

THE YOUTH OF LUTHER.

(From Dean Waddington's History of The Reformation on the Continent.)

Martin Luther was descended from a family of very moderate condition, which had long dwelt in the domains of the Counts of Mansfeld, in Thuringia. "I am the son of a peasant," he used to say; "my father, my grandfather, and my great-grandfather, were honest peasants."

John Luther had improved a naturally strong understanding, by such application to books as was possible to one of so little leisure, and in those days, Margaret, his wife, was a devout and good woman, and was looked upon by her honest neighbours as a pattern of all virtue.

Martin's first instructor was one George Emilius, the pedagogue of the place, from whom he received the foundation of his religious education, in the Catechism, the Decalogue, the Apostles' Creed, the Lord's Prayer, with some other prayers and hymns; and also the rudiments of Latin.

When he had exhausted the literary resources of Mansfeld, as he had given some promise of proficiency, he was sent at the age of fourteen to a considerable school at Magdeburg.

The severity of Luther's education did not cease with the days of his childhood, or his removal from the paternal roof and the rude hands of Emilius. He was withdrawn from Magdeburg through the inability of his parents to maintain him there, and sent to Eisenach, the native place of his mother, where he had many relatives, and where he might hope to find some friends.

One day, as Luther was returning from his labours, after various repulses, discomfiture, and disheartening, attracted the attention of the wife of one Conrad (or John Schweickard), a substantial citizen of Eisenach. She was struck by the sweetness of his voice and the seeming earnestness of his devotion; she took pity on him, and her husband approving her compassion, the young student became thenceforward their perpetual guest.

Luther continued his studies in the Franciscan School, at Eisenach, for four years. He displayed extraordinary powers, especially, as Melancthon relates, that of eloquence; and presently surpassed all his fellows in all their exercises and compositions, both in prose and verse.

Erfforth was at that time the most distinguished university in Germany; and there, in the year 1501, Luther entered into the studies of manhood. "My father maintained me there with much love and faithfulness, and supported me by the sweat of his brow;" and assuredly all the volumes of the history of mankind contain no record of a parent's manual toil being recompensed by so glorious a harvest as that which sprang from the persevering industry of that man.

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studies, and presently acquired the reputation of an acute and skilful disputant. Yet even this was necessary, that he might afterwards have the better right to despise that which he was thoroughly conversant; and also, that in his frequent conflicts with scholastic adversaries, he might not be perplexed by the glittering of weapons, of which with his own arm he had proved the frailness.

He was admitted to the degree of Bachelor of Arts in 1503, and to that of Master of Arts, or Doctor in Philosophy, in 1505. Meanwhile, it would appear, that in obedience to his father's wishes rather than his own inclination, he was beginning to direct his attention to the study of the law. He had made, besides, considerable proficiency in several branches of literature: he had read with increasing pleasure and assiduity the productions of the best Latin authors, not excepting the poets.

He possessed a strong natural taste for music, which he valued and cultivated, so as to play with skill, the lute and flute, and understand the principles of the science. And if the variety of his talents and the elegance of some of his accomplishments might seem to indispose him for the severe and exclusive study of jurisprudence, assuredly it was beyond man's sagacity to divine, in the expert dialectician of Erfurth, the character which was destined to overthrow the despotism of Rome, and break the shackles which had so long fettered the understanding of man.

Yet was there much more passing, even at that time, in the bosom of the student, than appeared to common observers. Even then he was inwardly convinced of his entire dependence upon God, and sought him with perpetual prayer. Even then he was tremblingly anxious to secure his salvation; and engaged in deep and frequent meditations on the judgments and wrath of God, and on the vengeance which He had sometimes taken upon the sins of men. It was in this mood that, as he was one day searching the library at Erfurth, among other works which curiosity led him to examine, he casually opened the Bible. He had not so much as seen the Bible before; his knowledge of it was confined to such extracts as were used to contain its substance and essence.

He was then twenty years of age; he had received the most perfect education which the church permitted to her faithful sons, and he had eagerly availed himself of all its advantages: he was familiar with the writings of Scotus and Aquinas, of Occam and Buonaventura; but the foundation on which his faith was built, the sacred oracles of promise and regeneration, had never been disclosed to him, had never entered in any way into the course of his instruction.

The Bible was in Latin, the only language with which he was yet acquainted; and he devoured it with avidity. It was astonished at the mass of knowledge contained in it; he was delighted by its simple narratives; he admired its majestic precepts; he felt the beauty of its holiness; and he turned all that he admired and felt to his profit. He returned to his treasure and unfolded it again and again, and expressed a humble wish that some day a similar possession might be vouchsafed to him. Those feelings, that holy prayer, were the beginning of the reformation. That book contained, though he knew it not, the fate of his future life. All the toils, and comforts, and conflicts, and triumphs of his anxious existence lay concealed among those leaves.

Need we wonder that, in such a moment, with a soul so troubled, at so early an age, with a temperament so warm and a mind so earnest, so deeply imbued with the learning and principles of the church, he should decide on seizing that, which was reputed the nearest path to Paradise, and embracing the monastic life? He interpreted the voice of the thunder to be a call from heaven. It was not through any previous desire or inclination that he took his resolution, still less through any hope of worldly comfort. But being compassed about by the fear and agony of a sudden death (they are his own expressions) he made a forced and necessary vow, and proceeded at once, before any change could be wrought in his feelings, to accomplish it.

ON THE EARLY FATHERS.

No. I.

(By The Rev. J. J. Blunt, B. D., Margaret Professor of Divinity in the University of Cambridge.)

I consider it much to be desired, that our young Divines should be directed to turn their attention, next after the Scriptures, to the Primitive Fathers; not with blind allegiance, as authorities to which they must in all things bow, but with such respect as is due to the only witnesses we have, of the state and opinions of the Church immediately after the Apostles' times; and such as the Church of England herself encourages. Who indeed could dispute this, who considered that what venerable antiquity is the substance of her ritual; who compared it in numerous places with short and incidental fragments of a primitive one, to the same effect, and often identical with it in expression, to be gathered by a careful reader out of these earliest writers; who looked to the ancient liturgies in which such fragments are embodied; and which have so many features in common (even where the churches which used them were remote from one another) as to bespeak a settled form that have prevailed from the foundation of the Church? But if this be not enough, call to mind what were actually the directions by which Archbishop Cranmer and his colleagues were to be guided when they prepared the First Book of Common Prayer in the second year of

King Edward the Sixth; and when Popery, he it remember, was the great abuse against which they had to contend; and against which they had to make their own cause good. They were these: that they should "draw an order of divine worship, having respect to the pure religion of Christ taught in the scripture, and to the practice of the Primitive Church."

And accordingly when they had completed their work, they recommended it to the people in a preface which is still retained, saying, "here you have an order for Prayer, as touching the reading of Holy Scripture, much agreeable to the mind and purpose of the old Fathers." In another preface, that to the service for the Ordering of Deacons, we are told, "it is evident to all men diligently reading the Holy Scripture and ancient manly reading, that from the Apostles time there have been these orders of Ministers in Christ's Church."

