

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

TORONTO, UPPER CANADA, SATURDAY, JULY 18, 1840.

[NUMBER 2.]

VOLUME IV.]

Poetry.

SUNDAYS.

Bright shadows of true rest! some shoots of bliss:
Heaven once a week?
The next world's gladness prepossessed in this;
A day to seek;
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight;
The pulleys into heading man; time's bower;
The narrow way;
Transplanted paradise; God's walking hour,
The cool of 'th' day;
Angels descending; the return of trust;
A gleam of glory after six days' showers;
The Church's love-feasts; time's prerogative
And interest;
Deducted from the whole: the combs and hive,
And home of rest;
The milky way chalk'd out with suns, a clue
That guides through erring hours; and in full story,
A taste of heaven on earth; the pledge and cue
Of a full feast, and the outcourts of glory.

HENRY VAUGHAN, 1835.

THE FOUNTAIN.

Stranger, who'er thou art, that stoop'st to taste
These sweeter streams, let me arrest thy haste;
Nor of their fall
The murmurs (though the lyre
Less sweet be) stand to admire;
But as you shall
See from this marble tun
The liquid crystal run,
And mark withal
How fix'd the one abides,
How fast the other glides,
Instructed thus, the difference learn to see
Twixt mortal life and immortality.

SIR EDWARD SHERRBURNE,
Born 1618, died 1702.

DR. CROLY.*

The follies of the mind have been very beautifully compared with the weeds of a field, which, if destroyed, and consumed upon the place of their birth, impart a more luxuriant fertility to the ground. The improvement of the intellectual soil bears some analogy to that of the moral. When the fire of criticism, so to speak, has burned up the rank and unprofitable growth of a preceding age, the seed scattered by a purer taste has been found to spring up with greater rapidity, and to expand into a more abundant harvest. The very errors of feeling and fancy, thus consumed, seem to contribute to the nourishment of a better deposit, and the decaying weeds of one generation to brighten the flowers of another.

Let us look, for example, to a part of the eighteenth century. Nothing can be more dreary and comfortless than the prospect—a scanty and shrivelled verdure waved over the fields of poetry. The stars of imagination and invention set with Pope, and that time which every warbler had caught from his lyre almost degenerated into an air of Grub-street. A miserable race of versifiers defrauded the public and outraged criticism. The writers of a considerable portion of the eighteenth century could only be appropriately treated of in a Dunciad. In this desert the rose began to blossom under the cultivation of Cowper. One of the sweetest sounds that delight the ear of the poetical pilgrim come from that fountain of the heart which was opened in *The Task*. No stream in an Arabian wilderness ever awakened a richer sensation of gladness in the bosom of the thirsty wayfarer. By this spring it might have been expected that the arid waste of imagination would have been watered and revived, and that rills of refreshing fancy would have diffused fertility and bloom over the forsaken haunts of Poetry. The hope was disappointed. Cowper had a single disciple in Hurdis; and *The Task* inspired only the *Village Curate*. The icy elegance of Hayley still benumbed some of the strongest understandings of the time. "A new star," Miss Seward wrote to a friend, in 1786, "has arisen in our poetical hemisphere with a very powerful lustre; yet I by no means think its angry beams very auspicious to human happiness or virtue. The name of this luminary is Cowper." To another correspondent she observed, that the gloomy fies of Young, with the corrosive ones of Churchill, streamed through his pages. But though the seed cast into the ground by this intellectual husbandman might seem to be choked up by the weeds that corrupted the soil, it was destined, after many days, to grow up into a verdant tree, and to stretch out its branches far and wide. It belongs not, however, to our present inquiry to watch the gradual advance of its growth. As the flame of a purifying criticism swept over the surface of the soil, it seemed to shoot up higher and greener, and to cover the ground with a lovelier shade. Years passed on, and the earth of Derham enveloped all of that Christian poet which could slumber or sleep; but the flowers which had been fostered by his influence were only blossoming into beauty. Southey, Wordsworth, and Coleridge appeared, and led the Muse once more among the haunts of men.

We have no intention of dwelling upon the carnival of the imagination that ushered in the century in which we are living. Through every corner of the intellectual arena the silver trumpets resounded. Byron moved along his high and perilous paths of daring research, luminous, terrible, and enraged—

Βα εὐ κατ, Οὐδ' ἔστιν ἀκαρῶν χρομῶν κρη,
Τὸ ὄμμασιν ἔχειν ἀμφιφύσσει τὴ φέρειν.

He dazzled every eye with the blaze of his arms, and startled every ear with the twanging of his silver bow. Nor were other candidates wanting to the lists, who almost rivalled him in majesty of stature and splendour of equipment. Among these the name of Croly deserves to be mentioned. Byron, indeed, might glitter with a more cloudless lustre in the midst of those dark chambers of thought in which he delighted to dwell; he might lead on with a more resplendent march the chivalry of Sin against the bulwarks of our faith, and scatter, in sharper volleys, that arrowy tempest of wit which his quiver always supplied against the just and the good; he might kindle with a livelier flame the tale of licence which was to pollute the springs of the youthful mind; and to throw a spark into the magazine of the passions; he might erect a costlier statue to Vice and offer a richer hecatomb upon her altars. All this he might do;

all this he did; but in copiousness of imagery, in flexibility of language, and in picturesque description, we should have no hesitation in claiming for Croly the right of challenging Byron. If, instead of binding the temples of the leper with a garland, he has driven him out of the camp; if, instead of employing the enchantments of poetry to degrade the man into the beast, he has endeavoured to recall him from the herd; if, instead of inflaming the heart, he has softened and purified it, surely he has not lost his reward?

Dr. Croly's earliest poetical production, if we rightly remember, was entitled *Paris in 1815*. The subject was peculiarly suited to the graphic powers of the author. Never had the metropolis of that electrical nation presented a spectacle of equal grandeur, variety, or picturesque association. "Its public places were crowded," says the poet in his brief preface, "with the armies of Europe. Every man of whom we had been conceiving portraits, through the cloud and tumult of the war, was to be met with face to face in the streets." The fiery marauder, from the deserts of Tartary, swept along by the side of the sluggish soldier from the banks of the Rhine. All that can be imagined of splendour and degradation, of reviving hope and darkening ambition, of military pomp and mental magnificence, was then congregated within the boundaries of Paris. The plan adopted by the poet was the one best calculated to display his genius. Entering the city by the Mont Martre-road, in the early dawn of day, he sketches in succession the objects that present themselves. The martial pageant, the gorgeous edifice, the eager populace, are all represented with vigour and truth. The revolutionary commotions, which compose the dismal pages of European history, are also recorded with a pen of fire. But the second part of the poem has a livelier charm for the imagination. Less connected with reality, it shines more abundantly with the rays of fancy, and breathes more freshly of the dews from her urn.

We have heard Croly compared with Darwin. The resemblance, however, is only partial. If Croly has occasionally assumed the mantle of Darwin, it has only been, if we may preserve the metaphor, with a view of embellishing his poetical costume; of throwing the Persian robe of gold over his own simpler and more enduring apparel. Nor is the Physician of Lichfield unworthy of a diligent attention by any one who is studying the art of decoration. He not only possessed a remarkable felicity of selection and combination, but he disposes every word with a single eye to effect and attitude; his colours are chosen upon no principle of harmony or truth, but on account of their power of contrast alone. With him Nature is nothing. He would have painted a forest crimson, if any corresponding advantage had been promised by that violation of truth. What colours are to Turner, language was to Darwin. The same brilliancy, the same glare, the same marvellous union of tints may be discovered in the scenery of the poet and of the painter. Darwin was essentially and singly a picturesque writer. Then again, his versification has some excellent characteristics, which have not, we think, been noticed by Croly.—It is always sonorous, full-mouthed, and unhesitating; and occasionally the modulation displays an ear of great skill and quickness. Take for example the following lines:—

"Flowers of the sky! ye too to age must yield,
Frail as your silken sisters of the field!
Star after star from heaven's high arch must rush,
Suns sink in suns, and systems systems crush;
Headlong, extinct, to one dark centre fall,
And Death and Night, and Chaos mingle all.
Till o'er the wreck, emerging from the storm,
Immortal Nature lifts her changeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines another and the same!"

Or take his exquisite and statuesque description of a mother suckling her infant:—

"Thus charmed to sweet repose when twilight hours
Shed their soft influence on celestial bowers,
The cherub's innocence, with smile divine,
Shuts her white wings, and sleeps on Beauty's shrine."

Southey once expressed a desire to see the *Phœnix* of Claudius translated into English hexameters of equal pomp. Darwin would have performed the task better than any living writer. The thick and vivid colours of that Oriental tinting would have suited his heavy, but lustreous pencil.

