

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

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Original Poetry.

For the Church.

THE EMIGRANT'S HYMN.

It was a holy scene; a forest deep
And vast and still, as tho' a mystic sleep
Had wrapt its creatures up, its branches bending,
In leafy arches hung,
To the bright sunbeams a new beauty lending
As they had crept among
The tangled tresses, a sweet softness blending
The verdant painting with the golden hue,
The sunlight left stealing the branches through.

It was a place for prayer; the pine tree high,
The flowery beach, the oak that veiled the sky,
Were the dim temple's pillars, lightly weaving
The vaulted roof above,
Their clustered foliage so like night deceiving,
That yet the meek-eyed dove
Shook not its wings, the silent arbour leaving,
And the soft scent moss was the altar spread,
With the morning light on its flowrets shed.

And were there none to pray, no voice of praise
To rise in worship to the full of days?—
Yes, there were beings in those still aisles kneeling,
Children of other climes,
O'er whose glad hearts a spirit music stealing,
That breathed of olden times,
Came like the bell of England's Sabbath pealing,
And from their lips then burst the joyous song,
That through the wild far echoes bore along:—

Our fatherland, our fatherland,
Our thoughts are turned to thee,
Tho' we've found a home, o'er the dark sea's foam
Beneath the greenwood tree;

In the forest dim, in the forest dim,
Where the summer insect plays,
We have blessed the isle, with the sunny smile,
The home of early days:

We have found a shrine, we have found a shrine,
Where footstep never trod,
And our voices rise, 'neath the balmy skies,
To our own, our fathers' God.

We remember Him, we remember Him,
When morning spreads its wings,
And the evening hymn, in the twilight dim,
From our forest temple springs.

He has been our guide, he has been our guide,
When the storm was on the sea,
He has watched us still, in pain and ill—
Shall our hearts ungrateful be?

Then breathe the strain, then breathe the strain,
Here from the humble sod,
Shall our voices rise, 'neath the balmy skies,
To our own, our father's God.

They ceased, their song swept onward with the breeze,
Making a melody amid the trees,
When the full branches the rich music greeting
Joined in the strain,
And nature's voice and man's in chorus meeting,
Echo awak'd again,
And hill and vale and dale were all repeating
Those last glad accents bursting from the sod,
By nature caught, "OUR OWN, OUR FATHER'S GOD."
J. C.

EDMUND BURKE.*

The transition from Pitt to Burke, is from prose into poetry; from the stern realities to the embellishments of life; from the bustle of Whitehall to the bowers of verdant gardens, and the music of silvery waterfalls, and the shadows of purpled wings. If Pitt be the Crabbe, Burke is the Spenser of English eloquence. They who find in the impetuous rushing and foam of the torrent an emblem of his genius, are not more apt in their criticism than those who commend the cloudy magnificence of Pindar. The Theban Lyrist and the British Statesman were both, though in a very different degree, laboured, tranquil, and ornate writers. Not, indeed, deficient in fire, but never swept by that conflagration of passion which has been erroneously supposed to have had dominion over them. The reader who shares the preference of Boileau for the gentler over the stormier emotions, will find a rich harvest of pleasure in the writings of Burke. ***

Burke was undoubtedly the foremost man of his age, not only in splendour of eloquence, but in acuteness, sagacity, and general capacity of intellect. His wisdom was an induction of particulars, pursued through the universal history of the world. Never were oracles delivered from a political shrine with such majesty of utterance. He had beheld the descending glory of Chatham, and came amongst us with the glow upon his countenance. His first speech in the House obtained the applause of that illustrious statesman. It does not fall within our province to dwell upon the genius of Burke; yet it would ill become a patriot or a scholar to pass by without suspending a garland upon his tomb. Never, it may be feared, will such fire kindle the lips of future orators. Parr said of Warburton, that he flamed upon his readers with the brilliancy of a meteor; and of Hurd, that he scattered around them the scintillations of a firebrand. Burke had the blaze and the sparkle; he could terrify with the imagination; or please with the fancy. His invention glanced with untired wing over all the provinces of knowledge. If Milton was the most learned of our poets, Burke was the most learned of our orators. His life had been devoted to the collection of intellectual riches. He seems to have swept with a drag-net the remote lands of antiquity; so minute were his researches, that nothing escaped their inspection. His speeches abound in the most varied elements of excellence. He could descend through the beautiful in thought to the sordid in reality; from Virgil to Cocker; from the *Aeneid* to the Rule of Three. Fousin, returning from his evening walk with a miscellaneous bundle of stones and flowers, to be employed in future pictures, offers an apposite parallel.

* From the Church of England Quarterly Review.

The eloquence of Burke was the eloquence of the imagination. He has a juster claim to be called the Homer of Orators than that illustrious writer upon whom the French critic conferred the title; not indeed in the simplicity of his style, but in the exhaustless fertility of his resources. Boileau confessed that his heart drooped whenever he read Demosthenes, from the conviction of his own insignificance. Such will be the humiliating result of the study of Burke. The only English writer who in any way approaches the gorgeous pageantry and splendour of his language we believe to be Milton, in some of the impassioned passages of his prose works. In classic idioms, high self-opinion, and scorching contumely, the resemblance is striking. The genius of each walked with equal dignity and ease under the burden of Asiatic ornaments, or ancient armour. When the Beauties of Shakespeare were shown to an eminent critic, he asked for the other volumes. The reader might adopt a similar interrogatory if we attempted to dismember the orations of Burke to illustrate these observations. *** Wilkes might complain of the want of taste amidst all the brilliancy of his mind, and of the coarseness that induced one to suspect that he ate potatoes and drank whiskey; but it may be affirmed, without any fear of contradiction, that no writer ever produced so much, upon topics so exciting, who required the sponge so seldom. He could not, indeed, have exclaimed that he had written no line "which dying he would wish to blot;" but his errors are comparatively few.

In the speeches of Burke we meet with none of that delicate irony, that Attic railery, with which Canning delighted to irritate and vanquish an opponent. He rarely stings with the concentrated malignity of Junius; or inflicts his wounds with the sportive cruelty of Horace. His humour has the saturnine air of Ben Jonson; or the cumbersome and unwieldy gait of Milton, in his combats with Salmasius. But though he could not bend the bow of the Epigrammatist, he could wield the sword of satire, like Juvenal. With what imitable vividness and indignation does he design and work out the portrait of the Duke of Bedford! "I know not how it has happened, but it really seems, that, whilst his Grace was meditating his well-considered censure upon me, he fell into a sort of sleep. Homer nods; and the Duke of Bedford may dream; and as dreams (even his golden dreams) are apt to be ill-pieced and inconspicuously put together, his Grace preserved his idea of reproach to me, but took the subject matter from the Crown grants to his own family. This is the 'stuff of which his dreams are made.' In that way of putting things together, his Grace is perfectly in the right. The grants to the House of Russell were so enormous, as not only to outrage economy, but even to stagger credibility. The Duke of Bedford is the Leviathan among all the creatures of the Crown. He tumbles about his unwieldy bulk; he plays and frolics in the ocean of the royal bounty. Huge as he is, and whilst 'he lies floating many a rood,' he is still a creature. His ribs, his fins, his whalebone, his blubber, the very spiracles through which he spouts a torrent of brine against his origin, and covers me over with the spray,—every thing of him and about him is from the Throne. Is it for him to question the dispensation of the royal favour?"

A very graceful poet has observed of a writer, with whose productions the kindred mind of Burke must have been familiar, that he always appears to be in his study; never going to meditate in the fields at eventide, or meet Beauty without her veil in his solitary meditations. The English orator has not escaped the same objection. A Michael Angelo is censured because he wants the softness of Correggio; the florid richness of a Rubens is not enjoyed, because it offends the chaste simplicity of Raphael. This is neither a wise, nor a beneficial criticism. To search the many-coloured page of Horace for the stern severity of *Æschylus*, would not be a very profitable occupation. The element of Burke's imagination was grandeur; but he frequently moves in the softer atmosphere of grace. Numerous instances will occur to the readers of his works; but it will be sufficient for our purpose to mention his elegant character of Sir Joshua Reynolds, which has been pronounced the eulogium of Parrhasius, spoken by Pericles. "It is," said a political opponent, "as fine a portrait as Sir Joshua Reynolds ever painted." If the pictures of Reynolds were all destroyed, he would still live in the portraits of Burke and Goldsmith.

An essential property of the mind of Burke was universality of acquisition. To a stature of intellect which might have awed the giants of an elder age, he united a wonderful flexibility and ease of movement. The orator descended into the drawing-room, the liveliest, the pleasantest, the most unaffected of the guests. His most celebrated friend declared him to be the only man whose common conversation corresponded with his general reputation in the world. Take up whatever subject you would, Burke, he said, was ready to meet you. But while he awarded him this ardent praise, he expressed a belief to Robertson, that Burke had never made a good joke, and that he was destitute of the faculty of wit. Nothing delighted Johnson so much as fighting for a paradox, or arraying a sophism. That a genius like Burke's should have been paralyzed on the side of humour, would indeed have been a curious fact in the history of the understanding. But Sir Joshua Reynolds, a judge not more acute than impartial, and familiar with all the brilliant talkers of the age, expressly assures us, that he had heard Burke in a single evening say ten things, upon any one of which a professed wit might have subsisted for a year. If Burke had found a Boswell, the dispute might easily have been settled. The few specimens of his conversation which have reached us, display his address in seizing the topics of the moment, and the amiable disposition with which he surrendered himself to the current of society. His play upon words was often very happy. When Wilkes was carried upon the shoulders of the mob, he quoted the lines of Horace,

"Numerisque fertur
Lege solutus"—*Hor. iv. Od. 2.*

which Reynolds said was dignifying a pun. He found also in the same poet a very accurate description of a good manor.

