

MORNING AND EVENING DEVOTION.

(From "The Sanctuary and the Oratory.")

The Jewish prophet calls upon us to contemplate the splendid machinery of the heavens, and to recognize the matchless power of the Mechanist—

"Lift up your eyes on high; And see who hath created these, He draweth forth their armies by number; He calleth them all by name; Through the greatness of his strength and the mightiness of his power, Not one of them faileth to appear."—Isaiah xl. 26.

Strikingly as the night illustrates the power of the Creator, it bears equal testimony to his goodness and wisdom. Various benevolent purposes are effected by its return. The earth, which in some seasons is seldom watered by the rains of heaven, is then cooled and refreshed with fertilizing dews; night comes with its humid atmosphere, to moisten the parched soil, and to render vegetative nature flourishing, when otherwise it would droop and die.

At stated periods all animals require the refreshment of rest and sleep; fatigued by the busy concerns and active engagements of life, man stands in need of repose. This is the case with every class of beings in animated nature,—with the birds of the air, the cattle upon a thousand hills; and night has been graciously appointed by God as a season of rest, to invigorate the animal frame, recruit its energies, and prepare it for a continuation of its toils. In the regular return of this interval, the wants of the human constitution have been studied; and both its periodical recurrence, and its duration, have been adjusted by the great Disposer, with reference to the welfare of the organized beings he has called into existence. A labourer may indeed encroach upon the night, and continue his toils after his shades have gathered, without inconvenience; but this can only be done where the frame is hardy and the labour not severe; and even with these circumstances favourable to exertion, rest is imperative after the lapse of fifteen or sixteen hours. The constitution would be undermined, and the human powers would droop, if our day were extended to the length of two, and thus the period be prolonged between the intervals of rest. The most eminent physiologists are agreed, that the season which nature marks for activity, cannot be lengthened or shortened to any extent, without injury.

"We may be tolerably certain," says Mr. Whewell, "that a constantly recurring period of forty-eight hours would be too long for one day of employment, and all whose bodies and minds are tolerably active, will probably agree that, independently of habit, a perpetual alternation of eight hours up and four in bed, would employ the human powers less advantageously and agreeably than an alternation of sixteen and eight. A creature which could employ the full energies of his mind and body uninterruptedly for nine months, and then take a single sleep of three months, would not be a man." We have here, then, another proof of a benevolent intelligence, active in the arrangements of the material world, adjusting the diurnal revolution of the earth to the physical condition of its inhabitants.

But besides these manifestations of God in nature, there are numerous other lessons which a pious mind will learn from its phenomena, which, properly attended to, will exercise a salutary influence upon the heart and life. While the alternation of day and night speaks to the ear of religion of the power and goodness of the Deity, the same alternation proclaims, with an impressive voice, the change which attends the course of human existence. Transient and rapidly fleeting as is the light of day, it is an appropriate emblem of the life of man: for, even as the glorious sun retires from our gaze, and the green clad hills, and the beautiful flowers that gem the earth, cease to be palpable to the eye, so do the fairest scenes of human enjoyment terminate, and the forms and faces of those we love pass from us to be no more seen.

In strict analogy with the experience of the external world, are the circumstances of social, civil, and political life:—"there is no abiding," says the Psalmist of Israel;—"a settlement which the Persian poet, Saadi, recognizes in an impressive couplet:—

"The spider holds the veil in the palace of Caesar, The owl stands sentinel on the watch-tower of Afrabad."

In the estimation of some, it may indicate a cynical turn of mind to recur to such sentiments as these; but it by no means supposes a gloomy temperament to be alive to the changes that occur around us, and to "point a moral" from them; both piety and a rational judgment will vindicate the wisdom of so profiting by the mutability of time as to repose upon the immutability of eternity.

In reality, that very phenomenon in the external world, which reminds a religious man of natural decay and certain dissolution, will direct his thoughts to the "hope of eternal life." The sun in his setting does not quench his light; when invisible to us he becomes apparent to others, and goes forth "in his might" to other regions which saw him not when we did. This is the ordinary course of nature: the spring returns, the trees bud afresh, the flowers expand in loveliness, and the golden harvests of the autumn again wave in the passing winds; and thus the same silent preacher that proclaims our dissolution, speaks with the same conviction of our immortality. The light of the Christian revelation enables us to put a consoling interpretation upon the decay and revival of nature, and to regard these physical facts as intimations of that grand truth of revelation—immortality.