These observations upon the poetical talents of Croly form a necessary introduction to our consideration of his theological character. We shall pass with a livelier appreciation to the exhortation of the divine, after we have lingered over the sunny page of the poet. The prose of Croly is, indeed, of a very high order of poetical inspiration, if it do not rather draw its fire from a holier altar. If we were called upon to define his eloquence by a single epithet, we think that *pictorial* might convey our impression of its character. He is, above all the preachers of his time, vividly delineative and picturesque. He does not describe—he paints; the drops of purple and ruby light were never showered from the pencil of Titian with a more changeful lustre, than the words are rained from the pen of this most entrancing preacher. He seems to delight in ascending to the summit of some high and sacred argument, and from that radiant elevation, to borrow an image from one of our elder divines, to present to the eyes of his congregation a wide and glowing landscape of the Gospel. The history of the world is brought forward to illustrate the history of religion—nation after nation starts from the sepulchre at his summons; not sordid in the ashes of decay, but resplendent in all the pageantry of dominion. The silver throne of Persian Majesty blazes upon the marble palace of Persepolis; the Grecian soldiery thunder through the gates of Thebes; the Parthian arrow twangs upon the ear; the black cloud of Asiatic cavalry lowers upon the ridges of the mountain; or the mailed armies of the crusaders roll their waves of tossing plumes over the white hosts of the Soldan. Pictures like these, in endless combination, pass before the fallen wondering and delighted eyes of the reader.

One of the most eloquent and original appeals to the conscience and heart of a modern congregation was made from the walls of St. Paul's Cathedral, in the autumn of the last year. We allude to the sermon delivered by Dr. Croly at the triennial visitation of the Bishop of London. The argument of Dr. Croly is briefly this: The Judaic, and Christian Dispensations, having been revelations of the Divine Will to mankind, the Reformation, resembling them in the circumstances of its history, is to be referred to the same sacred agency. The eloquent writer begins by pointing out

the peculiar and distinguishing characteristics of the three Interpositions. In the emigration of the family of Jacob into Egypt he sees a Providential provision against the hostile aggression of the tribes of Palestine. Nor was this all. The Hebrew mind was being educated under the painful afflictions of the Egyptian taskmasters. The labourer in the brick-field was to become the artificer of the temple. The second interposition was to be preceded by the same preparatory discipline. The heart was to be reached through the understanding. Accordingly the first rays of Christianity broke upon a world in the golden age of civilization and refinement. Athens—the eye of Greece—had sent out her poetry and her eloquence over the face of the earth. Philosophy and the arts had walked together. From Italy a flood of light had broken upon the nations of the East. Rome was the metropolis of the intellectual world:—

"The universal peace and the extinction of all political struggle by the accession of the Caesars, turned every active spirit of Rome to the pursuit of intellectual distinction. The schools of the Greek sophists were to be found in every part of the empire; and false and trivial as their systems frequently were, their dexterity, keenness, and eloquence were singularly calculated to sharpen the national mind. It was while this education was in its highest ardour that Christianity was given—the special religion of evidence, of argument, of learned research, and of intellectual freedom was given to the human understanding, especially awakened, invigorated, and refined."

The third Interposition was to be heralded and dignified, according to the luminous view of Dr. Croly, by an apparatus of Divine Power scarcely less august and magnificent. From the sixth to the fourteenth century, a cloud had overcast the sky of learning. The overthrow of the western empire of Rome, and of classical literature, were simultaneous. The pillars of the civil economy and of the temple of the Muses were bowed by the same blind fury of barbarian ignorance. The last light of Grecian song was extinguished in the cell of Boethius. This latest of the old philosophers, in whose works the music of the Academy melted away, died in 529. The first sign of renewed animation in the lifeless features of literature, has been discovered in the seventh century. One of the earliest gleams of the dawning day shone from the Irish monasteries. In our own country, two names will recur to the memory, which are never mentioned without honour—Bede and Alcuin. Upon this most interesting branch of literary investigation, however, we cannot linger. The temporary clearing of the horizon in England was succeeded by a blacker gloom. But light began to break out upon some of the countries of the continent. During this period the imagination seems to have been almost entirely dormant. The only specimens of poetical genius are to be sought for in the Teutonic languages. Mr. Hallam mentions the wild and impressive, though turbid spirit of the Anglo-Saxon poetry; and the still more vigorous delineations of Scandinavian bards.

Dr. Croly's remark, that from the sixth to the fifteenth century the human mind was in a lethargy, seems to require limitation. To examine and test this assertion, a view of European literature would be required, and we are desirous of resuming the chain of argument which has, for a season, been suffered to drop aside. The beginning of the fourteenth century witnessed the preparation of one work, at least, ordained to be immortal. The divine comedy of Dante is supposed to have been commenced in 1304. In Italy the restoration of Greek learning opened a new creation to the student. Emanuel Chrysoloras, according to Tiraboschi, appeared at Florence in 1395. From his hand the rekindled torch was transmitted through the Italian universities.

But if Dr. Croly has passed too sweeping a censure upon the dark ages, his designation of the fourteenth and fifteenth centuries, as the most remarkable periods of mental advancement, will be universally received.—It was an age of marvels; and, as the sunlight flashed in upon the human faculties with deeper radiance, the intellectual eye-sight seemed to become stronger and clearer. Then was discovered a new instrument of death, more terrible in its operation than the celestial weapons of Epic warfare; then, too, a mute and unerring guide conducted the solitary ship over the waste of ocean; and finally, to consummate the gifts lavished upon mankind, the Printing Press conferred immortality upon Genius. Although the invention of printing has occasioned much controversy, it seems to be generally admitted that the first work which issued from a Press was the Bible. We allude to the famous Latin Bible discovered in the middle of the eighteenth century, in the library of Cardinal Mazarin, and named after that celebrated person. Its appearance has been assigned to 1455.

At this stirring period the horizon began to burn with an unexpected lustre, and the star of the German Reformation rose over Wittenburg. Dr. Croly observes, that twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he lingers for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous journey over the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as an inapt emblem of that adventurous Reformer who embarked upon a stormier sea than ever rocked the pillow of the intrepid sailor. How mighty the enterprise of both! how magnificent the result! A land of beauty opened its flowery valleys to the Navigator; but a richer garden of promise blossomed before the eyes of the Reformer. A new world was to reward the courage of the Spaniard; but an old world was to be re-peopled by the German. In each the magical and idolatrous rite was to be abrogated by a purer creed—for Protestantism, in its corrupted form, which Papistry bore to Idolatry, with its grossest abominations.

Dr. Croly rejects the assertion that Luther was created by his age; that the Reformer was inspired by the ardour of the time. His disposition led him to the solitude of the monastic life, and the accidental discovery of a Bible turned the whole of his thoughts into a new channel. "Luther no more calculated on overthrowing the Pope than on overthrowing the world."—Undoubtedly, the moment of his appearance in the theological arena was peculiarly favourable; and he had launched out upon the sea of popular opinion at the hour when the tide had risen to a height which floated him onward with tremendous power. Miettitz declared to Leo, not two years after Luther's first public demonstration of enmity to the Romish hierarchy, that twenty-five thousand soldiers would hardly ensure his capture.

* Hallam.

MAMMON.*

There is a very large number of men capable of appreciating the value of money and of nothing else, and to whom the thoughts of getting and saving are the only familiar and precious thoughts; while there is a very small number who rise higher, either intellectually or morally. Consequently, when a politician of sordid and slavish views (take Mr. Hume as an example) who has not himself the power of looking beyond the market, or taking any large, or wise, or generous views, addresses himself to the many on the ground that money can be saved or gained, he speaks a language which the many are both able and willing to understand.—The consequence is obvious. No one can doubt that among the adherents and members of every government which ever was or will be, there will be sordid and slavish men, who measure the value of everything by what they can get, and who would always sacrifice principle to gain. Of course the practices, and the meannesses, and the iniquities, and the sordidness of these people are known, and politicians like Mr. Hume can strengthen their argument by undoubted facts, proving corruption and baseness in the adherents of government. But, although this is true, it neither follows that all men and all members and adherents of all governments, are sordid, nor that they prefer gain to principle. Again, it is true that some appointments are useless and some overpaid; but that does not prove that it is wise to lessen or to lower appointments indiscriminately. Once more, the only cure undoubtedly for sordid natures is, to mulct them, lessen their power of doing harm, or turn them out of their office. You cannot make them feel in any other way, nor prevent their sacrificing the public good to their own. But that does not prove that the proper remedy for your evils is to trust no one, and, by depriving every one of their power of doing harm, to deprive them also of their power of doing good. Without frank confidence in public men, without having no right to expect good service from them; without placing much power and much wealth at their command they cannot render good service. But the Hume plan, of course, teaches the multitude to cry out for indiscriminate suspicion and reduction and destruction,—in its stupid selfishness to deprive all its servants of the power of benefitting itself, to regard all who have money and power as equally unprincipled and selfish in their use of it, and to look at them all with the same suspicion and hatred. Money, money, is the quarter to which it is taught to look. The question how much, is the first question respecting every public station and every public man; and as money is the standard by which the desirableness of any public station is judged, (all notion of its sphere of usefulness, its power of glorifying God, promoting his cause, and blessing mankind, and of its moral responsibility, being wholly out of the view,) so money is the only guide and director of reform. Then, it being found that the low and slavish views which will always prevail in common minds having so strongly taken hold of ours at present, and the popular strength being great, there is a large number of adventurous men, some of them too of high birth and connexions, who wish to take advantage of this strength for their own aggrandizement, and, by means of Parliament, to push their own fortunes. These, instead of acting on high statesmanlike grounds, even if they had the power or greatness of mind, repeat the cry as to money, just to catch the popular feeling and obtain votes, give it the additional weight which the expressed opinion of persons of higher station and rank must give, and thus wickedly add to the miserable delusion already existing as to the proper standard and guide of good and evil. These two—people and public men—like cause and effect, reproducing one another, are perpetually adding to one another's errors; and then, the force of their union being very great, governments, more or less, quail before it—give in, more or less, to the same errors—and impart greater strength to them. Then Mammon is, in fact, made Lord of Earth, and to him, and what belongs to him, the highest and best wishes, thoughts, and aspirations of man are directed.