In the twenty-fourth Article the language used is this,—"It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understood of the people." Again, in her Communion Service, "Brethren," says she, "in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as stood convicted of notorious sins, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord."

Further: in her Homilies (these again still written very mainly to counteract popery, and to confirm the reformed faith) reference is perpetually made to the Primitive Church. In the Homily on Salvation,—"After this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins." In the Homily against the idolatry of Images,—"Contrary to the which most manifest doctrine of the Scriptures, and contrary to the usage of the Primitive Church, which was the most pure and uncorrupt, and contrary to the sentences and judgments of the most ancient, learned, and godly doctors of the Church, (as hereafter shall appear) the corruption of these latter days hath brought in, the use of the beginning of the first part was promised, that this truth and doctrine concerning the forbidding of images and worshipping of them, taken out of the Holy Scriptures, as well of the Old Testament as the New, was believed and taught of the old Holy Fathers, and most ancient learned doctors, and received in the old Primitive Church, which was most uncorrupt and pure."

In the Homily on Fasting,—"Fasting, then, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. And that it was used in the Primitive Church, appeareth most evidently by the Chalcedon Council, one of the four first general councils." In the Homily concerning the Sacraments,—"In respect of which straightness of charity, the true Christian in the Primitive Church called this supper, Love; as if they would say, none ought to sit down there that were not of love and charity. This was their practice." In the same,—"Before all things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done; as his Holy Apostles used it; and the good Fathers in the Primitive Church frequented it." In the Homily for Whitsunday,—"The true Church hath three notes or marks, whereby it is known; pure and sound doctrine; the Sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline."

The description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now if you will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, or hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more." So clearly does the Church of England, when she had to purge herself of popery and to make good her own revision, resort to the Scriptures and the Fathers of the Primitive Church, by the language she adopts in her Homilies.

Scarcely of less authority than these, as representing the sentiments of our reformers, was the Apology of Bishop Jewel; and here again, from first to last, the Defence of the Church of England, a defence still to be remembered, against the Romish party, proceeds on a reference to Scripture and the Primitive Church. "We undertake to show that the most glorious Gospel of God, and the ancient bishops, and the Primitive Church, are on our side; and that we have not withdrawn from the Church of Rome, and returned to the Apostles, and the old Catholic Fathers, without a just cause; and that we shall do, not obscurely, or disingenuously, but in good faith, as in the presence of God, truly, clearly, perspicuously."

"Wherefore, seeing that they think us mad, and traduce us as heretics, who have no longer any thing to do with Christ, or the Church of God, we have considered it not a useless undertaking, frankly and fully to declare the faith in which we stand fast, and all that hope which we have in Christ Jesus; in order that all may be made aware what our sentiments are upon every point of the Christian religion, and so may be able to determine for themselves, whether a faith which they find confirmed by the words of Christ, the writings of the Apostles, the testimonies of the Catholic Fathers, and the examples of many generations, can be a mere delirium of raving men, or a conspiracy of heretics." Again:—"And, whereas they leave nothing unsaid which can be urged against us, however false and calumnious, this, at any rate, they cannot assert, that we have withdrawn either from the Word of God, or from the Apostles of Christ, or from the Primitive Church. For we have ever considered the Primitive Church of Christ and the Apostles, and the Holy Fathers, to be the Catholic Church; nor do we scruple to call that the Ark of Noah, the Spouse of Christ, the pillar and ground of the truth; or to place in it the whole scheme of our salvation." And again:—"But if their religion is so ancient as they would have us suppose, why do they not prove it from the examples of the Primitive Church, from the early Fathers, from the old Councils?" How is it that a cause of such antiquity should be so long neglected, and without a patron? Sword and faggot they have always had at hand, but touching ancient Councils and Fathers they keep still silence." Again:—"Finally, we have withdrawn from the Church as it now is, not as it was of old; and we have withdrawn from it, as Daniel withdrew from the lions' den; or the Three Children from the fire; nor, indeed, can we be strictly said to have withdrawn, but we have rather been cast out with imprecations and curses. Then we have added ourselves to a Church, in which, they themselves confess, if they will candidly speak the truth, that all things are conducted chastely, reverently, and as far as is attainable, closely after the model of the primitive times;—for let them but compare our Church with theirs." Again:—"For, although we have withdrawn from that Church which they call Catholic, and thus fasten upon us the odium of those who are incompetent to judge, still it is enough for us, and ought to be enough for any prudent and pious person who has eternal life before him, that we have withdrawn from a Church which could err; of which, Christ, who could not err, foretold that it would err; and which, we ourselves with our own eyes saw clearly, had departed from the holy Fathers, from the Apostles, from Christ himself, from the primitive and Catholic Church; and we have approached, as near as we could, to the Church of the Apostles and old Catholic Bishops and Fathers; a Church which we know was then uncorrupt, and, as Tertullian saith, a virgin undefiled." And in another passage, Jewel observes, that when Ezra was about to restore the temple, he did not send to Persia for a model, although there was a very beautiful temple there; neither, when he was about to renew the rites of that temple, did he send to Rome, although rites enough were there to be had; but contented himself with regarding and copying the old temple which Solomon built as God taught him, and the old rites which God prescribed to Moses.

Such was the language of the champions of the Church of England whilst they had to defend her against the

Romanists; and to vindicate against them the position they had taken up for her. And we may rest assured, that if our Church is in fact constructed upon one principle, and we undertake to advocate her cause as if she was constructed upon another, we shall soon find ourselves involved in more difficulties than we contemplated.

THINKING OF THE DEAD.

(By The Rev. F. W. Faber.)

Thinking of the dead would keep us from worldliness and selfishness. While our thoughts and affections are set steadily on the things of an unseen world, we shall be safe from the dangers and temptations of things seen and temporal. We should be gradually drawn from the love of money and of honours, and too great attention to business, drawn from these and led to Christ crucified, by whom and through whom alone, the holy dead have fought the good fight, and are now passed further into the bosom of the Church, and the hopes of heaven. Thinking of the dead will keep us from bad thoughts and unclean sins, which this age is full of and cares little about and treats as venial, though they are deadly sins. Who among us, if he were left alone with a dead body, could feel the risings of lust or anger or pride? Would not the calm, white, motionless face of the dead keep down the risings of sin? Would it not have power to make us full of thoughts as quiet and solemn, as its own solemn self? When any of us lose a father or mother, a brother or sister, or a dear friend, do we not for a long while after feel that sadness keeps us from sin? We are not proud, we are not angry, we are not lustful when we are sad.—Sorrow is better than laughter. Sorrow keeps us from sin. Immediately after the death of one we love, we feel, if we may say so reverently, as we feel after we have been at the holy communion: silent and thoughtful, quiet, gentle and full of good will to every body who comes near us, and inclined to prayer. The devil seems to depart from us for a season, and not to trouble us with temptation; as knowing that we have been with Christ, and that now even our weak sinful bodies are no longer a place for him. Thinking of the dead will make us kindhearted, meek, and forgiving. Rudeness, anger, pride, ridicule, noisiness, and envy, have no room for all these when our hearts are filled with thoughts of the quiet and peaceful dead. We move softly about a room where a dead body lies; not as though our footsteps could awaken it or disturb it, but still it comes natural to us to move softly; it would seem rude to make a noise. It is the strong power the dead body has over us. So it is in our souls when we are thinking of the dead.