"Est modus in rebus, sunt certi denique fines;" that is to say, a *modus* as to the titles, and certain fines. Of Marlay, afterwards Bishop of Waterford, he observed, "I don't like the deanery of *Ferns*, it sounds so like a barren title." Or to give another example of a similar description:—There happened to be in London a quack who called himself Dr. Brock. Burke happening one day to address his friend Brocklesby by that name, and the Doctor being offended at the jest, he offered to prove the identity of the appellations; which he performed algebraically, "Brock—b=Rock;" or, "Brock less b makes Rock." It was asserted by one of the great masters of Grecian philosophy, that the tragic poet ought to unite in his own person the powers of the comic poet. The history of genius confirms the aphorism of Plato. The eye that flashed upon the soul of Richard, or the malignity of Shylock, shone with mirth at the jokes of Falstaff; Homer, who painted Achilles, drew also the portrait of Thersites; Scott, who filled our eyes with tears at the story of Jeanie Deans, made our sides ache with the blunders of the Dominie. Who more tender and humorous than Cervantes, than Chaucer, or Goethe; than Tieck or Lamb?

We shall indeed, experience no difficulty in conceiving that Burke might have been equally obnoxious with Coleridge to the remark of Madame de Staël, that although he was a master of monologues, he was totally unacquainted with dialogue. Johnson always spoke of him as an impatient listener. But we may imagine a wide distinction to have separated the philosopher of Highgate from the statesman of Beaconsfield. Of the former it has been confessed by one of his ablest admirers, the English Opium eater, that to many he seemed to wander, even when his resistance to the wandering instinct was the most determined. He was so tardy in returning from his airy circuits round the throne of discussion, that the eye of a spectator, unaccustomed to follow such lofty gyrations, lost sight of him altogether. Had he lived in the time of Socrates, Aristophanes would, doubtless, have found a seat for him in the Clouds. Whether, as his disciples affirm, during all these wanderings his mind was guided by "logic the most severe," we shall not venture to determine. It was, at all events, a most delightful occupation of a summer evening to listen to him; and we can assert for ourselves, that his obscure rhapsodies breathed upon the mind the charm of music heard in the night; the mist diffused over the senses, lending toil a sweeter and more mysterious influence. Coleridge was a visionary, and his conversation was coloured by his dreams. Burke, on the other hand, was in the widest sense practical, without despising the embellishments of the imagination. Coleridge, with the enthusiasm of a poet, pursued an image for its beauty; Burke, with the severer judgment of the statesman, valued it chiefly for its adaptation to an object. The erudition of the first melted into a luminous haze, in which few things were distinctly recognizable; the learning of the second was employed to set the precious axioms of wisdom which experience had taught him. Never have we conversed with any distinguished individual from whom so little could be carried away, as from Coleridge. You felt that a rich and varied composition had been played; the effect remained, but the notes were forgotten.

THE SEVEN CHURCHES OF ASIA.*

No. IV.

PERGAMOS.

"And to the angel of the Church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.—But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—*Rev. ii. 12-17.*

Pergamos is situated on the right bank of the river Caius, about sixty miles to the north of Smyrna, and contiguous to the sea. It was the ancient metropolis of a powerful and independent kingdom; a seat of oriental learning, as well as an early and impressive scene of Christian triumph. The advantages of its situation, at the foot of an elevated hill, commanding an extensive plain, rendered it a most important stronghold; and, owing to the genius of its inhabitants, it became a splendid metropolis under the Aetolian kings. The Egyptian monarchs, jealous of the increasing fame of Pergamos as a place of learning, prohibited the exportation of the papyrus, which was commonly used for writing; and this gave rise to the manufacture of parchment, with which the people of Pergamos began to make their books. A magnificent library was here formed, which was afterwards transported by Cleopatra, and added to that of Alexandria.

Pergamos is not mentioned in the Acts of the Apostles; and there is no authentic record as to the period when Christianity was introduced into that city. It is obvious, however, that when this epistle was addressed to the Christian Church, its members had boldly testified their adherence to the faith of the Gospel.

The Almighty Saviour is here represented as "He which hath the sharp sword with two edges," or, as it is elsewhere said, "out of whose mouth went a sharp two-edged sword," ready to destroy his enemies. His language is that of com-

* From the Church of England Magazine.

mendation, not unmingled, however, with reproof. "I know thy works, and where thou dwellest." He commends their piety, steadfastness, and zeal—all which had been testified in a situation and under circumstances of peculiar difficulty. Pergamos is here spoken of as the very seat of Satan, "the prince of the power of the air, the spirit which now worketh in the children of disobedience." Here he exercised a fearful dominion over the souls of his wretched captives, giving them up to strong delusion, that they should believe a lie. And the enmity against the Gospel was so great, that Antipas, styled by the Saviour "my faithful martyr," suffered for the truth. We have no certain account concerning this individual; and although he alone is mentioned by way of eminence, it is more than probable that others witnessed a good confession in this city, and sealed their belief in the doctrines of the Gospel by their blood.

So far the picture is bright; so far there was much to commend in the state of the Church of Pergamos; but still it was not faultless; for there were among them that held the doctrine of Balaam. St. Peter (2 Epist. ii. 15, 16), foretelling the springing up of false teachers, who should disturb the peace and unity of the Church, and bring in abominable heresies, speaks of them as "those which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; and St. Jude (ver. 11) describes such persons as those who have "gone in the way of Cain, and run greedily after the error of Balaam for reward." It is obvious that this description is intended to imply that there were some even of the professing Christians of Pergamos who had thrown aside the wholesome restraints of the Gospel—who had indulged in the same vices which were so shamelessly practised by the heathen. The corrupt doctrines and practices of the Nicolaitanes, already referred to as disgracing some of the converts at Ephesus, had here also their adherents. The state of the heathen world was indeed deplorable, and Pergamos appears to have been sunk in the lowest depths of moral degradation. The inconsistent professors of Christianity should have been excommunicated. Their bearing the Christian name, while they disgraced the Christian character, had a natural tendency to bring the religion of the Saviour into disrepute. They ought, therefore, to have been cut off from the body of believers, who should have protested against their inconsistency.

The call to repentance was here made by the Saviour; with the assurance, that if not listened to and laid to heart, inevitable destruction would ensue. How compassionately does he expostulate with the sinner! "Come now, and let us reason together, saith the Lord; though thy sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Jesus is exalted a Prince and a Saviour to grant repentance and remission of sins.

The address concludes with the most gracious promise "to him that overcometh." First, he is told, that he shall eat of the hidden manna, namely, those rich spiritual consolations which are the result of a living faith in that Saviour, who speaks of himself as "the bread of life," "the living bread," of which, if a man eat, he shall live for ever. Moses commanded Aaron to fill a vessel with the manna which had been so graciously provided for the sustenance of the Israelites, and to lay it up in the tabernacle as a perpetual memorial of the goodness of God. This manna was accordingly placed in the ark of the covenant, in the most holy place, where it remained secret, as none entered that place but the high priest, once a year. Reference is unquestionably here made to this circumstance. Another gift to be bestowed is a white stone. This refers to the custom of the ancients in their courts of judicature, in which the judges used to announce their decisions by pebbles, the white denoting that the prisoner was absolved from the charge brought against him, the black that his guilt was fully established. On this white stone a new name was to be written, declaring his adoption into the family of God; and it is further added, that no man knoweth this name save he that receiveth it—testifying that religion is a matter of private personal concern. He who is refreshed by the bread of heaven feels the refreshment in his own soul, of which the world knows nothing; it is therefore hidden manna on which he feeds. He who is adopted into the heavenly family has the witness in himself; the Spirit also bearing witness with his spirit, that he is a child of God. The blessings of pardon, adoption, and grace, are here promised to the conquering Christian. They are all comprehended in the gracious assurance vouchsafed to the faithful at Pergamos.

The Church of Pergamos continued for several centuries to send a bishop to the councils of the Church; but, by degrees, we lose all trace of its spiritual condition.

The modern city, which occupies the place where Pergamos stood, is called Bergamo; amidst which many ruins are discoverable of the ancient grandeur of the place.—Among the remains of Christian antiquity which still exist, the ruins of a church of the Agios Theologos, or St. John, are pointed out, supposed to have been one of the erections of the Emperor Theodosius. To this the Greeks still occasionally repair for worship, and some paltry figures of saints are hung up in it. There is another ancient church on the banks of the Selinus, called Sancta Sophia, but now used by the Turks as a mosque. Tradition regards this as the identical church wherein the first Christians of Pergamos assembled for worship. The supposed tomb of the "faithful martyr Antipas" used to be shown in it. Mr. Arundel thus speaks of Pergamos:—"At twelve o'clock the grand plain of Pergamos was in full view before us. At a quarter past one, the river Aksou (Caius) was again by our road on the right, and in the front distance rose the majestic Acropolis. The country, before entering the town, was of an unpromising aspect, rocky, and bare of trees, and in the winter must be very desolate. . . . On entering the town, now nearly dark, I was struck by some enormously high masses of walls on the left, strongly contrasted with the diminutive houses

beneath and around them. I heard subsequently that they are the remains of the church of the Agios Theologos." "On the following day," continues Mr. Arundel, "I accompanied a Greek priest to his church, the only church at present in Pergamos; it lies on the ascent of the castle hill, and is a poor shed covered with earth. Though the sun was blazing in full splendour on all the scene without, this poor church was so dark within, that even with the aid of a glimmering lamp, I could not distinctly see the figures on the screen. On one side of it another priest kept a little school of thirty scholars. I gave him a Testament. The contrast between the magnificent remains of the church of St. John, which lay beneath, and this, its poor representative, is as striking as between the poverty of the present state of religion among the modern Greeks, and the rich abundance of Gospel light that once shone within the walls of the Agios Theologos."

