

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, JANUARY 5, 1839.

[NUMBER XXIX.]

Original Poetry.

For the Church.

FAREWELL TO A YOUTH.

Go! and a thousand blessings
Around thy footsteps spring!
God's Angels overshadow thee,
And Faith with Seraph wing!

In Youth's green May remember
The Lord for thee who died;
And in life's serene December
That Lord will be thy guide.

Should the loud din of Faction
The voice of Freedom drown,
Arouse thee to the rescue
Of England's Church and Crown.

And O! if dark affliction
Thy future years o'ercloud,
And cold estrangement greet thee
From the mercenary crowd;

The hand these words now tracing
Shall be outstretch'd to rear
Thy drooping head, and wipe away
The secret manly tear.

Then fare thee well, young Pilgrim!
Earth has more thorns than flowers—
Thine the palm, that decks, unfading,
Heav'n's amaranthine bowers.

NORMAN.

THE SOUL'S ERRAND.

Written by SIR WALTER RALEIGH, a few days before his Execution.

Go, soul, the body's guest,
Upon a thankless errand,
Fear not to touch the best,
The truth shall be thy warrant,
Go, since I needs must die,
And give the world the lie!

Tell zeal it lacks devotion,
Tell love it is but lust,
Tell time it is but motion,
Tell flesh it is but dust;
And wish them not reply,
For thou must give the lie!

Tell fortune of her blindness,
Tell nature of decay,
Tell friendship of unkindness,
Tell justice of delay,
And if they will reply,
Then give them all the lie!

And when thou hast, as I
Commanded thee, done blabbing:
Altho' to give the lie,
Deserves no less than stabbing:
Yet stab at thee who will,
No stab the soul can kill.

WILLIAM JUXON,
ARCHBISHOP OF CANTERBURY.*

Among those who lived during the stormy reign of our first Charles, few perhaps, if any, passed through so many offices of trust and responsibility, with so little envy and ill-will, as Archbishop Juxon. No wavering or disposition to gain favour from his enemies, at the expense of his master's service, was the cause, but rather a line of conduct which no one could carp at with even a shadow of reason. This most reverend prelate was born at Chichester, and educated at Merchant Tailors' school. From thence he removed to St. John's college, Oxford, of which society he became fellow in 1598. His inclination first induced him to prepare for the bar; and with this view he studied civil law, having become a member of Gray's Inn. God, however, destined him to fill another situation; and before completing his terms, he decided to give himself to the work of the ministry. After having pursued with great diligence his theological studies, he was ordained, and in the year 1609 presented by his college to the living of St. Giles in Oxford, where, says Le Neve, "he was much admired for his excellent and plain way of preaching; which, though it was with great strength of conviction, yet, at the same time, was with a most genuine and native simplicity." In this cure he continued, according to Antony Wood, six years, "being much frequented for his edifying way of preaching." The rectory of Somerton in Oxfordshire was subsequently the scene of his labours, where in the east window of the chancel still remains his coat of arms. On Laud's resignation, he was appointed president of St. John's; and in 1626 he filled the office of vice-chancellor of the University, being then chaplain in ordinary to the king. The penetration of Laud had early marked Juxon as a person in whom he could place the most implicit reliance; he therefore used his potent interest for his promotion, and preferments were speedily heaped on him. He was successively made dean of Worcester and clerk of his majesty's closet.—The latter situation Laud procured for him, expressly for the purpose "that he might have one that he could trust near his majesty, if he himself grew weak or infirm." The bishopric of Hereford being vacant in 1633, by the death of Dr. Francis Godwin, his majesty appointed Juxon as his successor; but before he could be consecrated, he was called to fill Laud's place in the see of London. The next honour that devolved on him was one both arduous to himself, and perhaps very prejudicial to the royal cause.—Charles, at Laud's suggestion, raised him to the office of lord high treasurer,—one of the highest political situations in the realm, and never filled by a churchman since the reign of Henry the seventh. This step, though considered by Archbishop Laud as a masterpiece of policy, raised the envy of the nobility. They began, indeed, to look on the Church as engrossing far too much secular power, and this

appointment as a decided encroachment on their rights. Notwithstanding that every party beheld Juxon raised to this pitch of greatness with feelings of displeasure, still, such was his conduct, and with so much fidelity, integrity, and skill, did he discharge his difficult office, that at a time when the king's necessities were greatest, and the clamours of the people loudest, he gave universal content, and was never questioned for his management or behaviour. Neal declares, "that enmity could not impeach him;" and Graninger truly remarks, "even the haters of prelacy could never hate Juxon." However impolitic Laud's raising his friend might have been, still we must acquit him of every sinister motive with regard to the king and Church, as the ability and honourable conduct of Juxon manifests; for his engaging manners, moderation, and mildness of spirit, would have pleased any save those who were determined not to be pleased. Laud, on his elevation, is said to have exclaimed, "Now if the Church will not hold up themselves, under God, I can do no more." On the impeachment of Strafford, he resigned his high office, and retired to his episcopal residence at Fulham, having endeavoured in vain to persuade the king to refuse his assent to the bill. The next public duty we find him engaged in, was as one of the commissioners on the king's side, in the Isle of Wight. But all treaties being at an end, and Charles reduced to the condition of a prisoner, this pious bishop attended him in his most disconsolate situation, as the messenger of peace, of comfort, and of joy, pointing to a kingdom where he should reign amongst "those who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; wherefore, they stand before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne dwells among them;" where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." The scene on the scaffold betwixt the king and Juxon fitly became each party. Bishop Burnet, no friend to the house of Stuart, says, that Charles showed himself so calm and composed, that it was imputed to a very extraordinary measure of supernatural assistance. In concluding his speech on the scaffold, he addressed them as follows: "Sirs, it was for the liberties of the people that I am come here. If I would have assented to any arbitrary way, to have all things changed according to the power of the sword, I needed not to have come hither; and therefore I tell you (and I pray God it be not laid to your charge) that I am the martyr of the people." Dr. Juxon then standing by him, suggested his declaring that he died in the faith of the Church of England; on which the martyred monarch replied, "I die a Christian, according to the profession of the Church of England, as I found it left by my father;" and turning to the bishop, he added, "I have on my side a good cause, and a gracious God." Juxon answered, "There is but one stage more; it is a turbulent and troublesome, but a short one. It will carry you from earth to heaven, and there you will find joy and comfort." "I go," said the king, "from a corruptible to an incorruptible crown." "You exchange," replied the bishop, "an earthly for an eternal crown,—a good exchange." His majesty then bent his neck, and the fatal blow deprived Charles Stuart of his mortal existence. The king on the scaffold called Juxon "this good, this honest man," and affirmed "that he had been his greatest earthly support and consolation in the hour of adversity."

According to Le Neve, "after this most execrable murder, the bishop was seized on, rifled of all his papers, his clothes and coffers searched, and with great threats adjured to explain what the king meant by his last word to him, 'Remember;' which he did by an answer much to the confusion of the inquirers, viz. that the king, his master, had him carry this supreme command of his dying father to the prince, his son and heir, that if ever he was restored to his crown, he should forgive the authors of his death." The bishop loved his sovereign with no feigned affection; and whilst any respect could be shewn his name, he failed not in doing it; for to the last he kept near his loved remains, following the royal corpse to its interment at Windsor, where he was forbid to perform his last duty, of reading over it the burial service appointed in our Liturgy. Having been deprived of his lands, and ejected from his bishopric, he retired to his estate of Little Compton, in Gloucestershire, "where," says Wood, "he spent several years in a retired and devout condition." But brighter days were about to dawn; and "at the happy restoration of Church and king, he had the honour to place the crown on the head of the latter, and be himself both head and crown of the other." For on Charles's return he was immediately made Archbishop of Canterbury, "to the rejoicing of all those that then loved order in the Church. The solemnization was in the chapel of King Henry VII., at Westminster; where, besides a great confluence of orthodox clergy, many persons of honour, and gentry, gave God thanks for the mercies of that day, as being touched at the sight of that good man, whom they esteemed a person of primitive sanctity, of great wisdom, piety, learning, patience, charity, and all apostolical virtues." The time of life at which the archbishop had now arrived prevented him in a great degree from taking an active part in these busy times: we therefore find but few notices of him from his promotion to the see of Canterbury till his death, which occurred on the 4th of June, 1663, at Lambeth Palace, in the 81st year of his age. His body was conveyed to Oxford, where it was honoured with a funeral of the most splendid description, and buried in St. John's College Chapel.