The spirit described here of course relates to church reform as much as to any other. The cry even from churchmen themselves, ninety-nine times out of an hundred, is not this—"Strengthen episcopacy, for it is too weak; make this great hinge, on which your system turns, more prominent, for it is too much hid; raise the character of your clergy, by sterner and stricter demands as to qualifications, and thus impress them with a deeper sense of their usefulness and their consequent awful responsibilities. Having done all you can to make them worthy of power, and influence, and confidence, give them all these things freely. Put the power of doing good into their hands, reserving to the proper curate, indeed, the power of taking it away from those who will not use it rightly." Nor, again, in details, has the cry been of this kind—"Such or such a post is most important from its position; should increase its power of exerting that moral influence of which its position makes it capable, and thus promote the cause of the Gospel." No; the cry for reform has generally been this, in spirit, if not in words—"The Bishop of A. has too many thousands a year. A man with so many footmen, and so much brass on his horse's harness, cannot care for the Gospel. The rector of B. has fifteen hundred a year. Does any man with fifteen hundred a year care for or look after the poor, or know how to deal with them? The curate of C. receives him only £100 a year, and he has already been working very hard two or three years; the church will be ruined if this infamous rector is not beaten out of his selfishness by reform, and made to pay £50 a year more." Then the aristocratic reformers pronounce that the clergy as a body are too rich, and must be brought down; are too independent, and must be made more humble and subservient; and so on. In short, money, and taking away money, are the only things in question; and no master-minds in the country at large, (for one must not look, it would be unfair to do so, to a few marked public men,) seem to come forward and meet this stupid delusion, which, though it may begin with lowering the clergy, or, in other words, depriving them of that, a great part of which even the worst of them cannot help using for the public benefit, and which the best desire in order effectually to promote it, will end, of course, in loss and evil to the public itself. We perish in all points by little views and little men, or because they who have larger views intellectually, and see the truth, are morally feeble, and despair of being able to promote those views, in the present degraded state of the popular mind, by a bold assertion of them.

But the political evil of these low views is far less than the moral. That "money is the root of all evil" we are taught in a book whose authority we cannot doubt; and by such means as have been described it has become lord of the ascendant. One of its great evils is that it is made the rule and law and canon by which everything is adjusted; that not only public acts and public stations, but every action and

* From the *British Magazine*.

* From the Church of England Quarterly Review.

every situation is looked at to see what it will bring,—not whether duty, principle, honour, require us to do or avoid the act, to take or decline the station. God's word and law lose their hold: a wise expediency becomes the avowed rule; our own gain, the real one.

THE CHURCH.

TORONTO, SATURDAY, JULY 18, 1840.

The debate on the motion of Sir J. Yardie Buller in the month of January last, expressive of a want of confidence in Ministers, was too important, as well for the object to which it tended as for the opinions it evolved, to be soon forgotten. Amongst the most able and memorable speeches on the occasion was that of the great champion of the Conservatives, Sir Robert Peel.

In the course of the speech of this distinguished statesman, a very affecting allusion was made to the painful position in which he had been placed on the passing of the Bill for Catholic Emancipation. The carrying of this measure Sir Robert Peel characterized as "the most disinterested act of his life;" because, in doing what he deemed the peace of the nation and the welfare of his country to have required, he had "made sacrifices the most painful, and had alienated friends, dissolved party connexions, and all this with a certain prospect of a loss of power."

From the statements of Sir Robert Peel it further appears that his late Majesty George the Fourth, contrary, we believe, to the general impression, was strongly opposed to this fatal measure of emancipation; and that it was submitted as a Government proposal after a long and severe struggle in the royal mind, and only from a conviction forced upon him by counsellors in whom he had reason to confide, that the time had arrived when it could no longer with safety be withheld.

This virtuous opposition on the part of the deceased monarch to a measure, the disastrous consequences of which it was impossible not to foresee, was highly honourable to him, and will remove another of the shades with which the malevolence or ignorance of a contemporary age had attempted to enshroud his memory.

It is to be lamented, however, that the noble resolution so often expressed upon this question by his revered father had not become with George the Fourth an unalterable principle of action, and that he had not participated in the solemn pledge once publicly given by his illustrious brother, the Duke of York. It may, however, have been next to impossible to act in contradiction to the opinions of counsellors so sagacious, experienced and disinterested as the Duke of Wellington and Sir Robert Peel; but we must lament that their knowledge of men and things did not produce in their own minds a different conclusion,—that they did not foresee that one concession would only pave the way for another more extensive and alarming,—and that calamity was averted from the present generation only to fall with threefold violence upon the next.

This concession of men in power to the new theories which the pride and selfishness of men are often the chief instruments of producing, reminds us of an incident in Scripture, to which it may be useful, with a few accompanying remarks, to draw the attention of our readers. Not many words are needed to represent the impatient and rebellious conduct of the Israelites, when they grew weary of the long delay of Moses in the mount; no doubt from a restless dissatisfaction with their present situation, and a selfish anxiety to be put in possession of the comforts and prosperity of the promised land. Conscious of their need of some guidance, and tintured we must believe, in some degree, with the base idolatry of the Egyptians, they made to Aaron this impious proposal, "Up, make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

And how is this most wicked and blasphemous proposal met? Does Aaron, strong in his integrity and rooted in his faith, stand out as the ambassador of the Lord and resist this madness of the people? Does he entreat his sinning countrymen not to do so wickedly? Does he warn them, by past evidences of God's jealousy, by his very commandments so recently delivered, not to proceed with this wantonness of rebellion, this fearfulness of ingratitude? Does he rebuke, exhort, and entreat that they will, by the abandonment of this sinful proposal, escape the dreadful anger of the Almighty? Or does he, in the hopelessness of further appeal,—in the conviction that their mad obstinacy is deaf to reason,—turn away with the bold and uncompromising declaration of his own resolve, "As for me and my house, we will serve the Lord?"

Alas! what injury has the cause of truth sustained in every age from manifestations of that base timidity and sinful weakness which, on the present occasion, was betrayed by Aaron! For in every age,—as long as the human heart continues so corrupt, and deceitful, and treacherous as it is,—we shall discern evidences of the same spirit as was evinced in this ungodly proposal of the much favoured Israelites. There are those who in the social and the spiritual fabric: in a spirit of pride, or envy, or discontent, they start objections, and would upheave what the wisdom of centuries has settled and cemented; they would change, and disfigure, and pollute what the revelations of God himself have appointed.—Wild and extravagant as their projects may be,—sinful and blasphemous as may be the tendency of their views,—still the experience of ages leaves us assurance that there is nothing so capricious, nothing so wayward or so wicked in the inventions of man, to which followers will not be found,—no change so startling or so fearful, which multitudes will not adopt,—no creed so monstrous, which thousands, if unrestrained, will not espouse.

But in such madness of the people,—in such headlong frenzy of the thoughtless, and the vicious,—what is the duty of those who stand, as Aaron stood, amongst the thousands of Israel? Not surely to yield a hearing of complacency to such impious propositions,—not, by one moment of hesitation, by an instant of compromise, to give the slightest encouragement to such ungodly madness; but strong in holiness of purpose, strong in Christian integrity, strong in the implored blessing of Almighty God, to do that duty honestly, fearlessly, and faithfully, which the testimony of conscience and the word of truth assures them to be right.