Thinking of the dead sets forth the power of the cross of Christ, the power to heal, to save, to make the dead alive. What was there the cross of Christ did not strain their love to do so. Did not drive them from one end of this broad earth into the other? Was not the Gospel heard, as the sound of good church bells, in every coast of the poor dark heathen, in our coast, the heathen English? In sun and frost, in wind and rain, in the searing cities and colleges of the rich and wise, as well as in the rude huts and mud-built villages of the cruel savage, did they not bear the cross, and lift it up on high, and plant it in the earth, and water it with prayer, and oft-time feed it with their blood? The cross then is no word, no name, no sweet imagination. People do not die for the sake of the cross, but the cross is the power of God. Deep wood, high hill, cold sea, and sandy desert, all have seen and heard the cross. The dead took it there, the great, brave-hearted cross. And then shall we forget them, as if they cared not how the cross faded now on earth? Christ is the head of all of us, the dead and living, the Holy Ghost knits dead and living into one fellowship and holy communion. He joins us to our Head by joints and bands, full of heavenly nourishment, poured in and out of each other, like veins in our bodies, which are a shadow of Christ's body; increase flows out from Christ into the dead and living; we increase together, while we increase in him. Let not one member say or think it can increase without another. Let not the living think it can increase without the dead; the dead and living are one; they are with us in the spirit, even the Holy Ghost, joying and beholding our order, and the steadfastness of our faith in Christ.

Thinking of the dead brings other blessings yet. It leads us by Christ's grace to follow their examples. We see nothing but strife and struggle here. The best man's good deeds are mingled with much amiss. They are men; and so have sins. They are pious now; but we do not know whether it will be given them to persevere unto the end. We see them sometimes angry and out of temper, unforgiving, hasty, proud, thinking too much of their religiousness, disobeying God, and so on. But then we see how they have lived all along, and how death passed over them like a white cloud in a summer afternoon, and took them into the shade, and gave them no fear at all. If any of my younger readers are striving to keep to the cross of Christ, if any of you are counting Christ dearer than the strength, and lusts, and mirth of your young years, if any of you feel how your heart beats to be in the world, to have pleasures like other men, to go where you will, to be merry and careless-hearted and unchecked by serious thoughts, hold on still, as they who went before, the dead in Christ, held bravely on. They lived, they died, their life, their death were for us. Christ will be theirs for ever. Precious indeed does the merciful God vouchsafe to regard the sacrifice of a young heart to His will and holy ways. Beautiful above all bright things on earth is a young soul stripping itself of its wild wishes, its over-lively spirits, its strong loves, desires, and appetites, and sweetest earthly feelings, and flying heavenwards, to receive for its strength and liberty and youth, which it has sacrificed, the youth and freedom and lustiness of an eagle. The world loves youth, for youth is strong to sin. The world would fain count you among her sons. But be not afraid,—in the name of Christ be not afraid. When you are struggling wearily against the pleasures that are about you, when you faint with keeping impure thoughts down with all your might and main, let the dead in Christ cheer you. Their very voices call out to you from the earth that thinly veils them. Lift up your hearts Christianly; lift up the knees feeble with being bent in prayer, feeble with prayer and fasting, against the lusts of the flesh and the world's gay pumps. Let the dead in Christ cheer you.

SPIRITUAL SACRIFICES.

(From Dr. Waterland.)

If our blessed Lord condescended to make a sacrifice of himself to God for the general good of mankind, we ought likewise to make the like tender of ourselves, our hearts, wills and affections, and all our services, to the same God, and on the same account, namely, for the general good of all our brethren. Such a tender as I now speak of is that sacrifice which the Gospel every where points out to us, and which God expects of us; to sacrifice the old man, with the affections and lusts, and to put on the new man, devoting ourselves wholly to the glory of God and the happiness of our fellow creatures. In this respect, all Christians are represented in the New Testament as making one "holy priesthood," (saying to God's commissioned officers their peculiar presidency in it,) "to offer spiritual sacrifices acceptable to God by Jesus Christ." (1 Pet. ii. 5.) Those "spiritual sacrifices" are reducible to two heads, to the two great commandments, the love of God, and the love of our neighbour. To the first head belongs the sacrifice of prayer, which is the Gospel incense, (Rev. v. 8; viii. 3, 4); as also the sacrifice of praise, which St. Paul exhorts us to offer up continually, (Heb. xiii. 15.) To the second head belongs the sacrifice of almsdeeds, and of all other friendly offices towards one another. "To do good and to communicate," (Heb. xiii. 16.) There are other spiritual sacrifices recommended in the New Testament, which are expressive of the love of God and of man, both in one: as the sacrifice of an "humble and contrite heart," (Ps. li. 17.) and the presenting our "bodies a living sacrifice, holy, acceptable unto God," (Rom. xii. 1.) We cannot do greater honour to our Lord's sacrifice, than by thus copying after it in the best manner we are able; and following it (though at an infinite distance) in our own religious offerings and sacrifices, such as I have been mentioning. Be we thus "followers of God, as dear children" of God, and true disciples of Christ.

But more particularly, as often as we come to commemorate our Lord's high sacrifice at his holy table, be we

mindful to make a tender of ourselves to him, as he made a tender of himself to God. While we plead the merits of that sacrifice in our offices here below, (which he also pleads in his intercession on our behalf above,) let us throw in our own secondary sacrifices to it; not to heighten the value of it, which already is infinite, but to render ourselves capable of the benefits of it. As there is merit sufficient on his part, so there must be competent qualifications on ours: while Christ, by the visible signs of bread and wine, conveys to us the fruits of his natural body and blood; so ought we, by the same signs, to present to him the mystical body whereof we are a part. By the Levitical law, there was to be a meat offering and a drink offering thrown upon the lamb in the daily service, and both together were reputed but as one and the same sacrifice. The lamb, without question, signified Christ and his sacrifice; and why should not those secondary oblations thrown upon the lamb, be supposed to signify or prefigure the secondary sacrifices or services of Christians, thrown, as it were, upon Christ's sacrifice, to strengthen our claim to it, and to fix our interest in it? Therefore, while our Lord's sacrifice is represented and pleaded before God on our behalf, in the Holy Communion; take care to send up our devout prayers and praises, our humble minds and contrite hearts, our almsdeeds, and our forgivenesses of all who have offended us, our holy resolutions and pious vows; and in a word, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God. So may the sacrifice of Christ commemorated, and our own sacrifices therewith presented, be considered as one sacrifice of the head and members, in union together; and so may the united offering be received above, as an offering and a sacrifice to God of a sweet-smelling savour, "acceptable unto him, through Jesus Christ our Lord."