Dr. Juxon was noted rather for his meek, firm, and holy deportment, than for celebrity as a writer, or depth of learning as a scholar. One sermon only of his is extant, on Luke, xviii, 31. Bishop Kennet also ascribes to his pen a tract entitled, "Grace and Peace: or some considerations upon the Act of Uniformity; with an expedient for

the satisfaction of the clergy within the province of Canterbury. By a Servant of the God of Peace." "It is a singular ornament to his character," again to quote Le Neve, "that he so plainly and honestly gave the king his thoughts about the death of the Earl of Strafford. Bishop Juxon remained inviolable and invincible in his fidelity and integrity, and heroically told the king, that he ought to do nothing with an unsatisfied conscience, upon any consideration in the world; by which he gained a reputation that ought to be rendered immortal in history: and throughout all the following storm, he enjoyed the greatest calm of any man in the three kingdoms." The character of this good man cannot be better described than in the words of Sir Philip Warwick,* with whom he was intimately acquainted, and therefore well known to him. "This reverend prelate," says Sir Philip, "was of a meek spirit, and of a solid and steady judgment; and having addicted his first studies to the civil law (from which he took his title of Doctor, though he afterwards took on him the ministry), this fitted him the more for secular and state affairs. His temper and prudence wrought so upon all men, that though he had the two most invidious characters, both in the ecclesiastical and civil state, one of a bishop, and the other of a lord treasurer, yet neither drew envy on him; though the humour of the times tended to brand all great men in employment. In the year 1635, this good and judicious man had the white staff put into his hand; and though he found the revenue low and much anticipated, yet with meeting with times peaceable and regular, and his master inclined to be frugal, he held up the dignity and honour of his majesty's household, and the splendour of the court, and all public expenses, and justice in all contracts; so as there were as few dissatisfactions in his time as perchance in any: and yet he cleared off the anticipations on the revenue, and set his master beforehand. The choice of this good man shows how remote it was from this king's intentions to be either tyrannical or arbitrary; for so well he demeaned himself through his whole seven years' employment, that neither as bishop or treasurer came there any one accusation against him in that last parliament, 1640, whose ears were opened, nay itching after such complaints. Nay, even after the king's being driven from London, he remained at his house, belonging to his bishopric, in Fulham, and sometimes was visited by some of the grandees, and found respect from all, and yet walked steadily in his old paths. And he retained so much of his master's favour, that when the king was admitted to any treaty with the two houses of commissioners, he always commanded his attendance on him; for he ever valued his advice. I remember, (says Sir Philip) that the king, being busy in despatching some letters with his own pen, commanded me to wait on the bishop, and to bring him back his opinion in a certain affair. I humbly prayed his majesty that I might rather bring him with me, lest I should not express his majesty's sense fully, nor bring back his so significantly as he meant it; and because there might be need for him farther to express himself, and lest he should not speak freely to me. To which the king replied, 'Go, as I bid you: if he will speak freely to any body, he will speak freely to you. This I will say of him, I never got his opinion freely in my life, but that when I had it, I was ever the better for it.' This character from so judicious a prince I could not omit, because it carried in it the reason of that confidence which called him to be his majesty's confessor before his death, and to be his attendant on the scaffold at his death; so as all persons concurring thus about this good prelate, we may modestly say, he was an eminent man."

* Memoirs, p. 94, 96.

SCRIPTURAL ILLUSTRATIONS.

No. XVII.

THE RED SEA.

Exodus xiii. 18.—"But God led the people about, through the way of the wilderness of the Red Sea."

Late in the afternoon, we landed on the opposite side, on the most sacred spot connected with the wanderings of the Israelites, where they rose from the dry bed of the sea, and, at the command of Moses, the divided waters rushed together, overwhelming Pharaoh and his chariots, and the whole host of Egypt. With the devotion of a pious pilgrim, I picked up a shell and put into my pocket as a memorial of the place; and then Paul and I, mounting the dromedaries which my guide had brought down to the shore in readiness, rode to a grove of palm trees, shading a fountain of bad water, called ayoun Mousa, or the fountain of Moses. I was riding carelessly along, looking behind me towards the sea, and had almost reached the grove of palm trees, when a large flock of crows flew out, and my dromedary, frightened with the sudden whizzing, started back and threw me twenty feet over his head, completely clear of his long neck, and left me sprawling in the sand. I saved my head at the expense of my hands, which sank in the loose soil up to the wrist, and bore the marks for more than two months afterwards. I seated myself where I fell; and, as the sun was just dipping below the horizon, told Paul to pitch the tent with the door towards the place of the miraculous passage.

I shall never forget that sunset scene, and it is the last I shall inflict upon the reader. I was sitting on the sand on the very spot where the chosen people of God, after walking over the dry bed of the sea, stopped to behold the divided waters returning to their places, and swallowed up the host of the pursuers. The mountains on the other side looked dark and portentous, as if proud and conscious witnesses of the mighty miracle; while the sun descending slowly behind them, long after it had disappeared, left a reflected brightness which illumined with almost supernatural light the dark surface of the water.

But to return to the fountain of Moses. I am aware that there is some dispute as to the precise spot where Moses crossed; but, having no time for scepticism on such

matters, I began by making up my mind that this was the place, and then looked around to see whether, according to the account given in the Bible, the face of the country and the landmarks did not sustain my opinion. I remember I looked up to the head of the gulf, where Suez or Rossum now stands, and saw that almost to the very head of the gulf there was a high range of mountains which it would be physically impossible for 600,000 people, men, women and children, with a hostile army pursuing them. At Suez, Moses could not have been hemmed in as he was; he could go off into the Syrian desert, or, unless the sea has greatly changed since that time, round the head of the gulf. But here, directly opposite to where I sat, was an opening in the mountains making a clear passage from the desert to the shore of the sea.—*Incidents of Travel, by an American.*

The Red Sea occupies a deep, rocky cavity, extending about 1160 miles in length, and its narrow breadth may be taken at about 120. Strabo has compared its shape to that of a broad river; and it does not receive the waters of a single tributary stream. The name greatly puzzled the ancients, and has occasioned in literature a display of much superfluous learning, to determine whether it was derived from the colour of the water, the reflection of the sand-banks, and the neighbouring mountains, or the solar rays struggling through a dense atmosphere. These various conjectures are set at rest; both the air and water are unusually clear; the theory of king Erythrus is exploded; and the name is now admitted to be merely a Greek translation of the "sea of Edom," (a Hebrew word denoting Red,) so frequently mentioned by the sacred writers. Its surface is diversified with a number of islands; some of which, such as Kotomble, and Gebel Tor, near Lohjeia, exhibit volcanic appearances. The western coast is bold, and has more depth of water than the eastern; where the coral rocks are gradually encroaching on their native element. These reefs are found dispersed over the whole gulph, rising, in some places, ten fathoms above the water. The bottom is covered with an abundant harvest of this substance as well as of certain plants; and, if examined in calm weather, it has the appearance of verdant meadows, and submarine forests; phenomena which procured this gulph the appellation of Yam Zaph, from the Jews, and Bahr Souf, from the Arabs, signifying (in both languages) the "Sea of Green Weeds." These beautiful productions attracted the admiration of antiquity. Strabo seems to allude to them when he speaks of trees, resembling the laurel and the olive, growing at the bottom and along the eastern coast of the Red Sea, which at ebb-tide were left uncovered, though at other times they were wholly under water; a circumstance deemed the more surprising, when contrasted with the nakedness of the adjacent shores. Burekhardt remarks, that the coral in the inlet of Akaba is red, and that in the gulf of Suez the white is chiefly to be seen;—facts which may reconcile the discordant statements of Bruce, Valentia, Henniker, and other modern travellers.

All who have frequented the Red Sea, have observed the luminous appearance or phosphorescence of its waters. "It was beautiful," says a graphic writer, who sailed from Mocha to Cosseir, "to look down into this brightly transparent sea, and mark the coral here in large masses of honey-comb rock, there in light branches of a pale red hue, and the bed of green sea-weed, and the golden sand, and the shells, and the fish sporting round the vessel, and making colours of a beauty to the eye, which is not their own. Twice or thrice we ran on after dark for an hour or two; and though we were all familiar with the sparkling of the sea round the boat at night, never have I seen it in other waters so superlatively splendid. A rope dipped in it and drawn forth, came up as a string of gems; but with a life, and light, and motion, the diamond does not know." Those sea-lights have been explained by a diversity of causes; but the singular brilliancy of the Red Sea seems owing to fish-spawn and animalculæ; a conjecture which receives some corroboration from the circumstance, that travellers who mention it visited the gulf during the spawning period—that is between the latter end of December and the end of February. The coral banks are less numerous in the southern parts. It deserves notice, that Dr. Shaw and Mr. Bruce have stated, (what could be true, only so far as their own experience went,) that they observed no species of weed or flag; and the latter proposes to translate Yam Zaph, "the Sea of Coral," a name as appropriate as that of Edom.—*Andrew Crichton.*

EASTERN SIGNS.

