

sure, that Christ is now coming to take me. I feel more sure than I did on Sunday morning.' She again asked if he loved the Saviour, and if he felt that the Saviour loved him, when he emphatically answered, 'Yes, O yes.' After this he declined all nourishment, and in about an hour after departed as we humbly hope to that happy world which he had so anxiously looked for. Poor little fellow, he one day said that he wondered what the purpose of God could be in keeping him, a poor little lame boy, here so long. Many pleasing things he uttered after he had found peace in believing. He left with his mother a message to be delivered to each of his brothers who were from home, should she ever see them again. Elijah's remains lie in Bervick Church-yard, a head-stone, as a tribute of a parent's affection, will mark the spot. He was eleven years and three months old. I intend leaving this place soon, as my leave expires on the 30th, and I wish to remain a few days in Dublin, with my relatives. Mrs O. and myself sat up in turn twenty-five nights with our dear Elijah before his death.

"Affectionately yours.

"J. OLDRIGHT."

Miscellaneous.

[FOR THE CHRISTIAN OBSERVER.]

POETRY AND SCIENCE.

There is a general impression that the greatest productions of imaginative genius belong to the earlier stages of society; and that as science advances, poetry must decline. If any reflecting man will look into his own intellectual history, he may learn how such an impression has originated, and how much it is worth. If he is even moderately endowed with the gift of imagination, he will remember a time when he looked upon nature only to see its poetry. The starry heavens—the sunlit landscapes—mortal loves and hates; each was a mystery in which fancy revelled. But, by and by, came Comstock's Astronomy, Physiology, Chemistry, and so forth; and the heavens, the landscape, and man, became matters of fact: the mystery was disenchanted—the little boy philosopher knew all about everything. The stars were mapped out into constellations—the planets were weighed and measured—the moon became a round body, visible by reflected light, wheeling round the earth as mechanically as the hand of a brass clock moves round the dial—the halm breeze was analyzed, and found to consist of so much oxygen, and so much nitrogen. Poetry was impossible in nature, as in a kitchen, or a cobbler's stall. But did this prosaic era continue? Contemporaneous with this disenchantment of the region of poetry, there was another revolution still more startling and painful. Our text-book philosophy became a little sceptic or atheist. This and the other mystery had been unravelled, and the whole mechanism of the universe was so thoroughly mastered, that there seem to be no need for a Divine cause. The changes of the moon—the ebbing and flowing of the tide—the revolutions of the seasons, which we had been accustomed to ascribe to the immediate interposition of the Deity, are discovered to depend upon well-known agencies. Our faith was upset, just as our poetry had been. But did this continue? Here and there a shallow soul caught in the sophistry, yielded to the bondage, and remained, through life,

a dwarfed ecologist and atheist—a pitiful illustration of the maxim, "a little knowledge is a dangerous thing." But, as a general rule, when we recovered from the first rude shock, and became somewhat familiar with the novel truth, we looked upward, and found that although the clouds were beneath our feet, the blue infinite was still above, unapproached and unapproachable. Poetry returned, only more exalted; religion resumed its sway, only more wrapt and pure. It may be so in our social progress, that which now seems to threaten the deterioration, if not the extinction of poetry, may be the introduction of a new era which shall give to our literature the purest and noblest fruits of imagination.

[FOR THE CHRISTIAN OBSERVER.]

OH, IT IS TOO HUMILIATING!

A man, calling himself a philosopher, who had just been a spectator at a baptismal scene, being asked, what he thought of the ordinance, sneeringly answered, "Oh, it is too humiliating!" I told him, that God's ways are as not our ways, neither are his thoughts as our thoughts; and that the nature of the Christian religion is to humble the creature, and to exalt the Creator; and that our blessed Redeemer, though being in the form of God, and thought it not robbery to be equal with God, so humbled himself as not only to take upon him our nature; but, after suffering many years of neglect and reproach, permitted himself (as was foretold of him) to be led as a lamb to the slaughter, and as a sheep dumb before his shearers, so he opened not his mouth, and in his humiliation his judgment was taken away; for he died the just for the unjust; bearing our sins on his own body on the cross; and that, although he had no sins to wash away, (which is one of the emblems or signs of baptism,) yet he condescended to honour that ordinance by submitting to it himself, in the river Jordan (to the astonishment of John, his forerunner.) And he is still saying unto us by his word (what he then said to the Baptist) "Thus it becometh us to fulfil all righteousness;" and, also, as he afterwards said, "Learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls."