"The Christian population of Pergamos seems to have increased considerably since the time of Smith and Ryeaut. The former says, the state of the Christians here is very sad and deplorable, there being not above fifteen families of them; their chief employment is gardening, by which they make a shift to get a little money to pay their harache, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life." Ryeaut's observation applies perhaps more properly to the Turkish population. "Whereas, about ten years past, there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruin. The present population is, I think, underrated at fifteen thousand; of which fifteen hundred are Greeks, two hundred Armenians, who have a church, and about a hundred Jews, with a synagogue."

The Christians in Pergamos, says Mr. Milner, "are under the jurisdiction of the Bishop of Elaia, who is suffragan of the Bishop of Ephesus. The resident clergy are poor and ignorant, and Christianity exists in name and profession rather than in spirit and practice. The Greeks hold that baptism has not been properly administered unless the person has been immersed three times, once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost. We take our leave of Pergamos," he continues, "with mournful feelings; its literature, arts, and religion, have alike disappeared; and under the dominion of a false creed and a corrupt faith, it is now a scene of spiritual blindness and mental degradation. When it shall shake off the fetters of superstitious observance, and the truth regain its ancient influence, and the preserved remnant be delivered from the bondage of the Ottoman and the yoke of antichristian apostasy, is a problem for the future to solve."

The Christian's lot is often cast in a soil peculiarly unfavourable for the cultivation of holy feelings and devout affections. He lives in a world where the power of Satan is still fearfully predominant. "His visible kingdom may be said to exist wherever the true God is not recognized, wherever falsehood and superstition are established, and wherever the pollution and misery which flow from their dominion deform and defile the face of society. His invisible kingdom may be said to exist in those countries or hearts in which, whatever be the outward profession of faith, the mind is subjected to the dominion of falsehood, lust, and cruelty, and is habitually conformed to the law of sin, instead of to the law of God."†

The Christian has need of continual prayer, earnest diligence, and unceasing watchfulness, lest, like those of the professors of Pergamos, he should be drawn away by his own lusts and enticed. Persecution often besets him, not, indeed accompanied with the horrors of the dungeon or the stake, but of a character sufficient, in too many cases, to induce him not to advance boldly on the Christian road. Tribulation is frequently his portion, and arising sometimes from his spiritual conflicts. He wrestles not against flesh and blood, but against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Let him not be weary, however, or faint in his mind. Let him meditate on the gracious promise of the text. Let him bear in mind that heaven's ransomed company are represented as having "come out of great tribulation;" and that the day will speedily arrive when the greatest honour conferred on the believer will proceed from the testimony borne by the exalted Saviour; Thou hast held fast my Name, and hast not denied my faith; and now I will confess thee as my disciple, as my friend, as heir with me of the heavenly inheritance, before my Father and all the holy angels.

The empire of Satan, long as it may have been established on the earth, and deeply fixed as may have been its seat, shall ultimately totter and fall. His legions may be great, his emissaries may be powerful, and they may "make war with the Lamb," but "the Lamb shall overcome them: for he is Lord of lords and King of kings." He hath girt his sword upon his thigh, and he shall ride on prosperously. The sword of his mouth shall destroy every enemy—shall cut asunder every obstacle to the full and permanent establishment of his kingdom—that universal kingdom, composed of all people, and nations and languages—that dominion, which is an everlasting dominion, which shall not pass away; that kingdom which shall not be destroyed.

* Dr. Smith was chaplain at Constantinople. He set out from Smyrna on his journey to the other Churches on the 3d of April, 1671.

† Sir Paul Ryeaut, consul at Smyrna, visited them in 1678, accompanied by Dr. Luke, chaplain to the embassy.

† Rev. J. W. Cunningham.

RICH AND POOR.

Poor men sometimes think what a fine thing it would be if all the property of the rich were equally divided amongst them, and that in future no one should be allowed to grow rich; but they little consider what would be the consequences of such a measure. In the first place, they must begin by robbery, as no one could expect that the richer people would willingly part with their property; and in the next place, they would find, after this iniquity had been committed, and an equal division of the whole property of the nation had been made, that each person's share would be a very small one. A man would still, as before, be obliged to work for his living, for food and clothes could not be had without somebody's labour; and he must work hard too, for every article must then be produced by hand labour, as all the large manufactories would have been destroyed in consequence of the ruin of the masters of them, and what could be bought before for a shilling would probably cost five times as much, or more, after the destruction of the machinery. In a few months' time those people who were stronger, and had better head-pieces, would have become richer, and a

fresh robbery must now take place, that the riches might be again divided; in short, the whole nation would become a set of robbers, and neither life nor property would be secure for a moment; every man would have a right to thrust his hand into his neighbour's pocket, whenever he had earned sixpence more than himself. Consider, too, that all those persons who had been reduced to distress, by sickness or bad crops, must inevitably die of starvation, as nobody would be able, however willing, to relieve them. Is it possible that such people could thrive, living in open defiance of the laws both of God and civilized man? It is not possible; for there never was an instance since the world began, of a nation's prospering, and of the poor enjoying the comforts and necessities of life, where the property was not respected. It should also be remembered that, except a rich man locks up his money, a very rare case indeed, he pays away his money to servants, labourers, and tradespeople, who again lay out the money in food and clothes for their families; so that, in fact, a division is at present made of his property amongst the poor, though not, indeed, an equal one: but all forced attempts at equalizing property have ever failed in producing the end designed, and must ever fail; for it is as much a law of nature that some should be rich and some should be poor, as some should be tall and some should be short, or that some should be sickly and some should be healthy.—*Ten Minutes advice to Labourers.*

ENGLISH SYMPATHY.

From Alison's History of the French Revolution.

Future ages will find it difficult to credit the enthusiasm and transport with which the tidings of the insurrection in Spain [in 1808] were received in the British Islands. The earliest accounts were brought by the Asturian deputies, who reached London in the first week of June; and their reports were speedily confirmed and extended by the accounts from Corunna, Cadiz, and Gibraltar. Never was public joy more universal. As the intelligence successively arrived of provinces after provinces having arisen in indignation against the invader, and boldly hoisted the flag of defiance to his legions; the general rapture knew no bounds. It was evident now, even to the most ordinary capacity, that the revolutionary ambition of France had brought it into violent collision with the patriotic and religious feelings of a high-spirited and virginal people. "Never," says Southey, "since the glorious morning of the French Revolution, before one bloody cloud had risen to overcast the desecrated promise of its beauty, had the heart of England been affected by so generous and universal a joy." All classes joined in it; all degrees of intellect were swept away by the flood. The aristocratic party, who had so long struggled, with almost hopeless constancy, against the ever advancing wave of revolutionary ambition, rejoiced that it had at last broke on a rugged shore; and that, in the insolence of apparently unbounded power, it had finally proceeded to such extremities as had roused the impassioned resistance of a gallant people. The lovers of freedom hailed the Peninsular contest as the commencement of the first real effort of the PEOPLE in the war. Former contests had lain between Cabinets and armies on the one side, and democratic zeal, ripened into military prowess, on the other; but now the case was changed; it was no longer a struggle for the power of kings, or the privileges of nobles; the energy of the multitude was roused into action, the spirit of liberty was enlisted in the cause; the mighty lever which had shaken all the thrones of Europe had now, by the imprudence of him who wielded it, fallen into the hands of the enemy; it would cast down the fabric of imperial, as it had done that of regal power. With honest zeal and fervent sympathy, the great body of the British people united heart and soul with the gallant nation who, with generous, perhaps imprudent, enthusiasm, had rushed into the contest for their country's independence, and loudly called on the government to take their station by their side, and stake all upon the issue of so heart stirring a conflict; while the few sagacious and well-informed observers, whom the general transport permitted to take a cool survey of the probable issue of the contest, observed with satisfaction, that the ambition of the French Emperor had at length offered a sea girt and mountainous region for a battle-field, where the numerical inferiority of the British armies would expose them to less disadvantage than in any other theatre of European warfare.

THE CHURCH.

COBOURG, SATURDAY, JANUARY 12, 1839.

When a country is involved in domestic perplexity, or threatened with the horrors of an unprovoked war, there is nothing better calculated to inspire a people with confidence than the virtuous character of their rulers. On a nation blessed with a pious monarch, the favour of heaven seems to descend by the law of moral gravitation; and, as it is said that the traveller when overtaken by a storm may find immunity from the lightning beneath the shelter of the beech-tree, so may a people, under the protection of a religious sovereign, remain in safety until the tyranny of democracy and the tempest of anarchy be overpast! As God visits the sins of the fathers upon the children unto distant generations, and shows mercy to them that love him even to the remotest time, so does he deal with the larger families of nations; and we may deduce from History this general rule, that according to the wickedness or the righteousness of their rulers, will kingdoms and states be depressed or exalted. "Certain it is," remarks the excellent Hannah More of George III. and his exemplary consort,—"certain it is, that even in the most threatening circumstances, the obvious, unaffected, consistent piety of the sovereign will do more to animate and unite a British public, than the eloquence of a Demosthenes or the songs of a Tyrtæus; and it will be as sure a pledge of eventual success, as either the best disciplined armies or the most powerful navies. Who can say how much we are indebted for our safety hitherto to the blessing of a king and queen who have distinguished themselves above all the sovereigns of their day by strictness of moral conduct, and by reverence for religion?"