The object for which the preceding considerations have been advanced, is to inculcate the sentiment expressed by the Psalmist in his pious exclamation, "Lord, how manifold are thy works! In wisdom hast thou made them all;" as well as to show that it is nature's province, not only to unfold scenes of beauty to the eye, but to propose moral lessons to the mind; and that the attitude therefore which man should assume, ought to be that of a scholar as well as an admirer. There is something captivating and exciting to a refined mind, in the frequent calmness of the summer's eve, the stillness into which animated nature is lulled as the night approaches, and the magnificent glories which blaze forth from the vault of heaven. But we are in danger of admiring only the wonderful skill and beauty so profusely lavished upon the creation around us, without thinking of Him from whom it all proceeds, and seeking in nature nothing further than sensual gratification and intellectual pleasure. It is when every witnessed specimen of skill and adaptation elevates our thoughts to the great Source of being, that we rightly employ the material world he has created, and the senses which he has given. And never do these claims of devotion deaden our sensibilities, or dim our perceptions to external beauty; but leave the mind alive to the loveliness of its aspect, and the grace of its configuration. I can say, with a writer of revelation, "Praise ye the Lord, which made heaven and earth, the sea, and all that therein is;" and yet luxuriate, with Claude, in the summer landscape, or admire the descriptions which the poets have given of the silent night. As Apollonius Rhodius, in one of the most highly-finished scenes in the poetry of antiquity—

"Night on the earth poured darkness; on the sea The wakeful sailor to Orion's star And Helice turned heedful. Sunk to rest The traveller forgot his toil; his charge The sentinel; her death-dreathed babe The mother's pensive breast. The village dog Had ceased his troublous bay. Each lonely tumult Was hushed at that dead hour; and darkness slept, Laid in the arms of silence. She alone, Medes, slept not."

And Milton, picturing the night on which the Saviour was born—

"But peaceful was the night, Wherein the Prince of Light His reign of peace upon the earth began; The winds, with wonder whist, Smoothly the water kist. Whispering new joys to the mild ocean, Who now hath quite forgot to rage, While kind of calm its breathing on the charmed wave.

"The stars, with deep amazement, Stand fix'd in steadfast gaze; Bending one way their precious influence; And will not take their flight, For all the morning light. Or Lucifer, that often warn'd them thence; But in their glimmering orbs did glow, Until their Lord himself bespake, and bid them go."

But whilst, with the devout men of past ages, an hour may be profitably employed in meditating "in the eventide" upon the magnificent productions of the Creator's power, there are personal blessings and interests which demand attention, and which, whenever duly estimated, will inspire praise and call to prayer. For preservation during the departed day, for temporal comforts continued from its commencement to its close, the heart should offer its thanksgivings; and when we consider our innumerable instances of misimprovement, the sins that have marked the past, the imperfections that have attended our best services, the enlightened mind will apply to the "blood of sprinkling," and appeal to its God for pardon and for peace. About once more to be committed to the defencelessness of sleep, the safeguard of his defence and the assurance of his favour should be sought, that, if the mandate be heard, "This night thy soul is required of thee," the summons may be met in the lofty attitude which religion inspires. "Tell me," says Chrysostom, "with what confidence canst thou lie down to sleep, and pass away the darkness of the night, unless thou shalt arm thyself by fervent and devout prayer?"

The "night watches" are mentioned by the Psalmist as seasons of devotional duty and enjoyment; and hours of wakefulness, when grief has banished repose, have often been advantageously employed in the exercises of religion. The prophet thus calls upon afflicted Zion: "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord." (Lam. iii. 19.) That divine visitation, so wonderfully described in the book of Job, took place in the night:—

"Now to me a word was spoken in secret; Mine ear received a murmuring thereof; In the ecstasy of visions of the night, When deep sleep falleth on men, Fear came upon me and trembling, And the multitude of my bones did shake; And a spirit passed before my face; The hair of my flesh stood on end. It stood, but I could not distinguish its form, A figure before mine eyes— Silence—then I heard a voice— Shall a mortal be righteous before God? Shall man be pure before his Maker? Lo! in his servants he hath not trusted, Nor given glory to his angels; How then to the dwellers in houses of clay?"

