughts that Horsley. obscure. Nothing can well be more poetical and impressive than the morbid egotism that pervades all his poems; tent with the schemes of God's moral government: for who of which they have always on hand, consisting of carelessly scattered around lie a royal crown, a cardinal's nothing more grand and effective than his delineations; can define the extent of that government? Who among the only, we apprehend, that the natural man would be glad of sons of men hath an exact understanding of its ends-s some relief from a sense of uniform misanthropy and gloom, knowledge of its various parts, and of their mutual relations above the mass of buildings. On this side the legend is: and the moral man must feel oppressed at meeting with no and dependencies? Who is he that shall explain by what higher aspirations than what must be ascribed to sensuality motives the righteous are to be preserved from falling from base is recorded the impressively instructive date, AN. and guilt; and in finding verse after verse, and poem after their future state of glory? That they shall not fall we have poem present nothing whatever to redeem the unfaithful, the comfortable assurance of God's word. But by what heartless picture of human nature. Out of his mouth there means is the security of their state to be effected? Unquesand who here assumes the regal title of England,—the great leaped forth sparks, such as might set on fire the whole tionably by the influence of moral motives upon the minds heat of his profligacy, and darkening the face of heaven to foresee what particular motives may be fittest for the purwith the smoke of his unbelief. If the effect of such daring pose? Who can say, These might be sufficient,—these are and admiration, it is greatly neutralized by that repulsion sufferings of the wicked may have a salutary effect? And which all rightly constituted minds must experience at the shall God spare the wicked, if the preservation of the rightribution of the Most High. It is impossible to avoid an life and character. We say nothing of the flagrant error tural knowledge that we have of God, that the scheme of immediate recurrence to 1688, the year of England's ex. in taste, nor even of the perversion of morality; but we eternal punishment is unworthy of the Divine character,utterly deny that such delineations have the slightest grounds of truth to go upon. The scenes of this world are not, we know, all of the couleur de rose, for then it would not be a world of probation; nor are our fellow creatures free from his attempt was, to use the powerful language of Dr. Croly, those moral defilements which betray where the serpent has left his trail, for then the immeasurable goodness of the their dynasty, for ever; that proud line of kings was des. Almighty, as evinced in the scheme of our redemption, had

> " The fruit Of that forbidden tree whose mortal taste Brought death into the world' Is unmixed woe, depravity and blight."

with Lord Byron, that-

Ours is a more comforting, and a holier, and whatever the disciples of Childe Harold may suppose, a much more rational creed. We hold, that it evinces as partial knowledge to see nothing but guile in human nature, as to be led astray would be proud if our faults whipped them not; and our

Lord Byron was deficient in the highest attribute of the tion, expressly declaring that whosoever should fall on that and that character far from being either amiable or agreea- hear him.—Bishop Bull.

stone must be broken. The Stuarts fell on it; and they ble; his egotistical misanthropy is insufferable. His creaare broken, and dispersed, and blotted out from the regal ta. tions, even to the very persone of his dreams, are all so as resisted the endeavour; and here I see the poor memo. contest with him the palm of originality. We believe that Reformation has a leaning towards popery, on the part of came out for the most part from the intellectual crucible in their religious improvement. Music, Dancing, Singing and England's rulers, escaped some open mark of the Lord's the form of gold, and the ore purified from the dross, That the Guitar would be taught, if required. Application righteous displeasure. Does not this object speak to us, as which was before precious in itself, in proceeding through may be made [if by letter, post paid,) to the Rev. A. N. Bea Protestant nation, in the language formerly addressed to the mint of his imagination, acquired a different impress. thune, Rector of Cobourg, or Mr. Sheriff Ruttan, of the the Jews: "Behold, therefore, the goodness and severity Still there seemed an inherent necessity in his genius to same place. the confines of free and happy England. We tread the character of his muse on the principles of the Beautifier of soil over which once ruled and triumphed, in unlimited do- our common humanity, his lordship had caught a portion of minion, the "man of sin," the "antechrist" by whom the his Exemplar's kindly and virtuous tendencies! But Wordsblood of the saints and martyrs of Jesus was shed, and be. worth's healthful creations gave no impulse to the ambition neath whose soul-destroying yoke we, even we, should at of Lord Byron's evil genius. If his lordship was an unconthis moment be bowed in helpless and hopeless thraldom, scious imitator of his rival's manner; -in respect to the only for the sovereign mercy of the Lord, in working for moral colouring of their pictures, the two were as opposite us a deliverance that we could never have achieved. Na. as light and darkness .- Church of England Quarterly

The Garner.

THE JOYS OF HEAVEN.

What those external enjoyments will be which will make

hesitated to caution his neighbour, or to recommend a pre. fictions of romance,-whether it hearken to the grave lessons ventive remedy, if he knew of such. Protestants of Eng. of the moralist, to the abtruse demonstrations of science, the and! in your Bibles you will learn the nature of the poison, round periods of eloquence, the sprightly flourishes of rheand find its only antidote; while the history of your coun- toric, the smooth numbers and bold flights of poetry, or catch to the eternal throne of God! Infinite is the multitude of pleasureable forms which Fancy's own creation can at will call forth: but in all this inexhaustible treasure of external gratifications with which this present world is stored,amidst all the objects which move the senses with pleasure and fill the admiring soul with rapture and delight,-nothing is to be found which may convey to our present faculties so much as a remote conception of those transporting scenes which the better world in which they shall be placed shall hereafter present to the children of God's love .- Bishop

Nor can it be proved that eternal punishment is inconsiscourse of nature, scorching "the lap of earth" with the of free and rational agents. But who is so enlightened as outbursts be, as we allow, to engender a feeling of awe superfluous? Is it impossible that, among other motives, the noble bard's frequent repetition of demoniac sentiments and teous should call for the perpetual example of their punishmaxims, and at his monotonous dark-sided representation of ment? Since, then, no proof can be deduced, from any nasince there is no proof that it is inconsistent either with the natural perfections of God, or with his relative attributes,since it may be necessary to the ends of his government,upon what grounds do we proceed, when we pretend to interpret, to qualify, and to extenuate the threatenings of holy writ .- Birhop Horsley.

UNAUTHORISED PREACHERS.

If the pastoral office be so tremendous an undertaking, judge then, I pray you, of the sacrilegious boldness and impiety of those Uzzahs among the laity, that dare touch this ark, the priest's charge and care. If we that have been trained up in the schools of the prophets, that have been educated with no small care and cost to this employment, that have spent a double apprenticeship of years in our studies, and most of us a great deal more; if we, I say, after all this, find reason to tremble at our insufficiency for such an undertaking, how horrible is the confidence, or rather impudence, cies. We agree with the great dramatist, whose insight of those mechanics, that have leaped from the shop-board or plough into the pulpit, and thus, by a prodigious leap, commenced teachers! What shall we say to these mountebanks in the church, these empirics in theology? I only say this; I can never sufficiently admire, either their boldness in venturing to be teachers, or the childish folly and simplicity of those that give themselves up to be their disciples. It is a poetical character, the ability to lose sight of self in his miracle that any such person should dare to preach; or if God hath laid in Zion a chief corner stone, a sure founda- creations; his scene is everlastingly filled by one character, he do, that any man in his right with should vouchsafe to

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