PROVERBS vi. 13.—"He speaketh with his feet, he teacheth with his fingers."

It should be remembered, that when people are in their houses, they do not wear sandals: consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"He teacheth with his fingers." When merchants wish to make a bargain in the presence of others without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers! When the brahmins convey religious mysteries to their disciples, they teach with their fingers, having the hands concealed in the folds of their robes.—*Roberts.*

JACOB'S WELL.

JOHN iv. 6, 7.—"Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink."

* From the Church of England Magazine.

I knew that there was a difference of opinion as to the precise site of this interesting monument; but, when I found myself at the mouth of this well, I had no wish to look farther; I could feel and realise the whole scene; I could see our Saviour coming out from Judea, and travelling along this valley; I could see him wearied with his journey, sitting down on this well to rest, and the Samaritan woman, as I saw them at every town in the Holy Land coming out for water. I could imagine his looking up to Mount Gerizim, and predicting the ruin of the temple, and telling her that the hour was coming when neither on that mountain nor in Jerusalem would she worship the God of her fathers. A large column lay across the top of the well, and the mouth was filled up with huge stones. I could see the water through the crevices; but, even with the assistance of Paul and the Arabs, found it impossible to remove them. I plucked a wild flower growing in the mouth of the well, and passed on.—*Stephens's Incidents of Travel in the Holy Land, Edom, &c.*

REPENTANCE.

From *Hare's Sermons.*

On the seashore many of you must know there are often rocks. Now suppose a man, walking amongst these rocks, and finding the stones painful to his feet, thinks he shall walk more easily and pleasantly on the smooth sand below. He quits the rocks, and goes down to the sands. The tide is out, the sea is calm, the waves are a long way off: there can be no danger; so he walks on. Presently the wind begins to rise. Still there can be no danger: it is only rounding that jutting cliff—there is plenty of time—and then he will be safe. Meanwhile the sea comes on, gradually, gradually, wave after wave, like so many horsemen in battle array, riding one after the other. Every moment they advance a step or two; and before the man has got to the jutting cliff he sees them dashing against his feet. What is he to do? On one side of him is a steep and rugged ledge of rocks; on the other side the sea, which the wind is lashing into a storm, is rushing towards him with all its might and fury. Would a man in such a plight think of losing another moment? Would he stop to consider whether he should not hurt his hands by laying hold of the sharp stones? Would he not strain every nerve to reach a place of safety before the waves could overtake him? If his slothfulness whispered to him, "It is of no use; the ledge is very steep; you may fall back when you have got half way; stay where you are: perhaps the wind will drop, or the waves may stop short; and so you will be safe here,"—if his slothfulness prompted such thoughts as these would he listen to them? Would he not reply, "Hard as the task may be, it must be tried, or I am a dead man; God will not work a miracle in my behalf: he will not change the course of the tides, and put a new and strange bridle on the sea, to save me from the effects of my own laziness; I have still a few minutes left; let me make the most of them, and I may be safe: if they slip away I may be drowned." Now the sinner is just in the situation of the man I have been speaking of. On one side of him is the steep ledge of repentance; on the other side the fiery waves of the bottomless pit are every moment rolling on towards him. Could his eyes be opened, as the eyes of Elisha's servant were, he would see those fiery waves already beginning to surround him. Is this a situation for a man to stop in? Will any man in such a plight talk about the difficulty of repentance? Let passion cry out, "It is hard to deny one's self; faith must make answer, "It is harder to dwell amid everlasting burnings." There is one great difference, however, between the man walking on the sea shore, and the sinner loitering on the edge of the fiery lake. The former will try to climb the rocks, because they offer him a chance of escaping; but if we try to climb the ledge of repentance, our escape is certain, provided we begin in time, Jesus Christ himself is standing at the top of the ledge, crying to us, "Why will ye perish?" He stretches out his hands to help us up: we have only to lay hold on them, and we are safe. But then we must begin in time. They who are old in sin—they whose souls have become stiff through years of wickedness, and have grown double, so to say, by always looking earthward, how can they make the efforts that are needed for such a task? Of all hopeless miracles, the miracle of a death-bed repentance seems to me one of the most hopeless. Therefore repent in time; that is, repent now; for "now is the accepted time; now is the day of salvation."

COMMERCE SUBSERVIENT TO CHRISTIANITY.

There are mixed up with the dealings of commerce the grandest purposes of God towards this fallen creation.—Every country might have been its own store-house of every necessary, and every luxury. It might have possessed within its own confines, the productions of the whole globe, and thus have had but little motive to intercourse with other states. But, by diversifying his gifts, God hath made it for the profit of the world, that there should be constant interchange of property. Thus facilities are afforded for the communication of moral as well as physical advantages; and commerce may become the great propagator of Christianity. And it strikes us as a beautiful arrangement, that it may have been with the express design of providing that the true religion should spread its branches over the world, that God caused the palm-tree, and the citron-tree, to grow in one land and not in another; and that, in order to bring the pearl of great price within reach of all, He may have given the gold to this district, and the diamond to that. And when the ocean is before us, dotted with vessels hastening to every quarter of the earth, or returning with the produce of far-off islands and continents, we look on a nobler spectacle than that of human ingenuity and hardihood triumphing over the elements, that wealth may be accumulated, and appetite pampered—we are beholding the machinery through which God hath ordained that the sections of the human family should be kept knit together, and the preparations which He hath made for the diffusion of Christianity, when the word shall be given, and "great shall be the company of the preachers." It has not therefore been without a view to the maintenance of truth, and the spread of religion, that God hath given to England the empire of the seas, and opened to it intercourse with every section of the globe.—We rather believe that we have been made great in commerce that we might be great in the diffusion of knowledge. With our fleets on every sea, and unbounded wealth accumulated in our cities, there needs nothing but that, as a nation, we should feel our accountability, and rapidly might the records of Revelation make their way through the world.—And if we were thus instrumental to the spread of the Gospel, thus faithful to our stewardship, it would not be foreign

aggression, nor domestic insubordination, from which there would be danger to the land of our birth; there would be permanence in our might, because, wielded in God's cause, and fixedness in our prosperity, because consecrated by piety. And as glory and greatness flowed in upon us, and the stewards of the Bible stood forth as the sovereigns of the world, other causes of the elevation might indeed be assigned by the politician and philosopher; but the true reason would be with those who should give in explanation, "Chiefly because that unto them were committed the oracles of God."—*Rev. H. Melville.*

THE CHURCH.

COBourg, SATURDAY, JANUARY 5, 1839.

In offering to one another the salutations which are usual at the commencement of a New Year, more, we are persuaded, is generally meant than passes the threshold of the lips. Although there is commonly expressed but little more than the mutual wish of prolonged life and unchanged prosperity,—of the return of many new and happy years,—we feel assured that the prayer for better comforts and for higher blessings is included amongst the latent desires of the heart. Much as it may delight us to view in every countenance, amongst those to whom we proffer our congratulations, the rosy hue of health—to discern in every eye the sparkle of joy,—yet, as Christians, we have deeper thoughts and better wishes in store for one another. Far more thrilling to the breast it is, and far more gladdening to the eye, to witness a general searching for immortal treasures—a longing for the succour and guardianship of our heavenly and Almighty Friend—a preparation for the awfulness of that fast-coming eternity, whose approach every year, as it flits by, so powerfully betokens—a rejection of that broad and alluring way on which the pilgrim of earth is so prone to wander to his ruin—and a hearty choice of that narrow and repulsive path which guides to the blessedness of heaven. These, we feel a consciousness, are included amongst the wishes, strong though often unexpressed, which Christians at this season breathe for one another's welfare. Our readers will believe that they form a prominent subject of our thoughts and wishes at the present moment. While to all we unfeignedly wish the enjoyment of every temporal comfort, of every human bliss,—may every one whose eye may chance to glance over these remarks; may all who profess themselves our friends, or who may have declared themselves our foes,—not personally, for we have no anticipation or apprehension of such a feeling, but publicly or politically,—believe that our "heart's desire and prayer to God is, that they may be saved."

We are frail beings, and are all of us too prone to forget the native weakness and treachery of the heart,—too apt to repose upon the broken reed of human strength, and so to neglect the prayer, and watchfulness, and toil, which are so necessary for the attainment and improvement of God's indispensable and inestimable "grace." We are infirm beings, and—lamentable proof of our native weakness—are prone too highly to estimate our own imperfect knowledge, and perhaps to think it superfluous to apply our time and zeal for the acquirement of that knowledge—the knowledge of a crucified Saviour—on which our everlasting happiness depends. We are sinful beings, and in our waywardness and depravity, are often disposed to look to the creature more than to the Creator for help in our difficulties and relief in our dangers. Instead of the Rock of salvation, man sometimes looks to the "straw and stubble" of his own devices and merits,—going about to establish his own righteousness, instead of seeking his refuge and resting his hope in the imputed righteousness of an atoning and all-sufficient Saviour. Earnestly then does it become us at all times, but especially so when at the commencement of a year we are starting, as it were, afresh on our mortal journey, to search and see what is really our stay and confidence, and whether our appeal is strong and sure to the "only Name given under heaven whereby we must be saved."

