

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.

VOLUME II.]

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Poetry.

THE FIELD OF THE WORLD.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots 'tis found,
Go forth, then, every where.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever sown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garner in the sky.

Thence when the glorious end,
The day of God is come,
The reapers shall descend,
And Heaven cry, Harvest-home.

James Montgomery.

REST FOR THE WEARY.

Has earthly love deceived thee?
Has earthly friendship grieved thee?
Has Death's strong hand bereaved thee
Of all most dear below?
A love which never changes,
A friend no time estranges,
A land Death's shaft ne'er ranges,
It may be thine to know.

In vain have men asserted,
To cheat the weary-hearted,
That powers by sin perverted
Themselves can calm the breast.

One Hand alone unfeeling,
Sin, grief's dark root, assailing,
O'er all within prevailing,
Can give the weary rest.

Hours of Sorrow.

CHRIST ALONE WITHOUT SIN.

A SERMON preached in St. Paul's Church, Cavan, before the Midland Clerical Association, on Thursday the 7th of February, 1839, by the Rev. W. Macaulay, Rector of Pictou.

I Timothy, ii. 5, 6.—"For there is one God, and one Mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time."

This sacred text covers, I apprehend, the whole Article, a brief exposition of which I am now appointed to give. For the article of our Church, the fifteenth, running thus,—

"Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves and the truth is not in us";—

I conceive that if I divide my subject as follows, the whole matter of the article will be found comprised therein:—1. That "there is One God"; 2. That "men" exist as we see and experience them; 3. That there is "one Mediator between God and men,"—here styled by the apostle, "the man Christ Jesus"; 4. That Christ Jesus "gave himself a ransom for all"; and lastly, that he, or it, or these several truths, were "to be testified in due time." There seems nothing, that is contained in the Article, that is wanting here; and I prefer discoursing upon the matter from this text, because it is the very word of God itself, and its language, and the awful truths it contains, are not liable to the objection which might be made against the composition and verdict of men, however wise and good, such as the departed saints who drew up the article in question. Neither, as an extract from the written and holy word, is it of ordinary import or value; but there being a proportion in all things, while every text of Scripture contains matter which concerns our peace, this text conveys to us that which is eminently interesting to us;—it being a brief and lucid summary of all which it most concerns us to know. And as respects the present occasion, it brings this great advantage with it,—that its testimony in favour of the Article which we advocate, while it is unquestionable in its coincidence, and authoritative in its origin, is also—so to speak—undesigned. For it proves in fact, as used by the Apostle to Timothy, more than on this occasion we require; St. Paul using it incidentally, as it were, and auxiliary to another argument of a local or temporary nature—as matter confirmatory, and so impossible to be impugned, that it was confessed by all who belonged at least to that community, which was, in his judgment, the true Church of Christ. Jews, and Jewish intruders, and Judaizing and wavering professors of the Gospel were attempting to restrict the Christian liberty of the converts; and others of the astute Asiatics were infusing their own poison borrowed from the stores of the so-called philosophers, and political intriguers, to draw them from the purity and incorruptness of the faith. The Apostle therefore opens his Epistle by charging the Bishop with this, as one great and fundamental principle,—that "the end of the commandment is charity,"—charity, indeed, a very beautiful and captivating term, but, to prevent mistakes and abuses, thus guarded and limited,—"charity, out of a pure heart, and of a good con-

science, and of faith unfeigned." That applied to the Jews, who regarded all out of their own pale, as men as callous as stones, and as contemptible as the dogs that run without an owner in the streets of cities. But, as it was the fashion then among the later schools of philosophers, embosomed in the conflicting myriad of the population of the vast Syrian and Roman Empire, to dilate largely on what they called philanthropy or universal benevolence, the Apostle admonished the Bishop of Ephesus how to rectify the tenets of such persons, who might fancy, or pretend that they were members of the same society with St. Paul. For against both Jew and Gentile, and all who might agree with Timothy, this was that other fundamental principle,—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners". The principle of all general conduct having thus been laid down, the next question was, how the public business of the Christian community, in matters purely spiritual, was to be conducted. And this was a matter in which indeed many affect to find difficulty at the present day, but which then occasioned serious and conscientious difficulty. For how could a Jew—who boasted with the rest of his nation of never being in bondage to any man—on entering the kingdom of Messiah, by becoming a convert to Christianity, lift up holy hands, and offer up heartfelt prayers, not alone for the persecuting friends he had left, but for the idolatrous and ungodly rulers of Ephesus and Asia; for the cruel Tiberius, or the profligate Nero; for the false-hearted pretender to science, and for the ignorant and depraved multitude of heathen regions? Be the effort as it might, the Apostle Paul had little scruple in his mandate to the chief officer of the Ephesian Church. "I exhort," says he, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God, our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth." "For,"—as if what he now appealed to was on Christian principles unquestionable, in opposition to the Jew, who could not pray for the Gentile, and of the convert of new-born zeal, proud of his christian privilege, who disdained to pray for his superiors in earthly rank, or learned acquisitions, or personal advantages,—"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Here was an extended, or complex principle, overwhelming indeed in its force for the argument in hand, but selected from the ever-during armoury of the Gospel of God; and though good and serviceable then, equally good and serviceable at all other times and for all other occasions. Divesting the text therefore of the localities and accidents, with which it was encumbered on that occasion, I take it up in its naked simplicity, and proceed to apply it to the purpose for which we are at present assembled,—viz. an elucidation of the 15th Article of our Church, denominated,—"OF CHRIST ALONE WITHOUT SIN."

The Apostle first lays it down as a fixed truth that "there is one God." About twenty years ago—when I preached for the first time to some newly arrived emigrants in this very Township,—this truth, so apparently obvious, so certainly fundamental, was not believed. For there existed throughout and around at that time, a race, whose history was as dark and mysterious as their complexion and character; but who have now, in a great measure, disappeared,—leaving a melancholy presage for ourselves, if the position of the Apostle be false: an antient and intellectual race, who living in full view of all the benignity of the God of nature, either did not recognize him as God, or divided at least that honour with another. For their worship, such as it was, was a worship of fear, and they offered sacrifice to propitiate the principle of evil.

It was wonderful—considering all the circumstances of their situation—that they had not lapsed into a more general and more multiplied idolatry. For, though among the nations in ancient times that rose, formed vast agglomerations of population, ruled, and disappeared,—there were left the most brilliant and magnificent monuments and memorials of their intellectual advancement: there was yet the most lamentable and flagrant disavowal or disregard of this holy and important truth, that "there is one God;" and the two prominent features of this depravity were, first, that every man made a God for himself—of wood, or stone, or metal—and, secondly, that human pride, as in the case of the Cæsars, reached at length the extremity of deifying itself.

The Apostle however was reminding Jews also of the truth that "there is one God; for this was the boast of a Jew, that he deemed himself one of God's chosen people, privileged beyond the rest of men. But such was the habit of a Jewish mind, that they fell into the heathen error of reckoning the God of the universe to be their sole God in particular; or else that there was a God over them, who was not also in a similar manner and degree over other men. The Apostle then here asserts, that there is one God over both Gentile and Jew; and he tells them both farther, that this God is alike over the high and the low—the rich and the poor—the rustic and the elegant—the learned and the unlearned. The moment the well-trained Jew was reminded of the unity of God, he would of course assent to it, though the morbid habit of his mind had previously perverted or obscured the obvious truth.

But with that application of the numerical adjective, we have, as I said before, on this occasion, nothing to do. What I look to, as bearing upon my present argument, is the simple Apostolic affirmation that *there is a God*, or to express the truth in the language of our first Article,—*"There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible."*—Now, as this is a fundamental truth, necessary to be believed, so it is implied in the article of Christ alone

without sin. For by this is furnished to the human mind a standard of perfection, wherewith pretenders to virtue, or grace, or sinlessness may compare themselves. There is a God; and in that name and affirmation is comprised every thing, and more than every thing, which we know, or can imagine of good and estimable. He is God—therefore distinct in essence and kind from all created beings: He is one God—and therefore he has no rival or competitor in his awful perfections, in the very highest heights of heaven. The loftiest inhabitant of heaven does not venture to urge before him, what the Article I am treating of reprehends in some of that day, viz. a claim to blameless perfection. When we consider the full force of the Apostolic affirmation in my text—that there is one God, but one God,—one God, the Creator, the Governor, the Parent and preserver of men, who is jealous of his peculiar glory,—I think that it is either unpardonable presumption in those who pretend to say—or that they are not themselves aware of the force of language, when they say—that they are sinless before God. For "if we say we have no sin we deceive ourselves and the truth is not in us."

2. Not to dwell however on a subject which defies our utmost efforts to do justice to it, viz. the affirmation of the existence, and the praise and celebration of the attributes of the one God, the second point of my text is,—that "men" exist as we see and experience them,—i. e. with this generic character, drawn for us by a sorrowing Apostle for the instruction of a spiritual physician, viz. not as righteous men, but as "lawless and disobedient, ungodly and sinners, unholily and profane, murderers of fathers and murderers of mothers, manslayers, whoremongers, liars, perjured persons," and if there be any thing of sin yet left unnamed in the catalogue.

Here is the raw material, if you will permit me to use so homely an expression,—here is the state of enmity in which by nature and with some degrees of grace, we yet exist against God;—from this chaos we are to be drawn; from this polluted atmosphere we are to ascend, before we shall be fit to appear in the presence of God.

Generally of this description, it will be pleasing and satisfactory to the humbled pride of man, if we can find an exception or two. Though the canopy of a night of spiritual darkness and degradation overshadow the earth, may we not flatter ourselves that good and righteous men (for the Apostle seems to admit the idea of a righteous man) may at intervals appear, like stars of various degrees of magnitude and brightness. Of all the individuals of ancient times, whom it has been the fashion of infidel philosophers to extol as models of purity and excellence, Socrates, I suppose it will be admitted, ranks foremost. But let any one read the account given by Xenophon—fictitious probably in the particular, but true in the characteristics—of an entertainment where Socrates was supposed to be present, and to participate with assent; or let him make the utmost allowance for the exaggerations of the comic poet, attacking his foibles rather than his faults,—and the righteousness of men will be derided, resting upon so false a ground as that of the supposed righteousness of the Athonian age—a great, and comparatively speaking a good man, but not righteous before God.