GROWTH OF THE CHURCH IN THE DIOCESE OF CHESTER.

(From the Bishop of Chester's late Charge.)

Since our first meeting, now twelve years ago, the measures already commenced for increasing the efficacy of the Church have come into fuller operation, and the spirit which excited them has spread in many unexpected directions. Our inward strength has been increasing in an unexampled degree. One hundred and fifty churches have opened their doors to admit our overgrown and still growing population. Thus, in many a spot where hundreds of families were congregated without any regular provision for their spiritual culture, the children are permanently settled in their parsonages, the elders are collected in schools, and what was a moral desert bears the aspect of a Christian community. In other places, if there is not yet a church, there is the threshold of a church; there is that in a double sense, if I may use the term, in those licensed buildings, which are alike preparing the way for churches, and serving as substitutes for them, in which thousands of the poorer classes are receiving instruction, which they cannot obtain elsewhere, at the hands of curates, supported partly by private liberality, but chiefly by the two noble Societies which have relieved our urgent wants by supplying the salaries of regular clergy. Through this united aid, the Church has gained a vast accession of strength in those districts where her weakness had been previously most prominent, and where the existing population, in attempting to fulfil the task assigned to them.

Another important means of usefulness and influence has advanced with corresponding success,—the department of education. Through the indefatigable exertions which have established the Diocesan Board for this object, we have returns approaching to perfect accuracy from every division of the diocese. It would be tedious to enter here into details; but the exertions which have been made to provide the machinery of education for our increasing population, may be estimated from the fact that, during the last ten years, within the parish of Whalley alone, forty-three school-rooms have been erected, at an expense of £13,000. I will not here allude to what I have before alluded, the exertions made in the place from which I now speak for the same great object. And if we were to estimate what has been done through the whole extent of the diocese, and calculate it from the example I have just been citing, we should fall below the truth if we thought that the result would be less than 350 schools, and the expenditure, including grants from the National Society and from Government, not more than £130,000. It is too less important that through the successful institution of the training school at Chester, the character of popular education bids fair to be brought within the reach of as high a standard as the practice—I fear I must say the increasing practice—of early labour will permit it to be, in the way of education.

The effect of these various means is proved in a growing attachment to the Church, in an acknowledgment of its excellency, and, in a practical sense, of the value of its services. The number of attendants upon public worship, the number of communicants, the number of candidates for confirmation, have increased far beyond the growth of the population. In some of our most extensive parishes, and especially in the two great towns of the diocese, [Liverpool and Manchester,] the communicants have nearly doubled since the first accounts I have received, and the candidates for confirmation have trebled, and thus our clergy—especially those whom I am now addressing—have the reward of knowing that the labour, the anxiety, and the personal sacrifices which have procured an increase of means of grace, have not been employed in vain.—Proofs, moreover, are thus beginning to be given, that opposition and indifference towards the Establishment, and even separation from it, have not generally arisen from any distrust of its discipline or its doctrines, but from the difficulty, or rather, the practical impossibility of obtaining instruction within its pale. This has been so long suffered to exist, that the effects cannot be healed. Interest and prejudice have had time to take deep root, and to ramify extensively; and we must be strangers to the human nature indeed if we suppose these will not, like the surf which disturbs the sea long after the storm has subsided, sway the judgment and influence the conduct, though the cause has ceased to which they owed their origin.

A WARNING AGAINST POPERY.

(Addressed by Bishop Jeremy Taylor to a Lady who had been seduced by the Church of Rome.)

You are now gone to a Church that protects itself by arts of subtlety and arms, by violence, and persecuting all that are not of their minds—to a Church, in which you cease to be a subject of the king, so long as it pleases the Pope; in which (it is asserted) you may be absolved from your vows made to God,—your oaths to the king,—your promises to men,—your duty to your parents, in some cases,—a Church, in which men pray to God—and to saints, in the same form of words in which they pray to God, as you may see in the Offices of Saints, and human nature intended; and we must be strangers to the human nature indeed if we suppose these will not, like the surf which disturbs the sea long after the storm has subsided, sway the judgment and influence the conduct, though the cause has ceased to which they owed their origin.



Table listing names and titles, likely a directory or list of individuals, including names like J. Bell, J. Heathcote, Lord Seymour, etc.

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FALL OF CANTON.

Yesterday morning the ship Akbar, Captain Dumaresq, arrived in 110 days from Canton. We are indebted to Captain D. for the following interesting statement of the attack on Canton and the indignation of the Emperor of the Celestials thereat.

moved up the river, capturing and destroying all the fortifications and removing every obstruction. The English ship Cambridge, that had been purchased by the Chinese, fitted as a man-of-war and stationed at the first Bar, about a couple of miles below Whampoa, was blown up and several hundred Chinese in her.

On the 12th March the steamer "Vesuvius," with a detachment of boats under the command of H. M. ship Samarang, proceeded up the inner passage, destroying all the fortifications, and removing the obstructions in that quarter.

Captain Elliott was at Canton, protected by a military guard, waiting the arrival of "Chishan," the Emperor's nephew, who was hourly expected, and whom he would compel (by force if necessary) to sanction the arrangement made with his colleagues.

On the 31st March, Sir Gordon Bremer, the naval commander, left in the Queen steamer, for Bengal, to confer with the Governor General, and to get a reinforcement of troops; he is expected back about the first of June, when the fleet would proceed north, and at the mouth of the Piko, within 90 miles of Peking, compel the Emperor to acknowledge that he is in no way superior to the other potentates of the earth, and get redress for past insults, and teach him future civility.

The loss of the Chinese in the successive engagements from the attack upon Chumpee, (7th January), to the landing of the British at Canton, is estimated at 2 to 3000 men, with about 800 pieces of cannon of different calibre, and on the English side only one man killed by their shot, and one wounded.

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CANADA.

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The discussion that arose out of it occupied the house till it broke up, but as there was much repetition of opinion, the sentence upon it may be known from the expression of some of the principal speakers.

Mr. Harrison took up his position in favour of the measure on the principle of the vestries in England.

Mr. Baldwin was favourable to the principle though not to the details.

Mr. Day regarded it as an act of enlarged and liberal policy, hitherto not conferred on Upper Canada, and defended the election of Warden being vested in the government as a check upon adverse principles of politics in the District Councils.

Sir Allan was loud in opposition to the bill, inviting the members of the lower section of the province to unite with him.

Mr. Viger condemned the measure from a retrospective view of the bad effects of an Ordinance of a similar nature in Lower Canada.

Mr. Hincks was anxiously desirous to see the bill, when properly amended, in operation, that the magistrates might no longer amuse themselves with the people's cash.

