OUR ONLY REFUGE. (From The Banner of the Cross.)

With guilt and shame opprest, Where shall I turn for rest? Where look for timely succour from despair? I try the world in vain, I court Earth's fluttering train, But find, alas! no hope, no consolation, there.

Now Glory's trumpet-call, Now Pleasure's crowded hall, Now Wealth, now Grandeur, every thought employs; Vain, weary, wasted hours ! E'en midst Life's fairest flowers, Fell Disappointment lurks and poisons all our joys.

Then whither shall I fly?-To Christ, to God, on high,
To Him lift up thy soul in contrite prayer;
He sees the lowly heart, He will his grace impart, And e'en to Sinners yield a refuge from despair.

> JAMES DAVIES, OF DEVAUDEN. (From the "Book of Anecdotes.")

It is grievous to think how much good energy is well-meaning persons are betrayed, from ignorance,

year 1811. The following year a school was built, of a coming day.—Rev. Henry Railies. under the bishop of the diocese, in the town of Abergavenny. Davies at once saw the object of his desires to be within his reach. He obtained permission to It is plain that the apostle kept his body under, and brought

pect of any. The clergy were able to do but little; Bishop Beveridge. the living of St. Arvan's being worth about 54l. per

attending in Devauden Church; and the delight less, and renders it impossible that there should be any such with which he witnessed the crowded congregation thing as unity in the Church; and when men have divided the (there not being a vacant seat throughout the build- Church on this pretence, they have been charged with the great ing) will never fade from his recollection. sin of Schism in the Holy Scriptures. So that in seeking the

dissent."

The Garner.

THE INFLUENCE OF THE SCRIPTURES. We rejoice at present, and we rejoice with reason, in the prevalence of a higher tone of moral feeling than was ever known among Heathen nations. We rejoice in sceing many mence on Thursday, January 4th, 1844. of the evils of life alleviated; many of those abominations, with which the face of society was distigured, removed. But what, we may ask, is it that has made us to differ in these respects? What has raised us above those whom we still regard as our guides in the world of intellect, as our models in political wis- £20. dom, and our masters in works of art? What, for instance, has made modern Europe to differ from ancient Europe? or whatto render the comparison more striking-what makes modern belonged to the Jewish people, which came to us from them, into courses of conduct which are offensive to God. and which, coming to us from them, have taught us what we instance of what can be done by the energies of a Nor let us imagine that this benefit of which I speak, has been fying the schools at which the

wasted for want of due discretion to manage it; how Asia so inferior to ancient Asia in all that adds dignity to man much zeal there is which is not according to know- and comfort to life? What, we may say, but the influence ledge. Nay, further, it cannot be doubted that many given, or the influence withdrawn, of those Scriptures which The person of whom we are about to speak is a rare know, and have made us, under God's blessing, what we are. single individual in humble life; and is a still rarer that direct benefit alone which is derived to those who are made example of one confining his energies to that sphere wise unto salvation, through faith in Jesus Christ, by the teachwhich the providence of God marked out for him.

James Davies was born in 1765. At the age of treasure—they are the real gainers; but the whole world bears thirteen he was left, by the death of his father, who its testimony also to the fact which is experienced by them. was a respectable farmer in Monmouthshire, with no The whole Christian world, in every form and division of soworldly means, and with but a delicate constitution, ciety, whether living under the power of the Gospel or not, ex-The occupation which he chose was that of a pedlar; hibits some mark of improvement. Science has been delivered other thoughts, however, were in his mind. The sea- from the shackles which an absurd mythology fastened on the son of his confirmation, by the Bishop of Llandaff, had mind, and has taken a clearer view of things in general, since been to him, as to so many other young persons, the man was taught to regard God as a spirit, and to refer everyfirst dawn of serious thoughts, when the mind casts off thing to his superintending hand. Literature has been purified, childish things, and with the sense of newly augmented and literature been made conducive to the happiness of the powers, steps forth into the consciousness of its re- people. Law has been made more lenient, and society has been sponsibilities as a "member of Christ and a child of made more secure. The evils of life have been diminished in God." The charge which the bishop addressed to number and in magnitude; and comforts have been scattered those on whom he had just laid his hands sank deep over the highway of our pilgrimage with a profusion which had into the mind of James Davies; and he was especially neither been known nor thought possible before. But beyond struck with a passage in which the bishop spoke of this, the world at large has been made to share in the blessings the usefulness of the profession of a schoolmaster- conferred on Christendom. The improvement in the moral not, indeed, as if it were one productive of great and state of things among ourselves extends itself by degrees, and immediate visible results; but rather apprising them spreads towards others. That this extension is gradual, that that the seed must be sown in faith, the issue whereof the progress of improvement is slow, is, alas! but too manifest. would only appear at the last day. It was not for The prayers of the Church, the tears, the sorrows of humanity, many years, however, that there appeared any prospect still groaning under burdens that might be removed; the cries of accomplishing the desire of his heart. The ener- of the Heathen world, stretching out its hands for an aid, which gies of the people, which we see now devoted to the is not yet bestowed; all these are witnesses, too powerful to be amelioration of their own domestic condition, were overlooked; and witnesses who testify against the apathy and then wholly absorbed by a defensive war against the coldness which prolongs the dominion of error, and allows their invaders of our peace, our liberty, and our religion. sorrows and wrongs to continue unrelieved. But though the The first symptom of the nation being able to direct change is not yet effected as it ought to be, the process of imits attention to internal improvement, was the esta- provement is begun. Light is come into the world; and the blishment of the "National Society for the Education rays which are struggling through the darkness that they can of the poor in the principles of the Church," under the hardly penetrate, serve to dispel the gloom which used to hang presidency of the Archbishop of Canterbury, in the over creation, and give, even in this twilight dawn, the promise