Fortunately for the Empire to which it is our glory and privilege to belong, we behold at its head a youthful Queen, trained in the principles of our Protestant Establishment, and giving promise of a firm, a righteous, and a prosperous reign. We must not deny that between her and her affectionate people there is a cloud interposed which dims the lustre of her maiden diadem, in the character of the counsellors by whom at present she is unhappily encircled. But as her royal virtues unfold themselves more and more; as age brings along with it increase of experience, matures

her resolution, and confirms that hearty English spirit which is the characteristic of her kingly race, we confidently anticipate that the love which we now bear to her person and crown will be deepened and enlivened by the benefits which the holiness of her example shall diffuse throughout the empire; that when surrounded by counsellors such as her grandfather would have honoured with his choice,—when a Melbourne, a Russell, and a Palmerston shall give place to a Peel, a Wellington, and a Stanley,—she will shine out to the nation a pattern of excellence in the highest place, unshadowed by any intervening cloud, and prove the conductor of blessings to a people religiously governed,—a fleece watered with the fruitful dews of heaven!

Fortunately also for Upper Canada, our excellent and respected Governor, Sir George ARTHUR has never forgotten, in all his actions, that he is accountable to a higher and more awful jurisdiction than that of an earthly sovereign. Through the various obstacles which he has had to encounter since his assumption of the government of this Province, he has uniformly manifested a recognition of an overruling Providence, and afforded evidence that he is one who can say, "Thy servant feareth the Lord." Throughout his peculiar trials he has maintained a Christian equanimity, and he has surmounted difficulties which nothing but a combination of prudence and temper,—a scriptural admixture of the wisdom of the serpent with the harmlessness of the dove,—could have enabled him to overcome. He has happily succeeded, too, in allaying the stormy waters of religious strife; and if the untameable passions of a few will not permit the arrival of a perfect calm, his judicious appeal to the good sense and good feeling of a generous people has prevented at least a repetition of that suicidal dissension which distracted the infatuated and devoted Jews while even the battering-rams of Titus were shaking their city's walls! And though called upon by events which demanded the interposition of Justice in her severest form, to inflict capital punishment in almost twenty instances within a twelvemonth, he has exhibited a clemency which Mercy, in her mildest mood, would scarcely have ventured to implore. His measures, throughout our recent trials, have been well poised, deliberately planned, and promptly executed. He has unravelled a deep-laid and sanguinary conspiracy; and by his defensive and timely precautions, has rendered the country invulnerable to its diabolical machinations. Wherever our enemies have attempted to touch our shores, they have either been repulsed with slaughter and disgrace, or captured and reserved for ignominious punishment. His whole policy,—with much to embarrass and make it fall short of its end—has been successful in restoring unity and confidence to the Province, and in discomfiting its ungodly and murderous invaders.

In this our humble expression of thankfulness to his Excellency Sir George Arthur for the measure of success which, with the divine blessing, has thus far attended his administration, we cannot but feel that the Honourable Mr. Sullivan and the other members of his Executive Council, are most abundantly entitled to share. As constitutional advisers of the Lieutenant Governor,—as taking active and zealous part in the watchful and untiring labours of our Queen's Representative,—they must bear their share of the censure or praise which the measures of Government may provoke; and the least they have a right to expect from the community, when they do—as we conscientiously believe they have done—their duty, is to be cheered onward in their laborious and unostentatious exertions, and to find their toil sweetened by the reward of public approbation and gratitude.

To the exalted motives and the Christian measures of her Majesty's present Representatives in the two Provinces,—for to omit our well-tried Christian warrior Sir John Colborne in this tribute of honest praise, were a dereliction of patriotic duty,—we have no hesitation in ascribing, under Providence, much of the success that has crowned their respective administrations; and while our cause is so just, and while they who are the principal instruments in maintaining it act so conformably to the Law of laws, we see much to incite us as a people, and as individuals, not merely to a religious confidence as to the issue of the present struggle, but to the more careful practice of that "righteousness which exalteth a nation."

We have, on several occasions lately, offered to our readers extracts from a popular work, the History of the French Revolution by Mr. Alison,—a son of the late Dr. Alison of Edinburgh, whose various literary productions, and especially his eloquent and patriotic sermons delivered during the most momentous period of Great Britain's history, will long be remembered. We have been induced to present these admirable extracts to our readers from their appropriateness to the present strange and critical character of our own affairs; and the more so, as the reflections of Mr. Alison evince not less of Christian temper than of correct judgment and loyal devotion to the best interests of his country.

From other sources also, we have frequently made selections not exclusively of a religious character, but all of them unquestionably inculcating those practical principles of which religion is the foundation. We do not deem it necessary, in advocating the holy cause of Christianity, to confine ourselves to one restricted track or to adhere to a set formal phraseology, discarding all aid from literature and science, and rejecting the ornaments of style or the attractions of eloquence. In building up our editorial structure, it has been our humble but earnest endeavour to render it a truly Christian temple,—to square every stone according to the Gospel pattern, and to write the commandments, and "many a holy text," in legible characters on its walls. And in attempting to carry out this purpose, we have availed ourselves of every rich gift that could make the House of the Lord beautiful. To solidity of masonry we have laboured to add the graces of architecture; in adorning the buttress, we have not weakened it; and in rearing the pinnacle, we have not endangered the stability of the foundation.

Who would wish to see Westminster Abbey dismembered of the gorgeously beautiful chapel of Henry the Seventh,—the books of the Prophets, of Job, or the Psalms, divested of their sublimity and oriental imagery,—or the writings of Jeremy Taylor stripped of those pearls and precious stones, with which his exuberant and poetical fancy has so lavishly bedecked the Christian Graces? It is idle to say that Religion is debased by being brought into contact with the affairs of the world, or that she must avail herself of no weapons but what the armoury of Scripture furnishes, or never speak except from the lips of her duly commissioned ministers. St. Paul himself very forcibly illustrates the duty of borrowing from every source in order to support, and reveal in clearer evidence to the world, the claims of heavenly truth.

We shall not, for a moment, be suspected of attempting to exalt the world to an equality with the cross, by admitting to our cause the adventitious succour of human learning and genius,—by advancing in its support some noble argument or some lofty strain of secular eloquence, proceeding from a member of the laity;—or by adducing some involuntary testimony borne to the truth of Revelation by the philosopher when diving into the mysteries of the universe, by the poet when winging his flight through the regions of fancy, or by the historian when contemplating the rise or downfall of nations. At evidence such as this the sceptic may sneer, but he cannot call it priestcraft. When a Bishop defends the bulwarks of Christianity, the blasphemer may impute to him mercenary motives; but when a Milton, a Newton, a Boyle, or a Wiberforce maintains the battle of the Faith, this objection of the scoffer loses all its force.

Nor does there seem to us any reasonableness in the objection sometimes urged against bringing religion to bear upon the passing politics or occurrences of the day. In arguing on this point, we had intended to make some reductions of our own, but our eyes alighted on the following passage from that inexhaustible magazine of religious and secular literature, the *Church of England Quarterly Review*,—and our readers will agree with us in pronouncing that so eloquent an argument it has rarely been their lot to peruse:

"Paley, in his *Moral Philosophy*, numbers among the principal sources of human happiness the exercise of our faculties, either of body or mind, in the pursuit of some engaging end—even the raising of a flower, he thinks, ought not to be despised. Wiberforce, who entertained no reverence for the Archdeacon of Carlisle,—in this respect at least, coincided in his opinions. No man ever possessed a more catholic taste for the beautiful in nature, in literature, or in art. In every spot of ground he opened some new spring of innocent enjoyment. In turning over the pages of his *Diary*, we find him blending religion, philosophy, and poetry in the daily course of study; passing from a sermon of Scott to a poem of Southey; or exchanging a Treatise upon the Poor Law, for the Heart of Mid-Lothian. Hence his piety never darkened into fanaticism. He was always cheerful, peaceful, and contented. His religion christianized his learning. We dwell upon this feature in the character of Mr. Wiberforce with peculiar gratification. It has been urged against the *Church of England Quarterly Review* that, in digressing into the field of literature and politics, it departs from the path of duty and of principle. In the conduct of Mr. Wiberforce we see the most decisive vindication of our conduct. A periodical is a machine of instruction; whatever branches of science, or Belles Lettres, be included in the education of a Christian gentleman, fall also within the scope of a Christian review. That position which is occupied by the Committee of General Literature, in relation to the Society for Promoting Christian Knowledge, is held by our Review, in relation to the Church of England. It is not enough to stand by the fountains of literature, and protect them from defilement; the popular appetite must be awakened; its curiosity stimulated; its thirst after healthful knowledge diligently cherished and gratified. No moral fruit of the mind will be altogether unprofitable under this system. It has been said that half the world must be blind, because they can see nothing unless it glitters; a just and Christian criticism will divert every object of this meretricious lustre; it will strip deformity of its costly raiment, while it endeavours to repair the beauty of injured or neglected excellence; nor will the lips of the moralist be less persuasive because he decorates his advice with the ornaments of poetry, the researches of scholarship, or the discoveries of science."

With the deepest regret, but without any thing of dejection or despair, we refer our readers to the different accounts of the destruction by fire of St. James's Church at Toronto,—an edifice which, although Upper Canada has not yet been constituted a separate Diocese, may be considered to have been the metropolitan Church of the Province, and which certainly was the largest and finest sacred structure that it contained within its bounds.