Or to select what perhaps may by many be deemed the most splendid and safe instance in the last century, one of the most enlightened in the annals of time,—viz. the celebrated historian, David Hume; of whom Dr. Adam Smith in a biography generally affixed to his History of England writes thus,—"Upon the whole, I have always considered him, both in his life time, and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will admit." Thus stood the matter in the judgment of a kindred sage: but how did the departed subject of the eulogium appear in the judgment of that God, whose religion he had, by his philosophy, attempted to undermine, and the history of whose Church he had given falsely in the very pages to which the words of commendation were prefixed? Ask that mother, who wailed so loudly over the child that had been drowned, whom I interred last week in consecrated earth, and with holy psalms and prayers read over her, whether that cold-hearted designer was "either wise or virtuous" who exerted all his ingenuity, great as it might be, to cheat her and every other sacred mourner, of the hope dearest of all others to the human breast!

In the examination it will be found, that with respect to those two celebrated persons—perhaps of those not immortalized in the Book of Revelation, the most celebrated for virtue of our race—there was no fixed and established principle; there was no claim of merit, definitely advanced, for there was nothing to rest it upon. And with respect to all others, their aspect towards God, the final reference, was to be summed up briefly thus, in the words and sentiments of an inspired writer;—"The carnal mind is enmity to the law of God, and is not subject to the law of God, neither indeed can be." They all offended in many things, and sin was in them—either in gross shapes of sensuality, or in refined and subtle actuations of spiritual pride.

3. That "there is one Mediator, between God and man,"—here styled by the Apostle, "the man Christ Jesus."

In proceeding to magnify the dignity and attributes of the adorable God, I shall take an admission from the ranks of those opposed to Him and His. For you will rest your attention on this striking feature in the judgment of the human mind and heart, and the fitness of things acknowledged in particular circumstances. In the Book of Esther we read, "Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the King's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself; and when he came home, he went and called for his friends, and Zeresh his wife: and Haman told them of the glory of his riches and the multitude of his children, and all the things wherein the King had promoted

him, and how he had advanced him above the princes and servants of the King.—Haman said moreover, Yea, Esther the Queen did let no man come in with the King unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate."

It was fit and right in itself that the honoured and ennobled adviser and chief minister of his prince should thus expect and claim honour and deference suitable to his public rank and station; and Haman, though a bad man, felt and acknowledged within his breast, that it was a principle not to be doubted—though he was not in possession of the whole state of the case with respect to that particular instance of Mordecai.

And the principle, which is so engraven on the constitution of man, that even the bad must acknowledge it, is of course maintained with complacency by the good. "When I went out to the gate," says Job, speaking of the days of his prosperity, "through the city, when I prepared my seat in the street, the young men saw me, and hid themselves, and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." So fit and proper is it, that what is eminent in virtue and station should meet with respect from those partaking of the nature of man: so unavoidable also is this effect, where no mist or impediment of passion or prejudice intervene.

And the practice of the wise and good has always sustained, in the secular life, this graceful and imperative principle. For "Abraham stood up from before his dead, and spake unto the sons of Heth: he stood up, and bowed himself to the people of the land: he bowed down himself before the people of the land, even to the children of Heth,"—when he would fain purchase a field of sepulture. Abraham, I say—the friend of God—felt and acknowledged, and yielded to the principle of respect to those in lawful possession of temporal rights, according to the extent and nature of the dignity and station occupied. Being an honest man, and a good man, and one who feared and believed in God, he did this in good faith; and I believe no honest and good man has lived since, who has not equiformed, both in mind and action, to the same principle.

Now upon this clearly developed feature in the constitution of the human mind,—upon a consideration of this clearly demonstrated fitness in the necessary relations of things,—is it possible to suppose, that there being a God, as the Apostle in my text states, a sole, and sovereign God, at once the highest and most universal being, occupying and filling the whole idea of time and space, even a holy Lord God Almighty, which was, and is, and is to come—that God, I say, on the one side, so existing; and there being on the other the race and generations of "men," such as the inspired pen of St. Paul has described; and we, mortified and restless at the imputation, yet searching among all the individuals we know, and through all the generations of which we have tradition, nevertheless cannot find a single exception to the onerous charge,—that God, I say, being thus, and men being such as they are, is it possible to believe, that there can be peace, in this view of the subject, between them,—that there can be harmony, when the conditions of the case being exchanged, every individual man, like an unrighteous Mordecai sits unblushingly and impudently at the King's gate—even this earthly theatre of mercy and justice; in the presence of one so holy, that to mention Haman's name therewith were mockery? No, there can be no peace—no harmony, between such a God and the "men" of a broken law.

Yet there must be relation between them: He must still be the one sole and true God; and they must still be his creatures deficient, as we see, in duty and reverence—the unworthy and menaced race of "men." For, as one of the guilty millions, I tremble now at the possibility of being in such a relation towards that uncreated and eternal nature:—"Whither shall I go from thy pardoning Spirit? or whither shall I go then from thy presence? If I climb up into heaven, Thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy dominion reach! If I say, Peradventure the darkness shall cover me, then shall my night—not baffling avenging justice—be turned into day; yea, the darkness is no darkness with Thee, but the night as clear as the day: the darkness and light to Thee are both alike. Alas! how shall I fly from my relation to thee?" "Thine eyes did see my substance, yet being imperfect—and in thy book were all my members written: which day by day were fashioned, when as yet there was none of them."

(To be continued.)

MOSES LITURGICAL.

No. XIII.

THE BENEDICTION, AND OTHER HYMNS USED AT MORNING AND EVENING SERVICE.

By St. Ambrose, one of the ancient Fathers, it was remarked that after the angel of the Lord had first published the glad tidings of salvation to the shepherds of Judea, immediately a multitude of the heavenly host commenced a hymn of praise to the Deity; so we also, as has been already observed, after the promulgation of the joyful truths contained in God's Word, are directed by the Church to rise up and unite our voices in solemn praise to Him who has graciously "caused all Holy Scriptures to be written for our learning"—for our "patience, comfort and hope." One of the hymns of thanksgiving which the Church has appointed to be used on these occasions, we have already considered.

Besides the Te Deum,—the consideration of which formed the subject of our previous essay,—there is another Hymn appointed to be substituted for it at the discretion of the

Minister; but although very animated and pious, it by no means possesses the various excellencies of the Te Deum, and is therefore but seldom used. It is called the BENEDICTUS from its commencing word in Latin, and seems to have been extracted from the "Song of the three Holy Children" in the apocryphal portion of the Book of Daniel. Like the 148th Psalm, it contains a sublime appeal to all created things, animate and inanimate, visible and invisible, and calls upon them to acknowledge and adore the Majesty of the Eternal God. Although seldom used, there would seem a propriety in introducing this hymn on those occasions in which the first Lesson treats, in a particular manner, of the creation of the world, and the power and providence of God. On Trinity Sunday, for example, when the first chapter of Genesis is appointed to be read, it would not be inappropriately introduced; and it would appear to possess a singular adaptation to the occasion,—viz. the nineteenth Sunday after Trinity,—in which the account is related of the martyrdom and deliverance of Shadrach, Meshach, and Abednego. To these illustrious confessors the composition of the hymn itself was primarily ascribed, and their Hebrew names,—Ananias, Azarias, and Misael,—are introduced at its conclusion.

To the second Lesson, which is uniformly selected from the New Testament, appropriate Hymns are also appointed to succeed, on the same ground as they are introduced after the first,—that a song of praise should then, particularly, be addressed to Him who "brought life and immortality to light through the gospel." Two Hymns are appropriated for the fulfilment of this "reasonable service,"—the Song of ZACHARIAS extracted from the first chapter of the Gospel of St. Luke, and the HUNDRETH PSALM.

When the minister of Christ has recited a part of the good tidings of great joy which shall be to all people, what words of thankfulness could we more appropriately employ, than those which broke from the lips of the father of the Baptist, when his tongue was loosed,—“Blessed be the Lord God of Israel, for he hath visited and redeemed his people?”

“The whole of the Hymn however,” says Shepherd, “having been uttered upon a peculiar occasion, and under extraordinary circumstances; and the latter part being addressed to the infant Baptist in particular, and referring solely to his immediate office; it may fairly be considered as less adapted to general use than some others, and on this account probably, it is seldom read after the second Lesson. In its place therefore, with the greatest propriety, we generally use the Hundredth Psalm, called the JUBILATE DEO.”

This hymn is so called from its initial words in Latin; rendered in English, “O be joyful in the Lord.” Its Hebrew title is, *A Song of Praise*; and it is said to have been composed by David upon occasion of a public thanksgiving, and was sung by the Jewish Church at the oblation of the peace-offering, as the Priest was entering into the temple.* Here, says Bishop Patrick, “the Psalmist invites all the world to join with the Israelites in the service of Him who was kind and gracious to them beyond expression. Accordingly, we christians now properly use this Psalm in acknowledgment of God’s wonderful love to us in Christ; by whom we offer up continually spiritual sacrifices, for redeeming us by the sacrifice which he made of himself; for making the world anew, and creating us again unto good works; according to his faithful promises, which we may depend upon for ever.”—“With uplifted voice and hearts, let us, having heard the good tidings, ‘serve the Lord with gladness and come before his presence with a song.’ But what need we say in explanation of this beautiful and soul-stirring Psalm! Nothing. Who so dull, who so ignorant, that he can fail to comprehend it? If it rouse you not, brethren, not the Psalm, but your heart is in fault. Sit not while God’s minister stands; be not silent when God’s Spirit gives you words of praise. Up, stand up—up, both soul and body—both heart and voice—‘Praise ye the Lord.’”†

After the first Lesson at Evening Service,—which thus far differs in nothing from the order of Morning Prayer,—two Hymns, at the discretion of the Minister, are also appointed to be read. The former, entitled MAGNIFICAT from its first word in Latin, is the song of thankfulness spoken by the Virgin Mary on her being saluted by Elizabeth as the mother of our Lord. Between this Hymn and the Song of Hannah, contained in the first book of Samuel, Mr. Shepherd observes, there exists a great conformity of expression and sentiment, not less remarkable than the similarity of circumstances under which they were uttered.