Yet it is painful to observe—what, too often, we are forced to observe—a shrinking of the heart from that many and Christian boldness; a timid surrender of virtuous principle, when it should be grasped and clung to even unto death! Too frequently, in our painful experience of the fickleness and sinfulness of men, do we find those who are elevated in condition or in understanding, making use of this blind and frenzied multitude to advance their own selfish and covetous purposes,—yielding to all their extravagancies, in order to render them the tools and instruments of their own aggrandizement. Country will be sacrificed,—the laws will be trampled on,—the altars overturned,—all, all to gratify the selfish ambition of a selfish spirit; or, if this be not the degrading, reckless principle of action, the compromising timidity which, in a critical hour, was mani-

fested by Aaron, finds too many imitators; and sad is the wreck of honesty, and the wreck of private and of public prosperity, when such is done!

Here, in the Scriptural lessons recorded for our learning, is much from which rulers and legislators may draw instruction. It is not enough that such compromise,—be it the result of timidity or of indifference,—is sinful in itself, but the history before us teaches how offensive it is to Almighty God. Where public men are regardless of their solemn obligations, and act with a mere view to selfish aggrandizement, they grievously underrate the natural discernment of mankind, if they suppose the multitude around them will not soon follow in the same vicious and selfish course, and annex to innate sagacity all the powerful influence of brute force and overwhelming numbers. Not only, then, will manifold disasters—involving the ruin of their ill-formed hopes—succeed, but the blessing of God must be withheld; and without His blessing, mark the desolateness and the hopelessness of their career, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust."

We give with some reluctance, as involving feelings so merely personal, the resolution of the Niagara Clerical Association,—communicated in a letter equally kind and flattering from their reverend and esteemed Secretary,—touching the estimation in which that portion of our brethren are pleased to hold our editorial labours; but as the resolution itself embraces a request for its publication, we hardly feel at liberty to withhold it.

We need not say that we are gratified by this spontaneous expression of the approbation of so many of our clerical friends, thus publicly declared; because none can be better judges than they are of the nature and effect of the services which it has been our endeavour to render; and having, as we know them to have, the honour and welfare of our Zion so nearly at heart, they are not likely, in such a case, to yield any other than a faithful and conscientious testimony. We feel, at the same time, that this communication of their general approval of the spirit and character of our labours, is made with a generous indulgence to many imperfections of which none can be more sensible than ourselves,—imperfections, to be sure, in extenuation of which we might plead the peculiarity of our position, from the double duty laid upon us as editor and parish minister. Under the complication of toil, both bodily and mental, which these duties have severally imposed, we are thankful for having been so mercifully supported; and while, through the kind arrangements of the Lord Bishop of Montreal, sanctioned subsequently, with equal cordiality, by our present Diocesan, we have received much occasional assistance in our numerous parochial engagements, we must confess ourselves deeply indebted, for the maintenance of the burden which the conduct of this journal has necessarily imposed, to the kind and cordial manner in which we have always been cheered onwards in our work by so many of our zealous and intelligent brethren, both of the clergy and laity.

We feel grateful to a protecting Providence for the bodily strength and mental vigour which has been vouchsafed to us, in a department of duty calling at least for an assiduity and diligence which has never been denied or grudged; but we are grateful still more that we have been so well sustained by that directing Providence in what the times have rendered the narrow and sinuous track of honest principle; that "The Church" has never been piloted, through our unskillfulness or degeneracy, into the quick-sands of religious or political error; and that, amidst the flaunting ensigns of nameless creeds and parties, we have been able to cling to the standard of Evangelical Truth and Apostolical Order.

We shall not lightly deviate from this track, or desert this glorious banner; and we console ourselves with the hope that, though like Dumas some may forsake us through love of the false fashions and false creeds of the world, many will be gathered as hearty advocates of the same holy cause,—the integrity of the Priesthood and the security of the Throne—the Unity of the Church and the safety of our Country.

Our readers in this city will rejoice with us in observing the progress that appears to have been made towards the erection of a second Church for the accommodation of the numerous destitute members of our communion within its precincts. By the census of last year, it appears that nearly six thousand souls within the limits of Toronto are members of the Church of England; while it is known that for this large multitude only one place of worship is at present provided,—the spacious and beautiful Cathedral of St. James. This may contain two thousand people; but when it is considered that a portion of its room is appropriated for the military, and that a large number are excluded through what, with all its admitted conveniences, we cannot but deem the baneful system of pew-letting, not more perhaps than three-fourths of the persons whom it will really contain can be expected to receive permanent accommodation within its walls. It will appear, therefore, that another Church of equal dimensions with that of St. James, would be a great blessing, and, however, to see that one of more humble size is decided upon,—for this simple reason, that it is extremely difficult, without more attention to the science of acoustics than is usually bestowed in the construction of churches in this country at least, for all persons in a very large religious edifice distinctly to hear, and therefore to benefit by the exhortations of the preacher. The appropriation of a basement story for school rooms is an improvement much to be commended; for we cannot too highly approve of the closest connection between a Christian education and the Church in which it is imparted; and many, we trust, will be the youth trained up within those walls to worship God in the language of our heart-stirring Liturgy. One further addition we should rejoice to see, and that is, the annexation of a minister's residence to the contemplated house of prayer; an addition, however, which, with the magnitude of the undertaking already before them, it would be unreasonable immediately to expect; yet it is one which, for its obvious importance, will not, we trust, be lost sight of.

While upon this subject, we cannot but express our gratification to hear that £1000 has already been subscribed towards the increase of Church accommodation in Niagara. At first, we understand, it was in contemplation to enlarge the present church; but this having been found all but impracticable, at least for any great or durable advantage, it has now, we hear, been resolved upon to encircle the old building with an edifice entirely new,—gradually removing the former and appropriating its materials to the latter. In this undertaking we heartily wish them the most complete success; and often, we trust, shall it be our pleasure to hear that new Churches are rising in the waste places of these provinces, and that ministers are provided to take spiritual charge of the scattered flocks by whom those churches will be surrounded.

From the April report of the venerable SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, we perceive that "the Rev. Alexander Williams has been approved as a Missionary to Upper Canada." We

have not yet, however, heard of the arrival of that gentleman.

We perceive by the same report that the receipts of the Society, during the previous month, amounted to £2902 4s. 2d., and that the whole collections for the quarter, ending the 31st March, were £8851 4s. 5d.,—considerably more than, just ten years ago, was thus contributed in a whole year.

COMMUNICATIONS.

To the Editor of the Church.

Mr. Editor:—The liberal donation from the American Bible Society alluded to in the following letter, demands a public acknowledgment, and I will feel obliged by your inserting it in the Church.

To Mr. Case, the indefatigable friend of Indian Missions, I beg to offer my thanks for this renewed proof of the interest he has always manifested in myself and Indian charge.

Your faithful servant, S. GIVINS.

Upper Canada Mohawk Mission Bay of Quinte, 16th June, 1840.

Dear Sir:—I do myself the pleasure of acknowledging the receipt of your letter informing me that "at the direction of the Rev. W. Case you had forwarded to my address a box containing 100 copies of Isaiah in the Mohawk language, for gratuitous distribution among the Indians speaking that language."

The box has just reached me in safety. Mr. Case has not written me on the subject, but I take it for granted that it is a donation from the highly useful institution of which you are the general agent, at his suggestion; and under that impression I have presented the books to the Mohawks under my care.

The Chiefs, on behalf of their nation, have requested me to assure the Society through you, "that they accept this token of the Society's interest in their spiritual welfare, with sincere thankfulness. Benighted as they have been in heathen darkness, they hail with joy every opening for the admission of the life-giving light of the Sun of Righteousness, who they trust has arisen on them with healing in his wings."

The Indians here, competent to judge of the correctness of the translation, speak favourably of the work as far as they have examined it. I pray that it may prove, (under the divine blessing) a valuable addition to the present sources of instruction for these poor, but interesting people; and that the Great Head of the Church may bless your Association in this and all their multiplied and extended labours of love.

I remain, Dear Sir, Yours faithfully, SALTERN GIVINS, Missionary.

Joseph Hyde, Esq. Gen'l Agent, American Bible Society, Bible House, New York.

NIAGARA CLERICAL ASSOCIATION.

At a meeting of the Niagara District Clerical Association held at the Rectory of Grimsby, on the 1st and 2nd July, instant, it was Resolved, "That the Association record their high sense of the zeal, diligence, and ability with which the Editor of the Church has conducted this useful publication; and, while they hail, with much satisfaction, the announced intention of their reverend and esteemed brother to continue his valuable services in the Editorial department, they feel called upon to express their thanks for the same; and to add to this expression some testimonial which may convey a substantial evidence of their regard and gratitude,—and in which the other District Association may be induced to join or follow them."