Heavy as this blow is to our venerable and cherished Establishment, it falls upon it at a time which renders it doubly afflictive. The temporal interests of our Church, to make no allusion to the unhappy differences connected with the question of the Reserves, are affected by the general depression of affairs; and it wanted not this late distressing calamity to add a deeper gloom to the darkness, spiritual and political, that at present hangs lowering over the country. "Our holy and our beautiful house, where our fathers praised thee, [O Lord,] is burned up with fire; and all our pleasant things are laid waste." The blackened walls still throw their shadows over the mouldering remains of the loved and departed of our communion; but the voice of prayer, and the chaunt of thanksgiving is hushed for a season; and the costly and deep-toned organ is reduced to ashes, on which the Puritan could scarcely tread without being cheated into a momentary sorrow.

But, as we have already said, despondency does not overtake us, nor do we feel overwhelmed by the misfortune, disastrous as it is. If the "gates of hell shall not prevail against" our Zion, much less shall a local misfortune impair its vitality, or circumscribe its growing influence. The Churchmen of Toronto are amongst the most opulent men in the Province, and we cannot doubt that their well-known liberality will soon lay the foundations of an edifice equal to that just consumed, and that their affection to the Establishment will be assayed and refined by the cleansing fire of adversity. Their brethren also throughout the Province will, we feel assured, be eager to contribute towards the reparation of this common loss, and thus to make some slight return to the generous citizens of Toronto for the aid which they have always been ready to extend to their fellow-churchmen, less provided with worldly means, in the erection of their places of worship.

It is to be hoped also that this melancholy event may not be without its influence in softening the asperities of the late religious dissensions. There is, we believe, generosity sufficient in the members of other denominations to induce them to lament over our misfortune; and there is we are sure, that right feeling on the part of the sons of the Church of England which will reciprocate that gentle and Christian sympathy. Hence may result a better spirit of mutual forbearance; hence may kindness and charity work out what wrath and dissension have hitherto failed to accomplish; and hence out of the ruins of our metropolitan Church may there not only arise a second temple more glorious than the first, but a spirit of peace and unity,—a Phœnix, holding in its mouth the olive-branch of the Dove.

We are happy to perceive by the *St. James's Chronicle* of the 17th November, that the admirable Sermon of Dr. Hook, recently published by us, had then gone through twenty-six editions.

ECCLESIASTICAL INTELLIGENCE.

NEWCASTLE DISTRICT COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Standing Committee of this important Association held their Quarterly Meeting at the Court House, in Cobourg.

on Tuesday the 8th instant, when the following Resolutions were passed:—

- 1. That the thanks of this Committee be offered to Benjamin Throop, Esq., for the zeal and fidelity with which, during a period of more than ten years, he has fulfilled the office of Treasurer and Depository to this Institution, and that their regret be expressed to him that the state of his health will not permit him to continue to discharge that duty.
2. That Robert Henry, Esq., Cashier of the Branch of the Commercial Bank at Cobourg, be requested to act as Treasurer in the room of B. Throop, Esq., resigned.
3. That whereas the Committee have it now in their power to pay off the residue of the debt due to the Parent Society, a fresh supply of Books be ordered therefrom; and that the Secretaries be directed to transmit an order for such as are most urgently required.
4. That the subscriptions due on the 10th day of July last, for the year then expired, be requested to be paid into the hands of the Treasurer, R. Henry Esq.
5. That the Reports of the proceedings of this Committee for 1837 and 1838, be condensed into one; and that the same be printed forthwith.
6. That the proceedings of the Committee for the management of the funds of the Travelling Missionary Society for this District, be annexed as an appendix to the above Report, in order to save the expense of a separate publication.

Summary of Civil Intelligence.

By the arrival of the packet ship George Washington, London dates have been received to the 24th Nov. We extract from our papers received by this and previous arrivals, the following items:

The London Courier announces, "upon good authority," that Earl Spencer will come out as Governor General of Canada.

The Earl of Durham had not arrived in England on the 24th November; but it was reported in London on the evening of that day, that the Inconstant frigate had arrived off Portsmouth.

The Royal William, Lieut. Swinson, R. N., was advertised to sail on the 15th December, the number of passengers to be limited, in order to afford ample accommodation. No goods taken on freight, and the steamer would thereby be enabled to carry a full supply of necessaries for the voyage. She is, therefore, fifteen days out, and may be momentarily expected, and will of course, bring nearly a month later intelligence.—New York paper Dec. 31st.

It was expected that the British parliament would assemble about the end of January or beginning of February. The Spanish war still rages in all its fury.

The Marquis of Douro, son of the Duke of Wellington, was seriously ill, and not expected to recover.

A powder mill exploded, on the 13th November, at Faversham, in Kent; four persons killed and many wounded. Two pinnaces were lost off Plymouth in a gale on the 20th Nov., and 20 persons perished.

The Spanish Chambers met and were organized on the 7th November—M. Asturiz, President, M. Reva Herrer, Vice President.

The Egyptian minister of public instruction, Moukta Bey, died on the 21st of Oct., and was to be succeeded by Etenna Bey, then in England.

The Queen dowager of England arrived at Malta in the Hastings, on November 4th, in good health.

An unsuccessful attempt has been made to establish the independence of the Island of Candia.

A serious mortality had broken out in the Egyptian fleet at Alexandria, 25 to 30 dying daily.

London City, Nov. 19, 4 o'clock.—Consols for account closed at 94.

Lord Rectorship of Glasgow University.—Sir James Graham had been elected by a majority of 75 over his opponent, the Duke of Sussex.

Table showing the state of the voting for Sir James Graham and Duke of Sussex across various constituencies like Natio Glottiana, Rothseiana, etc.

Majority for Sir James Graham—67

CIRASSIA.—The Russian invasion of Circassia promises to be bloody. In return to the address of the Russian General, the brave inhabitants of Circassia have answered, exposing the falsehood, baseness and perfidy of Russian politics, and declaring that not even "a hair of friendship can exist between them."

Improved State of Trade.—Great Export of Goods to America.—The shipments of manufactured goods to the United States are, the season of the year considered, very extensive. The New York packet ships get nearly full cargoes, the Sheridan, which sailed on Wednesday, having had upwards of £1600 freight on board. The packet ship Columbus, which sailed yesterday morning, had a full cargo of manufactured goods; and the packet ships George Washington and the United States, will, it is expected, be quite full also.

London Exchange, November 19.—The market for consols was rendered more firm than it closed yesterday, and the price for money and account left off at 94, sellers. The continuation to the opening in January is rather less than 1 per cent. The foreign stock market has been very flat to-day as far as regards the amount of business transacted. Spanish bonds slightly improved, but not upon any good ground, by the tenor of the speech of the Queen regent, on the opening of the Legislature at Madrid; after touching 17 1/2, the active stock left off at 17 1/2. Portuguese new rose to 31 1/2, but the variations in the other foreign bonds were too trifling to require special notice.

Liverpool Cotton Market, Nov. 19.—There was a fair business done in cotton on Saturday, and 4000 bags were sold at the week's rates. To-day there was a fair demand at previous prices, and the sales were 5000 bags, a considerable proportion of which were Brazil, to the trade. An advance of 3d per lb. was made in American, Surat and Egyptian cotton.

Corn Market, Nov. 17.—The returns for the present week of the quantity of corn taken at market, present a considerable falling off when compared with the preceding six days. Of wheat, 2023 barrels, at a currency of 32s. to 38s. per barrel; 1994 of barley, at 15s. to 16s.; and 5742 of oats, at 11s. 6d. to 13s. 6d. per barrel.

The British Queen is expected to be ready about the middle of June. They are getting on rapidly with her, having got in a great quantity of her machinery. The cabins are very elegantly done off, and will soon be finished.

From the Morning Chron. of Nov. 22.

SETTLEMENT OF THE BOUNDARY QUESTION.

We have heard to-day, in quarters where information on such matters especially may be fully relied upon, that the question of boundary between the possessions of Great Britain in North America and the United States, is on the eve of being formally adjusted, and in a manner, it is said, which will give satisfaction to the public on both sides, and be in accordance with the views of the two governments.

It is, in fact, stated that communications for some time past have been going on between Mr. Stevenson, the American Minister, and our government upon the point, and that it has been determined to appoint a commission to decide upon the question, the government at the same time recommending mutually for their adoption, that the river St. John should form the separating line between the two countries,—whereby that portion of the province of Maine which the Americans have always claimed will be ceded to us, and as an equivalent, the coast and territory lying between the rivers St. Croix and St. John, equal in size to what is given up on the other side, will be made over to America.

By this means Maine will possess almost an entire water boundary, and the country between Nova Scotia and Canada will be laid open to us, a point in itself of the very utmost importance, more especially at the present moment, and there can be little doubt that the railway which has often been proposed from Halifax to Quebec, but as often put off in consequence of the state of the boundary question, will soon be carried into effect, by which means, it is needless to say, a most important and favourable change will be effected in our Canadian trade.

SPAIN.

THE QUEEN REGENT'S ADDRESS TO THE CORTES.

The opening of the extraordinary session of the Cortes took place on the 8th inst. The speech from the throne was most impatiently expected. The late occurrences in the capital imparted to the ceremony an unusual degree of interest. The crowd was considerable in the streets leading from the palace to the chamber of deputies, and the interior of the legislative hall was thronged with men of all classes, and ladies elegantly dressed. The entire corps diplomatique was in attendance.