“In the person of Christ,” says this writer, “the types and predictions of the Law and the Prophets were finally accomplished. The recitation, therefore, of this Hymn with propriety succeeds the first Lesson, which is taken out of the books of the Old Testament, and generally contains some circumstance of history or prophecy, that has a direct relation to the events of the Gospel. So early as the beginning of the sixth century,—1300 years ago,—the Magnificat was sung in the daily service of the Western Church, and it is still retained in the Evening offices of reformed Churches upon the Continent, as well as in our own.”

In the CANTATE DOMINO, or Ninety-Eighth Psalm, which is also appointed to be used after the first Lesson at Evening Service, there is a prophetic allusion to the salvation wrought out through Christ for his Church, and therefore a peculiar appropriateness to the place in which it is appointed to be read.

After the second Lesson at Evening Service, we are directed by the Church to express our thankfulness for the boon of salvation in the language of the devout Simeon; who, having seen and taken in his arms the infant Saviour, broke out into this language of joy, “Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.” words which, we are informed, animated the private devotions of Christians in early ages, and were triumphantly repeated by martyrs amidst their expiring agonies.

Not less appropriate to the glad tidings of salvation promulgated in the New Testament, is the other Hymn which, on this occasion, the Church appoints to be read, at the discretion of the Minister. The DEUS MISERATUR, or Sixty-Seventh Psalm, is evidently prophetic of the Gospel dispensation; and prays for the “saving health” of Christ’s religion to all nations. And until the fulness of the Gentiles be come in, and the gathering together of the Jews be accomplished; until, in short, the earth shall be full of the knowledge of the Lord as the waters cover the sea, the Christian Church may with propriety employ this appropriate Hymn, and cause it with one accord to be repeated when the “word of reconciliation” both to Jew and Gentile is rehearsed.

* Shepherd. † Penny Sunday Reader.

CONFORMITY TO THE CHURCH.

From the Rev. E. C. Kemp’s Refutation of Nonconformity.

I have insinuated in more places than one of this volume, that from the principle of private judgment which is cultivated by dissenters, spring unitarianism and other species of infidelity. I will also add, that it is probable, almost to demonstration, that their principle of private judgment, and their continual opposition to the Clergy and the Establishment, are greatly answerable for much of the profaneness, the heathenism, as well as much of the doctrine of spurious Christianity which pervade this country. It cannot be reasonably doubted, that, if the doctrines of the clergy were received and followed throughout the land as they ought, that it would be, compared with its actual state, a terrestrial paradise. And when dissenters allow every individual the licentious liberty of abiding by his own judgment, however deficient the man may be in sound knowledge; when they accuse the clergy of a grievous want of success in their ministry even among their nominal adherents and followers, they should consider that the disagreements among christians, and the disrespect which they themselves show to the ordained ministers, probably contribute very largely to engendering a disregard for christianity altogether in the minds of some, and for the doctrines of the clergy, even among the professing members of the church. The sceptical indeed will naturally avow, that the apparent uncertainty of christians with respect to the truth encourages his unbelief. And how much it actually has the effect of rendering our arguments, our advice, and our warnings ineffectual, among the less educated more especially, to have it known that there are multitudes of, by them so called, learned men in the world, who are equally positive as ourselves, but in the delivery of discordant doctrines, and in the inculcation of opposite principles, and who on all hands decry most of us as at least incompetent instructors, if not even deceivers and antichrist,—is known only by Him before whom the secret springs of all actions are disclosed. That it must have a strong tendency to such a result, and that such a result is produced to a great extent, there can be no reasonable question: and (I say it as a regularly and divinely commissioned minister of Christ) dreadful I fear at the day of account will be the judgment of some who have been most clamorous against the church for its inefficiency, as being themselves partly instrumental, by their abuse of its ministers, to the production of the very event which they so vehemently deplore. Not only, according to this view of the subject, would all that loss of Christian love be prevented by union, which is in fact a loss of christianity itself,—not only would truth be more and more ascertained by us all in common; but when the infidel and profane saw our earnest, united, and friendly contentions for the faith, and when they saw, as they certainly would see, the happy and progressive success of our holy conspiracy, where all would be agreed in the objects which they pursue, and in the spirit and means of obtaining them, how must they be confounded,—how must they be convinced! What an imposing front should we present to all the most impious and heretical of men! how much more easily than at present might we disseminate among them our common and consistent principles and arguments and views; and what, in all human probability, could long withstand our combined and well organized endeavours for their conversion from moral and intellectual sin? With both the immediate and more distant results of union the divine principle, nothing yet accomplished in the christian world could easily bear the remotest comparison. Methodistical success itself on the hearts and minds of the poor would sink almost into insignificance by the side of those triumphs which would attend and follow the union of all the religious exertion which the country could produce. And, to cast our eyes beyond our own shores, this highly favoured land, which appears to have been designed by Providence for signal honour and prosperity, may yet be destined to inestimably more valuable achievements than the victories of arts and arms, and be made, incalculably above all that she has yet been enabled to effect, a glorious instrument by her example of evangelizing the world. As the flame of liberty, which has for ages burnt bright, like some great luminary, in her constitution, communicates at length a light and a heat to neighbouring nations; so from the candlestick of her church may be kindled in other countries, whether Episcopacy be established in them or not, a love and a desire of those blessings which are derivable from its institution, and from a faithful discharge of its legitimate functions: that where Episcopalian union does exist, it may be advanced through every practicable stage of improvement, and that where it is not, it may be established and maintained, till, from having reduced the theory to successful practice at home, we may all be the more willing and the more able to extend its operations to the extreme and most benighted regions of the earth.

USES OF CHURCH HISTORY.

Manifold as are the blessings for which Englishmen are beholden to the institutions of their country, there is no part of those institutions from which they derive more important advantages than from its Church Establishment, none by which the temporal condition of all ranks has been so materially improved. So many of our countrymen would not be ungrateful for these benefits, if they knew how numerous and how great they are, how dearly they were prized by our forefathers, and at how dear a price they were purchased for our inheritance; by what religious exertions, what heroic devotion, what precious lives, consumed in pious labours, wasted away in dungeons, or offered up amid the flames,—This is a knowledge which, if early inculcated, might arm the young heart against the pestilent errors of these distempored times. I offer, therefore, to those who regard with love and reverence the religion which they have received from their fathers, a brief but comprehensive record, diligently, faithfully, and conscientiously composed, which they may put into the hands of their children. Herein it will be seen, from what heathenish delusions and inhuman rites the inhabitants of this island have been delivered by the Christian faith; in what manner the best interests of the country were advanced by the clergy, even during the darkest ages of papal domination; the errors and crimes of the Romish Church; and how, when its corruptions were at the worst, the day-break of the Reformation appeared among us: the progress of the Reformation through evil and through good; the establishment of a church pure in its doctrines, irreproachable in its order, beautiful in its forms; and the conduct of that Church proved both in adverse and prosperous times, alike faithful to its principles when it adhered to the monarchy during a successful rebellion, and when it opposed the monarch who would have brought back the Romish superstition, and together with the religion, would have overturned the liberties of England.—*Southey’s Book of the Church.*

THE CHURCH.

COBOURG, SATURDAY, MARCH 2, 1839.

Some of our contemporaries—it is but fair to say that they form but a small proportion of the press of these Provinces,—are in the habit of occasionally indulging themselves in very disrespectful and even abusive language regarding the Conservatives of the United Kingdom;—in a manner, in short, which bespeaks the extent of their prejudice or the narrowness of their knowledge. Ignorance is a misfortune, and the errors into which it betrays are pardonable; but prejudice,—the sour prejudice of party, begotten by selfishness and jealousy—is a fault, and deserves no such indulgence. That those whose associations, early as well as more mature, have been amongst persons of a very different order of principles and habits from what characterizes the Conservatives of the Mother Country, should look upon that elevated and respectable class of people with no kindly eye, is scarcely to be wondered at; but in giving vent to the prejudices of education or custom, it is not necessary to apply to their political opponents motives and a designation utterly at variance with the truth. There is this difference, and a marked and a wide one it is, between a Conservative and a Radical,—the former may “grumble” and loudly express his dissatisfaction, when he sees the elements of the Constitution assailed, and the foundations of the nation’s glory and prosperity threatened with destruction; the latter vents his turbulent harangues for the purpose of overthrowing what is established, of loosening what is stable, of levelling to the dust what is elevated, dignified and useful. The Conservative is a firm, unwavering, conscientious supporter of the Throne, and as its best pillar he as vigorously and honestly defends the Church to which the monarchy is allied. The Radical looks with jealousy and dislike upon the regal power; seeks for a subdivision of the royal authority amongst the multitude at large, whether fitted or not for its exercise; regards the rich with envy, and desires an equalization of property as well as privilege; and views with distrust and hatred those sacred establishments which restrain the wayward passions of men, and inculcate by the highest sanctions respect and obedience to the constituted authorities of the land.

That the Conservatives of the United Kingdom should express, and that loudly and earnestly, the language of complaint, under the present political circumstances of the Mother Country, can hardly excite surprise. The enfeebled and dilapidated state of the “wooden walls” of England, while other nations are strengthening their navies and preparing to dispute with us the once unrivalled empire of the sea, is not calculated to excite our admiration of the management of the Home Department; the situation of the Colonies is not such as to awaken gratitude to those who preside over that portion of the interests of the empire; and the loss of that proud position which Great Britain until lately enjoyed in the scale of nations,—the outrages upon her honour and the trifling with her interests which have been made and renewed without remonstrance,—convince us that the Foreign Office of the empire is not filled by an individual competent to the discharge of its duties. And here we are making no new accusation; the voice of the nation has long ago spoken it, and that voice, we can predict, will soon be respected and obeyed.