attend for a while at the school; and having qualified it into subjection, by fasting and abstinence, as the Fathers himself as well as he was able, proceeded to establish frequently observe; for as for those corporal chastisements by a school himself in the neighbouring town of Usk. whipping and scourging of themselves, so commonly and ridicu-Here, however, he did not stay long, judging that lously used by the papists in their solemn processions, St. Paul the people of Usk were able to support a school of never makes any mention of them. He saith, indeed, that he themselves, without his assistance. His mind had was thrice beaten with rods, and five times received forty stripes. long been directed to a wild and hilly district, in the parish of Devauden. Here a considerable population or his confessor, as the papiess do, but from his implacable anchad lately grown up, and was rapidly increasing, at a mies the Jews. But when he afterwards saith, that he was in from the restraints of order or civilisation. The chief former the Fathers generally understand the hunger and thirst hunger and thirst often, in fastings often (verse 27), by the employment of the people was in preparing charcoal which he was forced to undergo in his travels and imprisonments; for the use of some neighbouring iron-works. The by the latter, those voluntary fastings which he undertook houses in which they lived had been raised by an act himself, whereby to keep his body under, and to bring it into of trespass upon the lord of the manor,—a lawless habit, which too truly bespoke the character of the inhabitants. A new incumbent had lately been appointed to this parish, who was glad to avail himself, whereby to keep his body under, and to bring it into subjection, this being indeed the most, if not the only, effectual means to do it; forasmuch as indulging the appetite, and constant feeding to the full, though without excess, swells the of Davies's known energy and reputation. A rude building was soon erected, and Davies bade adieu to Usk amid the tears and regrets, not only of his scholars, but of many of the people, who accompanied him source distance with a people who accompanied him and reputation. some distance on his road. Nor must we suppose and rebellions, which the body raiseth against the soul, the that this was a mere change of residence. Behind inferior against the superior powers; and therefore as it was him he left a comfortable house and sufficient emolu- by fasting that St. Paul did it, so it is by fasting that we must ment; here he had no fixed salary, nor even the pros-