Mr. Williams—The hon. gentlemen from Oxford (Mr. Hincks) has stated that the entire community are in favour of this measure. I deny this position. (Hear, hear.) I have

as good an opportunity of knowing the wishes of the country as any hon. gentleman, and I say the large body of the Reformers of this Province are opposed to the measure. (No, no.) The hon. gentleman has also stated that the expenditure of money is under the control of an irresponsible Magistracy. I say it is not under the control of a better hand. And to convince the house that elective institutions are not in all cases so very desirable, I will merely refer hon. members to an Act which was some years ago passed in the Upper Canada Legislature, taking the control of the statute labour out of the hands of the Magistrates and placing it in the hands of three Commissioners. What was the consequence? Nothing was done. No statute labour was performed. (Hear, hear.) The Legislature were obliged to repeal the law. With regard to the bill there were many objections to which he could never give his consent, nor would he pledge himself to support the bill in any shape.

Mr. Cameron considered that it was loudly called for by the abuses that had hitherto prevailed.

Capt. Steele said it was Lord Durham's system, and would promote the prosperity and well-being of the community.

Mr. Price was an advocate for it, as a death blow to road-jobbing schemers—though opposed from prudential motives to the appointment of Warden and to the details.

Mr. Merritt said, among other benefits the wild land would be taxed, thereby greatly improving the roads.

Mr. Morin was for a measure embracing both sections of the province—reserving, however, his assent or dissent from the Bill.

Mr. Neilson considered that there was too great an extent in the divisions as laid by the bill, to give the inhabitants that local management that was intended for, and was entirely opposed to the appointment of Warden being in the hands of the executive, such a provision exhibiting a distrust, that would greatly militate against the successful operation of the system.

The discussion of the principle only, thus continued till the committee rose and reported progress—when the house adjourned.

INSPECTION RESOLUTIONS.

The house went into committee on the Inspection Laws.

Mr. Moffatt proposed a series of resolutions, tending to allow the shipment of produce without inspection, and to repeal those clauses of the existing laws which required inspection compulsory.

Four men-of-war are stationed in the Macao passage, above Canton, three a few miles below, and six at Whampoa, where they remain to insure the safety of the foreigners, and to check any treachery, on the part of the local authorities, and the other vessels are at the Bogue, Macao and Hong Kong.

Major-General Sir Hugh Gough, arrived on the 2d March, as commander-in-chief of the land forces.

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Childie, Christie, Cook, Crane, Durand, Gilchrist, Hincks, Hopkins, Johnston, Sir Allan Macnab, McLean, Merritt, Moffatt, Moore, Morin, Morris, Neilson, Noel, Parent, Powell, Price, Quessel, Raymond, Ruel, Small, H. Smith, Sherwood, Steele, Strachan, Tache, Taschereau, Thompson, Thorburn, Turcotte, Viger, Yale—46.

NAYS—Messrs. Boswell, Cameron, Campbell, Daly, Delisle, Derbishire, DeSalaberry, Dunn, Dunscombe, Durand, Foster, Gale, Gilchrist, Harrison, Hincks, Holmes, Hopkins, Killaly, D. McDonald, Parke, Price, Quessel, Raymond, Robinson, Small, R. Smith, Sherwood, Steele, Strachan, Tache, Taschereau, Thompson, Thorburn, Turcotte, Viger, Yale—24.

It was then moved by Mr. Harrison that the house go into committee on the District Council Bill. Mr. Johnston moved in amendment that the house do now adjourn. This was rejected by the friends of the bill, but supported by Sir Allan Macnab, Mr. Cartwright, Mr. Strachan, &c., and by Messrs. Aylwin, Neilson, and others from Lower Canada. The motion for adjournment was lost, and the house went into committee on the bill. A long debate ensued on the first enacting clause which established the principle of the measure. It was ultimately adopted. The second and third clauses were then adopted without opposition and the committee rose. On the speaker taking the chair, the question was put—is it the pleasure of the house that the committee have leave to sit again?

YEAS—Messrs. Armstrong, Baldwin, Berthelot, Borne, Boswell, Bouthillier, Buchanan, Cameron, Campbell, Christie, Crane, Daly, Day, Delisle, Derbishire, Dunn, Dunscombe, Durand, Foster, Gale, Gilchrist, Harrison, Hincks, Holmes, Hopkins, Killaly, D. McDonald, Parke, Price, Quessel, Raymond, Robinson, Small, R. Smith, Sherwood, Steele, Strachan, Tache, Taschereau, Thompson, Thorburn, Turcotte, Viger, Yale—45.

NAYS—Messrs. Aylwin, Barthe, Cartwright, Johnston, Sir Allan Macnab, McLean, Neilson, Strachan, Turcotte and Viger—10. The House then adjourned.

THE MUNICIPAL BILL.

The house resumed the subject in Committee of the whole—when the fourth clause of the Bill became the subject of discussion, which provides that I shall be lawful for the Governor by Letters Patent &c. to appoint one fit and proper person to be Warden of each of said Districts, holding his office during pleasure. A very warm and lengthened discussion ensued. Mr. Baldwin moved an amendment to the effect, that the power of the Executive to appoint a Warden be conceded for the space of three years only—after which that officer should be elected by the people. Between 10 and 11 a division took place when the yeas and nays were even, that is 33 on either side besides the teller. The chairman then gave the casting vote in favour of the yeas by which the amendment was lost. The result of this division evidently decided the fate of the Bill. For the following clauses down to the 25th inclusive were carried with scarcely any opposition. Every member in favour of the bill, but one, voted or paired off. The votes are not taken down in committee but the following was the result of the division.

FOR MR. BALDWIN'S AMENDMENT.—Messrs. Armstrong, Aylwin, Baldwin, Barthe, Berthelot, Borne, Bouthillier, Burnett, Cartwright, Christie, Cook, Durand, Johnston, McNab, J. S. McDonald, McLean, Merritt, Moffatt, Morin, Neilson, Parent, Powell, Price, Raymond, Roblin, Ruel, H. Smith, Sherwood, Strachan, Tache, Thomson, Thorburn, Turcotte, Viger and Viger—34.

NAYS.—Messrs. Black, Boswell, Buchanan, Cameron, Campbell, Childie, Crane, Daly, Day, Delisle, Derbishire, DeSalaberry, Dunn, Durand, Foster, Gale, Gilchrist, Harrison, Hincks, Holmes, Killaly, D. McDonald, Morris, Parke, Price, Quessel, Raymond, Robinson, Simpson, Dr. Smith, Steele, Watts, and Viger—34.

Carried in the negative by casting vote of the chairman, Mr. Hopkins; thus saving the Bill, and rejecting the elective wardenship.

Mr. Small and Mr. Taschereau paired off.—Mr. Small for the amendment, Mr. Taschereau for the yeas. The absentees were Dr. Noel, Messrs. Chesley, Des Rivieres, Duggan, Hamilton, Jones, Kimber, McCulloch, Ogden, Williams, Woods—11.