The earliest specimen which we have of Saxon poetry is a metrical version of some portions of sacred history, by Cedmon, a pious monk of Whitby, in the seventh century. The following fragment of his, on waking in a stall of oxen, which had been appointed to guard during the night, has been preserved in King Alfred's Saxon translation of Bede's Ecclesiastical History.

"Now we should praise The Guardian of the heavenly kingdom; The mighty Creator, And the thoughts of his mind, Glorious Father of his works! As he, of every glory Eternal Lord! Established the beginning; So he first shaped The earth for the children of men, And the heavens for its canopy. Holy Creator! The middle region, The guardian of mankind, The eternal Lord, Afterwards made the world, The ground for men, Almighty Ruler!"

It cannot be questioned but that the night-vigils of Cedmon's time were the offspring of superstitious notions,—a superior efficacy being attributed to such a season to prayer and praise, as involving bodily mortification; yet when the repose of night is broken in upon, by care, or sickness, or any other circumstance, the engagements of devotion will commend themselves to enlightened piety and sanctified feeling. "When I awake," says one, "I am still with Thee!" Baxter, speaking of his own practice of nightly prayer, observes: "Concerning the time of this duty every man is the meetest judge for himself. Only give me leave to tender you my observation, which time I have always found fittest for myself; and that is the evening, from sunset to twilight; and sometimes in the night when it is warm and clear. Whether it be anything from the temperature of my body, I know not; but I conjecture that the same time would be seasonable to most tempers, for several natural reasons, which I will not now stand to mention. Neither would I have mentioned my own experience in this, but that I was encouraged hereto, by finding it suit with the experience of a better and wiser man than myself, and that is Isaac. And his experience I date more boldly recommend than my own."

BYLES MATHER, D.D., OF BOSTON. (From "The American Loyalist.")

He was born in Boston in 1706, graduated at Harvard University in 1725, and was ordained the first pastor of the Hollis-street church in 1738. On his mother's side, he was descended from Richard Mather and John Cotton. He continued to live happily with his parish until the Revolution, when, in 1776, the connexion was dissolved and never renewed. In 1777 he was denounced in town meeting, and having been by subsequent trial pronounced guilty of attachment to the royal cause, was sentenced to confinement, and to be sent with his family to England. This doom of banishment was never enforced, and he was permitted to remain in Boston. He died in 1788, aged eighty-two years. He was a scholar, and Pope, Langensdown, and Watts were his correspondents. His writings would fill many pages; some of his finest sayings have been preserved. In his pulpit he avoided politics, and on being asked the reason, replied: "I have thrown up four breast-works, behind which I have entrenched myself, neither of which can be enforced. In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week, pray let one day in seven be devoted to religion; in the fourth place, I am engaged in work of infinitely greater importance; give me any subject to preach on of more consequence than the truth I bring to you, and I will preach on it the next Sabbath." On another occasion, when under sentence of the Whigs to remain in his own house under guard, he persuaded the sentinel to go on an errand for him, promising to perform sentinel's duty himself, and, to the great amusement of all, gravely marched before his own door with a musket on his shoulder, until his keeper returned. This was after his trial, and alluding to the circumstance that he had been kept prisoner, he said that "he had been removed and replaced again, he said that 'he had been guarded, re-guarded, and disregarded.'" Near his house, in wet weather, was a very bad slough. It happened that two of the select men, who had the care of the streets, driving in a chaise, stuck fast in this hole, and were obliged to get out in the mud to extricate their vehicle. Doctor Byles came out, and making them a respectful bow, said: "Gentlemen, I have often complained to you of this nuisance without any attention being paid to it, and I am very glad to see you stirring in this matter now." On the cele-

And Milton, picturing the night on which the Saviour was born—

brated dark day in 1780; a lady who lived near the Doctor, sent her young son with her compliments, to know if he could account for the uncommon appearance. His answer was: "My dear, you will give my compliments to your mamma, and tell her that I am as much in the dark as she is."