There was no one who, in the trials of his Christian warfare, had a fuller experience of the insufficiency of man's unaided strength and knowledge than the Apostle Peter. Our Lord's converting look told him of the weakness as well as the depravity of the deceitful heart; and the bitter tears of repentance which, upon this assurance, he shed, proved the beginning of a life of grace, the progressive advancement in which was amongst the latest and most earnest admonitions that he breathed to his pilgrim brethren in the world. "Grow in grace," was his exhortation, "and in the knowledge of our Lord and Saviour Jesus Christ."

In the ordinary business of the world,—in the cultivation, for example, of the arts, the attainment of Science, and the acquisition even of less necessary accomplishments,—it is not the custom of men to rest content with a partial advancement; to reach a certain point, and then stand and be idle. They do not proceed a part of the way to fame or profit, and then suddenly stop short in their progress, or retrace their steps. One acquisition incites them on to the trial for another; one difficulty surmounted encourages them to attempt the mastery of a greater; one cheer from the surrounding multitude awakens the ambition for reiterated plaudits; one accession to their "basket and their store," only quickens the effort for increased enjoyment and further gain!

In this "the children of the world are wise"; but let us hope that they will not always be "wiser than the children of light." The latter, if they have their trials to endure and their difficulties to surmount, have a better and more enduring prize to win; and as an incitement to early and vigorous exertion, as a caution against delay, we are warned by a thousand evidences that "the time is short,"—we have even this prophetic declaration, to startle, alarm, and goad us on to immediate action, "THIS YEAR, SAITH THE LORD, THOU SHALT DIE."

To which of our readers this solemn declaration from heaven may be individually applicable, is wisely and mercifully hidden in the counsels of God; and with a strange infatuation, all are wont to shift the chances of its fulfilment from themselves, and to "think all men mortal but themselves." But that it is only prudent on our own part to apply this awful threatening individually to ourselves, the occurrences of a single year,—the old and young cut down in that brief space,—afford sufficient evidence. The perishableness and precariousness of life are reading to us their daily lessons; and it were madness to despise their warnings. Ere the present year be closed, the destroyer's arrow may reach the heart which is now most unsuspecting; it may be aimed at him who makes the highest boast of youth and strength; and who throws farthest forward into the shadowy future his calculations of worldly enjoyment.

The human heart is a dangerous deceiver; and a prevailing evidence of its treachery is the vision of a future "convenient season" which it conjures up to so many, as the time for commencing in earnest the serious business, the "one thing needful," of eternity. If we were able to assign to this future season, so prominent amongst the illusive visions of the soul, some fixed and certain period,—could we chain it down to some given day or year,—we should even then be rash and foolish in trusting the "day of salvation" to a period which we may never be permitted to reach. Even in such a case, the die is cast upon the presumed security of life,—a presumption of which every fleeting hour attests the madness. Moreover, the work which is perplexing, the task which is disagreeable to-day, will not be less so to-morrow; and the work of repentance will not be diminished by an accumulation of sinful days or years to the present weight of sin and transgression. The present time is alone in our power, and under any circumstances, "sufficient for the day is the evil thereof." "O time, time," exclaimed a dying infidel, as the chimes of the clock fell upon his ear, "how dost thou strike thy murderer to the heart? May it be the care of professing Christians to escape the same pang in their dying hour! May they feel it to be their duty and their interest to seek, "while it is called to-day," the favour of their God, through the only way of reconciliation! And may we all, whether, in the inscrutable counsels of the Most High, it be appointed that we shall this year die, or be spared to see many future years, so employ the allotted time, that "the Lord, when he cometh, shall find us watching!"

Amongst the customs of the New Year, which are peculiar, we believe, to the Canadian Provinces, there is none to which we can more heartily extend our humble approbation, than that of devoting the morning of the day to a round of social calls. The heads of families, with their younger appendages also, issue forth at an early hour, to tender personally to all their neighbours the congratulations of the season; and they are received by the matrons and other ladies of the respective households in cheerful welcome by the blazing hearth, and invited to the refreshments of a well-stored board. We believe that this custom was originally confined to Lower Canada, and to the French portion of the population; but it has long since been imitated by the British and Irish inhabitants, and transferred to the Upper Province also, where, we are happy to perceive, it is becoming very generally prevalent. We rejoice at this, because the advantages of the custom are great and obvious: social and friendly feeling is by this means preserved and invigorated; and if, during the previous months, there has been any slight or needless check, to the freedom of courteous and kindly intercourse, all cause of coldness and restraint is usually forgotten on New Year's day. Little differences are then overlooked, and the mutual call is the signal of reconciliation.—This kind of social jubilee, we repeat, is much to be commended; and from its manifest advantages, whatever may be its origin, we trust that it will receive a general and increasing encouragement.

"SPEAKING THE TRUTH IN LOVE," is the title of a very eloquent Sermon which we lately had the pleasure of receiving from the pen of the Right Reverend Bishop Doane. It was preached on the 17th November last "before the Clergy of the Northern Convocation of the Diocese of New Jersey." While this excellent discourse very ably portrays the duties of Christian Ministers, it represents also with much force and feeling the spirit of our venerated Church. The necessity of associating individual zeal with a lawful and regular call to the ministry, is duly insisted upon, and the evils pointed out of deserting the system of ecclesiastical order which the Apostles constructed. This the learned prelate expresses in the following forcible language:

"It is in her firm adherence to what some are pleased to call the non-essentials of religion, that a distinctive feature of the Church consists. In her noble testimony to the great doctrines of the Gospel—the lost and guilty state of man by nature; the intervention, for his deliverance from it, of the divine, eternal Son, for our sakes becoming man; and the expiation of all sin by the offering of his precious blood; our interest in it, and consequent justification before God, the fruit, through grace, of faith in its atoning merit; the progressive sanctification of the sinner, thus justified by faith, through the power of the Divine Spirit—in regard to all these she is justly recognized by all who love the Lord Jesus as a most faithful "witness and keeper of Holy Writ." In her tenacious maintenance of that three-fold ministry, which Christ as certainly established as he taught at all, in her adherence in all things to the order of the Apostles; in her steadfast preference, to any occasional effort of devotion, of that venerable form of words to which primitive piety gave utterance, and which uninterrupted use has hallowed and endeared—she is regarded, by not a few who name the name of Christ, as superstitious, formal and exclusive. But the charge is wholly groundless. None of these things are contrary to God's word. Most of them are of his express appointment. All of them are important, as parts of that system by which saving truth is to be preserved and extended in the earth. The system so constructed has, from the Apostles' times, continued to accomplish, with less of variation than can be found in any other institution in which fallen man has part, the purposes for which it was established. The warning voice of history, the visible evidences that meet us on every side of strife, misrule, and gross perversion of the truth, admonish us that none have departed from it but to their own sad hindrance. Uninfluenced then by opposition, and undismayed by censure, we cling to the truth and order of the Gospel, as things which God hath joined and man must never separate. We maintain the Cross within the Church, because it was so that Christ ordained that it should stand—because it was so that Apostles and old saints proclaimed it, and contended for it with their blood; and because it is only so that it ever has been, and, as we believe, can ever be maintained, in its integrity and divine simplicity.

