

Poetry.

THE STRENGTH OF ENGLAND.

(From the Englishman's Magazine.)

Not to her armies, though her pride,
And crown'd with trophies glorious;
Not to her navies, though they ride
On every sea victorious.

GENIUS AND CHARACTER OF SOUTHEY.

(Abridged from the Christian Remembrancer.)

To thinking minds, time is seldom so impressively
marked, its clock seldom tolls so sadly and solemnly,
as by the successive removal of the great men of an
age.

Desiderate in them what you will, Thalaba, the Curse
of Kehama, and Roderick, are wonderful poems; and
while we find it hard to imagine that posterity will,
any more than the present generation, familiarize itself
with all the contents of the ten volumes of Southey's
poetical works, in addition to the whole library of his
prose ones, we think, that these three performances
will stand forth as English classics, at once the property
of all subsequent ages, and illustrious monuments
of that which produced them.

Perhaps there is no one of Southey's poetical
works in which the purity and beauty of his English
style are more distinctly visible. Its absence of
everything approaching to eccentricity, helps to manifest
this.

THE CLERGYMAN IN CHURCH.

(From the Rev. R. W. Evans's Bishopric of Soula.)

To the Clergyman who is attentive to his round
of weekly duty, the Lord's day returns with peculiar
enjoyment. It is his holiday; so he considers it, and
not his working day, as the formal idler will consider
it.

And therefore on this morning, when you
arise to a work of most subtle spiritual temptation,
drive out the devil of selfishness with a peculiar
prayer. Entreat that on this day, when you meet
your people in all the ensigns of an ambassador from
God, in all the authority of one of his commissioned
servants, you may subdue every throb of the vanity
which besets so exalted a station, and attract not
attention to yourself rather than to God; that you set
not yourself up as an idol in the house of your God to
be admired; that you be not an actor alluring by gesture
and declamation, and turn not the heraldry of the new
tidings of salvation to the ventilating of some new
and startling statement, which though it may be
of the truth, can convey but little instruction, flattering
as it does the corrupt affections of the love of
novelty and excitement.

And now we said enough to show that Southey
was a greater poet than some have imagined,—that
the admiration of the men of his own standing was
not misplaced, and that certain of his works have more
than that considerable merit, which we suppose every-
body in his senses would be ready to attribute to
them; that those in question are deeply and thrillingly
interesting, capable of stirring our hearts and souls?

So solemn, so reasonable is the scheme of this
service, and it is clothed in language of suitable beauty
and majesty. And yet there have been men who
could bury over this part, and slat it with a low
voice, in order that they may obtain time and strength
for the effusions of their own scanty minds. They
have been quite unaware that they have thus lost the
very object which they were seeking, if indeed they
were seeking the edification of their hearers. For
surely the good and lasting effect of the sermon must
depend upon the frame of mind, into which both
preacher and hearers have been brought by the
previous prayers. And if that be one of negligence,
perhaps even of contemptuous negligence, what of good
can be expected, and what of evil may not be expected?

Should be a concentration of feeling and purpose, a
determined resolution, in God's strength, to make all
things bend to this one object—the worshipping of
him "in the beauty of holiness."

Now, just take this into consideration, and go
through some of the practices which I enumerated a
little while ago, and see how it adds to their guilt.
And it must be observed that the spirit of what I am
now saying reaches not merely to servants literally,
but to all in any way dependent upon you. A man
chooses to take his amusement on the Lord's day—
but, by so doing, he forces a number of his fellow
creatures into a similar desecration. His servants
must attend him, and therefore cannot a place of wor-
ship; or he will make use of some public conveyance;
or he will go to a place of public resort, where still
other individuals must wait on his pleasure. The
custom of sending to a shop is of this kind. You
bring the tradesman into a dilemma. Either he refuses
you, and incurs your displeasure; or he serves you,
and, for your convenience, himself a Sabbath-
breaker. The payment of wages on a Sunday morn-
ing, or even late on Saturday night, produces the same
effect. Its tendency is to drive other persons into sin.
When you read your Sunday newspaper, you com-
pelled the newsman to furnish you with it on the
day of rest—a hardship so bitterly felt by him, that
multitudes of that class have prayed the legislature
to relieve them from the intolerable grievance. It is
no excuse to reply, that your abstinence from such
places will not stop the evil; that the shop will still
open, the newspaper still circulated, the place of
amusement still inviting company, even though you
refrain; you might, on such grounds, justify almost
every crime. It is no excuse to say that those who
thus lead to sin are ready for it, that they join willingly
in it—so much the worse for them; but this is no
extenuation of your conduct. You must answer at
God's bar for the temptation you throw in another
man's way, not for the state of mind in which that
temptation finds him. And this is precisely where
the rulers of a country ought to step in. They can-
not compel men to keep holy, as you ought, the day
of God; but they are bound so to restrain you as that,
in your mad rebellion against God's commands, you
injure not your neighbour. You may complain that
such wholesome laws would interfere with your con-
venience; but you must recollect that what is, as you
call it, convenience to you, is very often cruelty and
ruin to your brother.

THE CHURCH.

COBourg, FRIDAY, DECEMBER 1, 1843.

CONTENTS OF THE OUTSIDE.

Table with 2 columns: First Page, Observance of the Sabbath. Includes items like 'Poetry—The Strength of England' and 'Observance of the Sabbath'.

We are indebted to the Cobourg Star for the follow-
ing extract from a Speech of the Hon. R. B. Sullivan,
on occasion of the presentation of a Petition from Mrs.
Powell, late House-keeper to the Legislative Council.
This lady is the widow of the late Major Powell of the
76th Regiment, who, about fifteen years ago, attracted
by the then prevalent idea that a fortune was to be
made by farming in this Colony, sold his commission
and invested it in a tract of land somewhere in the
neighbourhood of Prescott. This proved an unfortu-
nate speculation, and the gallant officer died in the
midst of the failure of his plans. His family, of con-
sequence, were left in a state of great destitution; and
his bereaved widow, after many praise-worthy efforts
for obtaining an honourable subsistence for herself and
her orphan children, deemed herself fortunate in obtain-
ing the situation of Housekeeper to the Legislative
Council.—The Union of the Provinces having taken
place, Mrs. Powell lost her situation; and in the dis-
appointment and deprivation which have ensued, she,
as a public servant thrown out of employment and the
means of supporting her family,—and that from no
fault of her own,—very naturally and very properly
preferred the usual claim for the compensation, by
pension or otherwise, which it has always been the
practice of the British Government, in such cases, to
allow.

* See the Bishop of New Jersey's sermon at the consecration of Leeds parish-church.

* Roderick alone appeared.

* This indeed was also the case with the Puritans.

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