After the division, Sir Allan Macnab asked whether after such a division the Hon. Secretary would proceed with the bill, and was answered in the affirmative. Mr. Johnston then moved that the committee do now rise. Mr. Baldwin was opposed to make it as good as possible. He would not pledge himself to vote for it in its present shape, but he was not disposed to embarrass its progress in any way. The motion for rising having been negatived, the committee made some progress with the clauses, and after sitting till past midnight, adjourned for want of a quorum.

Monday, August 9.

Little business of general interest was transacted. Several bills relating to local matters were read a second time—by Mr. Moffatt, relative to the Board of Trade in Montreal, and another to amend the Winter Road Ordinance of Lower Canada, and a third for the relief of a public creditor now in the Montreal jail.

Mr. Small, as Chairman of the Select Committee to report on the payment of the Speaker, offered two resolutions to the house—1st. That he ought to receive — salary; and 2nd. That the bank should be filled up with £1000. This last gave rise to some debate. Messrs. Roblin, Thorburn, Merritt and Durand advocated economy, and said that £500, or at most, £750, was sufficient, and as such as the means of the Colony could afford. The first-mentioned sum, however, was carried.

MUNICIPAL BILL.

The consideration of this measure was resumed, and an animated debate took place on the appointment of Clerk, if having been moved in amendment by Mr. Baldwin, that this officer should be appointed by the Council. Upon the division taking place the yeas stood against the amendment 36—for it 30, besides the tellers. Similar amendments were made respecting the appointments of Auditors and the Treasurer, and upon a division in the case of the latter officer, the yeas were—against the amendment 36, for it 26, besides the tellers. The house adjourned at 12, and the question is placed on the order of the day for to-morrow. Sir Allan Macnab, Messrs. Cartwright, Moffatt, and others, strenuously opposed the passage of the different clauses, and most properly too, for the principle of the bill is vicious, its machinery cumbrous, complicated and expensive. In fact, it is a great taxing-engine, as the farmers will soon find out to their sorrow. It will, besides, turn the province into one great House of Assembly, and neighbours will be divided into factions, and embroiled in perpetual squabbles.

PERMANENT PROVINCIAL MILITIA.—The Royal Canadian Regiment for service in British North America, the intended formation of which was announced a year or two ago, has been gazetted. Its establishment consists of 1 Lieut. Colonel, 2 Majors, 10 Captains, 12 Lieutenants, 8 Ensigns, 1 Paymaster 1 Adjutant, 1 Quartermaster, 1 Surgeon, 2 Assistant Surgeons, 1 Regimental Sergeant Major, 1 Paymaster Sergeant, 1 Quartermaster Sergeant, 1 Armourer Sergeant, 1 Schoolmaster Sergeant, 1 Hospital Sergeant, 1 Orderly Room Clerk, 1 Colour Sergeant, 40 Sergeants, 50 Corporals, 1 Drum Major, 20 Drummers and Fifers, and 950 rank and file.—United Service Gazette July 3d.

The Military Gazette contains the appointment of officers to the Royal Canadian Regiment, with the exception of the Ensigns, who will, we believe, be selected from young gentlemen in the province. All the superior appointments are officers of long standing and experience in the regular army. It is likely that the appointment of Ensigns has been entrusted to His Excellency Sir Richard Jackson, Commander of the Forces, who will have a delicate duty to perform, as the applications have been so very numerous.—Montreal Herald.

FIRE AT GUELPH.—We understand that a destructive fire broke out in the town of Guelph, on the morning of Friday the 6th, when the temporary Court-house, with the adjoining buildings, consisting of an hotel, stabling, sheds, &c., were totally consumed. No insurance. Report adds, that the fire originated from a barrel of hot ashes.—Hun. Gazette.

UNITED STATES.

PRELIMINARY PATRIOTISM.—The Commissary General returned to this city this morning from a rapid visit to Auburn, to which place he was summoned on Sunday morning to look after the interests of his department—it being stated that a piece of ordnance belonging to the state had been stolen from the arsenal at that place by the so-called Canadian patriots. The General states that the six pounds belonging to the state and for the public service of Auburn, was stolen from the gun-house one night last week, as also was another piece of ordnance, belonging to a volunteer company of artillery, kept in another part of the town. The track of the gun-carriage of the last piece mentioned was traced about eight miles, where it was entirely lost. No information could be obtained of either piece. An old man, residing near the arsenal where the gun belonging to the state was kept, states that hearing a noise in the night, he arose, and on looking out, it being bright moonlight, he saw eight or ten men forcing the doors of the arsenal, and also saw them take away the gun. General Chandler has issued a proclamation, offering a reward of twenty-five dollars for the gun, and a like sum for the arrest of the authors of the misdemeanor. Reports had also reached him at Auburn, that several other pieces of ordnance farther West, particularly at Buffalo, had been stolen at the same time. But the intelligence was considered doubtful.

Since the foregoing was in type, we learn from the Auburn Journal of yesterday that two more pieces of ordnance are missing.

ing—one of them belonging to an artillery company in the town of Cato, and the other in the town of Scipio. The former was traced to the canal, but no farther. The Journal adds— "Rumors are rife as to the object of this movement—and it cannot be denied that so long as nothing farther is known, a fine field is open for the play of the imagination. Is it possible, while all is peace in Canada, that some of their emissaries have laid hold of these war-dogs for a time of need? or which to us seems still more unlikely—that preparations are making for another "patriot" movement? In any event, it occurs to us that the proper authorities would do well to examine into the cause of these sudden disappearances, and the mystery is removed.

LOSS OF THE ERIE STEAMBOAT.—We have to record the appalling calamity of the total destruction by fire, of the United States Steamboat "ERIE," and the consequent death of more than two hundred persons either by fire or drowning. The ill-fated vessel was on her way from Buffalo to Detroit, having left the former port about 5 o'clock on Monday evening last, and when about 30 miles on her way, she took fire, and in a short time was consumed. Out of a crew and passengers of 240 persons, only 27, among whom was the Captain, were saved. There were a great many females among the passengers. The survivors were picked up by the "De Witt Clinton" about 15 miles from shore.—Toronto Herald.

TORONTO PRICES CURRENT.

Table of market prices for various commodities like wheat, barley, oats, flour, etc., with columns for quantity and price.

ENGLISHMAN'S LIBRARY.

REV. F. PAGET'S Tales of the Village, 4s. 6d. Rev. R. Anderson on the Lord's Prayer, 3s. 0d. Dean Sherlock on Religious Assemblies, with Introduction, by Rev. H. Melville, 3s. 0d. Bishop H. Phillimore's Parable of the Pilgrim, 3s. 0d. Dean Howard's Scripture History, 4s. 0d. Rev. T. Chamberlain's Help to Knowledge, 4s. 0d. Rev. W. Gresley's English Catechism, 4s. 0d. Siege of Lichfield, 6s. 0d. Bishop Ken's Practice of Divine Love, 3s. 0d. H. & W. ROWSELL, King Street, Toronto, and Brook Street, Kingston.

LADIES' BOARDING AND DAY SCHOOL,

THE MISSES WINN, in returning thanks for the kind patronage they have received, beg to intimate, that School will re-commence on WEDNESDAY, 1st September, 1841.—Toronto, August 14, 1841. 6-3m

ENGRAVINGS FOR SALE.