The same conjunction of love for souls with zeal for the maintenance of primitive truth and order, is thus eloquently recommended:

"They are 'set for the defence of the Gospel,' and they must defend it in the way which the Lord ordained for its defence. They have no right to keep back any thing. Like faithful stewards they must rightly divide the word of truth.—They must proclaim, as fervent Paul proclaimed, 'the whole counsel of God.' They go to bear out before dark and erring men the light which is to cheer and save them. To what purpose, if they leave it unprotected, to be desecrated by the damps of indifference, or extinguished by the blasts of error? They go to reveal to a misguided world the truth which can alone reclaim and save it. To what purpose if it be left to be thrown down and trampled under foot! Let them place the light within the candlestick, that it may give light to all that are in the house. Let them set the truth up high, upon the ground and pillar which the Lord appointed, that it may be seen and known of men, and be preserved from every harm. Let them preach 'Christ crucified,' indeed, the sinner's only hope, the single rescue of a world that lies in wickedness, the blighted victim of God's righteous indignation against sin. But let them preach him in the Church, which he purchased with his own blood, in which he would have all men to be gathered together and fed, of which he is now the Prince and Saviour, and which in his own good time he will translate from earth to heaven, that there may be 'one fold, under one Shepherd.' Not to

do so, is to mock with cruel disappointment the world's last hope. Not to do so, is to frustrate the purposes of God, and make the cross of Jesus ineffectual in the salvation of sinners. Go, follow it through the world. Go to Germany, go to Switzerland, go to the Puritan pulpits of Great Britain, and come back with the pilgrim fathers to the shores of our own New England. Where was the Cross of Jesus ever planted with a purer purpose of devotion, or defended with a self-sacrifice more generous and unreserved? By whom, since the Apostles' times, has "Christ crucified" ever been proclaimed, as the sole hope of sinners, with a zeal more fervent, or a sterner disregard of compromise? And in how many of those pulpits is that precious doctrine now even so much as named? And what, to the descendants of those unshrinking witnesses of Jesus, is his Cross now become, but, as "to the Greeks, foolishness," and, as "to the Jews, a stumbling block?" Do you ask, Why? I will not undertake to answer. But this I say—and I commend the subject to your most candid consideration—where the order of the Apostles has been preserved with the truth of the Apostles, there has been no such fearful exhibition; where the cross of the Lord Jesus Christ has been preserved in the Church of the Lord Jesus Christ, it has suffered no such degradation. Let the instructive lesson have its proper influence with your hearts. Let not the unmeaning charge of bigotry remove you from your steadfastness. From the good "old paths" in which our fathers walked, and found rest for their souls, let us be driven by no alarm, nor lured by any temptation. Thankful to Him who has so called us to the knowledge of the truth, and so kept us in its enjoyment, let us evince our gratitude by our firm adherence to its instructions, and by our endeavors to proclaim it to the world—by making our "light so shine before men, that they may see our good works, and glorify our Father who is in heaven."

We observe in the Reply of his Excellency Sir George Arthur to an Address from the Wesleyan Methodists of St. Catharines, the following admirable remarks, which, we know, will be echoed and re-echoed by thousands of genuine British Wesleyans in the Canadian Provinces:

I have already publicly and explicitly declared, that there is no wish or intention on the part of government to promote the establishment of any dominant church in this Province; nor do I believe that such a design is entertained in any quarter.—In reiterating, therefore, this declaration, I must express my earnest hope that the members of the Wesleyan Methodist Society, instead of dwelling any longer upon past controversies, and continuing to cherish any jealous or unkindly sentiments towards the Church of England, will be disposed to give to that Church in Upper Canada, as they did a few years since in the Mother Country, on a very trying occasion, their most cordial support; justly regarding her as a valuable bulwark to Christianity against the deadly assaults of irreligion and infidelity.

We have already received orders for about 300 copies of Dr. Hook's Sermon. As soon as 1000 copies are ordered, we intend to print a large edition; and in the mean time we request early communications upon the subject. A remittance of FIVE SHILLINGS will secure two dozen copies.

CHURCH STATISTICS AND INTELLIGENCE.

MISSION OF BYTOWN IN UPPER, AND HULL IN LOWER CANADA.

The Churches in this mission are neat stone edifices—that at Bytown being recently built at the sole expence of the congregation on a site given by Nicholas Sparks, Esq. It is calculated to contain about 300 persons, and is usually well filled. In the morning there is a service at 11; and in the evening at 6 o'clock.

62 children are on the Sunday School register, and 34 persons were confirmed on the 8th Nov. last.

At Hull there is a large Church, and from its inconvenient situation, the congregation is small. It was built by the munificence of Philemon Wright, Esq. in addition to a grant from the Lower Canada Government. Divine service is performed there at three in the afternoon. Besides those Sunday duties, service is held on Wednesdays in Nepawan, and on Fridays at the Gateau, where the children are also instructed in the Scriptures and the Church Catechism. In 1838, to Oct. 31st—there were

	BAPTISMS.	MARRIAGES.	BURIALS.
At Bytown,	82	27	20
At Hull,	20	5	3

NOTE.—This mission owes its support to a grant of £100 per annum from the venerable the Society Propagating Gospel in Foreign Parts, and the contributions of the Bytown congregation. It has no endowment, glebe parsonage, or burial ground. The dead are at present buried in a small plot of ground used on sufferance, but which is included in the site of proposed military defences.

Notwithstanding repeated applications have been made to the Government, *all aid* has hitherto been refused to Bytown, though the Church is used as a military chapel, and its Minister is called on to officiate to the Troops. The objection to assist this mission on the part of Government either with land, or salary, appears the more extraordinary and unjust, from the circumstance of its lending aid to every other denomination in the place *but the Establishment*, and from the Scotch Church having both a valuable *Clergy Reserve* and a *salary for its Minister*. Why, it may be asked, should the Church of England be the only one neglected?—or rather the only one from which the support of the Government is to be withheld?

UPPER CANADA CLERGY SOCIETY.

From the *London Record.*

Whatever may be the state and prospects of the Canadians *politically*, there is no doubt that *spiritually* their situation is most deplorable at present, while little light is shed on their future prospects.

The Ministers of the Crown—the Ministers of the temporal head of the Church—act as if they rejoiced to find opportunity to cripple her resources and obstruct her influence both at home and abroad. Not, we believe, that they have any deliberate wish to this effect; but they scruple not to give her a heavy blow and strong discouragement at the instance of their supporters and her avowed enemies. They mean not ill to her, but to please her enemies. They injure the Church: in England, in Ireland, in the Canadas, do they throw their weight as far as they dare, and occasionally beyond what is prudent, into the scale of her enemies; but it is from no hatred to the Church, but from love to place, and pension, and power. Not that they love the Church ill, but that they love themselves more.

But whatever be the cause, the fact is certain. Look at the withdrawal of the annual grant of £15,000 to the Society for Propagating the Gospel in Foreign Parts. Look how the bishoprics in the Canadas have been cut down, while the grants to the Papacy in these colonies have been maintained or enlarged. Consider how the population of these colonies is continually multiplying; and that the means instead of being proportionably enlarged for the relief of their spiritual necessities, are absolutely cut short.

The necessity of affording spiritual assistance to the Canadians in these circumstances, we consider urgent and ex-

tre; and though we are not in the habit of going out of our regular course to recommend one particular object of the many excellent ones so constantly brought under the notice of our readers in our advertising columns, we think we can do no other than solicit their attention to the very peculiar claims, at this moment, of our Canadian fellow subjects.

A letter from Sir Robert Farquhar, the excellent Treasurer of the Upper Canada Clergy Society, which is to be found below, is well deserving of attention; and we earnestly trust that this Society and the other individuals and Societies which have engaged in the work of ministering to the spiritual necessities of the Canadas, will excite in the public mind the Christian sympathy which the circumstances of the case so urgently call for, to issue in abundant contributions and labours for the attainment of the end in view.

TO THE EDITOR OF THE RECORD.

Sir,—Although it may appear unreasonable with so many urgent claims on Christian liberality to press one object prominently on public attention, yet I think the loyalty and bravery of our fellow-subjects in Upper Canada, during the late eventful struggle, must have made a deep impression on reflecting minds, and many may be ready to ask, What is doing here for the furtherance of their spiritual good?—To such the missionary journals communicated to your valuable paper by the Rev. W. J. Waddilove must have given unfeigned pleasure; and it is to claim a like indulgence on behalf of the Upper Canada Clergy Society, that I now address you. While doing so, I desire wholly to disclaim any wish to depreciate the energetic efforts made by Mr. W. for the Church in Upper Canada, but at the same time it is evident, that the well-directed exertions of an active and organized Society must, in the end, accomplish more widespread good than the energies, however great and praiseworthy, of a single individual.

The Upper Canada Clergy Society had its origin in the anxious desire of several gentlemen to do something for the spiritual welfare of that neglected province. This feeling was excited in the year 1834 by the perusal of letters from Upper Canada, detailing the lamentable state of morals and religion there, and especially by the impressive and earnest appeals on behalf of his diocese, which were made by that apostolic prelate the late Bishop of Quebec.

The withdrawal of the Parliamentary grant of £15,000 per annum from the Society for Propagating the Gospel, rendered active exertions still more necessary, because it necessarily prevented that Society (at least for a time) meeting the wants of the Upper Province, by sending out fresh missionaries, &c. &c., so that that colony was threatened with all those evil consequences which inevitably overtake a population among whom the Gospel message, except in a few favored places, is but rarely declared. To pass over the difficulties which invariably accompany the establishment of a new Institution (in surmounting which the Committee were ably assisted by Dr. Mountain, now Bishop of Montreal, by whom the Society's fundamental rules were drawn up,) towards the end of 1835 our society had the privilege of sending out the Rev. H. H. O'Neill, who has ever since been labouring with encouragement and success as a travelling missionary, first in the Home, then in the Gore and Niagara districts. In May, 1837, the Rev. F. L. Osler arrived in Canada, and was appointed by the bishop to the townships of Tecumseth and West Guillemburg, about forty miles north of Toronto, as a located missionary. In December last he was followed by the Rev. F. A. O'Meara, who has been sent to the Home district to succeed Mr. O'Neill. In addition to these devoted men, I am happy to announce to you that the Committee have engaged another clergyman, the Rev. B. C. Hill, as a travelling missionary, who will (D.V.) sail early next month; and we further hope that he will be immediately followed by another clergyman, who, it is proposed, should be located in the same manner as Mr. Osler. This will make a total of five missionaries, and the Committee feel that they have cause of deep gratitude to God for blessing so abundantly their humble labours.