The person who gave that scornful answer, made no pretensions to the Christian character; and, therefore, it was not so surprising, as if he had professed to have been a believer in Christ. By reflecting upon the subject, I thought the conduct of many who are professedly evangelical Christians indicate the same abhorrence to that holy and significant ordinance; and some of them of high standing as ministers of the Gospel, have expressed their opposition to it in words not less scornful than those uttered by that infidel! But surely their proud hearts have not been sufficiently humbled before God; and, therefore, like the pharisaical Jews, they are seeking the honour of the world, instead of that which cometh from God; and thus, considering it "too humiliating" to be "buried with Christ in baptism," as penitent believers, they (so far as baptism is concerned) "reject the counsel of God against themselves."

JOAO.

Copy of a Despatch from Lord Grey to Lord Elgin—on the Clergy Reserves.

"DOWNING-STREET, Jan. 27, 1851.

MY LORD.—I have hitherto deferred answering your Lordship's despatch No. 198, of the 19th of July last, in which you transmitted to me an Address to Her Majesty from the House of Assembly, on the subject of the Clergy Reserves, because when this despatch reached me the Session of the Provincial Legislature having already been brought to an end, and that of the Imperial Parliament being about to close, nothing could for some months be done on the subject referred to, and I therefore thought it advisable that it should be reserved for that full and deliberate consideration of Her Majesty's Government, which its difficulty and importance deserved.

2. I have now to instruct your Lordship to inform the House of Assembly when it shall again be called together, that their address to the Queen, which was transmitted to me in your despatch, has been laid before Her Majesty, and that Her Majesty, has been pleased to receive it very graciously. You will further inform the House that while Her Majesty's servants greatly regret that a subject of so much difficulty as that of the Clergy Reserves should, after an interval of some years, have again been brought under discussion, it has appeared to them on mature deliberation, that the desire expressed by the Assembly in this address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an Act should be passed, giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected.

3. In coming to this conclusion Her Majesty's Government have been mainly influenced by the consideration, that, great as would in their judgment be the advantages which would result from leaving undisturbed the existing arrangement by which a certain portion of the public lands of Canada are made available for the purpose of creating a fund for the religious instruction of the inhabitants of the Province, still the question whether that arrangement is to be maintained or altered is one so exclusively affecting the people of Canada, that its decision ought not to be withdrawn from the Provincial Legislature, to which it properly belongs to regulate all matters concerning the domestic interests of the Province.

4. It has therefore appeared to her Majesty's Government that it would be impossible for them consistently with the principles on which they have always held that the Government of Canada ought to be conducted, to advise Her Majesty to refuse to comply with the prayer of the Address to the House of Assembly; and they have had the less difficulty in coming to this conclusion, because they have observed with satisfaction, that the Assembly, in their Address, have recognized the claims of those who are now in the enjoyment of incomes derived from the funds realized by the sale of the lands in question, and have not asked, that in any alteration of the Act of Parliament now in force, authority should be given to the Provincial Legislature to interfere with the continuance of these incomes for the lives of the parties by whom they are received. The course thus taken by the Assembly is alike consistent with sound policy and with justice, and has obviated what would otherwise have been a great difficulty in the way of accomplishing the object they have in view.

5. You will cause copies of this despatch to be laid before the Houses of the Parliament of Canada at their next meeting.

I have, &c.,

(Signed)

The Earl of Elgin and Kincardine.

&c., &c., &c.,

GREY."

THE KIRK AND THE RESERVES.

From the Examiner.

From the following extract it will be seen that