THREE FINE ENGRAVINGS.—1. The Opening of the Sixth Seal. 2. Departure of the Israelites from Egypt. 3. The Passage of the Red Sea. All the above are in very handsome frames, and may be seen at BICKERSTAFF & SON'S, Chevet's Buildings, Toronto, August 14, 1841. 6-4f

AUTUMN AND WINTER DRY GOODS.

THE Subscribers are now receiving a very large stock of British Manufactures, suited for the coming season, and the middle of this month they will have a more extensive and better assorted stock opened out, than they have ever before held. Having additional shipments coming forward by most of the regular traders, to arrive at Montreal, from the various ports of Great Britain, during the remainder of the shipping season, the extent and variety of their stock will be fully kept up during the next three months.

These Goods were selected with great care in May last, when Dry Goods, generally, were unusually low in the British markets; and the Subscribers are prepared to sell them to their Correspondents and to the Trade, generally, at very low prices, for Cash, or for short and definite credits.

ISAAC BUCHANAN & Co. 17 Front Street, Toronto, August 14, 1841. 6-5m

THOMAS J. PRESTON,

Woolen Draper and Tailor, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doekings, &c. &c. Also—a selection of SUPERFINE VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd, 1841. 5-ly.

THE SUBSCRIBERS

HAVE received direct from London, seventeen packages containing the undermentioned articles, which will be found fresh, and of the finest quality: 60 doz. Mixed Pickles, assorted, 60 doz. French Capers, 30 doz. Mushroom Catchup, 10 doz. Mustard, in 1 lb. and 1/2 lb. bottles, 10 doz. Assorted Sauces, 4 doz. French Olives, 4 doz. Anchovy Paste, 24 cases Preserved Salmon, 12 doz. Cayenne Pepper, 10 barrels finest Anchovies. ALEX. OGILVIE & Co., 197, King Street, Toronto, 29th July, 1841. 4-4f

FASHIONABLE TAILORING ESTABLISHMENT,

128, KING STREET. REDUCED PRICES!! G. & T. BITION respectfully inform their friends, that they are pressing, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF Velvet, French Chino, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. Clergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841. 2-4f

A SUPERIOR SQUARE PIANO FORTE,

BY STODART & SON, LONDON. H. & W. ROWSELL, King Street, Toronto.

BIRTH.

On the 2nd Inst., at Bond Head Harbour, the lady of Chas. Clark, Esq., of a son. MARRIED. On the 7th Inst., by the Rev. W. F. S. Harper, Rector of Bath, George, eldest son of George Filler, Esq., of Warham, Dorset, England, to Mary, daughter of Jonathan Sisson, Esq., late of Dublin, Ireland. DIED. On Wednesday, 14th ult., ROBERT B. BALDWIN, son of HENRY BALDWIN, Esq., Collector of Customs, Belleville, aged 31 years. On the 30th ult., at the Caledonia Springs, aged 10 months, Alfred Vincent, son of Henry Jones, Esq., of Brockville.

LETTERS received during the week ending Friday, Aug. 13: Rev. G. M. Armstrong, rem. for tracts; Rev. J. Macmaster, rem. in full vol. 5; Rev. J. Short, rem. for tracts; Mr. J. Park, rem. in full vol. 4; Mr. A. Sanderson, do. do.; Mr. W. McIndoe, rem.; H. Robinson, Esq., P. M., rem.; Dr. Francis, add. sub. and rem.; R. Murray, Esq., P. M.; Rev. R. Flood, rem.; A. Menzies, Esq.; Rev. G. C. Street, add. sub.; D. Burn, Esq.; Rev. J. C. Usher, rem.; Rev. H. Patton, add. subs.; Rev. G. R. F. Groat.

Poetry.

THE INFANT SCHOOL OF ST. MARKS.

The turf looks green on the churchyard mound, The elm's soft shade flickers over the ground;

My heart's with my childhood! Memory has flown To its early nest by our old hearth-stone;

THE FEMALE PARISH CLERK.

I do not know whether any of my readers may happen to be acquainted with the village of Caldecott, near Baldock, in Hertfordshire.

Mrs. Flint, the person above-described, whose maiden name was Mary Steet, was born and had resided at Caldecott since she was eleven years of age.

In this house, John Flint and his wife lived happily many years, during which time Mrs. Flint had become the mother of nineteen children, fourteen of whom were all living at one time.

John Flint had the misfortune of being one winter afflicted with a severe illness, and great difficulty was found in procuring a person to undertake his duties;

With all his wisdom and virtue, Theodosius was liable to paroxysms of furious and ungovernable anger. A dispute had arisen in Thessalonica [A. D. 590] about a favourite character in the circus; out of the dispute, a sedition, in which some lives were lost, were wounded or slain, and Boethius, the representative of the Emperor,

allow her to have a copy of the drawing for her children, with which request he kindly complied afterwards.

In the year 1833, Mrs. Flint's great infirmities would not admit of her any longer continuing her wonted duties; but she remained some months longer in the parsonage house—it was then required for another person; and a daughter of her's, who was married and settled in the village of Knebworth, not many miles distant, being in comfortable circumstances,

The office Mrs. Flint held in the village naturally made her an object of curiosity in the neighbourhood, and drew her character into notice; but, let it be remembered, it was the personal worth of that character which gained the respect and esteem of those who knew her.

BISHOP HACKETT.

He was more fortunate than the majority of sufferers in those evil days in having his life spared to the Restoration, when he was first appointed by Lord Clarendon to the bishopric of Gloucester; but declining it, in about a year afterwards was promoted to the see of Lichfield.

Enraged at this loss, his followers pointed their artillery at the building, battered down the spire, and a great part of the fabric; two thousand shot of great ordnance, and fifteen hundred hand-grenades, having been discharged against it before it surrendered.

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ST. AMBROSE AND THE EMPEROR THEODOSIUS.

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Emperor should issue an edict prohibiting the execution of capital punishments for thirty days after conviction, and that he should submit to public penance. Stripped of his imperial ornaments, prostrate on the pavement, heaving his breast, tearing his hair, watering the ground with his tears, the master of the Roman empire, the conqueror in so many victories, the legislator of the world, at length received the hard-wrung absolution.

THE CHINESE.

The country of China lies between 20 and 42 degrees of north latitude, and between 98 and 123 east longitude—that is, it is about double the size of all Germany. It is bounded on the north by the Russian empire, on the east by the Japanese empire, on the south by the Indian ocean, and on the west by the Gobi desert.

THE GARNER.

By grace are ye saved through faith, not of works, lest any man should boast." The scriptural truth is as clear as it is true. "When all were dead, Christ died for all," so that "He that hath the Son, hath life, and he that hath not the Son, hath not life."

THE CHURCH.

The Church, that is not without pillars neither. No—God forbid. And it resembles in this the kingdoms among which it sojourns. The great master-pillar, Christ, he is the foundation of all the rest; and other foundation can no man lay of the church.