Having thus given you a rapid sketch of the progress of the Upper Canada Clergy Society in its work and labor of love, the request I have to make is, that you will kindly insert occasional extracts from the journals of our missionaries, and thereby put the Christian public in possession of facts most important for them to know. Perhaps you will allow me to urge this request with earnestness upon you, as, no doubt, owing to the great press of matter at the time of the coronation no notice at all was inserted in the Record of our Annual Meeting, when the Rev. Henry Blunt, and others, urged powerfully the claims of the Society on the Christian public.

In conclusion, I would only add the expression of my belief that in extending your valuable aid to our Society, you will cause the voice of many thousands of our perishing fellow subjects to call you blessed, because in their hitherto neglected cause you have come to the help of the Lord against the mighty.

I have the honor to be, Sir, your most obedient servant,
W. R. FARQUHAR
St. James's-street, Aug. 24, 1838.

CONSECRATION OF CHRIST CHURCH, OLD KENT ROAD.

On Thursday morning the ceremony of the consecration of Christ Church, lately erected in the Old Kent road, took place. The church, which is a remarkably neat and convenient structure, is situated in the parish of St. Giles, Camberwell. We understand the ground was given by Mr. R. Turner, and the expense of the building, which was about £5000 defrayed from a sum of money left by a gentleman for the building and endowment of the Church. The church contains sitting-room for 1200 persons, much of which is free and unappropriated.—Record.

Summary of Eccll Intelligence.

LATER FROM ENGLAND.

Our English papers are up to the 10th of November. The affairs of the East begin to assume a serious aspect. Troops were concentrating on the western borders of British India, to which nine regiments were under orders. Several ships of the line are being put in commission, and the greatest activity prevails at the several arsenals throughout the country.

It will be seen that an English fleet has been ordered to assist the Sultan against Ali Pacha.

In Spain the civil war rages with redoubled fury, but the advantage inclines towards the Carlists.

The dispute between Holland and Belgium relative to Luxemburg has at last been arranged by the cessation of that Dutchy to the former power.

The political news are not important, with the exception of the tottering state of the Whig Cabinet, as might most ration-

ally be anticipated. Owing to the warlike appearance of the times, both the army and navy are to be considerably augmented. The Admiralty has ordered sixty pounders to be put in every ship capable of carrying them. The fleets on the Mediterranean, the Indian, the Halifax, the Bermuda, and other stations are to be strongly reinforced, for which purpose orders have been sent to the dockyards, and the enrollment of men is in active progress.

The Royal William steamer arrived at Liverpool on the 5th ult. from New York, after a passage of 16 days, conveying the intelligence that Lord Durham had determined to return to England.

The North Eastern Boundary Question.—We have seen a letter by the *Gladiator* dated London the 8th November, to a highly respectable gentleman of this city, which says:—

"I am able to assure you from a source which may be relied on, that a new convention in relation to the Northeastern Boundary, was concluded yesterday by our Minister and this Government, which will probably be forwarded to the United States by the *Gladiator*."

The war in Spain has assumed a more bloody and ferocious character; but still nothing decisive has occurred in that country. There has been another dreadful explosion in the north of England, by which 50 lives were lost.

Several atrocious murders have been committed in and near London.

Snow fell in England a foot deep on the 13th of October. A most unprecedented occurrence.

Several extensive robberies and forgeries have been lately committed in England: the rogues have fled to New York.

We have reason to believe that the Government has received dispatches from Lord Ponsoby, the British Ambassador at Constantinople, dated the 13th ult., which mention the important fact, that the Russians had collected a very large naval force in the Black Sea, and that they were daily expected at Constantinople. Our Ambassador had sent pressing instructions to the British Admiral at Vourla, to hold the fleet in readiness for any emergency that might arise. It was confidently expected at Constantinople, that if the Russian fleet should enter the Bosphorus, and anchor before the Capital, the British Admiral would be ordered to pass the Dardanelles and closely watch them.—*Morning Post*.

We have unquestionable authority for stating that the Admiralty have decided, with the consent of the Turkish Government, upon sending to Constantinople, immediately, a certain number of enterprising Naval officers, to take the command of the vessels of the Turkish fleet. The precise number of ships to be so commanded is not stated.—*London Standard*.

CONSTANTINOPLE, Oct. 17.—It appears, by the last letters received from Circassia, that the disasters the Russian fleet experienced during the summer, have been so great, as to oblige the land forces to suspend, for the present, the war operations.

The papers before us contain a correspondence between the Russian General, commanding the operations against Circassia and the Chiefs of that people, which, if authentic, is the first positive proof we have seen, that the British Government had taken part with the Circassians in their struggle with Russia. The Circassians reject all the proposals of Russia.

MEXICO AND ENGLAND.—A man-of-war has been sent to Sir C. Paget with despatches, ordering him to take all the disposable force he can muster to the coast of Mexico, to protect British merchant vessels during the continuance of the blockade. The Ministerial paper of Nov. 9, says:—"The misconception of some of our French contemporaries renders it necessary to observe, that the English fleet which has proceeded to South America has done so with the most friendly intentions. Mr. Pakenham is instructed, upon his arrival, to put himself in immediate and amicable relations with the French Admiral."

PORTSMOUTH, Nov. 5.—The *Edinburgh*, 74, Capt. Henderson, which recently left Spithead for the West Indies, took out important despatches to Vice Admiral Sir C. Paget, to proceed without delay to the coast of Mexico, with the *Cornwallis*, 74, and *Malabar*, 74, and all the disposable force he could muster, as a squadron of protection to British merchants during the blockade by the French ships. A small force was to remain in the St. Lawrence, whither, if necessary, the *Seringapatam*, 46, and *Madagascar*, 46, would proceed. The *Magicienne*, 24, and *Camelion*, 10, are preparing for commission at this port. Our West India squadron continues to be augmented, almost every ship proceeding to that quarter, doubtless occasioned by the strong French force which has gone to the coast of Mexico. The *Pique*, frigate, *Modeste*, corvette, and *Zover*, 18, sailed thence last week.

RISE IN THE PRICE OF WHEAT.—We are sorry to find that the price of wheat continues to rise in Mark Lane. We feel certain that this is the result of a conspiracy of jobbers. There is no reasonable cause for this rise in price. There is as much wheat in the United Kingdom at present as there was this time twelve months. The quantity already imported, and which has passed the Custom House, more than balances the deficiency of crop in some districts, and it is to be borne in mind, that in other districts, especially in Kent and Essex, the crop of wheat this year was unusually good. In Sussex, Surrey, Bucks, Suffolk, Norfolk, and Northamptonshire, (the last a very important wheat county,) the crop was at least as good as usual. We repeat that we think the rise in price has no honest foundation.—*Post*.

UNITED STATES.

The New York Times thus sums up the merits of the 'patriotic war' in a few words:—

It is a war instigated by men destitute of influence, and deficient in common honesty, for their own selfish purposes.

It is a war in which the instigators eschew the dangers into which they incite others to rush headlong.

It is a war to force liberty on a people who like it so little, that they repel the advances of their liberators with the bayonet, and hiss them when led captive through their streets.

It is a war in which success would be infamy, and where defeat is the certain prelude of an ignominious death.

It is a war engaged in for a people, who, when we were struggling for liberty, harassed and impeded us in the effort, as far as in them lay.

And it is a war which, if continued, in the face of the recent unsympathising rejection of our companionship by the Canadians themselves, can only be regarded as directed to the objects of piracy and plunder.

Let our young countrymen weigh these things, and pause before they link themselves with an enterprise at once hopeless, useless and dishonorable.

In the American Senate, Mr. Buchanan offered a resolution, to instruct the Committee on naval affairs to enquire into the expediency of constructing one or more steam vessels, to be employed as vessels of war; which was carried, as also one relating to steam batteries, offered by Mr. Benton.

Pennsylvania.—In the Senate of this State, on Tuesday, a report was received from the Committee of which Mr. Fraley

is Chairman, concluding with a resolution that the House of Representatives over which Mr. Opkins presides (loco foco) was not organized as required by law.