The Queen's speech, which is of considerable length, is thus summed up in the Liverpool Mail:

"The speech of the Queen regent of Spain, on opening the present session of the Cortes, and which will be found elsewhere, is a very painful record of national ruin. She plainly and candidly confesses that her armies have been defeated, that her exchequer is empty, that her creditors are clamorous, and her subjects unhappy. The Cortes, it is true in the last session voted her ample supplies; but the tax-collectors failed in collecting the money, and consequently their vote and liberal intentions were of no value. Her Majesty, nevertheless orders a new levy of 40,000 men, and her vessels of war to be fitted out for immediate service. How her new soldiers are to be raised and accoutred while her old ones remain unpaid and in rags, is a problem we are unable to solve. As to ships of war, they are of little use without sailors, who, of course, will expect to be fed, and the rations necessary for this purpose, we fear, cannot easily be obtained without money. It is a hopeless cause; but the result, after all, may be beneficial to Spain. She has had several lessons lately, which have been written in letters of blood and desolation, and, if her nobles and people do not soon learn wisdom therefrom, it will be proof that they have not yet been punished sufficiently."

From the St. James's Chronicle, Nov. 15.

The intelligence received in Madrid from Valencia, dated the 3rd instant, and which we give in detail elsewhere, announces one of the most brutal and horrible butcheries that has yet disgraced even Spanish history. In reprisal for the slaughter of 55 prisoners, taken by Cabrera at Villamalfa, an equal number of Carlist prisoners confined in the jail of Valencia were brought out and shot on the afternoon of Sunday the 4th inst. That Cabrera and his coadjutors will take revenge for this atrocious massacre by immolating still more of the unhappy prisoners in his possession there existed not a doubt. The termination of these execrable proceedings cannot be foreseen. The number of victims that will be slaughtered in the course of it equally sets calculation at defiance.

Accounts from Madrid represent that city as still the scene of disorder and alarm. Spain has now in fact no government anywhere—the authority of the Queen does not extend even over the city in which she resides, and the remotest towns are at the mercy of whatever party, faction or individual (a matter of the utmost uncertainty) may be able to muster the greatest number of armed men. The leaders on both sides find their account in a system of anarchy, affording opportunities to plunder those who, in a more regular war, would be considered as objects of common protection—the industrious and defenceless; so that even were not the infliction otherwise necessarily perpetuated by the forcing of the insulted and plundered peasantry to take up arms, the leaders would indefinitely postpone the day of peace. As things are proceeding, Spain bids fair to become one great den of robbers.

We have received the Brussels papers of yesterday, brought by the Rainbow steamer from Ostend. We extract from them an account of the opening of the Belgian Chambers.—The tone of King Leopold's speech, as we read it, is decidedly warlike. This, however, must not be taken as an indication that war between Belgium and Holland is probable. "Les braves Belges" are just the people whom it may be convenient to encourage with a little braggadocio—without meaning anything more.

Lord Brougham entertained a select party at dinner on Monday last, among whom figured Mr. Roebuck.

EAST INDIES.

We subjoin the following extract, in substance, from a letter addressed by a gentleman of high standing at Bombay to a house of the highest respectability here, which was received by the overland mail on Tuesday, and which, as it refers to the aspect of political affairs in India, and the sluggish administration of our foreign department, as well as that of the Board of Control, with respect to those important relations of the British empire, will be read with some degree of interest:—

"The public papers will have already informed you that we are about to make an attempt to close our North-west frontiers against the Russians, Persians and Afghans. I trust that this effort has not been too long neglected; and that we may be efficiently prepared for the conflict which must ensue in that quarter. You may confidently mention that Lord Clare is in possession of a translated copy of an intercepted

letter from a Russian officer at Caboul, to the Russian ambassador at Teheran, in which the plans of the autocrat are clearly developed; and unless the details of what has taken place to which this letter refers prove unfounded, your maudlin Lord Palmerston must have the veil removed from his eyes."

"Our relations with Nepal are in a very equivocal state. It is stated that an embassy from the Nepal government was stopped at Ladinaunat on the way to Herat, which cannot leave the object of that interruption in doubt.

The Burmese usurper is said to have lowered his tone, but from his former conduct it is very questionable whether he is only temporising until our main forces are engaged in distant warfare. I must conclude by saying that, during my long residence here, and certainly since the government of Lord Wellesley, the political horizon of India has never appeared so murky."

UNITED STATES.

From the Buffalonian.

A T A MEETING

"Of the ladies of the city of Buffalo, held at the Ladies' parlor of the United States Hotel, on Saturday the 29th day of December, 1838, for the purpose of forming a Society in aid of the suffering Canadian patriots, now struggling to free themselves from the yoke of tyranny and oppression, and to relieve, as far as possible, the sufferings of those families who have been driven destitute from their country and their homes, and compelled to seek a refuge among us.—Mrs. Burgess was called to the chair, and Mrs. Hyatt appointed Secretary; when the committee appointed drafted resolutions, which were unanimously adopted."

On these proceedings, the Cobourg Star very judiciously remarks as follows:

"For the sake of the female character, which we honour and esteem, and of whose virtues we have around us so many high and bright examples, sincerely, most sincerely do we hope, that in this proceeding the Buffalo ladies may stand alone. No virtuous woman can envy them their notoriety; for if seeing a man engaged in feminine occupations be ever accompanied with a feeling of disgust, how much deeper is the feeling when we behold woman enter into the occupations of man, and laying aside the duties of her sex, fling herself before the world, a spectacle to be gazed at! The working of flags and making shirts and stockings for runaways and rebels, may be a very lady-like and interesting occupation; but a public meeting of petticoat sympathisers is a farce so ridiculous—an exhibition so unwonted and uncalled for, that for some time we imagined it to be a mere joke of the Buffalonian, till on inquiry we found that the names were real, and the women were well known to several persons here."

The affairs of Canada occupied a good deal of attention; advices had been received from Lord Durham advising his intended departure in the Inconstant frigate on the 1st November. It was understood that the change of plan on the part of his lordship, was the effect of concert between Lord Durham and Sir John Colborne, in consequence of hostile movements on the American frontier of the Canadas, and intended invasions during the winter, and as the best means of informing the home government of the dangerous state of affairs in the colony. It was supposed that measures of great vigour would be necessary, and that Lord Durham would submit a project to parliament for that purpose, as soon as it should be assembled. We are under the impression that the British government will not be satisfied with the paltry trucking of our executive to the Canadian banditti, and that a short period of time will prove that we are not mistaken.—Sunday Morning News.

LOWER CANADA.

On Monday night last, the 31st ult., six Canadians waylaid and attacked one of the cavalry stationed at Chateaugay, who was bearer of despatches, and after taking his pistols and every other article he had in his sleigh, they beat him most unmercifully. After they had left him, he procured the assistance of some volunteers, who accompanied him in pursuit of the rebels, whom they found in a house strongly secured. They demanded admittance, and on being refused, proceeded to force an entrance, which they eventually effected, and took the inmates prisoners. Considerable resistance had been made, and several shots were exchanged, but none of the volunteers were wounded. One of the prisoners was wounded in the shoulder.—Mont. Herald.

Owing to information received by the Government of some intended invasions of our territory, the troops in garrison received orders to hold themselves in immediate readiness to march, and the volunteers are once again doing garrison duty. The Scotch Company of Montreal Light Infantry was, yesterday, doing duty at the main guard house, Notre Dame Street. It is not known to what point the troops are to march.—Jb.

The Court Martial was yesterday and to-day engaged in hearing evidence for the prosecution, in the case of the nine prisoners from La Tortue, charged with the murder of Mr. Walker. This evidence was concluded this afternoon, and an application made by the prisoners for time to prepare for their defence; and they were allowed to Tuesday next for that purpose. On Monday, however, some other prisoners will be put on their trial before the Court.—Mon. Gazette.

THE ARMY.—The Royal Regiment, a detachment of Royal Artillery, with two guns, and Captain Campbell's troop of the 7th Hussars, the whole under the command of Colonel Wetherall, C. B., left town last Thursday morning for Terrebonne. It is understood that after passing through the parishes north of Montreal, with the same view as the expeditions which lately traversed the country between the St. Lawrence and the Richelieu, the troops will return to this garrison.

Information was received in town yesterday, that the Hussars had made twenty prisoners at Terrebonne, and that the man who shot Loisselle the baitiff, is among the number.

Since the above was written, the troops have returned to town with their prisoners.—Montreal Herald.

The Gazette contains a number of appointments at the head of which we find the following:—

"Jeffery Hale, Esquire, to be Her Majesty's Receiver General for the Province of Lower Canada.—Quebec Mercury.

UPPER CANADA.

ST. JAMES' CHURCH DESTROYED BY FIRE. We regret that it is our melancholy duty to announce another conflagration in this City. About half past eight o'clock yesterday (Sunday) morning, a dense volume of smoke was seen issuing from one of the chimnies at St. James' Church. Shortly after the flames burst through the roof, and quickly spread its devastating ravages throughout the sacred pile. The appearance was at that time awful and sublime; as the flames caught the pillars and the galleries, the scene was fearfully striking viewed from the door. There were but few things saved from the devouring element, which continued its devastating course until it left the bare walls, a sad and fright-

ful spectacle of this grievous calamity. All classes of the people vied with each other to assist in saving this beautiful edifice from destruction, but their labours proved unavailing. The concourse of spectators was immense. The militia maintained excellent order by their admirable management, and kept the roads open for the supply of water. The loss of the Organ was deeply and bitterly deplored. Some few amongst the people assembled, did not view it in the serious manner they should and their observations were noticed and will not be forgotten. The bulk of the people seemed deeply affected at the great loss sustained by this city in the destruction of its chief ornament. The privation seemed to be felt the more, as hundreds were preparing to assemble beneath its sacred roof, to offer up their weekly prayers and praises to their great Creator. We understand the building was insured for twenty thousand dollars, the original cost of which, including the Organ, was about fifty two thousand dollars.—Toronto Commercial Herald.