It is true that an attempt is made to place the Conservatives of the United Kingdom in a false position;—to represent them as a minority when, in England, they are actually a large majority. At the Election in 1837, the Conservative majority in England, upon the authority of a paper unfriendly to their cause, was stated to be 30 members; and if, in viewing the results of that election, we turn to the constituency of the country, the virtual majority is multiplied many fold. The ministerial members in England were elected almost wholly by the towns and boroughs; while an overwhelming majority of the county suffrages was given to the Conservatives. The constituency of the counties, it is also to be remembered, far outnumbers that of the towns and boroughs; so much so, that in many instances the Conservative majority in the county far exceeded the whole electoral strength of the borough. Viewing, therefore, the matter numerically only, the Conservatives form a very large majority of the constituency of England; and if we look at their standing and stake in the country,—at the wealth, intelligence, moral worth and piety of this body of the community,—that majority is indescribably increased.

In Scotland, matters are not quite so favourable; but there, too, the growth of Conservative principles is rapid and gratifying. The “weavers” on the one hand, and the “philosophers” on the other, are fast losing their influence beneath the exerted power of the moral worth and established Christianity of the land.

What is it then that, with a numerical majority in the aggregate constituency of England and Scotland, places the Conservatives in a minority in Parliament? We need scarcely remind our readers, that it is the influence of a party in Ireland which would subvert the Protestant religion to-day, and tear away the Emerald Isle from the dominion of England to-morrow!—Such is the state of things in the Mother Country; and because, in obedience to the insidious foes of our Protestant Constitution, and in order to secure that numerical majority in Parliament which their votes alone can give, the Ministry of the day are aiming “heavy blows and a great discouragement” at the vitality of our Protestant Establishment,—because, with this fact before the eyes of an outraged and indignant people, we proclaim such a Ministry unworthy of the responsible trust which they hold, we have not only been coarsely censured but even stigmatized as disloyal! Disloyal, forsooth, to men who are the servants of the people as much as they are the ministers of the Crown; for Ministers of the Crown they would cease to be in an hour, if the people, by the voice of their Representatives, should vote them unworthy of their confidence.

These are our opinions; and they have not been lightly adopted, nor are they capriciously maintained. We stand not solitary in entertaining them, because they are the opinions of a vast majority of the population of Great Britain and of Protestant Ireland; and they must be opinions worthy of respect, when they are promulgated with unrivalled force and eloquence by such journals as the *London Times* and the *Quarterly Review*.

By the *Great Western* we have received our files of the *St. James’s Chronicle* to the evening of the 24th of January. Many columns are filled with accounts of the disasters caused by the frightful storm of the 6th of that month; besides Liverpool, several inland towns, as well as the sea-ports on the eastern side of the island, have suffered severely.

ly. In Dublin, Galway, and other parts of Ireland, its ravages were appalling. A letter from Dublin to a friend in this country, states that on the morning of the 7th that city presented the appearance of a sacked town,—from the combined devastations caused by the tempest and a fire which raged in the quarter of Bethesda Chapel and destroyed that sacred edifice. Hundreds of lives have been lost, notwithstanding some very extraordinary escapes, in various parts of the United Kingdom.

The Ecclesiastical Intelligence,—from which we shall hereafter make copious extracts,—is of a very gratifying and cheering character. New Churches continue to be built and endowed, and individual donations from lay and clerical contributors are very munificent. Accounts continue to be given in every paper of valuable testimonials presented to the Clergy in various parts of the Kingdom.—Spirited exertions, manifested in influential public meetings, are also in progress, to establish a system of national education on the only safe and firm basis,—that of religion.

At the Commencement in the University of Cambridge on the 19th January, the first four Wranglers, and the first three Senior Optimes were members of St. John’s College,—a circumstance, it is remarked, “unprecedented in the recorded annals of the University.”

The report of the Queen’s marriage is contradicted by a Ministerial paper, and severely animadverted upon by the *Standard*.

By recent accounts from Ireland, we regret to learn that the health of our much esteemed brother, the Rev. R. H. D’Olier, is not improved. He continues to reside in Dublin.

Several editorial observations are deferred, to make room for the Speech of His Excellency the Lieutenant Governor, as well as to admit our usual summary of the latest Civil Intelligence.

ECCLESIASTICAL INTELLIGENCE.

THE LATE REV. HUGH JAMES ROSE.

From the Brighton Gazette.

With great sorrow we announce the death of the Rev. H. J. Rose, Principal of King’s College, London, and late Chaplain to the Archbishop of Canterbury. He died on the 23d December, at Florence, on his way to Rome, where it was hoped the mildness of an Italian winter might amend the very exhausted and enfeebled condition of his bodily health. Although prepared in some degree for the probability of this serious event, yet will the announcement of it cause a deep affliction to the hearts of a numerous class of society, by whom his learning, his various endowments, and his kind nature, had made him respected and beloved. As a scholar and divine, though his life has been short (for we believe Mr. Rose was only in his 43d year), yet has his fame been well extended by his great intellectual activity and energy in maintaining his principles and views of religious doctrine, discipline and duties. In his heartfelt and ardent zeal in the cause of the Church, his bodily strength had long been consuming; and he may be considered a martyr to his love of, and upholding high minded opinions and noble views, and generous feelings, which he saw with heavy sorrow were neglected and destroyed in the government of Church and State. As a scholar, he was of Trinity College, Cambridge, and the senior medalist of his year (1817). He soon after engaged himself in and published his “*Inscriptiones Vetus-tissimæ*,” a very learned work, and one much wanted in our literature. He then delivered (1825) a series of discourses before the university “on the state of the Protestant religion, in Germany,” a volume which contains the vastest research and argument, and which will remain as the great and important picture of that controversy. In 1829 Mr. Rose held the office of Christian Advocate at Cambridge, and the publications issued from his pen were superior, in the opinion of Bishop Jebb, to any thing in modern divinity; indeed his sermons, delivered at this period and for some years after, as select preacher, obtained for him the palm of pre-eminence at St. Mary’s, and his powerful and pathetic eloquence, and his christian appeals there to the youth and the seniors of the university will be remembered, we are sure, in admiration and gratitude by thousands. These thoughtful and beautiful compositions were published in octavo, in 1830. In 1831 he preached and published in Cambridge a course of sermons “On the commission and consequent duties of the clergy.” In 1832 he projected that useful work, the *British Magazine*, which has been most serviceable to the cause he had so dearly at heart. To these various publications might be added many smaller tracts in divinity; and in other ways he gave his help to religion by new editing Parkhurst’s Lexicon, &c. spreading by his pen, through various channels, Christian knowledge and instruction.

This zealous, amiable, and learned servant of his Divine master has now finished his career and duties with us, and is possessing, we trust, that blessedness, and repose, and spirituality, and wisdom, after which his soul thirsted, and which his labours and discipline, his piety and conduct here, had so fully prepared him to enjoy. To the Church of England he was an honour; to his friends, who were all the eminent of the age, he was a blessing and a delight.

Mr. Rose was the eldest son of the Rev. W. Rose, now of Glynde, near Lewes. He was born at Uckfield, and educated in his father’s school at that place. His first preferment was the Vicarage of Horsham, where his parochial administration is yet remembered by his parishioners with affectionate respect and gratitude. Sussex may place him, therefore, among her honourable children. He exchanged the living of Horsham for Hadleigh, in Suffolk, but ill-health obliged him to relinquish that also; and on the appointment of Dr. Otter to the see of Chichester, Mr. Rose succeeded him as the Principal of King’s College, in London.

THE LATE BISHOP OF DURHAM.—It came out in evidence before the committee of the House of Commons, appointed to inquire into the value of Church property, upon the examination of Thos. Davison, Esq., that the late Dr. Van Mildert, the pious and exemplary Bishop of Durham, dispensed at least £10,000 a-year in charities within his diocese. It may be questioned, taking all circumstances into consideration—for it has been shown upon the authority of parliamentary documents that the average of the good Bishop’s income was under £20,000 a-year—whether there is upon record an instance on the part of an individual member of society of disinterestedness and munificence at all to be compared to this. It is certain, however, that all the bishop’s charities and acts of mercy were dispensed in the most quiet and unostentatious manner, but, withal, upon objects only entitled to consideration.—*Newcastle Journal.*

MUNIFICENT ACT OF HER MAJESTY THE QUEEN DOWAGER AT MALTA.—We learn from our correspondent at Malta, under date of the 9th ult., that the Queen Dowager, lamenting the injurious effects resulting from the great want of church accommodation for the Protestant residents in that island, has announced her intention of erecting at her own expense a church capable of containing 1000 persons. An appropriate site has been granted by the local government; and the sacred edifice, which is to be dedicated to St. Paul, is to be commenced immediately. The cost will be from £6000 to £8000.

This act of pious munificence, so well bestowed on one of the most valuable possessions of the British crown, has excited the warmest feelings of gratitude and admiration among the English residents at Valletta, and will assuredly call down on the head of her Majesty the prayers and blessings of all who have at heart the preservation and promotion of true religion.—*St. James's Chronicle.*

Summary of Civil Intelligence.

From the New York Albion.

LATER FROM ENGLAND.

ARRIVAL OF THE GREAT WESTERN.

The British Steam packet Great Western, Capt. Hosken, arrived at 8 o'clock on Saturday evening from Bristol, having left that port on the evening of the 28th ult. She had experienced very bad weather during almost the entire passage, and has encountered a great deal of ice during a part of it.

In France there had been some disturbances on account of the exportation of Grain, which had induced ministers to tender their resignations.

The Liverpool Cotton market was in the same state as at the date of our advices by the Hibernia. Grain was something lower.

The Duke of Buckingham and Chandos died at Stowe on the 18th January, in his 63d year.

The Brussels and Dutch papers continue to report the movements of the troops upon the frontiers of Holland and Belgium. A formidable body of Prussians are in motion, prepared to enforce the performance of the decision of the London Conference.

It is very generally rumoured in the best informed military circles, that each regiment of the line is about to be augmented to 1,000.