The report gave rise to a warm debate, and on Wednesday the resolution was adopted.—20 to 31.

The correspondent of the *Courier and Enquirer* says:—"I have heard it said that the members of the Van Buren House of Representatives had determined, if the Senate would not recognize them, to dissolve their body, call a convention of the people under the bill of rights, and start a new government. Others say that the House will hold on until the 15th of January, and then inaugurate Mr. Porter as Governor, and proceed to business without a Senate."

LATER.—After the decision of the Senate was known, the loco foco members of the house had a meeting, at which the following resolution was passed:—

Resolved that a committee be appointed to prepare for the consideration and adoption of the house, an address to the friends of the commonwealth, calling on them to take immediate measures for the restoration of the government.

The *Telegraph* says the loco foco House will call a convention of the people, to suspend the action of the laws and place them in power.

The *Detroit Morning Post* of the 17th inst. contains a brief report of the substance of a speech delivered at that city, on the 14th, by Gen. Scott. The following portion, which we extract, is that relating to the Caroline:—*Buffalonian*.

"Gen. Scott commenced his speech by allusion to the feeling which pervaded all the frontier States; a feeling which amounted to a torrent, threatening, he thought, the overthrow of all constitutional restraint—but a feeling which, when properly directed, was honorable to the American people. He said he was well aware of the principal reason for this tremendous feeling. It was the burning of the *CAROLINE*. This horrible affair he described most thrillingly, and expressed, in eloquent terms, his indignation at the 'OUTRAGE.' He trusted that every American heart would beat warmly at the insult.

"But the people, he said, instead of revenging it themselves, should wait the action of our constituted authorities. The Constitution expressly says, that 'Congress shall declare war.' Here he said he was met with the objection that Government had done nothing on the subject. This is a mistake. He (Gen. Scott) had been untiringly engaged in collecting and collating the necessary evidence, and that evidence the President had sent to the British Court, and demanded redress. The demand would be pressed until satisfaction was obtained. The time had not arrived for divulging the correspondence that had passed. Negotiations between nations must always arrive at a certain point before the result can be made public; that point had not yet been obtained. In this matter we should repose a reasonable confidence in the functionaries of government;—more particularly as they were made by ourselves."

PAPINEAU AND NELSON were admitted to an interview with Van Buren. The *New York Gazette* thus remarks on the circumstance.

Papineau and Nelson have been permitted it seems to visit the President of the United States, and were formally presented to him by the Hon. Silas Wright, a member of the United States Senate from the State of New York. We pretend to no special superintendance of ceremonials at the White House, but without claiming any such high privilege, we shall certainly assume the responsibility of expressing the opinion that the President of the United States has badly considered his duty, and badly studied the propriety of his position in consenting to receive these men into his presence. It compels very awkwardly with the professions of the President, and is in exceeding bad keeping with his proclamation, to dispense the hospitalities of the Executive mansion to a man publicly advertised for by the Canadian Government, and a transported convict (convict by his own confession.) After all this the President is probably not to blame for keeping Ming and Riell in office.

Two questions of great importance have been decided in Congress, 1st, that the Congress has not the power to interfere with Slave property: and 2nd that the Republic of Hayti, be acknowledged by the states.—*Star*.

LOWER CANADA.

The Army.—Mr. Carlisle Buchanan of Quebec returned on Wednesday from Nova Scotia and New Brunswick, whither he had been the bearer of despatches to the Lieutenant Governors of those Colonies. The 11th regiment, under Colonel Goldie, the detachments of the 65th and 93d Regiments, which arrived about six weeks ago, in the *Eagle* transport, from England, and a company of Royal Artillery, were to leave Fredericton in divisions, the first of which would take its departure for Quebec yesterday morning the 26th.—Sir John Harvey, the Lieutenant Governor of New Brunswick, has expressed his readiness, should occasion require, to come to Canada at the head of two thousand of the Militia of that Province. The Governor and the governed are noble fellows, equally worthy of each other.—*Mont. Herald*.

On Wednesday morning, Etienne Parent and Jean Baptiste Frechette, proprietors of the *Quebec Canadian*, were arrested and lodged in gaol on a charge of High Treason.

Canada has lost one of her ancient and most respectable inhabitants, by the death of the late Hon. John Hale, member of the Legislative Council, and her Majesty's Receiver General for the Province.

Mr. Hale belonged to an ancient and distinguished family in the North of England, and was allied by marriage to the family of the late Sir Jeffrey Amherst, Commander-in-Chief of the British forces in America, who received the capitulation of Canada at Montreal, in 1760. He was brother-in-law, we believe, of the present Lord Amherst, late Governor General in India.—*Quebec Gazette*.

The *Missisquoi Standard* believes there is too much truth in the rumour which has been currently reported for the last ten or twelve days, that a body of sympathisers, and a large number of Canadian Rebels, who have escaped into the adjoining States of Vermont and New York, are collecting along the frontier, for the purpose of making another descent into this Province. We sincerely hope the scoundrels will make the experiment of another invasion, for they will not desist from their designs, until signally punished.—*Mont. Courier*.

The Hon. Mr. Justice Vallieres de St. Real, Resident Judge at Three Rivers, has been suspended from the exercise of the functions of his judicial office, until Her Majesty's pleasure shall be known, in consequence of having followed the illegal example of Justice Panet and Bedard, by granting a writ of *Habeas Corpus* to a prisoner committed on suspicion of treasonable practices, while that law stood suspended by an Ordinance of the Administrator and the Special Council.

We understand that Mr. Justice Rolland, of this city, has been directed to proceed to Three Rivers, for the purpose of discharging the duties of Resident Judge *ad interim*.—*Montreal Gazette*.

Lieut. Colin Bruce of the Q. V., returned on Monday, from Fredericton, where he had been with despatches to His Excellency Sir John Harvey: He reports that the first division of the 11th Regiment, two Companies, was to set out for Quebec yesterday, on sleighs, and if the roads are good, will arrive here on the 5th or 6th January. The remaining divisions will follow at short intervals. Sir John Harvey has taken his measures so well that he feels he can not only reinforce the army in Canada with the regulars under his

command, but, if occasion should require, would march himself at the head of two thousand of the hardy Militia of New Brunswick, to the aid of the Loyalists in this Province.—*Quebec Mercury*.

UPPER CANADA.

From the *Cobourg Star*.

In these times of party rancour and editorial vituperation, it is pleasing here and there to notice among the combatants the existence of a more gentlemanly nature. An honourable example is presented in the following handsome acknowledgment by the editor of the *Montreal Gazette*, tendered to his opponent of the *Church*:—

Nothing can display a better spirit of Christian forbearance, loyalty, and true patriotism, than the conduct by which our contemporary of the *Church* has been characterized since the commencement of the present troubles in both Provinces.—However much we may differ from our contemporary in regard to certain matters—not indeed of a spiritual nature—we can heartily assure him, that we entertain a sincere and high admiration of his demeanor with respect to the controversy in which for some time past, we have both of us been naturally engaged, and the stern and unflinching terms in which he maintains the just rights of our common country. Unlike those demons of misrule, and sour and contracted spirits of bigotry and dissension, which, even in times of distraction, like the present, cannot suppress their ignoble pursuit of unjust demands, our contemporary has ably and generously waived all discussion of doubtful points, and, in as far as the nature and design of his excellent publication could admit of it, devoted his superior talents to the maintenance of the just rights and independence of his country. It is our desire to follow as good an example; and we think that we have done so, notwithstanding the many allurements that have been recently thrown in our path by an inconsiderate set of men—we care not of what Church or religious persuasion—who have at once the folly and ignorance to imagine, that their own peculiar and contracted views are the only paths to happiness and truth—totally regardless, as they must be, of the general interests of mankind. We despise, and we are sure our contemporary will despise and condemn a policy so irrational and selfish. We can appreciate the conscientious opinions of Christians of every denomination. But when we find that, in times of civil commotion like the present, the gnawing worm of sectarian idiosyncrasy is attempted to be kept in a perpetual motion, we cannot help doing all in our power to reprobate and suppress conduct so unworthy of the members of any religious persuasion. In contradistinction to so grovelling a propensity, nothing can be more praiseworthy than the manner in which our contemporary of the *Church*, has taken his part upon the altar of his country, and proclaimed his determination to stand or fall with so sacred an edifice—the foundation at once of civil and religious liberty.

It is stated in the American papers that Dr. Morrison intends to take his seat in the Provincial Parliament at its next session.

On Saturday afternoon the Court adjourned until to-day Tuesday, and it is expected that the remainder of the prisoners will be tried this week. It was intended to adjourn for a fortnight, but the Court will endeavour to complete the trials this week.—*U. C. Herald*.