Doctor Byles' wit created many a laugh, and many an enemy. In person, he was tall and commanding. His voice was strong and harmonious, and his delivery graceful. His first wife was a niece of Governor Belcher; the second, a daughter of Lieut. Governor Taiter. His two daughters lived and died in the old family house, at the corner of Nassau and Tremont Streets. One of them deceased in 1835, the other in 1837. They were stout, unchanging Loyalists, to the last hour of their existence. Their thread of life was spun out more than half a century after the royal government had ceased in these States; yet they retained their love of, and strict adherence to, monarch and monarchies, and refused to acknowledge that the Revolution had transferred their allegiance to new rulers. They were repeatedly offered a great price for their dwelling, but would not sell it, nor would they permit improvements or alterations. They possessed old-fashioned silver plate which they never used, and would not dispose of. They worshipped in Trinity Church—under which their bodies now lie—and wore on Sunday dresses almost as old as themselves. Among their furniture was a pair of bellows two centuries old; a table on which Franklin drank tea on his last visit to Boston; a chair, which more than a hundred years before the Government of England had sent as a present to their grandfather, Lieut. Governor Taiter. They showed to visitors commissions to their grandfather, signed by Queen Anne, and three of the Georges; and the envelope of a letter from Pope to their father. They had moss, gathered from the birth-place of the unfortunate Lady Jane Grey. They talked of their walks, arm-in-arm on Boston common with General Howe and Lord Percy, while the British army occupied Boston. They told of their Lordship's ordering his band to play under their windows, for their gratification.

In the progress of the improvements in Boston, a part of their dwelling was removed. This had a fatal influence upon the elder sister; she mourned over the sacrifice, and, it is thought, died its victim. "That," said the survivor, "that is one of the consequences of living in a Republic. Had we been living under a King, he would have cared nothing about our little property, and we could have enjoyed it in our own way as long as we lived." "But," continued she, "there is one comfort, that not a creature in the States will be any better for what we shall leave behind us." She was true to her promise, for the Byles' estate passed to relatives in the colonies. One of these ladies of a by-gone age, wrote to William the Fourth on his accession to the throne. They had known the "Sailor-King" during the Revolution, and now assured him, that the family of Doctor Byles always had been, and would continue to be, loyal to their rightful Sovereign of England.

THE CROWN OF CHARLES THE TENTH. (From the John Bull.)

What a different fate might now be that of Louis Philippe, had he listened to the magnanimous sentiments of his illustrious partner, when the Crown of Charles X. was offered to him. M. Louis Blanc, a member of the present Provisional Government of the Republic, in his History of ten Years (1830-1840) gives the following account of what took place on the occasion:—

On arriving at the Chateau de Neuilly, the two negotiators (M. Thiers and M. Scheffer) were received by the Duchess d'Orleans, her husband being absent. Whilst M. Thiers was unfolding the purport of his message, great uneasiness was depicted on the austere countenance of the Duchess; and when she learned that it was proposed to convey into her family a crown snatched from the head of an old man who had always proved himself a faithful kinsman and a generous friend "Sir," said she, addressing M. Scheffer with an emotion full of true greatness, "how could you possibly take upon you such a commission? That M. Thiers should have done so does not much surprise me; he does not know us much; but you have been admitted to our intimacy—you have had opportunities of appreciating us;—ah! he can never forgive you this." A rejection of their suit, prompted by such noble sentiments, left the two Envoys speechless.

THE MARRIAGE. (By Hans. C. Andersen.)

After Church service there was a marriage. They were a handsome couple, but what struck me particularly was the singular expression of joy and sorrow depicted in the bride's eyes; she appeared to be looking for some one she went up to the altar. "He is certainly in the Church," whispered two women, who stood by the side of me. "Poor Edward!—yes, that he certainly is." A light broke in upon me; but I was certain he was not there. Had it been a novel of Johanne Schoppenhauer's, he would assuredly have stayed, deadly pale, behind a pillar, and witnessed the marriage ceremony: here on the contrary, it was reality; he was not there, but where?

THE SON.

Yes, mother, earth can ease afford To poison'd wounds; then pity, Lord! The venom now is in my heart, Let earth relieve the poison'd part. O, bury deep this tortured breast— Earth, earth alone can give me rest!

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RICHARD SCORE, MERCHANT TAILOR, No. 1, Chesham's Buildings, Toronto.