The sum claimed from the Portuguese Government by British subjects, for their services in the war against Don Miguel, is about £300,000. Strenuous efforts are now making to have the matter arranged before the meeting of Parliament.

The address in the Lords.—We understand that the address in the Lords will be moved by the Earl of Lovelace, and seconded by Lord Vernon.—[Government paper.]—The Earl of Lovelace was formerly Lord King, and was one of the coronation batch of earls.

Murder of the Earl of Norbury.—Not the slightest clue has yet been obtained likely to lead to the detection of the murderer of the Earl of Norbury, notwithstanding the very large reward [£3000, and £100 per annum,] offered for the attainment of that object.

Wrecks of the Pennsylvania, &c.—While all the vessels which were stranded in Bootle Bay have been got off, more or less damaged, none of the ships which were wrecked on the bank, and on the Cheshire shore are likely to be got off, to be made seaworthy again. The St. Andrew as well as the Pennsylvania will, it is feared, prove complete wrecks; while the Lockwoods and the Brighton have long since gone to pieces. We have not heard in what state the Victoria is.—*Liverpool Albion.*

The British Ministry it is thought, will submit, on the meeting of Parliament, a plan for the repeal of the Corn laws as such a modification of those laws as will be tantamount to a repeal; and should they not command a majority in the House of Commons, immediately to dissolve it, and take the sense of the country on the question. There is, says the morning Post, among ministerial members an idea of the probability of a new election within a few months. This, it adds, "we can state as a positive fact."

LOWER CANADA.

From the Montreal Transcript.

Despatches for the Governor-in-Chief reached this city on Thursday afternoon, in charge of Major Stacke, the contents of which cannot but prove highly satisfactory, both to His Excellency and to the Colonists who enjoy the advantages of his government.

The suspension of Judges Bedard and Panet is confirmed. The adoption of that necessary measure, the proclamation of martial law, is also approved; and the power of Courts-Martial, constituted by his Excellency, to convict and punish for treason, is clearly and specifically recognised.

From the same.

The most striking and triumphant feature in the news by the Great Western, is the decision of the Court of Queen's Bench on the case of the Canada Convicts. In our last we stated that the Court had been exclusively occupied during the 14th, 15th and 16th January, in hearing the arguments on both sides, without having as yet given any decision, we could little suppose that decision was to be in our possession in time for this day's publication. Leonard Watson was the prisoner in whose case the abettors of rebellion seemed to anticipate the possibility of a successful issue to their disgraceful exertions. The Court pronounced the following

JUDGMENT.

The prisoner must therefore be remanded to his custody, as well as the other persons in a similar situation—Finlay Malcome, John G. Parker, Robert Walker, Paul Bedford, Ira Anderson, Leonard Watson, James Brown, and William Alves. With regard to the other three prisoners, John Grant, William Reynolds, and Dymus Wilson Miller, who have not been pardoned under the Legislative act, but had been duly convicted of felony, the Court was of opinion, on the principles above stated, that they ought to be remanded. The prisoners were therefore remanded.

MAINE BOUNDARY.

A gentleman who arrived yesterday from Fredericton, reports that Sir John Harvey upon hearing that an armed force from the State of Maine had entered upon the disputed territory and taken up their position on the Ristook River, sent Capt. Hawkshaw of the Engineers to enquire into the circumstance, and should he find that necessity required it, directed him to procure accommodation for troops, which would be immediately dispatched there. The Maine party made prisoners of six persons whom they found cutting timber, and the British residents took five Officers prisoners, with a two horse sleigh and two kegs of powder. The officers have been sent prisoners to Fredericton.

It is added, that the men finding themselves without their officers, retreated, abandoning their heavy baggage.—*Quebec Mercury.*

UPPER CANADA.

A handsome new Stone Church, which was erected last year on the third line of the township of Huntly, is so far completed, that Divine Service was performed in it on last Sunday week. The Rev. Mr. Harper, of March, in whose mission it is, officiated on the occasion, and the congregation comprised nearly three hundred persons.—*Bytown Gazette.*

MORE INCENDIARISM.—On Tuesday evening about 4 or 5 o'clock, the magnificent hotel at Niagara Falls, known by the name of "The Pavilion," was discovered to be on fire, in a room in the second story. We have not learned the particulars; but the fire, which was right in the wind's eye, had made such progress before it was observed, that all attempts to subdue it were hopeless; and in a short time the whole building was one stupendous mass of living flame.—*Niagara Chronicle.*

From the U. C. Gazette Extraordinary, Feb. 27.

This day, at two o'clock, His Excellency the Lieutenant Governor proceeded in State, from the Government House

to the Chamber of the Honourable the Legislative Council, where being arrived, and seated on the Throne, the Gentleman Usher of the Black Rod was sent with a message from His Excellency to the House of Assembly, commanding their attendance: the Members present being come up accordingly, His Excellency was pleased to address the two Houses with the following—

SPEECH:

Honourable Gentlemen of the Legislative Council: and, Gentlemen of the House of Assembly:

The internal tranquillity of the Province, and the present security of its Frontier enable me, after a recess of unusual length, to meet you in Provincial Parliament. The postponement of the present Session has been induced by the pressing and paramount duties, in which many of you have been engaged, connected with the public defence, and the administration of Justice. But we have now an opportunity to turn our attention to devising measures for the peace, welfare and good government of the Colony, free from the paralyzing suspicion of internal treachery, or the exasperating influence of Foreign aggressions—and upon this happy result of the zeal, constancy and bravery, of the loyal Upper Canadian people, under the most trying circumstances, I offer you my hearty congratulations.

The situation of the Province is so novel and peculiar, that I feel called upon to exceed the ordinary limits of a Speech at the opening of Parliament, in order to review recent occurrences, and to trace effects to their causes, as a guide to present and future legislation.

England at peace with all the world, and relying implicitly, not only on the loyalty of her North American Subjects, but on the faith of treaties, and the existence of most friendly relations with the United States, had gradually withdrawn most of her troops from this Continent.

Encouraged by this absence of military power, the discontented in Lower Canada, after a long and vexatious parliamentary opposition, and an obstinate rejection of every conciliatory effort on the part of the Government, at last broke out into open rebellion: and incited by their example, the disaffected in this Province, confidently relying on assistance from the neighbouring frontier, and secure, in the event of failure, of finding an asylum there, made a sudden attempt to overthrow this Government, and to sever the Canadas from the Parent State.

The hopes of the disaffected in both Provinces, however, met with signal disappointment; and in Upper Canada particularly, the militia were found, not only equal to the immediate suppression of insurrection, but a portion of its force from the Eastern District was enabled to march into Lower Canada to assist in overawing the disposition to revolt which still existed there.

Such would have been the end of rebellion in Upper Canada, had not the disaffection which grew originally out of the hope of foreign interference, continued to receive life and support from the same source. The repose gained was of short continuance, for no sooner had some of the leading traitors escaped across the boundary, than they associated themselves with a number of the border population—robbed the public arsenals there—and made several audacious, but signally unsuccessful attempts, to invade and make a lodgment on British territory.

The authorities of the United States, having had ample time to suppress these outrages, our Militia were gradually withdrawn from the frontier, and were in the course of being disbanded, when it was discovered that a body of foreigners and traitors had secretly introduced themselves into the Province, from the States of New York and Michigan. Some of their emissaries were despatched into the London District while others hoped successfully to raise the standard of rebellion in the Niagara District; but the attempt was suppressed in the bud—the Militia of the surrounding country at once rushed to arms, and captured such of the banditti as did not succeed in making good their flight to the American shore.

The wanton and violent destruction of a British steam-boat within American waters, by a gang of ruffians from the main land of the United States, previously showed that the feeling of hostility had not abated on the frontier: and circumstances attended that outrage, which indicated that it proceeded from an organized body of enemies. This suspicion was immediately after strengthened by information, taken upon oath, detailing the secret signs, organization and intentions of the Society of Patriot Hunters; and the confessions and declarations of the captive foreigners and traitors, who were taken in the Niagara District, corroborated this intelligence.

But notwithstanding the reasons I had for placing confidence in this information—the secrecy observed by the conspirators—the extreme wickedness and rashness of the proposed measure—the silence of the frontier press, before so clamorous—and the quiet of the frontier towns, at one time so agitated—were well calculated to cause the numbers and resources of the conspirators to be underrated, and to induce a belief that the presumptuous project of invading Canada would not be attempted.

After a short while, however, further proof was given that a conspiracy was actually organized, and that the combination extended along the whole line of the frontier, from east to west. I thought, however, that the accounts brought to me must be exaggerated; and that the parties named as being accomplices, could never have so far compromised their characters, as to have countenanced such a scheme; and though silently proceeding to make some essential preparations for defence, I still did not entirely rely upon the statements which were at that time made to the Government.

But as the information I continued to receive became more minute, and proceeded from various quarters, I could no longer doubt that the confederacy comprised a body of many thousand persons, whose numbers and resources were daily increasing; and what constituted the most revolting and alarming feature of this odious transaction was, the positive declaration, that many persons of wealth, and not a few public functionaries in the frontier cities and towns, had intimately connected themselves with this criminal alliance.

As the crisis drew nearer, strangers, without ostensible business, and under various pretences, were discovered to be scattered through the Province. It was ascertained that constant intercourse was kept up between the lodges of conspirators in the United States, and their adherents in Canada.

The hopes of the disaffected appeared suddenly to revive. The intelligence from various quarters conveyed to this government became more definite, shewing the immediate intention of the enemy to be the destruction of the British steam boats, and the seizing by surprise and simultaneously, several posts within the Canadian boundaries, where the disloyal might rally around the invaders assembled in arms, and procure reinforcements and supplies from the United States, without the risk of any collision with the American authorities. An insurrection in the Lower Province was to be the signal for hostilities all along the line.

Under these circumstances, I took decisive measures to give immediate confidence to the country, and to ensure the security of the Province: and in now meeting you, although I deeply deplore that Her Majesty's faithful Subjects have been exposed to the greatest privations and hardships, and to the severest domestic injuries, I nevertheless enjoy the satisfaction of believing, that owing to our state of preparation at every point, the loss of valuable lives has been limited, the moral character of the people of Upper Canada strikingly exhibited, and a spirit roused throughout the Province, that will long survive passing events, and greatly tend to the future strength, security, and tranquillity of the Country.