The use of the Scottish Church, and of the Methodist chapel, was kindly tendered to the Church of England Congregation last Sunday, but courteously declined, with thanks, the Venerable the Archdeacon having previously accepted the use of the City Hall, politely offered by his Worship the Mayor.—Jb.

From the Toronto Patriot.

On Sunday morning, between 8 and 9 o'clock, the English Episcopal Church of this city was discovered to be on fire; in a few minutes it was beyond all rescue, and in a couple of hours was a mass of ruins. There is no reasonable conjecture respecting the cause of the sad calamity, further than that the fire must have communicated from the Stove Pipes. We are happy to say that it is insured in a London office for £5,000, and as the walls have apparently sustained but little damage, we trust that 5 or £6,000 additional will repair the loss; meantime the large congregation must suffer great inconvenience. Divine service was held in the afternoon in the City Hall. Fortunately the wind was in a direction which prevented the further spread of the conflagration. Major McGrath's troop of Lancers, and the Infantry corps, under Colonels Thorne and Baldwin, were immediately on the spot, preserving the utmost order and regularity, and the Fire and Hook and Ladder Companies displayed their usual alacrity and zeal, but human efforts were vain to arrest the progress of the destroying element, till it had done its work. The loss of the magnificent Organ towards the cost of which, the Honourable John Henry Dunn had contributed £800, is greatly to be lamented. It may be many a long day ere the Church meet with another so munificent a gift.

We understand that for the present, Divine Service will be performed at the College in the morning, and at the City Hall in the afternoon.

MUNICIPAL ELECTION.—The election for one Alderman and one Common Councilman for each Ward, took place in this City on Tuesday last. The following is the result:—

Table of Municipal Election results for St. George's Ward, St. David's Ward, St. Lawrence Ward, St. Patrick's Ward, and St. Andrew's Ward, listing candidates like Mr. Goreett, Mr. Champion, etc.

ELECTION OF MAYOR.—The Election for Mayor took place this day at the City Hall, and resulted in the re-election of John Powell, Esquire, by a majority of 9.—Com. Herald.

FROM DETROIT.—We learn from the Detroit Advertiser that the whole number of patriots that were killed and frozen to death in the woods, in and near Sandwich, amounts to thirty-five. The number of taken amounts to sixty-five. A part of them were sent to London. Those who have been recently taken, are retained at Malden.

Besides the large military force at Malden, farther accostions have been made to the forces on the frontier, by establishing a strong garrison at Sandwich. There are now about a thousand men stationed at the latter place, three hundred of whom are Government troops of the 43d regiment. Additional troops are expected at Malden.—Hamilton Gazette.

COURT MARTIAL AT KINGSTON.

On Friday morning the Court met, and adjourned to Monday the 26th Feb. Nine of the wounded prisoners are yet in the hospital, and could not be removed; four not tried are in the Fort; 140 have been tried; four turned Queen's evidence and two died in the hospital,—making a total of 159 taken, of whom ten have been executed.

Col. Draper left Kingston for Toronto on Friday.

We understand that a free pardon has been granted to Hunter Vaughan, one of the youths among the pirates. He was liberated to-day.

Besides Vaughan, Martin Van Slyke and William O'Neill were liberated yesterday, having been acquitted by the Court-Martial from the charge against them. It was evident from the statements made before the court, that both these men were forced into the expedition without their knowledge or consent.—U. C. Herald.

DIED.

On Friday the 4th inst., in her 43d year, at the residence of J. S. Cartwright, Esq. Mary, relict of Captain Alex. Dobbs, C. B. Royal Navy, and daughter of the late Hon'ble Richard Cartwright.

In Guelph, on the 31st ult. George Lamprey, Esq. Colonel of the 6th Gore Militia. Colonel Lamprey had seen a great deal of service, and was wounded at Lundy's Lane. He was a native of Dublin, and brother of Alderman Lamprey of that city. He was buried with Military honors.

On Tuesday morning, in Hamilton, much regretted, Anne, wife of Mr. J. Ruthven, Bookseller, aged 25 years.

List of Letters received to Friday, 11th January.

John Ross Esq. P. M. [rem. acknowledged Dec. 23]; Capt. Hayter; H. Smith, Esq. rem. in full Vol 2; Lieut. A. G. Allan, sub.; Ven. the Archdeacon of York (2); Dr. Low, (2) rem.; Rev. J. Cochran, rem.; Rev. S. Armour, rem.; H. Sinton, Esq. sub.; A. Hamilton, Esq.; J. H. Hogarty, Esq.; Rev. T. S. Kennedy; Rev. B. Lindsay, add. sub., and rem. in full Vol 2; Rev. J. McGrath; (Capt. Harris, Mr. Myles, Mr. Dundas, rem. in full Vol. 2); E. H. Whitmarsh Esq.

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

- 351. David, fearing lest he should one day perish by the hands of Saul, determined at length, to go a second time to the Philistines.—Can you tell how long he dwelt there? and what city Achish appointed to him and his men for their residence?—(1 Sam.)
352. Can you describe the deceitful conduct which David had recourse to while he thus remained among the Philistines?—(1 Sam.)
353. While David and his men accompanied the Philistines in battle against the Israelites, what happened to Ziklag and its inhabitants?—(1 Sam.)
354. When David's men, in the midst of their distresses on this occasion, thought of stoning David, what were the feelings which he cherished?—(1 Sam.)
355. Doubtful as to what measures he should adopt, David in his perplexity asked counsel of his God.—Do you recollect the result which ensued in consequence of his following the divine direction?—(1 Sam.)
356. Just at this juncture, Saul and his sons were slain in battle.—What were the feelings of David and his men, when they heard of the event?—(2 Sam.)
357. Can you repeat the beautiful lamentation of David over Saul and his beloved Jonathan?—(2 Sam.)

CHURCH CALENDAR.

- Jan. 13.—First Sunday after Epiphany.
20.—Second do do do
25.—Conversion of St. Paul.
27.—Septuagesima Sunday.
30.—King Charles the Martyr

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. II.

LOYALTY.

JUDGES, v. 14.—"Out of Zebulun came they that handle the pen of the writer."
One night in the year 1745, when the rebels were expected to make an attack on the town of Stirling, the Rev. Ebenezer Erskine, minister there, presented himself in the guard-room, fully accoutred in the military garb of the times.—Two literary gentlemen of the place happened to be on guard the same night; and surprised to see the venerable clergyman in this attire, recommended him to go home to his prayers, as more suitable to his vocation. "I am determined," was his reply, "to take the hazard of the night along with you; for the present crisis requires the arms as well as the prayers of all good subjects." He remained with them accordingly all that night; but no formal attack was then made.

PROVIDENCE.

I SAMUEL, vi. 9.—"It was a chance that happened to us."
A careless sailor, on going to sea, remarked to his religious brother: "Tom, you talk a great deal about religion and Providence, and if I should be wrecked, and a ship was to heave in sight and take me off, I suppose you would call it a merciful Providence. Its all very well, but I believe no such thing,—these things happen, like other things, by mere chance, and you call it Providence, that's all!" He went upon his voyage, and the case he had put hypothetically was soon literally true; he was wrecked and remained upon the wreck three days, when a ship appeared, and, seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother, "O Tom, when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder: I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to him who pitied and saved me."

RETRIBUTION.

MICAH VII. 10.—"Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets."
When Dr. Dodd, who suffered for forgery in 1777, was led to the place of execution, several of the populace seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly referred her to the seventh chapter of Micah, 7—10, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng and literally trodden to death!

RESIGNATION.

MATTHEW, xi. 26.—"Even so, Father; for so it seemeth good in thy sight."
Several gentlemen visited a school in France, in which was a boy both deaf and dumb. One of the gentlemen asked him who made the world? The boy took his slate and wrote the first verse of the Bible, "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed, was—"How is it that God has made you deaf and dumb, while all those around you can hear and speak?" The poor boy seemed puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so, Father; for so it seemeth good in thy sight."

CHRISTIAN WATCHFULNESS.

MATTHEW, xxiv. 46.—"Blessed is that servant whom his Lord, when he cometh, shall find so doing."
For some time previous to his decease, Bishop Jewel had a presage of its near approach, which excited in him greater diligence in the duties of his office, admonishing and exhorting the people committed to his charge more strictly, and

preaching more frequently. By which restless labour and watchful cares he brought his feeble body so low, that as he rode to preach at Lacock in Wiltshire, a gentleman kindly admonished him to return home, for his health and strength's sake; saying that such fatigue might bring him in danger of his life: assuring him it was better the people should want one sermon than be altogether deprived of such a preacher. To whom he replied, "It best becomes a bishop to die preaching in the pulpit;" thinking seriously upon the words of his Master, "Happy is the servant whom the Lord, when he cometh, shall find so doing." Wherefore, that he might not disappoint his people, he ascended the pulpit, and took for his text Galatians v. 16.—"Walk in the Spirit."

THE SINNER'S PLEA.

GALATIANS, II. 16.—"We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

The views of the Rev. Martin Boos, a late Roman Catholic clergyman, in Austria, though afterwards decidedly evangelical, were at the commencement of his ministry erroneous. About the year 1788, he went to visit a woman distinguished by her humility and piety, who was dangerously ill. In endeavouring to prepare her for death, he said to her, "I doubt not but you will die calm and happy." "Wherefore?" asked the sick woman. "Because your life has all been made up of a series of good works." The sick woman sighed; "If I die," said she, "confiding in the good works which you call to my recollection, I know for certain that I shall be condemned; but what renders me calm at this solemn hour is, that I trust solely in Jesus Christ my Saviour." "These few words," said Boos, "from the mouth of a dying woman who was reputed a saint, opened my eyes for the first time. I learned what that was—CHRIST FOR US.—Like Abraham, I saw his day: from that time, I announced to others the Saviour of sinners whom I had myself found, and there are many of them who rejoice in him along with me."