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T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO. 11-54

DR. DERRY, Has Removed to 25, Duke Street, A FEW DOORS EAST OF THE BANK OF UPPER CANADA TORONTO, February, 1848. 59-451-26

DOCTOR O'BRIEN, Has Removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET, Toronto, Sept. 23, 1847. 532-47

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, 62, CHURCH STREET. Toronto, Jan. 13, 1847. 7-546

JAMES BICKET, ACCOUNTANT, No. 2, City Buildings, King Street East, Toronto. Nov. 26, 1847. 32-546

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO. 12-546

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To Carpenters and Joiners, JUST RECEIVED, at No. 44, King Street, an assortment of CARPENTERS and JOINERS AMERICAN EDGE TOOLS and PLANES, of the very best description, which will be sold low for Cash. Toronto, 16th Dec., 1847. T. HAWORTH. 34-546

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JUST PUBLISHED: THE CANADIAN CHRISTIAN OFFERING; A COLLECTION OF ORIGINAL SACRED POEMS, BY CANADIAN AUTHORS. EDITED BY THE REV. R. J. MACGEORGE.

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THE TORONTO DRY DOCK COMPANY. NOTICE is hereby given, that Application will be made to the Legislature, at its next Session, to Amend the Charter of the Toronto Dry Dock Company, and to Extend the Capital Stock thereof to \$400,000. WM. VYNNE BACON, Secretary. Toronto, 25th January, 1848. 55-549-1f

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MEDICAL ADVISER: GEO. W. CAMPBELL, Esq., M.D. SOLE AGENT: JOHN ROSE, Esq. MANAGER: A. DAVIDSON PARKER, Esq.

Toronto Board of Management. HON. R. B. SULLIVAN, Q. C., Chairman. W. PHOENIX, Esq., President of the Bank of Upper Canada.

JAMES BROWN, Esq., Wharfinger. ALEXR. MURRAY, Esq., of the Firm of Messrs. Moffatts, Murray & Co. THOS. D. HARRIS, Esq., Merchant.

MEDICAL ADVISER: EDWARD HODDER, Esq., M.D. SOLE AGENT: MESSRS. CROOKS & SMITH. AGENT: JAMES HENDERSON, Esq.—OFFICE—Savings' Bank, 4, Duke Street.

Branch Offices, with Boards of Management, have also been established at the following places in British North America: Nova Scotia—Head Office, Halifax—Agents, JAS. STEWART, Esq., C. J. STEWART, Esq.

For West Indies—At Jamaica, Trinidad, Barbadoes, British Guiana, &c. &c. For Cape Colony—In Cape Town. For East Indies and Ceylon—in Calcutta, Madras, Bombay, and Colombo. Montreal, August, 1847. 15-546

NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY OF LONDON, ENGLAND. A Savings Bank for the Benefit of the Widow & Orphan Empowered by Act of Parliament, 2d Victoria, Royal Assent 27th July, 1838.

CAPITAL, £500,000 STERLING Resides in Reserve Fund (from surplus profits) of about £37,000 Sterling.

T. LAMIE MURRAY, ESQUIRE, George Street, Hanover Square, London, CHAIRMAN OF THE COURT OF DIRECTORS, LONDON.

TORONTO LOCAL BOARD OF DIRECTORS. HON. S. B. HARRISON, Chairman. W. H. BOULTON, Mayor, M.P.P. CHARLES BERZCY, Esquire. DR. W. C. GWYNNE. WILLIAM B. JARVIS, Sheriff. LEWIS MOFFATT, Esquire. CHARLES C. SMALL, Esquire.

HON. JAMES E. SMALL, Standing Counsel. DR. H. SULLIVAN, M.R.C.S.L., Medical Examiner. EDWARD GOLDSMITH, Esquire, Agent.

Pamphlets, Blank Forms, Table of Rates, &c. can be obtained at the Office, corner of Church and King Streets, Toronto, or from either of the Sub-Agents throughout the Province.

W. C. ROSS, Managing Agent. Toronto, 30th October, 1847. 26-546

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who are also authorized to receive premiums for the renewal of policies.

Toronto, July 1, 1841. MOFFATTS, MURRAY & Co. 25-546

THE CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 21ST AUGUST, 1847. CAPITAL, FIFTY THOUSAND POUNDS.

President, Hugh C. Baker; Vice-President, J. Young; Solicitors, Burton & Sealer; Physicians, G. O'Reilly and W. G. Dickinson.

THIS COMPANY is prepared to effect ASSURANCE upon Lives, and to transact any business dependent upon the value of Human Life, to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province, at a rate of compound interest, much beyond that which can be obtained in Britain, to promise a most material reduction of cost; guaranteeing Assurances, Survivorships, or Endowments for a smaller present payment, or yearly premium, and granting increased Annuities, whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending