

Original Poetry.

For the Church.

HINTS ON READING THE "CLEMATIS" BY L. E. L. IN "THE CHURCH" OF OCTOBER 20, 1838.

"What do I ask of God? Happiness confusedly? or Himself as the only ground of it?"—Rev. T. Adams.

"O God give me what thou knowest to be good, and thou alone knowest what is good; give me more than I can ask or think; if the reverse of what I ask is what I should ask, give me that; let me not be undone by my prayers."—Ibid.

"That species of female fanaticism, which assumes the appearance of the most ardent love of God and of heaven, frequently arises from the disappointment of an earthly passion."—Zimmerman, Vol. II.

"Christ also suffered for us, leaving us an example that ye should follow his steps."—1 Peter, II. 21.

I.

Daughter of Fancy, borne on feeling's wing, Whither away in this thy fairy flight? What dreamy land of thy imagining Allures thee up to its empyrean height? What blissful region fann'd with fragrant air, All-beauteous, smiles the shining stars above? And what the bright ideal beings there, Dwelling in visions of sweet mystic love?*

II.

What is the faith that rocks thy soul to rest? And what the hopes which hush thee to repose? Why deemest thou that solemn hour so blest Which doth to souls eternity disclose? Where thinkest thou, thy spirit, once set free, Mounting, shall fly to its unchanging doom? Where shall abide—when summoned forth to see Its deathless body quicken'd from the tomb?

III.

Art thou indeed so ready to resign Into thy maker's hands the soul He gave? Glad that on thee that Holy Light should shine Pure, spotless innocence alone may brave? Bethink thee well!—O yes, bethink thee well, Ere yet again thy prayer to God arise, For, self-deceived, how sad to weep in Hell That endless death, thou didst so fondly prize!

IV.

"O welcome death to those who truly mourn! And groan beneath their heavy burden—sin, Who loathe its bitterness but too long borne, Pining for that deliverance Faith shall win! O welcome death to those whose heav'nly dress, Through Jesu's blood shines whiter than the snow, Who, clothed in Christ's imputed Righteousness, Yearn for that "rest" earth's pilgrims may not know.

V.

O welcome death, if now thy care-worn mind, Of serving Jesus, powerless hath grown, If now thy body knoweth not to find Strength for the works thy spirit's love had shown, If, nor in heaven, nor on earth there be One falsely cherished idol, to divide A heart which longs, through all eternity, With "God in Christ" its "first love" to abide!

VI.

But oh, if worthless, palling now to thee, Earth's joys and pleasures charm thee now no more, If tasteless now its cup of witchery, This smiling world's deceit thy heart deplore; If life to thee seems but one mocking dream, A landscape drear gaz'd on with "weary eye," And death to thee but a sweet refuge seem, Not, not to God—but from thyself to fly!

VII.

Oh, then to thee emphatic is the voice, Of that sweet flower "winding round the cross," Whose perfumed beauty knows yet to rejoice Though rudest winds its "fragile flowers" toss. "Around the old and ruined wall" it winds, Fulfills its task and sweetens all around, Shows forth its Great Creator's praise, nor minds, Or how, or when He brings it to the ground.

VIII.

Let that "pale flower" whisper to thine ear Pure lessons of obedience and of love, May resignation like, in thee appear, In storm or sunshine, to thy God above! Oh, sigh not for the "quiet cloister's cell" And selfish, hide thy "talents" in its "shade,"— Where'er he bids thee grace the ruin—dwell, And in this crumbling world be useful made.

IX.

Oh "dream" no more of "love and broken hearts," Nor plead for mystics in their "dim retreats;" That gracious God who heals thy bitterest smart, May best be thanked by works in misery's street. Hath Jesus cast thy "legion" from within? Hath Jesus wiped thy "weeping" weary eye? Go, tell Decapolis the cure of sin, Go, publish Him who taught thee not to sigh.

H. A.

Quebec, October 20, 1838.

"Even in deserts where the dew of heaven never falls, we love what we ought no longer to love—the passions excited by solitude, subdue the soul in those regions of death and silence, where God is forgotten, but where love can never be rooted from the heart."—Abelard quoted in Zim. Vol. I.

"Nothing but mysticism can save her, and nothing can render her situation more tolerable: there is nothing more cheering and consolatory to the heart of a man, for mysticism is entirely grounded on the tender passions."—Zimmerman on Solitude Vol. I.

"How welcome death will be to those who truly mourn for their sin, feel the burden, and taste the bitterness of it, and long for complete deliverance from it!"—Rev. T. Adams' "Private Thoughts."

CHURCH CALENDAR.

Dec. 2.—First Sunday in Advent. 9.—Second do do 16.—Third do do 21.—St. Thomas' Day.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. xv.

WHAT OUGHT I TO DO?

A striking anecdote was related at one of the May meetings, by a clergyman from the south of Ireland, in proof of the real profit derived by some of the poorest classes from a free perusal of the word of God. At the periodical assemblage of men, generally of a very humble rank, who are employed to read the Scriptures in Irish to their poor ignorant countrymen, a series of questions are propounded by the clergymen who attend as examiners, in order to ascertain how far the minds of these teachers are imbued with the truths that they communicate to others. One query, addressed to

a very simple, unlearned man, who manifested great love for the sacred book, was to this effect:—If you were threatened with persecution and suffering for retaining your Bible, would you give it up? A pause ensued; and the question was repeated, with a demand for some reply. "Please your reverence," said the poor fellow, "and with submission, I think that question is not rightly put." "How so? In what way would you have it expressed?" "Why, then, sir, and begging your reverence's pardon, I think you should ask me, if I was threatened with such things for keeping my Bible, ought I to give it up? For, sir, how do I know what I WOULD do if I was tempted?"

Such an instance of self-knowledge, and consequently of self-distrust, in one who had received no teaching but what the Holy Spirit had communicated to his soul, conveys an impressive lesson to many who live in the constant enjoyment of every help to divine study. From whence arise the frequent and harsh judgments that Christians are heard to pass upon their fellows, if not from a confident conceit on the part of the individual, that he, in similar circumstances, would have acted more consistently, more prudently, more decisively, or in some way more suitably, than his neighbour has done? The poor Irish peasant had evidently read his Bible with more profit to himself than such persons have done; and a little of his experimental knowledge of the traitor within, would often appear an acquisition worth bartering many of our higher attainments for. What would I do in such and such a case, is, in fact, a question beyond the power of any man to solve: and by flattering himself that he can solve it, he does but nourish the self-confidence of a deceived heart. What ought I to do, is a safe and profitable inquiry. It sends the man to his Bible and to his God. The former teaches him both his duty, and the moral incapacity under which he lies of fulfilling it, or any duty whatever, in his own strength; at the same time it refers him to a power always to be acquired by believing prayer; it shows him his poverty, and opens at his feet a mine of wealth; it displays the feebleness of his naked hands, and gives him armour of proof—weapons wherewith he may pull down the strong holds of his enemy. I desire—because I greatly need it—to have the poor peasant's distinction ever before me, with David's prayer: "Keep thy servant also from presumptuous sins;" and, in reference to those around me, the Apostle's indignant expostulation, "Who art thou that judgest another man's servant?" The habit of censuring others goes hand in hand with that of applauding self; and it is no unprofitable exercise to watch the risings of the former inclination in our hearts, that by its guidance we may detect the latter.

O, the preciousness of that Book which is able to make the basest and most despised of our ignorant fellow-creatures wise unto salvation through the faith which is in Christ Jesus! This poor man had been brought up in strict and bigoted adherence to a system which throws the sinner altogether upon his own will-worship and meritorious works, for acceptance before God. Yet the entrance of that word, in its single majesty and simple truth, gave him such light as dispersed every shadow from his darkened understanding, and, taking him off from all vain dependencies, threw him entirely upon the guidance of Him who worketh in us both to will and to do of his good pleasure.

THE OFFICE OF BAPTISM.

In the time of the great revolution, when the use of the Liturgy of our Church had been forbidden, Mr. Bull was sent for, to baptize the child of a dissenter in his parish; upon which occasion he made use of the Office of Baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. But after that he concluded that holy office, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification they prayed, who, like him, entirely depended upon the Spirit of God for his assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made that sign of the cross, that badge of popery, as he called it, nobody would have formed the least exception against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-founded prejudices, showed him the office of Baptism in the Liturgy, wherein was contained every prayer which he offered up to God on the occasion; which, with further arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the Parish Church.—Penny Sunday Reader.

THE BURIAL SERVICE.

It was immediately after the happy restoration of Charles the Second, when, together with the rights of the Crown, and the English liberties, the Church and the Liturgy were newly restored, that a noted ringleader of schism, in the former times, was to be buried in one of the principal churches in London. The minister of the parish, being a wise and regular conformist, (and he was afterwards an eminent Bishop in our Church) well knew how averse the friends and relations of the deceased had always been to the Common Prayer, which by hearing it so often called a low rudiment, a beggarly element, and a carnal ordinance, they were brought to condemn to that degree, that they shunned all occasion of being acquainted with it. Wherefore, in order to the interment of their friend in some sort to their satisfaction, yet so as not to betray his own trust, he used this honest method to undeceive them. Before the day appointed for the funeral, he was at the pains to learn the whole office of burial by heart. And then, the time being come, there being a great concourse of men, of the same fanatical opinions, when the company heard all delivered by him, without book, with a readiness and profound gravity, they were surprised, professing that they had never heard a more suitable exhortation, or more edifying exercise, even from the most precious of their own persuasion. But they were afterwards much more surprised and confounded, when the same person who had officiated assured the principal men among them, that not one period of all that he had spoken was his own, and convinced them that by ocular demonstration, how all was taken, word for word; out of the very office ordained for that purpose, in the poor, contemptible, Common Prayer. Whence he most reasonably inferred, how much their ill-grounded prejudice, and mistaken zeal,

had deluded them, that they should admire the same discourse when they thought it an unprepared and unpremeditated rapture, which they would have abominated had they known it to be only a form prescribed by antiquity.—Related in a Visitation Sermon, by Bishop Spratt.

The Garner.

A CRUCIFIED SAVIOUR.

God foreseeing how improbable this doctrine would appear to men, was pleased in various ways to typify and predict our Saviour's passion, ages before it happened, that the thing when it should come to pass, might be known to be his work and counsel; and our Lord himself omitted not, at the proper season, to give his disciples the most explicit warning of it, that an event so contrary to everything they had expected (for they were involved in the common error of the Jewish nation concerning the Messiah) might not come upon them by surprise. "From that time forth," saith the Evangelist, "Jesus began to show to his disciples, how that he must go into Jerusalem, and suffer many things of the elders, and chief-priests, and scribes, and be killed, and be raised again the third day."—Bishop Horsley.

GOD'S ENEMIES HIS INSTRUMENTS.

There may be those, indeed, who think that to dwell at so much length on the secondary and more disgraceful causes of the Reformation, is to detract from the character of that great event, and to tarnish its lustre; but they who regard God's enemies as his instruments will not so account of it. They will see in the course given to those beggarly elements the same superintending hand that wrought the nourishment of Jacob's household out of the sin of Jacob's sons; so that whilst they wickedly sold Joseph to the Ishmaelites, God mercifully made it for good; sending him before them, by this means, to preserve them a posterity in the earth, and to save their lives by a great deliverance. They will see in it the same power at work that shaped the cruel decree of Pharaoh for the children to be cast into the river, into an easy provision for bringing up Moses in the royal household, and thus fitting him to be the teacher and leader of Israel, by introducing him into all the wisdom of the Egyptians.—They will see in it the same [power] that achieved the salvation of the world itself, by Caiaphas who declared that it was expedient for one man to die for the people, and by the wretches that cried, "Crucify him! crucify him!"—Rev. I. J. Blunt.

A GOOD MAN'S PRAYER.

A man of an ordinary piety is like Gideon's fleece, wet in its own locks; but it could not water a poor man's garden; but so does a thirsty land drink all the dew of heaven that wets its face, and a greater shower makes no torrent, nor dip so much as a little furrow, that the drills of the water might pass into rivers, or refresh their neighbour's weariness; but when the earth is full, and hath no strange consumptive needs, then at the next time, when God blesses it with a gracious shower, it divides into portions, and sends it abroad in free and equal communications, that all that stand round about, may feel the shower. So is a good man's prayer; his own cup is full, it is crowned with health, and overflows with blessings, and all that drink of his cup and eat of his table, are refreshed with his joys, and divide with him in his holy portions.—Bishop Jeremy Taylor.

RIGHTS OF THE CROWN.

Though every Briton is to be commended if he is fond, and may be indulged, when he is over fond (if such a case can be) of the liberties of his country; yet he ought always to remember, that as the people have their liberties, so the King has his rights, which are derived from the same constitution, and the same law, under which the people claim their liberties: and indeed the people have an interest and inheritance in the rights of the crown, which are so many trusts lodged in the hands of the Prince for the defence and protection of the people, and to enable him the better to carry on the necessary works of Government.—Bishop Sherlock.

THE VILLAGE CHURCH.

The Villagers have a feeling of property in their own parish Church. Generally venerable for extreme antiquity, and firm as the hills around it, it stands, as a part of their native land, and to endure, with the country, to all ages. It appeals moreover, to the affections, by motives which penetrate the inmost heart; bringing before the worshipper his birth, his domestic happiness and duty, the memory of departed friends, and his own death. Within, he sees the font at which he was baptized, and the altar where he knelt at his marriage. Around it he contemplates the graves of his friends, and the spot which will one day probably be his own. These are charms which speak to every bosom. Every one also feels that a picture of English scenery is incomplete without the old grey tower or the village spire, upon which the eye rests, as the loveliest picture of the landscape; and who can hear the distant bells, in the cheerfulness of a summer's morning, or the stillness of a summer's evening, without feeling their soothing power enter his very soul.—Osler.

JUSTIFICATION BY FAITH.

That man is justified by faith, without the works of the law, was the uniform doctrine of the first Reformers. It is a far more ancient doctrine—it was the doctrine of the whole college of Apostles. It is more ancient still—it was the doctrine of the Prophets. It is older than the prophets—it was the religion of the Patriarchs.—Bishop Horsley.

The people who raised the shout of Hosanna in praise of Christ, soon afterwards cried out, "Crucify Him." Such is the uncertainty of popular favour. Who then would purchase it at the expense of his conscience, or even of his ease?—Dr. Doddridge.

It may be your lot to find a master or mistress, who may act unkindly by you; but if you do your duty, you will be more happy in your integrity, than they can be in their injustice.—Cottager's Visitor.

Advertisements.

A LETTER from Tiverton, England, for Mr. JOHN ADAMS, Engineer, is in charge of a person in this neighbourhood, who is desirous of being informed of his address. Should this meet his eye, or that of any acquaintance who can communicate his residence, he will be pleased to make it known to the Editor of this paper.

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Toronto, July, 1838. 7-1f.

The Church

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TERMS.

To Subscribers resident in the immediate neighbourhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrearages are paid unless at the option of the Publisher.

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.