After all the preparations that were so many months in progress, and after the expenditure of such large sums of money, voluntarily contributed, as are generally given reluctantly even for national objects, the conspirators and revolutionists were so entirely overawed as to have limited their operations to one attack upon our frontier, near Prescott, and to another in the vicinity of Sandwili. Not a subject of Her Majesty joined them after their landing; in both attempts they were signally defeated—and the result was the destruction or capture of nearly the whole of the banditti.

In alluding to these events, it is impossible for me to praise too highly the gallantry of the Militia, the fidelity and prompt services of the Indian Warriors, and the patriotism of a vast majority of the Inhabitants of this Province, who have conspicuously vied with each other in the manifestation of a devoted attachment to our Most Gracious Sovereign—of an enthusiastic affection for their Country—and of deep regard for their revered Constitution.

Our great security against dangers resulting from a combination between the disaffected in the Province, and their confederates among the population of the contiguous country, consists in our happy union with the British Empire. The main foundation of the hopes of discontented persons in this Province, and of their foreign supporters, has been a mischievous notion industriously propagated, that England would desert her transatlantic possessions in their hour of difficulty and danger—that whenever the machinations of internal traitors, or threats of external hostility, might render the protection of these Colonies burthensome, the assistance of the Mother Country would be withdrawn, and their loyal inhabitants left alone to support a most unequal conflict. This false and pernicious opinion has given encouragement to treason—influenced the conduct of the wavering—excited the apprehensions of the timid—and even put to a severe test the constancy of the loyal and resolute. It has turned the tide of immigration from our shores—transferred the overflowings of British capital into other channels—impaired public credit—depreciated the value of every description of property—and in a word, has been the prolific source of almost all our public calamities.

Recent events, however, have clearly demonstrated, that the fidelity of the mass of the people of this Province is not to be shaken by the severest trials. Experience has also proved, that under all circumstances you may confidently rely on the fostering care of the British Empire; and I have been directed by Her Majesty to convey to you the most positive assurances of her continued protection and support.

At the same time, I do not wish to inspire you with a belief, which I am very far from entertaining, that the dangers with which we have been threatened are at an end. The hopes of our enemies have certainly been greatly humbled, and their schemes disconcerted, by the failure of their repeated attempts to seduce the Queen's Subjects from their allegiance, and thus to overrun the country; but all the motives in which these attempts originated—the love of plunder—an avidity to seize our fertile lands, and an impatient desire to extend republican institutions, continue to operate with unabated force, while unhappily new and deeper passions have since been superadded. That men agitated by such feeling will remain quiet, longer than they are constrained by fear, is not to be expected; and whilst I most sincerely desire conciliation, and conjure you to promote it by every honourable means, I do not hesitate to assert, on the sure ground of experience, that upon our own ability to repel and punish hostile aggression we must henceforth chiefly depend. Among the considerations arising from this impression, I deem it advisable to invite your early and most serious attentions to such amendments in our Militia Laws, as shall place this force upon the best possible footing—efficient, but not burthensome, either to the Government, or to the people.

One of my principal and most arduous duties has been the disposal of the numerous criminals who have fallen into the hands of Justice. With respect to such of the Queen's subjects as were concerned in the civil commotions during the last winter, Her Majesty's Government have uniformly desired a merciful administration of the Law. In the punishment of the invaders of the Province, I have acted upon the same principle, and have anxiously endeavoured to confine capital punishment within the narrowest limits, which a due regard to the public welfare and security would admit. But the reiteration of unprovoked injuries, called for increased firmness in the administration of Justice, and forced upon me the painful necessity of making some severe examples.

The case of Her Majesty's Subjects who have suffered in their persons or property, claims your earliest attention.—The wanton destruction of the steam-boat *Sir Robert Peel*—the pillage of the Farms on Pointe au Pelé Island, and the River St. Clair—the robberies at the Short Hills the damage done at Prescott and Sandwili, with the burning of the *Thames* Steamer, form together an aggregate of extensive loss, most serious to the sufferers, and have occasioned earnest application for relief.

It gives me the greatest pleasure to inform you, that Her Majesty has been most graciously pleased to extend to the wounded Officers, Non-Commissioned Officers and Men of the Provincial Militia, in arms since the insurrection last winter, the same liberal provision as is granted to Her Majesty's Regular Line and Naval Forces: and to make a similar beneficial provision for the Widows of those Officers in the Provincial Corps, who may have fallen in action.

The strongly-excited feelings to which the long-aggitated question of the Clergy Reserves, has given rise in the Province, have sensibly impaired that social harmony, which may be classed among the first of national blessings, and have augmented the hopes of the enemies of the country, in proportion as they have created divisions among its defenders. It is painful to reflect, that a provision, piously and munificently set apart for the maintenance of religious worship, should have become the cause of discord among professors of the same faith, and servants of the same Divine Master; and I feel that, on every account, the settlement of this vitally important question ought not to be longer delayed: I therefore earnestly exhort you to consider how this desirable object may be attained—and I confidently hope, that if the claims of contending parties be advanced, as I trust they will, in a spirit of moderation and Christian charity, the adjustment of them by you will prove insuperably difficult. But should all your efforts for the purpose unhappily fail, it will then only remain for you to re-invest these Reserves in the hands of the Crown, and to refer the appropriation of them to the Imperial Parliament, as a tribunal free from those local influences and excitements which may operate too powerfully here. My ardent desire is, that keeping in view as closely as you can, the true spirit of the object for which these lands were originally set apart, this embarrassing question may be settled on equitable principles, in a manner satisfactory to the community at large, and conducive to the diffusion of religion and true piety throughout the Province.

Second only in importance to the subject of the Clergy Reserves, is that of General Education. A system of sound and

religious instruction for the rising generation, ought to be established under every Government, and is most particularly requisite in a young country in the situation of this Province. I therefore strongly recommend to you a careful revision of the enactments relating to the Common Schools; and the early adoption of some plan calculated to secure the assistance of properly qualified teachers.

Gentlemen of the House of Assembly:

I am commanded by Her Majesty's Government, again to bring under your consideration the surrender, to your disposal, of the Casual and Territorial Revenues of the Crown; and I shall take an early opportunity to submit to you the conditions annexed to this offer, in the confident expectation, that the liberal intentions of Her Most Gracious Majesty will be duly appreciated by you, and that a satisfactory arrangement of this important subject will speedily be accomplished.

With much regret I inform you, that, in addition to the large sums disbursed by Her Majesty's Government, in the protection and defence of this Colony, the late events have also burdened the Provincial Revenue with a very considerable extraordinary expenditure, not contemplated or provided for by the Legislature.

The capture, detention, trial and punishment of State Criminals, have been a principal source of this extraordinary outlay; and you will find, from the accounts which will be presented to you, that the sum you appropriated in the last Session to these purposes, has been greatly exceeded.

The expense of transporting convicts to Quebec and England, on the way to their ultimate destination, forms also a heavy item in the charge attending the administration of Justice; and I fear it must be further swelled, to a large extent, in consequence of there being a number of convicts under sentence of death, to whom the only relaxation of capital punishment, compatible with the safety of the Province, seems to be transportation to a penal Colony.

I have likewise been obliged to expend considerable sums in procuring accurate information of the designs of the conspirators in the adjacent States, as well as of their confederates within the Province: and in supporting a frequent and rapid communication with Her Majesty's Government at Home, and Her Minister at Washington.

In the confidence of your sanction being most readily given to these necessary disbursements, I have assumed the responsibility of advancing, from the Crown Revenue, the amount of the most pressing demands under these heads of Service; and a statement of those advances, together with the Public Accounts and Estimates, shall immediately be laid before you.

I have applied myself most sedulously to the examination and settlement of the numerous and pressing claims arising out of the late disturbances. Such of them as I was authorised to satisfy from the Military Chest, have been discharged, or are in a course of settlement, through Her Majesty's Commissariat; but there remain others, grounded on equitable considerations, the payment of which must necessarily depend upon your justice and liberality: and I shall accordingly direct a particular account of them to be laid before you.

The representations of the great inconvenience attending the negotiation in this market of the public Debentures payable in London were so strong, that I was induced to discontinue the practice entirely, until you should have an opportunity of taking the subject under your deliberation. Their negotiation in England has been latterly impeded by the blow which recent disturbances had inflicted on the public credit of the Province, and was afterwards rendered impracticable by the circumstance that the terms upon which the sale of those Debentures was authorised by Parliament, were less favorable to the purchaser than could be obtained by an investment of his capital in other securities.

You will be gratified to learn, that notwithstanding the interruption to which the trade of the country has been exposed, there has been no falling off of the Commercial Revenue collected in the Lower Province; that a portion of the money placed in the hands of Messrs. Thomas Wilson & Co., of London, has been paid, and that there is reason to believe that the remainder will shortly be received.

You will receive reports upon the state of the public works in progress; and I shall be most happy to co-operate with you in any wise and practicable measures for their completion.

The large sums heretofore granted for the improvement of the roads, do not appear to have produced results commensurate with the expenditure; and it is accordingly worthy of your serious consideration, whether some more efficient system may not be contrived for the management and direction of this branch of the public service. I need hardly add that the formation of good roads is an object of primary importance in every country, and most indispensably necessary in an agricultural one.

Her Majesty's government look forward with much anxiety to the resumption of cash payments by the chartered banks.—I am induced to hope that no difficulty will present itself to the early accomplishment of this essential object.

Honourable Gentlemen and Gentlemen:

The several addresses to Her Majesty from the two Houses of Parliament, during the last session, having been laid at the foot of the throne, by Her Majesty's principal Secretary of State for the Colonies, were very graciously received; and I shall, without loss of time, transmit to you the answers which have respectively been returned to them.

I have, to a limited extent, exercised the power vested in me by the suspension of the Habeas Corpus Act. In doing so, I have proceeded with the greatest caution, and with a sincere desire that no restraint might be imposed on personal liberty, which the public safety did not imperatively demand.