DECEITFULNESS OF RICHES.

MARK, XI. 23.—"How hardly shall they that have riches enter into the kingdom of God!"

When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c. at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment, which was expected, "Ah! David, David," said the Doctor, "these are the things which make a death-bed terrible!"

SIR EDWARD DERING.

A WARNING TO FAITHLESS CHURCHMEN.

A Bill for the utter eradication of bishops, deans, and chapters, and all offices dependent on them was prepared by St. John; and Sir Arthur Haslerig in conjunction with Vane and Cromwell, who now began to appear among the rooters as they were called, prevailed upon Sir Edward Dering to bring it forward.

Sir Edward Dering was a man of fine person and upright intentions, who possessed the most dangerous of all endowments when unaccompanied with sound judgment,—a ready eloquence. He had inherited puritanical opinions, and at a season when (in his own words) "many were more wise and some more wilful than in former time," fancied that he had devised a scheme by which the advantages of the presbyterian platform might be combined with those of an episcopal church. In this he had been influenced not more by his hereditary prejudices than by a feeling of hostility towards Laud, whom nevertheless he respected for his integrity, and for his erudition. It was his fortune to begin the attack upon him by preferring a complaint of some local grievances, which as member for Kent, he had been instructed to bring forward. The string which had thus been struck was (said he) "of so right a tune to them that are stung with a tarantula, that I was instantly voiced more as they would have me, than I was." He found himself "with as many new friends as the Primato had old enemies;" but this which would have alarmed a wise man, inflated a vain one, and made him an apt instrument for the subtle revolutionists by whom, few as they still were in number, the House of Commons was in fact directed.

The clergy, amid all their afflictions, had the consolation of knowing that they suffered in a righteous cause; they had the sympathy and prayers of thousands, to support them, and above all, the approbation of their own hearts. Not one of them in the depth of their earthly misery was in so pitiable a state as the unhappy, though highly-gifted person, into whose mouth the first guilty motion for destroying the fabric of the Church government had been put by men more designing, and truer to their purpose. Perceiving how he had been duped, he resisted in the manliest manner, and with his characteristic eloquence, the measures against the Church, each more violent than the former, which were now brought forward. The Puritans flattered him as long as he was their tool, and he enjoyed for a time all the honours of a hollow popularity; when they could no longer cajole him, they began to advise and to expostulate with him first, then acrimoniously to censure and severely condemn him. Sir Edward, upon this, printed a collection of his speeches in matters of religion, for vindication of his name. In this publication he spoke of the part which he had borne in "striking the first blow at the tallest cedar on the Church's Lebanon;" still applauding himself for what he had done, but besiring a just and generous testimony to that magnanimous sufferer, whose whole merit he was not yet capable of appreciating rightly. "His intent of public uniformity," said he, "was a good purpose, though in the way of his pursuit thereof he was extremely faulty. His book lately set forth hath muzzled the Jesuit, and shall strike the Papists under the fifth rib when he is dead and gone. And being dead, wheresoever his grave shall be, Paul's will be his perpetual monument, and his own book his lasting epitaph. It is true the roughness of his uncourteous nature sent most men discontented from him; yet would he often of himself find ways and means to sweeten many of them when they least looked for it. Lastly, he was always one and the same man. Begin with him at Oxford, and so go on to Canterbury, he is unmoved, unchanged. He never complied with the times, but kept his own stead till the times came up to him."

He spake also against those who had over-heated a furnace that was burning hot before; and with pressing for ruin, had betrayed the time of a blessed reformation. "Take it upon you," said he, "for upon you, and the blind ignorant wilfulness of such as you, I do here charge the sad account of the loss of such a glorious reformation, as being the re-

vived image of the best and purest ages, would with its beauty and piety have drawn the eye and heart of all Christians to us. The Horse Leech's daughters do cry 'Give, Give!' and you that might have had enough, do still cry 'More, more!'—These things thus pressed and pursued, I do not see but on that rise of the Kingship and Priestship of every particular man, the wicked sweetness of a popular parity may hereafter labour to bring the King down to be but as the first among the Lords: and then if, (as a gentleman of the House professed his desire to me,) we can but bring the Lords down into our house among us again, Eureka, all's done! No: rather all's undone, by breaking asunder that well-ordered chain of government, which from the chair of Jupiter reacheth down by several golden even links to the protection of the poorest creature that now lives among us."

For thus vindicating himself and publishing his own speeches in Parliament, Sir Edward Dering was expelled the House, and his book was burnt by the common hangman; such was the temper of the Puritans, and such the liberty which was enjoyed under their dominion. He would also have been committed to the Tower, if he had not escaped by disguising himself in the habit of a Clergyman, and reading prayers in a Church in that character. After a while he joined the King, and served in his army, till either because he had acquired a liking for the clerical functions, while he had performed them, or that the calamitous state of the nation, which had wrecked his fortune, had affected his reason also, he requested the King to bestow upon him the Deanery of Canterbury. An aberration of mind, as it is the most charitable, is also the most likely solution of his conduct; for being refused the preferment which with such glaring inconsistency he solicited, he deserted the royal cause, and arriving at the outskirts of the metropolis, under a false name, presented himself before the Parliament, as the first person who came in under their proclamation to compound for his delinquency. They committed him for the present, and afterwards discharged him upon a disgraceful petition, whereby he ruined his character without retrieving his fortune. For though he was allowed to compound, no favour was shewn him; and having incurred the contempt of all parties, and the condemnation of his own heart, he ended his life in poverty and disgrace.—Southey's Book of the Church.

The Garner.

NATIONAL AFFLICTION A NATIONAL BLESSING.

For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the lord of the vine had caused the dressers to cut the wilder plant, and make it bleed, it grew temperate in its vain expense of useful leaves, and knotted into fair and juicy bunches, and made accounts of that loss of blood by the return of fruit. So is an afflicted province cured of its surfeits, and punished for its sins, and bleeds for its long riot, and is left ungoverned for its disobedience, and chastised for its wantonness; and when the sword hath let forth the corrupted blood, and the fire hath purged the rest, then it enters into the double joys of restitution, and gives God thanks for his rod, and confesses the mercies of the Lord in making the smoke to be changed into fire, and the cloud into a perfume, the sword into a staff, and his anger into mercy.—Bishop Jeremy Taylor.

FEELING.

If, on serious examination, we find that, with earnest wishes and ardent feelings, which we believe to be sincere, we allow ourselves the occasional and frequent neglect of public worship, of sacred ordinances, and of private duty, we may rest assured that we have much to do and much to recover before we can sit down with the perfect conviction of a genuine sincerity. Feeling is easily excited to the utmost extent of ardour and earnestness; but it accomplishes nothing, unless it be accompanied with conformity of conduct. In effect it is calculated to mislead. By warmth of feeling the affections of nature are generally exemplified; but it becomes absolutely worthless if it commence and close in the mere mental emotion. There is a luxury well understood in mere artificial feeling; and the world is very generally deluded with the conviction that in this luxury, which is frequently cherished by artificial means, there is virtue.—Feeling is intended, and is calculated to lead to virtue; but it is a gross and grievous mistake to rest satisfied with the cause without carrying it forward to its consequence. Yet nothing is more common among professed Christians than to rest satisfied with fervid feelings, occasionally cherished and frequently expressed; to consider them as in the highest degree meritorious, as certain marks of the Divine favour, and as effectually atoning for many conscious failings, and particularly for that consoracious and uncharitable spirit with which such men estimate the condition of their less pretending brethren.—Dr. Walker, Bishop of Edinburgh.

LIGHT.

The term Light is often used in Scripture, and more especially in St. John's Gospel, as expressive of Divine Truth. As we are generally compelled to borrow names for abstract ideas from the material world, so nothing surely can be a more apt emblem than this of the heavenly instruction which Christ brought into the world. It broke upon the benighted soul, penetrated its inmost recesses, exposed the real form and character of many a hidden thought and desire, it awakened the sleeping conscience, imparting genial warmth to every virtuous emotion; and chasing away the dark and foul mists which obscure the judgment, and limit the views of men to the narrow circle of earthly objects; it revealed to them the true end of their present being, and the means by which alone they must hope to attain it.—Dr. Coplestone, Bishop of Llandaff.

TESTIMONY TO A PROTESTANT CHURCH ESTABLISHMENT.

It is pleasing to think how few standard works in English literature have the taint in them which infects the "Decline and Fall" of Gibbon; how generally in this country, genius has been tributary to the cause of Christianity; a distinction this from the literature of the Continent for which we have reason to be most grateful; and of which we should probably find the cause in our Protestant faith, and our Church Establishment—the former encouraging religious inquiry by the circulation of the Scriptures; the latter repressing latitudinarian licence by the use of formularies and confessions, and furnishing besides a body of clergy calculated by their attainments, writings, and rank, to give a tone to letters.—London Quarterly Review.

Advertisements.

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(Price 3d. each, or 2s. 6d. per dozen.)

A SERMON preached in St. Peter's Church, Cobourg, on occasion of the GENERAL FAST, on the 14th December instant, and published by request of several members of the congregation of that Church.—

By the REV. A. N. BETHUNE, Rector of Cobourg.

29—4w.

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7—f.

The Church

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