And it was ordered,—"That this resolution be communicated to the Editor of The Church, with a request that he will publish it." (Signed) THOMAS CREEN, Secretary.

ECCLESIASTICAL INTELLIGENCE.

CHURCH AT GOLDENHILL.—The zeal with which the erection and endowment of new churches is now proceeding, is perhaps the most encouraging of the various "signs of the times." Look where we will, from one corner of the island to the other, and we find these sacred structures starting into existence with a rapidity unexampled, and in numbers almost unhopd for. The force of example, and the fiat of experience, seem alike to foster the spirit of private generosity, to which most of them owe their rise;—for while on the one hand the munificence of an affluent individual stimulates his neighbour to kindred acts, so too on the other, the vast benefits which follow in quick succession, furnish another and yet more powerful incentive. And here, we have perhaps the most gratifying view of the matter, feeling assured that the more churches are built, the more will assuredly follow. We have been led into these remarks by an advertisement which appears in our first page of a church intended to be erected in the populous district of Goldenhill, near Tunstall, which has already called forth some splendid examples of true Christian liberality. A site has been given for two venerable ladies, whose good deeds have won for them an imperishable name, and another individual has promised to present £1000 by way of endowment, when the church is completed. In the latter case, the name of the generous donor is withheld from the public through a—perhaps mistaken—but honourable sense of delicacy on his part; but we think the dwellers in the district to be benefited by his bounty, will be at small loss to supply the omission. We heartily wish the project "God speed."—Staffordshire Gazette.

On Sunday last the Lord Bishop of Winchester, after preaching an excellent and impressive discourse in behalf of the Church Missionary Society, in the morning, in the parish church of Wandsworth, preached again in the afternoon, in the chapel at Somer's Town, in the same parish, where his truly excellent sermon was listened to by a crowded congregation with the greatest attention. This chapel was erected at the sole expense of Joshua Strange, Esq., of St. Anne's Hill, Wandsworth, and has been opened about four years for Divine Worship, twice every Sabbath Day. The same gentleman has also, at his own expense, erected a substantial and comfortable house for the residence of the minister of the chapel.

BLEEKDOWN, BROAD WINDSOR, DORSET.—On Wednesday the 22d inst., the Bishop of Salisbury consecrated a chapel in the above place, in the presence of a great concourse of persons. The chapel is a neat and substantial building, and is capable of accommodating 300 persons. His lordship on the following day, in the presence of a great body of the clergy, &c., consecrated another chapel, in the parish of Chardstock. Sir T. D. Acland, Bart., M.P., Mr. Acland of Axminster, the Rev. Mr. Conybeare, Mr. Woodcock, &c. were present. The Bishop, on both occasions, preached appropriate sermons, before densely crowded congregations. Among the most interesting signs of the present times, is the zeal with which undertakings of the above kind have been prosecuted in different parts of the kingdom; and every friend of the Church and of true religion must hail with unmingled satisfaction the fact that, within the last 20 years, nearly sixteen hundred new churches have been erected and consecrated in the several dioceses.

NEW CHURCH AT TWICKENHAM.—A new district church is about to be erected on Twickenham common, under the patronage of her Majesty the Queen Dowager, who, although unconnected with the parish, has munificently contributed £100 towards defraying the expense of the erection. Amongst the highest subscribers in the undertaking are the following residents of the neighbourhood:—His Grace the Duke of Northumberland, £500; the Ven. Archdeacon Cambridge, £500; William Clay, Esq., M.P., 500; Henry Pownall, Esq., £500; T. Twining, Esq., £500; Miss F. Byng, £100; C. V. Cambridge, Esq.,

£150; T. J. Briscoe, Esq., M.P., £100; H. Bevan, Esq., £100; H. Hawkins, Esq., £100, &c. &c.

Lord Ward has forwarded £200 to the Worcester Diocesan Church Building Society: on the completion of the proposed plans 10,501 sittings will be gained to the churches in this diocese, of which 8076 are free, at a cost of £4640.

BETHSAL-GREEN CHURCHES FUND.—On Sunday afternoon a sermon was preached for the benefit of this truly charitable undertaking, at the parish church of St. George, Bloomsbury, by the Ven. Archdeacon Wilberforce. After a deeply impressive discourse, the congregation subscribed £404 in aid of the fund.

The inhabitants of the town of Evesham, in Worcestershire, have, through the exertions of their rector, restored a most beautiful church (St. Lawrence), which has been in ruins for many years—have lighted it with gas, and have erected a new organ, built by Nicholson, of Rochdale, which was opened on Easter Tuesday, by Mr. Gutteridge, of Brighton. The greater part of the expense is borne by the rector, the Rev. W. Marshall, who has appointed a curate, to whom he pays £70 per annum. The seats which are let will bring in £50 annually, so that he will incur a positive loss by the increase of the church. All this the rector has done from a living that yields him only £150 yearly, the whole of which he spends among the poor, an instance of clerical rapacity which we commend to the notice of those (happily, a fast decreasing class) who plume themselves on hostility to the Church and its members.—Brighton Gazette.

THE REV. F. V. LOCKWOOD.—On the 13th instant, an Address was presented to the Rev. F. V. Lockwood, M.A., Prebendary of Canterbury, and Vicar of Minster, from the clergy and laity residing in Ashford, and its vicinity, expressive of their sincere respect for his character, and their admiration of his conduct, during the 13 years that the rev. gentleman had been the incumbent of the parish of Mersham, previously to his removal to Minster. The Address, which was couched in feeling and elegant language, and most impressively read by the Rev. Mr. Oxenden, at the head of a deputation appointed to present it, was signed by 28 clergymen, and 202 influential laymen. Mr. Lockwood's reply to it was singularly interesting, arising as much from his affectionate warmth of the sentiments it breathed towards his late flock, and the humble tone of piety that pervaded it, as from the brief, but affecting, allusion it contained to his impaired health, the only motive, as he emphatically declared, which finally determined him, after much consideration, to "remove to another spot in his vineyard, where he might, by the blessing of God, exert himself more efficiently in the great and holy cause of his Redeemer."

A massive silver waiter, with a corresponding tea-service, of the value of £100, was presented on Wednesday se'night, to the Rev. Wm. Dodd, Perpetual Curate of St. Andrew's, Newcastle-upon-Tyne, by his parishioners, "in testimony (as the inscription expressed) of their sincere regard and esteem."—Durham Advertiser.

RUSSIA AND THE GREEK CHURCH.—The Univers publishes a letter from Russia, giving the names of thirty-three priests of the United Greek Church who have been degraded, and transported or imprisoned, for having signed an act signifying their adhesion to the Church of Rome. The total number of priests exiled or transported by the Russian government is said by this authority to be 160.

UNIVERSITY OF EDINBURGH.—We understand that the Pitt Prize of £40, for the best Essay "On the Influence of Creeds and Confessions upon the Progress of Theology as a Science," has just been decided. The motto of the successful Essay is,—"Opinionum commenta delet dies, nature judicium confirmat;" and the address in the sealed note accompanying the Essay was found to be, "Mr. John Baillie, Greenside House, Edinburgh." This prize, it will be recollecte'd by our readers, arises from the interest of £2000, set apart for the purpose by the Pitt Club some years ago, on its dissolution.—Edinburgh Advertiser.

NEW PROTESTANT CHURCH AT WINDSOR.—The subscriptions for the building of a new district church in this town are proceeding most favourably. The amount already subscribed exceeds £2000. The Romanists in the town and neighbourhood are strenuously exerting themselves to collect the various sums promised to be subscribed towards the erection of a Romish chapel, in order that it should be commenced forthwith, and finished previously to the completion of the new Protestant district church. The Papist emissaries are doing "double duty." They have distributed themselves about the town and neighbouring villages, seeking subscriptions, and beating up for converts at the same time.

The first stone of the church of All Saints, near Cashibury, was laid by the Earl of Essex, on Wednesday last, in the presence of a vast number of spectators. The platform was graced by most of the beauty of the neighbourhood. After the ceremony, the noble earl proceeded to the rectory house, where a large party partook of the hospitality of the Rector, the Hon. and Rev. William Capel. The church is to be rebuilt by private contribution, aided by the Society for Promoting the Building of Churches and Chapels.

The Rev. Dr. Warren, formerly a distinguished preacher in the Wesleyan connection, received Episcopal ordination at the cathedral at Chester, by the Lord Bishop of the Diocese, on Sunday se'night. It is stated that the rev. gentleman will receive the appointment to the church now in course of erection at Manchester, the foundation stone of which was laid in October last by Sir Oswald Mosley, Bart.—Aris's Birmingham Gazette.

From the Newfoundland Times of June 17.