The progress which this beautiful country seems destined to make in population and wealth, has been materially obstructed by the difficulties and dangers with which it has, for some time past, been surrounded.

By the goodness of an overruling Providence, those dangers have, however, in a great degree been averted; and I humbly hope that the same Almighty arm which has hitherto protected us will soon place Upper Canada in such a state of tranquillity and security, as will permit the full development of her vast natural resources.

To accelerate the arrival of that period, and in cordial conjunction with you to promote, by wise and salutary legislation, the prosperity and happiness of this interesting Colony, will be the object of my earnest desire and unceasing exertions.

BIRTHS.

In the Township of Hamilton, on the 22nd instant, Mrs H. W. Jones of a son.

DIED.

At his residence in Kemptville, on the 15th of February, Lyman Clothier, aged 76 years, and 17 days. Induced by an honest preference for British rule and monarchical Institutions, the deceased removed from the United States to Upper Canada about 30 years ago, and has ever since resided in this neighbourhood. Here he became the Patriarch of a numerous family; having been the father of 15, grandfather of 76, and great grandfather of 14, in all 104 descendants. He was the founder of the village of Kemptville, long known as Clothier's Mills. His funeral was attended by a very large concourse of people, to whom a suitable discourse was addressed by the Rev. H. Patton, from Job xiv. 1.—*Communicated.*

At Queenston, on Tuesday the 19th inst., universally regretted, Alexander Hamilton, Esq., Sheriff of the District.

At Niagara, at a few minutes past 12 o'clock, on the morning of Thursday last, 21st inst. after a short but painful illness, which she bore with much patience and resignation, Harriet, eldest daughter of Dr. Thom, Staff Surgeon, H. P., Perth, U. C., and the beloved wife of James Boulton, Esq., in the 26th year of her age.—*Communicated.*—*Toronto Patriot.*

List of Letters received to Friday, March 1st:

Lord Bishop of Montreal; A. K. Boomer, Esq. add. sub.; Rev. C. C. Cotton; Rev. R. V. Rogers, rem. [they have been printed]; J. Kent, Esq. (3); J. Grover, Esq. rem. in full Vol. 2; G. W. Yarker, Esq. rem. in full Vol. 2 and 3; Hon. J. Kirby, do. Vol. 3; T. A. Corbett, Esq. rem. in full, Vol. 2; W. Rorke, Esq.; Rev. W. Macaulay; Hon. R. A. Tucker, rem. 12 mo; Rev. Dr. Phillips, rem. and add. sub.; Rev. H. Patton.

Youth's Department.

SCRIPTURE QUESTIONS.

386. Damascus was formerly the capital of Syria, and is supposed to have been founded by Uz, the eldest son of Aram, and is one of the most ancient cities now in being. It is still a place of considerable importance, and the capital of one of the four pachalics into which Syria is now divided. From what passage do we learn that this ancient city was in being so early as the time of the Patriarch Abraham?—(Genesis.)

387. Damascus was situated on the banks of two celebrated rivers which ran on the east side of its walls: and from these rivers, as well as the numerous rivulets which flowed from the adjacent mountains, the territory of Damascus was rendered the most fruitful province of all Syria; and even to the present day the Arabs speak of its fertility with the utmost enthusiasm. Do you recollect the names of these two celebrated rivers?—(2 Kings.)

388. Damascus was not only the capital of Syria, but the imperial city, or the residence of the Syrian kings: and the palaces of Benhadad, one of these monarchs, are distinctly mentioned. Where do you find any allusion to these?—(Jeremiah and Amos.)

389. Tyre was the great emporium of trade and merchandise for the surrounding Asiatic cities and countries. How does it appear that Damascus dealt extensively in the Tyrian manufactures and merchandise?—(Ezekiel.)

390. In the war which David had with Hadadezer, King of Zobah, the Syrians of Damascus came to succour Hadadezer; and David on this occasion slew 22,000 of the Syrians, and brought their country under tribute. Where is this event recorded?—(2 Samuel.)

391. Damascus was afterwards captured by Tiglath-Pileser, king of Assyria, who carried away its inhabitants captive to Kin or Kir, beyond the Euphrates, and thus fulfilled the prophecies of Isaiah and Amos. Can you point out the passages in which these predictions occur?—(Isaiah and Amos.)

392. Damascus continued to be a place of considerable importance in the time of the Apostles. Can you relate the striking circumstances connected with the Apostle St. Paul, which took place in the neighbourhood of this celebrated city?—(Acts.)

CHURCH CALENDAR.

March 3.—Third Sunday in Lent.
10.—Fourth Sunday in Lent.
17.—Fifth Sunday in Lent.
24.—Sunday before Easter.

SCENES IN OTHER LANDS.

No. XXXV.

CORK; JOURNEY TO LIMERICK.

In magnitude and population, Cork is the second city in Ireland; but in commercial importance—from the contiguity of its spacious and unrivalled Cove—it stands perhaps the first. The name is derived from a word which signifies a marsh, *Coreagh*; for the spot upon which most of this beautiful town now stands is said to have been formerly a swamp. It possesses some striking historical associations,—the Danes and Ostmen having encircled it with a wall in the 9th century, and about the close of the 17th it was besieged and taken by the Earl of Marlborough. Many of the streets are spacious and handsome; the public buildings are numerous and many of them imposing; and in some portions of the city, rows of commanding private edifices are presented. The fronts of several of the houses present a singular appearance from being shingled, like their roofs, with blue slate stones,—excellent repellents, no doubt, of the penetrating violence of the wintry storm, but by no means adding to the attractiveness of the facade of either public or private edifice. Cork abounds in charitable and literary institutions: amongst the former are houses of Industry, a Lunatic Asylum, and a Foundling Hospital; and in the latter are numbered the royal Literary Institution, which contains a museum of minerals and a botanical garden, a Society of Arts, and a Library association. There are numerous remains of ancient Abbeys and Friaries; and the dishonoured relics of many of these religious structures are said to have furnished building materials for the houses of the modern city. The river Lea nearly encircles Cork; and at the outskirts of the city, its margin presents many beautiful villas. Amongst the attractions of its environs, are Blarney Castle frowning from a rocky eminence,—Ballyvelly Castle, commanding the northern entrance from the Cove,—and the Giant's Stairs, which is a natural curiosity on Cove Island.

I had the pleasure of making several acquaintances in Cork; but there were others, to whom I had introductions, that I had not the satisfaction of meeting. Amongst this latter number was that estimable individual the Rev. Dr. Quarry,—the able divine and exemplary christian, a "burning and a shining light" in his day and generation. He kindly sent his son with a special message to apologize for his inability to see me, in consequence of some pressing professional engagement which compelled him to be absent from home during the whole of my brief stay in Cork. I was more fortunate in meeting with Sir Thomas Deane, the kind-hearted Sheriff of the city,—in whose house I had also the gratification of meeting the respected widow and family of a late Chancellor of the Diocese of Limerick. A busy day,—employed in scanning the numerous curiosities of this large and agreeable place and neighbourhood,—was concluded in the hospitable society of a friend who resided on St. Patrick's Hill. By him I was strongly urged to adopt the route by the Lakes of Killarney, where the pleasure of a visit would have been enhanced by an introduction which he kindly offered me to his near relative, the Rector of that interesting place; but my previous arrangements, which could not be conveniently changed, compelled me most reluctantly to decline that agreeable tour, and proceed directly to Limerick. In taking my seat at the coach-office for the latter place, I incidentally encountered an unlucky specimen of the female refinement which characterizes some portion of the Society in the neighbouring county of Kerry.—An individual of that sex—under the influence, it was clear, of some artificial excitement—suddenly faced me in a very pugilistic attitude, and charged me with the very heinous offence of "looking at her!" As I could not conscientiously profess myself entirely guiltless of the charge, I was without any very satisfactory grounds of exculpation to offer, and began to think, from the increasing ferocity of my fair antagonist, that I should be obliged to summon into exercise some boyish recollections of the "art of self-defence," when the interposition of the office-keeper, conjoined with my own protestations of innocence, put an end to the amusing

On the following morning we started at an early hour for Limerick,—a slight mist, which the coachman denominated "the pride of the morning," gently falling, and gradually saturating our garments; when suddenly the sun broke forth, threw his radiance upon hill and valley, and converted into sparkling gems the myriads of rain drops that hung and quivered upon the freshened blades of grass.—The country which we traversed immediately after leaving Cork, was not marked by very interesting scenery; and we miss from the landscape the richly cultivated fields, the dense shrubbery, the neat cottages, and the ample farm-houses of England. Still, in its natural advantages, Ireland is in almost every quarter, one of the most favoured spots in the world: the sun shines not, nor do the showers of heaven descend upon more fertile fields or more joyous vales than this fine island possesses. Even the distant and sloping hills, which stand out bare to the wintry storm or the summer's scorching sun, relieved by no overshadowing clump of wood or shrubbery, present a richness of green which merits well the distinctive appellation of the 'Emerald Isle'; but nevertheless, wherever the fault may lie, man has not done all of what in physical and moral cultivation this fine country is so manifestly susceptible. The want of an efficient Poor Law caused the high-ways to be thronged with miserable and tattered mendicants; and the non residence system, then so cruelly prevalent amongst the wealthier landlords, accounted for the meagreness of cultivation and the squalid poverty of the abodes with which, in this route, the eye was so often pained. But the misfortunes of Ireland are to be traced to other than physical causes: there is a moral canker-worm which gnaws at the root of its prosperity, and splits that strength and energy and enterprise which ought to be concentrated for the improvement of the country and the amelioration of the condition of its people, into a thousand petty and subdivided factions,—the source of countless animosities and of innumerable disasters. But let me explain what I mean in the words of one better qualified than I can be to tell the causes of that comparative deterioration which in unhappy Ireland so undeniably exists:

"I turn to Ireland, and I perceive that nature has done much for that which poetry calls the emerald isle of the ocean. There is fertility in her soil, and majesty in her mountains, and luxuriance in her valleys, and a loveliness in her lakes, which makes them rivals to those in which Italian skies glass their deep azure. And the character of her children is that of a lofty and generous heroism; for I believe not that there is a nation under heaven, possessing more of the elements, than belong to the Irish, of what is bold and disinterested and liberal. And without question, it is a phenomenon at which we may well be startled and amazed, to behold Ireland, in spite of the advantages to which I have referred, in spite of her close alliance with the home and mistress of arts and liberty, torn by intestine factions, and harassed by the feuds and commotions of her tenantry. Of such phenomenon the solution would be hopeless, if we did not know that Ireland is oppressed by a bigoted faith, bestrid by that giant corrupter of christianity, who knows, and acts on the knowledge, that to enlighten ignorance were to overthrow his empire. It is because Ireland is morally benighted that she is physically degraded; and the energies which must be turned on her, to raise her to her due rank in the scale of nations, are religious rather than political; she can be thoroughly civilized only by being thoroughly christianized."