any house of residence at that time existing. The This pretence will serve almost all men, and that almost at emolument which he received from the school, conse- all times, to break loose; so that no fast hold can be taken of quently, for the first few years, was very small; lat- them in any church. If the rule he, to break off from others, terly it has been fixed at 20% per year, one-half of and still to unite with that teacher by whom he edifics most, which at least he consecrates to charitable purposes. the next question is, "Who shall judge who that is?" and that But to proceed: scarcely had he organised this must be every man for himself, for every man seems best able school, and found eighty or a hundred children under to tell his own gains by what he finds, and one is not a fit judge his instructions, than his heart yearned for their pa- of another's profit. And when every man must seek a teacher rents, who habitually profaned the Lord's day in a whom he fancies most, though in opposition to such as the law manner most painful to his feelings. In 1828, the has appointed, since men's fancies are infinitely various in this incumbency of Newchurch again changed hands, and the new vicar having volunteered an evening lecture hood? For one is most pleased with melting tones, and hood? For one is most pleased with melting tones, and in the school-room, Davies undertook, and at a personal cost of 45l. effected, the necessary preparation similitudes, and affected allegories, thinking there lies much sonal cost of 46t. effected, the necessary preparation of the room; and in the following year it was licensed by the bishop for public worship. The exertions of James Davies did not stop here. He could not endure that the Lord of hosts should be worshipped in a building that was used for secular purposes. He resolved on giving up his school-room to the public services of Almighty God; and relying on the aid of Christian liberality, which he did not refuse to stimulate by laborious personal solicitations, he commenced the creation of a new school-house. This done he the erection of a new school-house. This done, he others, to hear a clear state of hard eases; a third prefers the applied himself to raising funds for the endowment of most pathetical, moving preachers; a fourth is for the subtlest the church, which might secure its permanent appropriation to the service of God. By aid of friends, Thus various are men's judgments in these things. And, this also was accomplished; and in the year 1838 it therefore, if every man be at liberty to choose that preacher by was consecrated by the present bishop of the diocese, whom he edifies most in what he fancies best, there is not like was consecrated by the present bishop of the diocese, amid the congratulations of many who had marked to be any settled union in parishes or churches. Nay, the cash or approved credit.

Toronto, February 23, 1842. the steps of the old pedlar with feelings of the deepest same man will not be at unity with himself at different times. interest and respect. The sums which James Davies For men's humours, and opinions of these matters daily alter; Rarthen, Chinn, and Glassware Establishment, has been enabled, by prudence and self-denial, to de' and when they change, by this rule they must also change their their own admired congregations. If men, then, are free to leave the established ministry, and to adhere to any whom they think they can hear more profitably, 'tis plain that the Church can be no such thing, as the Scripture everywhere declares it is, namely, One Body. And thus upon all these accounts it appears that the edification and unity of the Church must be prevote to charitable objects, exceed belief. The church teachers, and so are never like to be true and constant, even to was effected at a cost of 45% to him; and 10% he ferred and sought in the first place, and limit us in seeking out contributed to the endowment. Thus from an income | the best means and helps of edifying in particular virtues. So of 201, per annum he has been enabled by God's bless- that we must never seek to supply supposed defects, and get ing, seconded by his own industry (for he has worked better means of private edifying, by a schism. We may labour with his hands as well as with his mind,) to contribute after them as we can in all peaceable ways, but must in no wise upwards of 80l. for church-building, besides what he for their sakes break the unity of the Church and make divihas subscribed (some years 10l. some 5l.) to such in- sions. For this is against the fundamental law of all commu stitutions as have been recommended to him by his nities, which forbids men to seek their own private profit at the OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to clergyman, for the propagation of spiritual blessings public loss; it is against the fundamental laws of Christ's to his benighted fellow-creatures in distant lands. Church, who engages all his members to deny themselves, and It only remains to add, that the old man still enjoys to forego their private profit for public peace, and to be careful good health, and still maintains a flourishing school of it before all other duties; it is like raising sedition in the project is in all the project beautiful state for reduces of rejerence which is a root facility as (1840.) His praise is in all the neighbourhood; civil state for redress of grievances, which is a most foolish as and the children who have come from his school are well as sinful course; it is an utter perverting of the true end always to be recognised by their respectful manners. of all helps and means of edifying, whose main design is to The writer of this account had lately the pleasure of maintain peace and prevent schisms; it makes separation end-

No human joy, however, is without its interruptions. best means of private edification, every good man must stop in The hateful spirit of schism seems not to let the good peaceable ways, which are the only ways that are innocent; - Clock and Watchmakers, Jewellers, and Silversmiths, old man depart in peace. Dissent, which in the time | yea, and the ways that are best too, all things considered and of its destitution left Devauden to its fate, is now seek- the benefit of peace being cast into the scales, though some ing to sow discord among this happy flock. Still the others should happen to be better when considered abstractly old man preserves his patience. "The Church," was in themselves. And therefore no conscientious or wise man his remark, in alluding to this untoward circumstance, must ever attempt to procure a means more edifying to himself "seems to me to afford full scope and opportunity for by separation. From this it may plainly appear how unwarevery one who seeks really to serve his God; and rantably our Dissenting brethren act in separating from us, they who do not, will not, I apprehend, be bettered by whom they confess to be a sound and lawful Church, upon pretence that they can edify more in separate meetings .- Rev. John Kettlewell.

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Toronto, November 24, 1842. 281-tf

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