

the bush before Sinclair's clearance, a large party of rebels fired at her and wounded her. Her poney also was wounded, and the poor beast jumped over the fence and never stopped till he reached the chapel. Immediately after the first fire of this party one of the cowardly ruffians ran across the angle of the bush, and upon coming up in front of her, *fired in the noble girl's face!*

Cornelia arrived safely at home that night about 11 o'clock, without having seen her father. She therefore crossed the bush again on Thursday morning, and followed the loyal troops to Yonge street, where she was seen perfectly composed and fearless near the thundering of the cannon and the heat of the fire. As she was leaving the city that morning she was met by the excellent Chief Justice, who intreated her to let him know all the intelligence she could collect in Yonge street, being extremely anxious to hear the issue of the attack against the rebels. This the courageous and loyal hearted girl undertook to do.

She was returning home to inform her mother of the events of the day and to give assurance of her father's safety, when upon her arrival at the Don bridge she discovered that Matthews had set it on fire. Instantly she returned to the city and gave the alarm. Then, unable to pass the bridge on her poney in consequence of the great damage it had received, she left the animal in the city, and proceeded on foot at 11 o'clock at night, though the district was filled with dispersed rebels.

All who were witnesses of the conduct of these extraordinary girls spoke of it in terms of unqualified admiration. They became the topic of conversation, and were pointed out as bright examples of loyalty and courage. It has not yet transpired that any testimonial of the service performed by them has been given; but "the times are out of joint," men's minds are too briefly engaged in warding off present dangers, and it can only be in hours of comparative leisure that individual instances of heroic virtue and determination can be dwelt upon at large. But these young ladies and their parents have their own rewards. The proud conviction that in the hours of danger they did not confine their patriotism to passive wishes and hopes for the cause of loyalty; but, braving danger to its very teeth, performed services at the moment of emergency when alone they could be such, casting off the timidity of their age and sex for the glorious purpose of saving their country, and the dutiful one of giving ease to the hearts of those they loved, they have a fund of consolation and happiness within their own bosoms, of which nothing external can deprive them.

It is but a small justice, yet to refuse it would be injury both to the subjects of these anecdotes and to the world at large, to give the account to the public. To the good and active it may stimulate to farther exertions, and to the supine it may furnish a spark of noble sentiment, and a desire to "go and do likewise."

MINISTERIAL.

From the Christian Advocate and Journal.

A BIRD'S-EYE VIEW OF TWENTY-TWO OCTAVO PAGES OF BLAIR.

CONDUCT OF A DISCOURSE.

THREE things are to be accomplished by an exordium, viz., to obtain, first, the good will; second, the attention; and, third, the docility of the hearers. Better to omit an exordium if we have the whole three; if not, direct it to secure what is most wanted in either. There are two kinds of introductions to a discourse, viz., *Principium* and *insinuatio*. The first, short and full; the second, ingenious and long, like that of Cicero's second oration against an agrarian law, by Rullus the tribune. They ought to be composed after the discourse. Correctness, ease, and modesty must characterize the matter and the manner in order to avoid failure, without laying a

foundation to rise upon by plain announcement of the subject. Divisions are then best to secure patient attention to the end of the sermon, refresh the memory, and impress the mind, the Archbishop of Cambray to the contrary notwithstanding. Divisions ought to be distinct, natural, complete, precise, and comprehensive.

As narration is not necessary for the pulpit, explication is the next in order, under which may come the necessity and truth of doctrine, the nature and extent of duty, the suitableness of promise, the excellence of privilege, the natures, offices, and relations of Christ, the deity, personality, office, and work of the Holy Ghost, the power of godliness, &c., &c.; only it ought to be confined to the subject in hand, which must be sustained by sound argument, properly arranged and clearly expressed. Such arguments may accompany explication, or commence at its conclusion, and so form a distinct part of the sermon. In either case the inventive powers of the speaker will be elicited—and, if he would succeed he must use them here—for it is this part of the subject which constitutes his key to the hearts of the audience.

It will be his best way to lay aside artificial systems of oratory; craving as little aid as possible from either ancient or modern *loci*, and, throwing his soul into his subject, pursue in order the analytic or synthetic method, as circumstances and the nature of the subject may demand; for both these methods are equally advantageous and necessary in their places—though the latter method is always strongest in a good cause.—Hence the analytic mode is always the resort of our enemies: as, witness Voltaire in his watchword,—“Conceal your march from the enemy in your endeavours to crush the wretch.” Hence the wholesale slander on the subject of priestcraft, superstition, and the like—charging the whole gratuitously on our holy religion, without any distinction between profession and principle. This method of simple analysis suits them best; for it is plausible, and compels them to prove nothing. The synthetic mode is not so. It compels proofs of what it asserts; for assertion and proof constitute the rule exhibiting the harmony of truth and grace in all their parts. But the analytic mode is useful to dissect error, expose the deceitfulness of sin, and illustrate doctrines generally; but it is the synthetic method that will command confidence and lead the believer into the assurance of faith, while it perfectly astonishes him that he had not seen it so before. Thus truth, duty, and interest are at once exhibited to the mind, if especial care be taken not to blend these three subjects together, so as to make confusion. As a rule of reasoning, climax is best in a clear cause. But in one that is doubtful, the circumstantial evidence had better be crowded into a focus; and in the absence of counter evidence, the effect will be similar to that produced by direct argument. Now avoid repetition, and draw motives from argument to appeal to the conscience as well as the passions; for if such an address is not stiffened by too much study, or rendered tedious by lengthy, showy declamation, under God it will produce a lasting effect, and will fully justify the blending together of the pathetic part of a sermon, with the peroration.

THE CHRISTIAN CABINET.

WHAT MUST I DO TO BE SAVED?—Treat your Deliverer as he deserves. The only Deliverer from sin is the Lord Jesus Christ. This is the only bright spot in the sinner's firmament. This star extinguished, eternal night must succeed. So that, because he is the only Saviour, the most intense attention should be fastened upon him. What does the Deliverer deserve? That you should intrust your soul into his care. His entire character has laid the most powerful claims possible to human confidence. The man that should have rushed through the flames of your burning dwelling, to offer his powerful arm to