On Thursday morning last, a deputation from the two Episcopal Churches of this town waited on the Right Rev. Aubrey Spencer, D. D., Lord Bishop of Newfoundland, (whose arrival we noticed in our last) at Government-house, with the following address:—

TO THE RIGHT REV. FATHER IN GOD, AUBREY SPENCER, LORD BISHOP OF NEWFOUNDLAND AND ITS DEPENDENCIES.

May it please your Lordship, We, the Clergymen and Protestant Episcopalians of the town of St. John, beg to approach your Lordship with every feeling of respect for your Lordship's person, and reverence for your sacred office.

With the deepest sentiments of gratitude to the kind Providence which has preserved you amidst the perils of the sea, we welcome you Lordship to these shores, and hail your arrival to watch over the interests of our beloved Church, as an occasion for renewed thanksgiving to her gracious and beloved Head.

Your Lordship's previous connexion with the Church in this Colony, as a Missionary of the Venerable Society, to whose fostering care we and our fellow-churchmen are so much indebted,—your long experience and able conduct in the responsible situation of Archdeacon of the Bermudas,—your exalted talents and high reputation as a Minister of the Gospel,—and your estimable character in all the relations of life, inspire us with the liveliest and most confident hope that the greatest benefits will, under the Divine blessing, be derived by the Church from your Lordship's Episcopate; and with earnest prayers for the outpouring upon your Lordship's labours of the increase of His favour, "without which nothing is strong, nothing is holy,"

We have the honour to remain, Your Lordship's most obedient, faithful servants, [Signed by the Ministers and Congregation.]

To the above address His Lordship was most graciously pleased to return the following answer:—

GENTLEMEN,—For the kind terms in which you were pleased to welcome my arrival in this colony, I beg you to accept my warmest thanks. My connexion with the Church of Newfoundland at an early period of my ministerial life, has always been to me a grateful re-

collection; and with this earnest of your confidence and co-operation, I must hope that the Almighty Disposer of Events will graciously permit me to be in some degree instrumental to the strengthening and extension of His Kingdom in the wide spread Diocese which in the inscrutable counsels of His wisdom He has committed to my care.

GENTLEMEN,—I entreat you to believe that the kindly sentiments expressed in your address are earnestly reciprocal; and while my prayers will be unceasingly offered at the Throne of Grace for every blessing upon you, my labours shall never be intermitted, so long as I have strength for exertion, to promote the prosperity of "the Church of Christ," which it is our common duty to feed, and "which He purchased with His blood."

(Signed) AUBREY NEWFOUNDLAND. Government-house, 11th June, 1840.

Civil Intelligence.

From the New York Commercial Advertiser. LATER FROM ENGLAND.

By the packet Sheffield, from Liverpool, we have received a London paper of June 4, and Liverpool of the 5th—one day later from the former, and two from the latter, than we had by the Great Western.

HOUSE OF COMMONS.

Tuesday, June 2.

CANADA GOVERNMENT BILL.

Sir R. Peel expressed his surprise that this bill had gone through Committee on Friday, and urged its postponement until after the Whitsuntide recess, in order that more time might be afforded for its consideration.

Lord J. Russell said that the proper time for considering the details of the bill was in committee; and if a member of that house—even the right hon. baronet himself—did not attend, the opportunity was lost. He had, however, no objection to postpone the third reading till after the recess; but it was of the greatest importance that the bill should be proceeded with, and passed unanimously, if possible.

Mr. Gladstone understood that the district clauses were to receive further consideration.

Sir R. Peel said, that, on the third reading, the discussion might be taken on some of the clauses, by proposing to omit them. It would be for those who wished to amend the district clauses, to consider whether they would do so on the bringing up of the report, or on the third reading.

Lord J. Russell said that he would fix the third reading for Friday se'night.

COPYRIGHT BILL.—Sergeant Talfourd's Copyright Bill is to be brought forward on June 10.

The Irish Registration Bill was read a first time on the 2d of June.

STEAMSHIP LIVERPOOL.—The Liverpool steamship left the Graving Dock, No. 2, Queen's, this morning, and has entered the Trafalgar Dock. Very conflicting rumors have appeared in different London and Liverpool papers respecting the future destination of this vessel. It is supposed by some that Cunard's Halifax line will supersede the employment of the Liverpool and United States as transatlantic packets, and that the latter will be worked on the Mediterranean. Other reports contradict this surmise. Perhaps nothing is yet definitely settled respecting them.—Liverpool Shipping Gazette, June 5.

Lord Durham arrived at Dover on the 3d, but was too unwell to continue his journey, and had taken apartments for a week.

There was a savage riot at Limerick, in Ireland, on the 1st of June. The people came down in lawless numbers, carrying poles with leaves stuck on them, and shouting, "down with the constabulary." They seized a number of carts and waggons, spoiled them of the vegetables and other provisions which they contained, and then bundled sixteen of them into the river. A regiment of infantry could make no head against the rioters, and they were not dispersed until the artillery was brought to bear upon them.

The report of the death of the King of Prussia is stated by the London Times, of June 4, to have been premature. New speculations were continually announced as having attended the movements of the Queen's troops in Spain, and the war was evidently drawing to a close.

It is stated that new complications have sprung up in the sulphur question, and that the British Government had resolved on sending six ships of the line to Naples. A French squadron of the same force was also to proceed thither.

Admiral Baudin was to proceed to Buenos Ayres, clothed with military and diplomatic powers to terminate the differences with the Argentine Republic.

By advices from Constantinople to May 15, it appears that the Seraskier, Halli Pasha, brother-in-law to Sultan, had been dismissed for some offence against morality, tending to bring the government into contempt.

Paris was visited on the 2d of June by a tremendous thunder-storm, which still continued when the mail left. The administration of the pompes funebres is now preparing the coffin which is to receive at St. Helena the mortal remains of Napoleon. It is to be of solid ebony, in the shape of the ancient sarcophagi, and large enough to enclose the coffin in which the Emperor lies at St. Helena, so that his ashes may not be disturbed. The funeral pall is in velvet, strewed with gold bees, and bordered with a broad band of ermine; at each corner is to be placed an eagle, embrodered in gold, and surmounted with the imperial crown.

We perceive from our shipping intelligence that the Thomas Learner, which sailed from China on the 4th of February, had reached the Cape of Good Hope, on her way to London. She has brought intelligence that the Chinese were determined to resist all attempts at accommodation excepting on their own terms.—They had purchased some European ships, with the intention of arming and manning them for the approaching war with Great Britain. The next overland mail, which may be daily expected to reach England, will probably contain some very important intelligence, to a much later date.

Lord Keane intends embarking for England in the Blazer steamer, about the 25th inst., accompanied by Lieutenant Colonel McDonald, his Military Secretary, and A. D. C., Captain Keane and Major Felix.—Morning Times, May 15.

Colonel Sir H. and Lady Pottinger, from India, arrived to day in the French steamer Lycurgue.—16. Knivva.—The news which was spread of the taking of Knivva appears to have been incorrect, for the latest accounts announce that the expedition had completely failed. By the cold the Russian army had lost 10,000 camels and 15,000 horses. Few men have perished, but the army was not able to effect its retreat on Orenburg for want of the means of transport. The cold was many days below thirty degrees of Reaumur.—16.

We have the St. George's Gazette of Grenada of the 11th April. It observes that on the previous Monday "His Excellency Colonel Doyle, our Lieutenant Governor, left our shores in H.M. packet Ranger, in which vessel he had engaged his passage to England, on private affairs, pursuant to leave obtained from the Government." On the same day, the Hon. M. Davies was sworn in as President in the absence of the Lieutenant Governor. The Hon. H. J. Ross, and Hon. A. Hayling, were sworn of the Queen's Privy Council and took their seats at the board.

WRECK OF THE VULTURE.—Advices from Riga, of the 15th instant, state, that the steamship Vulture, commanded by Captain Wyde, which sailed from London on the 1st of May, and passed the sound on the 5th, was stranded off Arensburg, on the island of Oesel, about eight days since, on her first voyage this year, and (as the passengers who arrived here yesterday suppose) is totally lost. The value of the cargo, mostly indigo, amounts, it is believed, to £150,000, and that of the vessel to £40,000.