THE CHURCH.

Even amidst the monuments of wrath which sadden the face of the universe, I discern both in man, and in the world he inhabits, many splendid relics of a nobler creation. It is indeed a world of ruins, but of ruins diversified and ennobled by many a lofty pillar, designating the majesty of the original edifice.

It is not, I think, possible to read the four gospels impartially, without perceiving that the tenor of their injunctions from first to last implies a direct admission of our moral free agency. Are we to believe that the godhead became flesh for our benefit; that he vouchsafed to incarnate the purest code of morals for the instruction of mankind; that instead of enforcing the belief of his hearers, as, according to the Calvinistic notions, he would have done, by the overpowering operation of his Spirit, he, on the contrary, condescended to awaken their attention by his miracles, and appealed to their reason for their conviction; that he enjoined, that he intreated them, to work out their salvation; to strive to enter in at the strait gate; to watch, and to pray; that he wept over Jerusalem, whose perverse obstinacy was involving her in ruin; and we are, at the same time, to believe, that he knew that not one of those who heard him had more power to choose the course he would take, than the stubble which is borne by the wind, or the leaf that is hurried down the cataract?—Bishop Shuttleworth.

IRRELIGIOUS CHRISTIANS WORSE THAN HEATHENS. Those who are baptised into the Christian Church, into the faith and worship of Christ, do not only forfeit all the blessings of the covenant by renouncing or contradicting their baptismal vow, in an habitual course of a wicked and licentious life, but become obnoxious to all the threatenings of the Gospel in their utmost severity; which is a much worse state than the poor heathens are in, who never heard of Christ; for they shall not be judged by the gospel, which was never preached to them, and therefore shall not be condemned by the Gospel neither, as St. Paul tells us, "that as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

THE CHURCH, that is not without pillars neither. No—God forbid. And it resembles in this the kingdoms among which it sojourns. The great master-pillar, Christ, he is the foundation of all the rest; and other foundation can no man lay of the church. Next to Christ, the Apostles and the disciples are pillars too, and so called. (Gal. i. 9). After these, their successors, Bishops and Priests, the Fathers of the Church in their several ages, they came to be pillars, and so shall successively continue to the end of the world.

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soil, and beautify the prospect, while the fame of the rapid and destructive torrent is noised abroad. In such a state, we are led from that which is without, to that which is within; from the bustle of the world, to a quiet communion with our own hearts; from what depends on the will, perhaps on the capricious and unaccountable whims of others, to that, which, under God's good guidance, we may draw upon ourselves.—Bishop Jobb.

Advertisements.

INFORMATION WANTED. OF JAMES LENDRUM, who emigrated to this country about eighteen years ago, from the County Monaghan, Ireland. He first resided for some time in the neighbourhood of Naples, and afterwards removed, it is believed, to the vicinity of Toronto. His sister MARY LENDRUM, will be glad to receive intelligence of him.—Mr. Robert McCleary—Store Street, Kingston. August 6, 1841. 3-31

Exhibitions at U. C. College. A GENTLEMAN resident in Toronto is prepared to give Private Lessons to competitors for the Exhibitions recently established in U. C. College. The advertiser was educated at that Institution, and is familiar with the course of education pursued there. Satisfactory references can be given. Direct H. S., Church Office, Toronto, July 30th, 1841. 4-61

Cogswell's Sermons. SERMONS, chiefly on the 17th chapter of St. John's Gospel, preached in St. Paul's Church, Halifax, N. S. By William Cogswell, M. A., Curate of St. Paul's, and Chaplain to the Lord Bishop of Nova Scotia. For sale by H. & W. Rowell, King Street, Toronto, and Brock Street, Kingston. Price 12s. 6d. 4

SALE OF LANDS FOR TAXES. NOTICE is hereby given, that in pursuance of certain Acts, under the hand and seal of the Clerk of the Peace for the Home District, to be directed, I shall attend at the Court House, in the City of Toronto, on Wednesday, the 6th day of October next, being the second day of the General Quarter Sessions of the Peace for the Home District, and then and there expose to sale such portion of the respective lots of land in the townships of Alden, Adolphus, Brook, Essex, Etobicoke, Flos, Georgetown, North Westminister, Inisfil, Mono, Mulmur, Mara, Oro, Orillia, Thorny, Tay, Vespra and Whitewater, which have been advertised by the Treasurer of the Home District, as being in arrear for Assessments, as at the price of two shillings and sixpence per acre, will pay the Assessments due on the respective lots. Sheriff's Office, Toronto, July 1, 1841. W. B. JARVIS, Sheriff. 3

BRITANNIA LIFE ASSURANCE COMPANY. No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information may be obtained by application to: FRANCIS LEWIS, General Agent. 144, King Street, Toronto. 48-1f

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY. Toronto, July 1, 1841. 3

REMARKS ON THE PRINCIPLES AND PRACTICE OF ROAD-MAKING. AS applicable to Canada: By Thomas Roy, Civil Engineer. Just Published, and for sale by H. & W. Rowell, King Street, Toronto, and Brock Street, Kingston. Price 1s. 3d. 4

HEBREW AND GERMAN. Mr. J. M. HIRSCHFELDER, LATE OF THE UNIVERSITY OF HEIDELBERG, WILL give Private Instructions in the above languages.—Application to be made to Messrs. ROWELL'S, Booksellers, King Street, will meet with punctual attention. Toronto, July 10, 1841. 1

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON. ALEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with a superior assortment of SADDLERY, HARNESS, WHIPS, &c. &c. &c. direct from the best Houses in Great Britain, and which constitutes a FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-1f

NEW STATIONERY WAREHOUSE, No. 137, King Street, THIRD SHOP EAST OF YONGE STREET. THE Subscriber respectfully acquaints his friends and the public, that he is now receiving from the Home Markets an extensive and well-selected stock of STATIONERY, &c. &c. and that early in June he will open the above premises. His stock has been purchased on the most advantageous terms, and he will sell at a discount direct at very reasonable prices. The Subscriber will also offer for sale a selection from CHAMBERS' CHEAP RE-PRINTS OF STANDARD WORKS. HUGH SCOBIE, British Colonist Office, Toronto, May 29th, 1841. 47-1f

Earthen, China, and Glassware Establishment. No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE, Earthen, China, and Glassware, of a superior quality, which he has received with confidence, as they are manufactured under his own inspection, by first rate workmen. Storekeepers, and others in want of the above article, will please to call on the undersigned, who will be glad to exchange. The stock will be exchanged. SAMUEL SHAW, 120, King Street, Toronto, 10th October, 1840. 15-1f

HAT, CAP, AND FUR HAIR. CLARKE & BAY, grateful for past favors, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-1f

STEAM BOAT NOTICE. THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday evening the 4th inst. Toronto, 2nd April, 1841. 59

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built on order warranted twelve months. Old Carriages taken in exchange. N.B.—Slights of every description built to order. 47-1f

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