These are the words of the Rev. Henry Melvill: and many corroborating testimonies might be adduced to prove the correctness of this vivid and eloquent picture of Ireland's wants and unhappiness. We might turn to other climes and other people benighted by a similar spiritual darkness, for a proof that it is the system which is enfeebling and destructive of the moral energies and physical advancement of a nation. The soft and sunny landscapes of Italy and Spain are what the eye and spirit must dwell upon with unsatiated rapture; but turn to the moral aspect of the land, to the religious condition of the people,—look for those refinements of the human character which a pure faith imparts, and even for the progress of ordinary civilization and the arts, and the scene becomes one of barrenness and desolation.—Yes, even in Ireland, the contrast in spiritual influences as respectively exhibited in a corrupt and sound communion, are marked and strong; the face of the country not less than the character of the people in the Romish South and the Protestant North of the Island, is as diverse as if an ocean rolled between! But I do not mean to become philosophical in these passing remarks, and I must proceed on my journey.

About mid-day we came to Mallow,—a handsome town situated on the Blackwater, which we crossed on a substantial bridge in entering. Near the town is a medicinal spring which causes it to be a place of considerable resort,—the Hot-wells, in short, of Ireland. At Mallow are visible the remains of a castle built by the celebrated Desmond, the ancient Irish chieftain. Ireland, indeed, possesses many extraordinary and interesting remains: in almost every direction you are presented with relics of ancient castles, monasteries and round-towers. This last is a description of structure which has effectually baffled the antiquarian; for although many suppositions have been advanced as to the actual cause of their erection, nothing certain or satisfactory has been adduced upon the subject,—although, from a concurrence of circumstances, it would seem most probable that they had answered the purpose of the specula or watch-tower used in ancient times.

In Kilmallock, some miles beyond Mallow, we have the realization of a ruined and forsaken city,—like the Palmyra or Balbec of the desert, to which it has frequently been compared. Here, on every hand, are exhibited the remains of monasteries, castles, round-towers, and even of walls, gates and streets. No tradition that I could learn remains of this once great city; but the grandeur of the ruins which lay strewn around, afford presumptive proof that it was once of no mean condition.

In our progress onward, the country became more beautiful, and manifested signs of a better cultivation. There was that pleasing interchange of hill and valley, on which the eye delights so much to dwell; and the interest of the landscape was heightened by the frequent appearance of the gentleman's seat or the nobleman's demesne. Interspersed with the 'emerald' verdure of the fields, were frequent clumps of trees, and the park extending to the very road side. At an early hour in the afternoon, we arrived at Limerick, and took up our quarters at Moriarty's Hotel. Of this hotel, circumstances did not permit me to form a favourable, or perhaps a fair judgment, because the Assizes were in session, the town was full, Mr. Moriarty's house was thronged, and great confusion seemed to prevail throughout it. I was constrained to accept that very much decried

species of accommodation, a "double-bedded room;" and for this most inadequate comfort I was charged considerably more than I had ever been required to pay for lodging comparatively sumptuous and luxurious at the first Hotels in England! But I was fortunate in meeting there with agreeable companions; and my short sojourn in Limerick was passed pleasantly and profitably.

The Garner.

FALSE GUIDES.

Those who, without any apparent commission from God, or allowable call from men, or extraordinary necessity of the case, in no legal or regular way, according to no custom received in God's Church, do intrude themselves into the office, or are only assumed thereto by ignorant, unstable, giddy, factious people, such as those of whom St. Paul saith, that according to their own lusts they heap up teachers to themselves, having itching ears. Those who are not in reasonable ways fitly prepared, not duly approved, not competently authorized, not orderly admitted to the office, according to the prescription of God's word, and the practice of his church; not entering into the fold by the door, but breaking through, or clambering over the fences of sober discipline.—Dr. Isaac Barrow.

ZEAL.

Zeal is in itself, without doubt, an excellent gift; but, where men have no regard how far they offend others, how rash and intemperate does it grow, in approaching not only the vices, but the follies and weaknesses of mankind; how easily does it degenerate into censoriousness, and transport men beyond all bounds of charity and discretion! The consequence is, that it is immediately surrounded with enemies of its own raising, and suffers under the names of fury and uncharitableness. But, on the other side, where it is found in company with prudence, and joined with a care not to offend, it is a gentle and heavenly flame, which warms without scorching; it falls upon its right object, the honour of God, and the good of men, and confines itself to such methods only as may best serve to promote both: it will therefore never run into any indecencies of passion, which are unbefitting the cause it maintains; nor will it provoke and exasperate those whom it labours to reform, as knowing what little benefit men can receive by being ill-treated. Thus will it secure itself from being evil spoken of, and appear with advantage in the eyes of all that behold it.—Bishop Sherlock.

THE DUTY OF A CHRISTIAN.

The duty of a Christian is easy in a persecution, it is clear under a tyranny, it is evident in despite of heresy, it is one in the midst of schism, it is determined amongst infinite disputes: being like a rock in the sea, which is beaten with the tide, and washed with retiring waters, and encompassed with mists, and appears in several figures, but it always dips its foot in the same bottom, and remains the same in calms and storms, and survives the revolution of ten thousand tides, and shall dwell till time and tides shall be no more.—Bishop Jeremy Taylor.

YOUTH.

Youth is no obstacle in the way of obtaining the favour of Christ. The disciple whom he loved was the youngest of all the Apostles. And certain it is, that religion never appears to greater advantage, than in the persons of those who "remember their Creator in the days of their youth," and are admitted early into the number of the disciples of the holy Jesus. It is then like a diamond set in gold. There is something more noble in renouncing the world for the love of Christ, when the relish for sensible enjoyments is at the highest, than there can be in doing it when the evil days come, in which there is no farther pleasure or satisfaction to be had in earthly things. He surely is not so likely to accomplish his journey, who begins it when the sun is going down, as he is who sets out at the hour of its rising. Youth, like the morning, is the proper season for every task that requires time and pains. Then all the powers of the body and soul are fresh and vigorous, as those of one awakened from a sound and kindly sleep. Then is the golden opportunity, the sweet hour of prime; and the day is before us.—Bp. Horne.

CHRISTIAN COWARDICE.

It is a reproach, I believe, peculiar to the Christians of this age and nation, that many of them seem ashamed of their Christianity; would not perhaps be said to have thrown it aside, yet would by no means be imagined much in earnest about it; and therefore study, if possible, to conceal their way of thinking; or, when they are attacked upon it, excuse their piety, as others do their vices, with a sort of laughing half-defence; and shift off the subject as well and soon as they can. A most astonishing treatment of what our eternal happiness depends on; especially when our Saviour expressly requires us to confess him before men, as even we expect that he should confess us before his Father which is in Heaven. It is not meant that we should be affectedly forward in talking of our religion; but, whenever we are called to do so, unaffectedly own it, and stand by it. In such a case, dissimulation, or even reserve, is a mean-spirited desertion of the worthiest cause in the world: and the words of the holy Jesus on another occasion are justly applicable to this, that he who is not for him is against him. Whoever is unwilling to be taken for a pious and good man, runs a good risk of soon becoming a profane and bad one.—Archbishop Secker.

THE CHURCH IN ADVERSITY.

The temporal advantages, respect, and influence, which, by the blessing of God, the Church has enjoyed, and which Churchmen may rightly enjoy, in times of tranquillity, when kings are her nursing fathers, and queens her nursing mothers, I duly appreciate. But in contemplating the obligations of the pastoral office, our best lessons of duty will generally be found in the history of the Church in a suffering state. In this view there is not, perhaps, a brighter page in the history of the Church of England than the grand Rebellion, if we consider it in a Christian spirit; when we view seven or eight thousand men suffering every privation, and every insult, and every calumny, for truth and righteousness' sake, and exercising the duties of their office at every risk, for the benefit of those who still adhered to them.—Dr. Walker, Bishop of Edinburgh.

Advertisements.

WANTED.

In a Private Family, on the first of May next, a gentleman duly qualified to teach Greek, Latin, Mathematics, &c., and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37—tf

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School house, in this City, under the superintendance of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

STUDIES.

Terms per Qr. £ s. d.

English, Spelling and Reading, Mental Arithmetic, and Latin, for the first year,.....	1	0	0
English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping; English Grammar, English Composition, and Elocution; Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c.	1	10	0
Fuel for the Winter Season,.....	0	7	2
Contingencies,.....	0	1	6

The full quarter charged, if the Pupil is once entered. No deduction but for sickness.

Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks.

By order of the Board of Trustees.
M. C. CROMBIE,
Principal.
Toronto, 7th January, 1839. 32—6w.

A LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing, and the Guitar would be taught, if required. Application may be made [if by letter, post paid,] to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Ruttan of the same place.
Cobourg, January 18th, 1839. 32—6w

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for a THEOLOGICAL STUDENT, Application, if by letter, to be post paid.
Parsonage, Richmond,
January 14th, 1839. 32—6w.

THE REVEREND J. SHORTT, of Port Hope, has a vacancy in his family for another pupil. Application and references (if by letter, post paid,) may be made to the Editor of "The Church."
January 12, 1839. 31—6w

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