SWINDLING ON A GRAND SCALE.—A plot to plunder the bankers of the Continent, by means of forged letters of credit, purporting to be those of Glyn & Co., London, has been detected in Paris. The chief actors were the Marquis de Bourbel; the Baron Louis d'Argenson; Pipe, or Colson, an Englishman; Crippin, an Italian; Perry, an engraver, of London; two female names attached to Pipe and d'Argenson; and three persons, whose names are prudentially concealed. Perry was arrested after trying to raise £200 on one of these forged letters, and on being examined, gave an account of himself. He lived at 83, Oxford Street, and in Full Court Street, had a wife and four children, and was thirty years old. He described his trip with the parties named above, knowing they had forged letters of credit, to the nominal value of £500,000. He had negotiated some of them, retaining £20 per cent as his commission. Bourbel was the principal man in the affair, and the principal man in the conspiracy. "It was he who employed me to strike off two hundred and five false letters of credit. He paid all expenses in London to the Continent. He paid for the press with which I worked off the impressions; but I cannot tell what became of it." This infamous gang, whose detected letters show how systematic was their fraud, realized at Genoa £1,500; at Turin, £600; at Parma, £450; at Bologna, £200; at Trieste, £1,200; at Rome, £1,500; at Naples the amount is not ascertained; at Coblenz, £500; and at Cologne, a similar sum.

THE LATE FIRE.—Yesterday morning a body of seven men resumed their search throughout the ruins when they found, in a short time the trunk of a human body, supposed to be that of Mr. Mart, who is missing. There were no signs of either head, arms, or legs.—Morning Chronicle.

Yesterday morning a party of the fire brigade resumed the clearing out of the ruins in Marybone-street, and also part of the wall fronting the street having been shored up in as safe a man-

FIRST SUNDAYS AT CHURCH.

Alice and William expressed themselves greatly obliged to their papa for the care with which he had explained this matter; and the conversation afterwards proceeded as follows:—

'The interlutory sentences, or Versicles, which are used after the Lord's Prayer in this place,' said Mr. Hargrave, 'are taken chiefly from the Psalms, and they form, whether by design or otherwise, an epitome of the Collects that regularly follow.'

'Have you any question to ask, William, respecting these Versicles?'

'I do not remember any, papa, at present.'

'Look at those two,' continued Mr. Hargrave—'Give peace in our time, O Lord; because there is none other that fighteth for us, but only thou, O God.' Did you find any difficulty in understanding this petition; or in discovering the connexion between the two parts of it?'

'None at all, papa,' replied William. 'We beseech God to grant peace in our days; and then we say, as a reason why we have recourse to God for that blessing,—that He only can fight for us successfully, and therefore that it is to Him only that we look either to conquer our enemies or to keep them off.'

'Very true, my dear,' said Mr. Hargrave: 'there is no real difficulty in the matter. And I dare say you will be surprised and shocked when I tell you that some people who have fancied themselves wise, and who have attempted to find fault with our Liturgy, have been ignorant or wicked enough to make this petition the subject of their censure, and even of their ridicule.'

'How surely would the simplicity and candour of a child-like heart prevent men from vainly attempting to discover blemishes in the sacred service of our Church!' observed Mrs. Hargrave.

'True, my dear,' said Mr. Hargrave in reply; 'when the proud heart is so converted as to become like that of a little child, then farewell all opposition to the saving truths of God's word, and all idle cavils against our catholic forms of prayer! You understand the purport of the petition before you very well, William,' continued Mr. Hargrave; 'but in order that you may have, if possible, a more lively apprehension of it, let me offer an easy illustration of the matter. Suppose we were threatened with a war, and that we knew of one able general, but one only, who would be certainly successful if our forces were placed under his command. Now, if we were desirous that the war should not last long, to whom should we apply with a request that he would take measures to bring about a speedy peace?'

'To that general, of course, papa.'

'If then we were to say to him, We are desirous of the blessings of peace, and we earnestly entreat you to undertake the conduct of the approaching war, because we are persuaded there is no officer besides yourself who can face our enemies with a prospect of success—would there be anything very inconsistent in the plea?'

'Certainly not, papa; and that is exactly as we pray in these Versicles.'

'The meaning is,' says a judicious commentator, 'that whatever help we have besides, we look upon it as nothing, without that of the Almighty: whom therefore we beg, when we are in peace, to continue it, by restraining such as would disturb it; and when we are not, to restore it, by turning the hearts, or overthrowing the attempts, of those who have infringed it.'

'Papa,' said William, 'please to tell me why the prayers which follow are called Collects?'

'They were anciently so called,' replied Mr. Hargrave, 'either because they were recited in the public assemblies, which were entitled collecta; or because they contain a brief collection of petitions for all things necessary for soul and body; or rather, as our divines for the most part incline to think, because they are collected out of the Epistles and Gospels for the days to which they are severally assigned.'

'Most of these Collects,' says one of our commentators, 'are above twelve hundred years old, having been used in the Western Church from the time of Gregory the Great, and many of them before. However, partly at, and partly since, the Reformation, such of the Collects in the books then in use as needed and deserved it, have been carefully corrected: many that were thought improper, quite removed; and new ones framed in their stead: so that they now compose altogether an unexceptionable and most admirable collection of true Scriptural devotion.'

'With respect to the form of these Collects, it has been observed that they are, for the most part, directed to the Father, through the Son; and usually they begin with the motive inducing us to ask, which is an humble acknowledgment of our own weakness, and of the adorable goodness and perfections of God; and then mention some great or comprehensive blessing desired; concluding with the ground of our hope, that we shall obtain it through Jesus Christ, our Lord; or for his sake; or through his merits and mediation; according to his own most gracious promise, "Whoever ye shall ask the Father in my name, he will give it you." (John xvii. 23.)'

'I think,' observed Mrs. Hargrave, 'that we have had two excellent specimens of the Collects for the day' in this Morning's Service. They are admirable prayers in themselves, and their connexion with the Epistles is remarkably striking. Indeed the Collect for Advent Sunday is closely connected with both the Epistle and the Gospel for the day.'

'The Collects "for Peace," and "for Grace to live well,"' observed Mr. Hargrave, 'seem to require but little comment. The former, you may perceive, is a petition for temporal, the latter for spiritual, goods: and both of them are simple, pious, and comprehensive. The former is taken from the Roman service; the latter principally from the Greek, as others of our prayers besides are: "the compilers of our Liturgy" (as it has been said) "prudently extracting from both whatever was proper to enrich and add authority to the work in which they were engaged."'

'I think, papa,' said William, turning to the Litany, 'you told me that the word Litany means "A supplication."'

'Yes,' replied Mr. Hargrave. 'It means an earnest or vehement supplication; and in the service of the Church it is applied to those forms of prayer in which the voices of minister and people unite in beseeching mercy and protection, or else take up the several petitions alternately. Such Litany has been used in the Church during the last fourteen hundred years: and our own, which is, in substance, very ancient, may justly be regarded as one of the most complete, and most solemn, pieces of devotion that have ever been composed by man. Do you remember the distinction between the four parts of which I told you it consists?'

'Yes, papa,' replied William. 'You told me that it consists of the invocation, deprecations, intercessions, and conclusion.'

'What is the invocation?'

'It extends from the beginning of the Litany to those words, "O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners."'

'Right,' said Mr. Hargrave. 'This invocation, you may observe, is addressed to every person in the blessed Trinity separately, and then to all the three Persons conjointly. By the separate invocation we acknowledge "every Person by himself to be God and Lord," and by the joint invocation we acknowledge, at the same time, "that there are not three Gods or three Lords." And whilst we are thus briefly making a profession of faith, we make also an humble confession of sin, and a general entreaty for mercy, in those truly appropriate and pathetic words, "Have mercy upon us, miserable sinners." This mode of address, let it be remembered, is in accordance with the ancient practice of the Catholic Church: and if we have in our hearts a sense of our unworthiness, combined with the faith of the Gospel, we shall feel that such address is in every respect in perfect agreement with truth and propriety.—What are the limits of the second portion of the Litany, which consists of deprecations, or prayers for deliverance from evil of various kinds?'

'This part begins with "Remember not, Lord, our offences," and ends with "in the hour of death, and in the day of judgment, good Lord, deliver us."'

'It does so. You ought to take notice that all the petitions in the Litany, from the beginning of the deprecations to the end of the intercessions, are addressed to the Son of God as Redeemer and Mediator, and are offered up by persons who profess themselves to have been "redeemed by his most precious blood." This portion is a prayer for deliverance from all evils to which we are or may be exposed, in body or soul; it begins with a prayer for pardon of sin, and deliverance from evil and mischief in general, and then goes on to enumerate various evils from which we especially desire to be protected. This enumeration of evils which beset us is very comprehensive; and all who know their own hearts, and their spiritual and temporal dangers, will agree that it is most wisely and prudently drawn up. The people join the minister mentally in the whole of this form of supplication, as well as in all others; but they unite audibly also at short intervals, in those expressive words, "Good Lord, deliver us," and afterwards in that petition, "We beseech thee to hear us, good Lord." This surely cannot be suspected of being a vain repetition! It gives an effect and air of fervency to the whole course of supplication, than which nothing more appropriate, nothing more solemn, can possibly be devised. May we have grace, whenever we use these words, to pray also with the heart and understanding for deliverance from evil, and for the acceptance of our petitions.—Describe to me now the third portion of the Litany.'

'The third part consists of intercessions. It begins with these words, "We sinners do beseech thee to hear us, O Lord God," and ends with the prayer for the forgiveness of enemies, and the conversion of their hearts.'

'We may add, perhaps, to this part the following petition for the gift and preservation of the fruits of the earth. Having prayed first for ourselves, and then for others, we offer up this petition for ourselves and others together. Indeed, we sometimes pray for ourselves as well as our brethren, in other parts of this intercessory portion. And I am much pleased with this, for it reminds me of the intimate union which subsists between all members of Christ's mystical body, the Church. Repeat to me, William,' continued Mr. Hargrave, 'the text which I pointed out to you the other day as being peculiarly applicable to the Litany, and to this portion in particular.'

'"I exhort, therefore, 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." (1 Timothy ii. 1, 2.)'

'I admire very much,' said Mr. Hargrave, 'that opening of the intercessory portion of our Litany, "We sinners do beseech thee to hear us, O Lord God." While we venture to ask God's blessings for others, we forget not, in so doing, that we are sinners ourselves. In connexion with these prayers, I often think of those words of the patriarch, who ventured to plead on behalf of the wicked cities of the plain, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." The spirit and temper of Abraham, as it appeared on the occasion to which I refer (Gen. xviii. 23—33), is beautifully transfused, if I may so speak, into this part of our general supplication.—What is the conclusion of the Litany?'

'That general petition for repentance, pardon, and renewal of heart, and those short but powerful addresses to our blessed Saviour as "the Son of God," "the Lamb of God," and "Christ," or the Messiah, which immediately follow the intercessions, and precede the Lord's Prayer and the separate petitions and Versicles.'

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'It has been impossible,' continued Mr. Hargrave, 'and equally unnecessary, to discuss the several petitions contained in this comprehensive form of prayer. But before we pass on, I wish to read to you a passage from an excellent commentator, which gives a good view, and a true character and description, of the whole. "This interchangeable way of worship, performed by turns between the minister and people, is of the same advantage to the worshippers in the Litany as in the Psalms; it mutually relieves both parties, while it excites and inflames their piety. But with this grateful interchange there is kept up the most exact order. In the deprecations from evil, we proceed gradually from the evil of sin to the evil of punishment, from spiritual to temporal, from the greater to the less. In the intercessions for good, we begin with the holy Church universal: then particularize for the principal members of that part of it which is established among us; proceeding in order for the king and the royal family; for the orders and degrees of men in Church and State; first for those spiritual, then for those temporal; for all bishops, priests and deacons; for the lords of the council, and all the nobility and magistrates; and lastly, for all the people of the realm. Then we pray for all kinds of good for all men; for the piety of the faithful; for the conversion of the deceived; for the confirmation of the weak; for the relief of the afflicted; for the preservation of the distressed; for the pardon and reconciliation of enemies; for the grant of plenty, and things necessary for the body; and, lastly, for the forgiveness of sins, and things necessary for the soul; or, as in the Lord's Prayer, for our daily bread, and for forgiveness of our trespasses. Let those who accuse our public prayers as too general in their form, view this punctual and regular enumeration of all evils that are hurtful, or of all goods that are expedient for the bodies or the souls of men, either for the Church in general, or for any of its members in particular; let them seek diligently through their own performances, whether extemporary or composed; let them search all their assemblies, and see if there be any such thing in their worship; anything so full in its matter, so regular in its method, and so solemn in its expressions, as our Litany."'

'The good man is well assured, that God will never refuse the protection of his Providence, or the aid of his Spirit. And what can be too difficult for such a one? Providence can prevent a temptation, or remove it; the Spirit can support him under it, and enable him to vanquish it; may, it can enable him to extract new strength and vigour from it; my grace is sufficient for thee, (2 Cor. xii. 9,) the truth of which assertion has been illustriously proved by the victories of martyrs and confessors, who have triumphed over the united force of men and devils. Though then the conscience of human frailty may awaken in the best of men fear and caution, the assurance of divine assistance cannot but beget in them an holy confidence. The snares and temptations of the world, the subtlety and vigilance of the devil, may justly create a solicitude in the best of men; but when they consider themselves encompassed with the divine favour, they can have no reason to despond.—Rev. Dr. Lucas.'

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as are educated to think, are with few exceptions totally indifferent to religion, unless it be as far as it is their policy to impress their inferiors with its importance. Nor is this at all astonishing; since it is hardly possible that a thinking man should not be staggered at the palpable absurdities of animism, even in its mildest form, and secretly despise what it may not be always safe or prudent openly to impugn. The extravagances of that system have been too frequently and too ably exposed to render it necessary more than to hint at them: saint-worship, relic-worship, priest-worship, the imputed authority of childish legends and ridiculous tales; and to all those, though in themselves but a part, may be added the forced and unnatural ecclibacy of the professed religious of both sexes, with the consequent violation of their vows. That the omish church appears no longer the arrogant despot it formerly was, cannot be denied; but the change has been wrought from without, pressed upon it by circumstances it could not resist. Had the reformation been extinguished in its birth, the Vatican of the nineteenth century would not have been a whit more tolerant than when in the zenith of its power; and perhaps at this very instant another Borgia or another Medici might have been seated in the papal chair.—Rae Wilson.

THE CREED OF GREGORY THAUMATURGUS.

"There is one God, the Father of the living Word, of the subsisting wisdom and the power, and the eternal impression: the perfect generator of the perfect: the Father of an only begotten Son.

"There is one God, the alone of the alone: God of God, or the impression and image of the Godhead: the energizing Word: the Wisdom which devised the systems of the Universe: the Power which effected the whole creation: the true Son of the true Father: the invisible of the invisible: the incorruptible of the incorruptible: the immortal of the immortal; and the eternal of the eternal.

"There is one Holy Spirit, deriving from God his subsistence; who, by the Son, shone forth upon mankind: the perfect image of the perfect Son: the life which gives existence to the living: the holy fountain: the sanctity, and the dispenser, of sanctification: by whom God the Father is revealed, who is over all, and in all: by whom God the Son is manifested, who is through all.

"A perfect Trinity, in glory, eternity, and sovereignty; indivisible, and unalienable!"—Christian Observer.

Gregorius Theodorus, surnamed Thaumaturgus, bishop of Neo-Cæsarea, in the third century, is said to have bequeathed this Creed, which bears his name, (drawn up above a century before either the Nicene, or the Athanasian, Creed,) as a valuable legacy to his church; the autograph of which, we are told, was extant, a hundred years after his death, which took place, A. D. 264.—Gregory Nyssen, his biographer, has preserved this Creed in the original Greek.

The Garner.

THE CHURCH MAY BE AFFLICTED, NOT DESTROYED.

The Church of Christ hath received indeed many and great promises of particular favour and assistance. But then it is not necessary that this divine favour should exert itself in bestowing of temporal prosperity. Affliction and persecution may be sometimes far more convenient to the Church, to restore her decayed discipline, to revive her languishing zeal, to awaken the negligent, to separate the false, to reform all the members of it. The Church hath indeed experienced in all ages manifest interpositions of Divine Providence in favour of her. She hath been often freed in an extraordinary manner from the rage of her persecutors, the designs of apostates, and infection of heretics. Kings have been her nursing fathers, and Queens her nursing mothers. She hath surmounted the opposition of all her enemies, and, through an uninterrupted course of many ages, enjoyed both the blessings of the earth, and the hopes of heaven. The Apostles, reduced at the crucifixion and departure of our Lord to a miserable condition, were comforted, and re-animated by the mission of the Holy Ghost, at the feast of Pentecost. Heaven then declared for them by conferring extraordinary gifts of knowledge on them, and afterward by confirming their preaching with no less wonderful miracles; which removed their anxiety, convinced them that the love of their Master now in heaven was both continued and increased to them, and enabled them to subdue the victorious Roman Empire to the law and the name of Christ. And lest we should imagine the arm of God to be shortened to us, we of this Church and Nation have been more than once, even in this age [1688], delivered in an extraordinary manner from danger of Popery on the one hand, and fanaticism on the other.—But from hence we are not to raise confident assurances, that God will always continue the same prosperity to His church. He hath promised indeed, that the gates of hell shall not prevail against it, that the Faith shall never be wholly destroyed, nor a succession of pastors wanting to preach the word, and administer the sacraments,—but has nowhere engaged, that she shall always enjoy the protection of the civil power, and the blessings of outward peace. External grandeur and happiness is not necessary to the being of a Church, which may be found in the wilderness, as well as in the land of rest,—in an upper chamber, as well as in a stately temple.—Rev. Henry Wharton.

SUFFICIENCY OF GRACE.

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