Warrants have been received by the Sheriff for the execution of Christopher Buckley and five others, on Friday morning.—*ib.*

The barn of Mr. Charles Ward, near this town, was burnt down last Tuesday afternoon, with all it contained. The value of the hay, grain, farming utensils, &c. in the barn, was about £250, and the barn itself was worth £75. Three young men had been out shooting for a Christmas frolic, and when passing Mr. Ward's barn on their return, one of them fired his gun through a hole in the clapboard, and the flash set the hay on fire. The three were committed to gaol. When the one who fired was asked his reason for doing so, he replied, "The devil tempted me."—*ib.*

A very handsome subscription has been entered into by the loyal inhabitants of Toronto,—set on foot by one or two spirited individuals of that city, whose names we would feel happy in recording, had we their permission for so doing,—for the laudable purpose of purchasing a sword, or a piece of plate for the brave and resolute Colonel PAINCE, of Sandwich.—*Hamilton Gazette*.

Col. Vankoughnet's 3d Provisional Battalion, consisting of 498 rank and file, have long since been complete. It is composed of as fine a body of young men as can be found in any other Regiment of the same number, and the great progress that they are making in military movements, is the wonder and admiration of every one. Colonel Turner has been heard to say that in two months more he would take the field with them with the same confidence as a Regiment of the Line.

The Tartan caps and black plumes under Colonel M'Donnell drill on the same parade ground with the 2d Stormont: the warlike appearance of both Regiments afford the spectator an imposing appearance.—*Cornwall Observer*.

Executions.—Mr. Sheriff McDonell on Friday evening last received warrants from the Lieut. Governor for the execution of the following persons, viz.

- Christopher Buckley,
- Sylvester A. Lawton,
- Andrew Leeper,
- Leonard Delmo,
- Russell Phelps, and
- Duncan Anderson.

Buckley and Lawton, it is said, were officers among the invading party at the Windmill. Phelps was tried at the last Assizes for the Midland District for enticing soldiers to desert, and although acquitted by the jury, he was generally supposed to be guilty.

The executions are appointed to take place on Friday next.

A small book has been found containing a coll of Buckley's company.—*Kingston Chronicle*, Jan. 2.

MARRIED.

On the 28th ult., by the Rev. B. Cronyn, A. M., Rector of St. Paul's Church, London, U. C., at the residence of Col. Burwell of Port Talbot, his second son Isaac Brock Burwell Esq., of Carradoc, to Rachel Augusta Vail, daughter of Nathaniel Vail Esq., of Gage T own, in the Province of N. Brunswick.

DIED.

In this town, on Saturday last, of consumption, Sarah Jane, daughter of E. Perry Esq. aged 15 years.

List of Letters received to Friday, 4th January.

Mr. Wm. Clark, rem.; J. Kent Esq. (2); Rev. R. D. Cartwright; Rev. G. Salmon; Rev. F. Evans, add. sub.; Rev. C. T. Wade, rem. in full for vol. 2; Rev. S. Givins, add. sub.; Mr. Alderman Dixon, do.; Rev. M. Burnham, rem.; Col. M. Burwell; Rev. H. Patton, rem. Dr. O'Brien.

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

844. The third place of David's retreat was Gath, one of the cities of the Philistines.—What were the humiliating expedients to which on this occasion David had recourse? and what was the issue?—(1 Samuel.)

845. The fourth place of his resort was the cave Adullam.—Who among his relatives here joined him? and what was the number and character of his general associates?—(1 Sam.)

846. The fifth place was Mizpeh, the residence of the King of Moab: the object of his journey seems to have been that of requesting a particular favour from the King.—What should you suppose it to have been?—(1 Sam.)

After this journey, David returned to his own land, and remained successively in the Forest of Hareth, the Wilderness of Ziph, the Wilderness of Paran, and other similar places, in the various strong holds with which the country abounded.—What are the incidents recorded during this period relative to—

847. I. The inhabitants of Keilah?—(1 Sam.)

848. II. The meeting of Jonathan and David?—(1 Sam.)

849. III. The cutting off the skirt of Saul's robe in the cave?—(1 Sam.)

850. IV. The sparing of Saul's life while sleeping in the trench?—(1 Sam.)

CHURCH CALENDAR.

- Jan. 6.—Epiphany.
13.—First Sunday after Epiphany.
20.—Second do do do
23.—Conversion of St. Paul.
27.—Septuagesima Sunday.

SCENES IN OTHER LANDS.

No. XXXIII.

JOURNEY TO BATH AND CLIFTON.

There was so much to render London to me a second home,—old friendships so much deepened and strengthened, and so many new ones formed,—that albeit the passion of curiosity was strong, and the desire highly excited of beholding other scenes, and customs, and people, I could not turn my back upon the metropolis of England without many feelings of regret. It was about 5 o'clock in the afternoon of a sultry day in July,—all nature fresh and luxuriant from the rains which, in great abundance, had previously fallen,—that I took my seat for Bath at the Golden Cross, near the equestrian statue of the martyred Charles; and after some pause at that thoroughfare of coaches, Regent's Circus, we drove up Piccadilly, passed through Kensington,—just skirting its beautiful and inviting gardens,—traversed Hounslow Heath, surrounded with martial associations, and came abreast Windsor Castle just as the setting sun was flinging his declining splendours upon the turrets of that majestic royal residence, and gilding the summits of the "distant spires" of Eton College. There is in Windsor Castle,—standing out upon an eminence, and receiving, as it did then, the glow of the setting sun,—something which the eye and feelings recognize at once as an abode befitting the Kings and Queens of the world's greatest Empire: we feel, even from a passing view, that it is a structure in some keeping with the physical greatness and moral grandeur of the nation who have raised and adorned it as the residence of their honoured Sovereigns;—just as the massy and magnificent fabric of St. Paul's Cathedral tells out, in the heart of London, the homage which a religious people pays to its recognized Church.

It is a mistaken policy,—as most persons who have considered the subject admit,—which would stint the ministers of religion, though it be a heart-humbling Gospel that they preach, to a narrowness of stipend which, in worldly condition, would place them almost upon an equality with the day-labourer; because, while such lowliness of earthly state would too often exclude from all companionship with, and all influence upon, the higher orders of society, there are very many of its humblest grades who would be amongst the foremost to regard with indifference or contempt an office apparently so degraded; and it is no less a mistake to separate from royalty that state and splendour which, with an inherent and honest prejudice, we are wont to associate with the name. Amongst the conceits of the age, the offspring...to speak charitably,—of a spurious and misunderstood philanthropy, but—to speak truly—the effect of a levelling pride, is a mawkish attempt to bring down the profession of a Christian teacher to a state of artificial beggary, and to reduce forms of government to the sylvan simplicity of a period in the world's history, when kings followed the plough and performed their own menial offices! It seems to be forgotten that stern necessity constrained the condition of things, to which they would now assimilate the aspect of the more civilized world: that if there was a time when Gospel preachers had to toil as fishermen, or labour at tent-making for their subsistence, it was because a better provision for their wants was not practicable; and that, if kings once tended sheep and tilled the land, it was because their sterile or thinly peopled countries afforded an insufficiency of extraneous means for their becoming maintenance. In the voluntary humiliation which such empires would recommend, it would be needful to substitute the cave of the desert for the ornamented temple of prayer; or, in conformity with their primitive and Arcadian tastes, be content to live in thatched cottages, feed upon acorns, and be clothed with the skins of beasts!

In the case of our Kings and Queens, we have observed, latterly, some show of accommodation to this shallow doctrine of political economists,—a readiness to curtail even a Coronation solemnity of the decent pomp and pageantry which fairly pertains to it. It is true that our Sovereign lives in the hearts of her subjects, and the solemn imposition of the diadem on her brow is not needed to quicken the homage of her devoted people; but we are unwilling to part with the gorgeously even of earthly state in a ceremonial which Scriptural sanction as well as our fathers' customs have endeared to us; nor shall we deny that we look with a more religious awe to our loyal obligations, when the highest minister of the sanctuary invests her with the crown, and pronounces her the "anointed of the Lord."

Bidding adieu to Windsor Castle, we proceeded on,—the "shadows of the evening stretching out" over the landscape,—to the town of Reading; a place of considerable size, where, in a most comfortable hotel, a hot repast was spread for such of the coach passengers as were disposed to partake of it. This was a comfort which, at the midnight hour, ma-

ny were naturally glad to seize; but extraordinary, and, if we may term them so, unseasonable comforts, are—every where perhaps, but especially in England—purchased at an extraordinary cost. At a seasonable hour, a fair price is paid for the hasty meal which the brief halt of the coach permits us to snatch; but at an unseasonable hour, there seems no unfairness in nearly doubling the charge for the same hurried refreshment!

We rattled over the pavements of Reading; and not long after, in passing through a turnpike gate, we came bolt upon a jaunting car crowded with young gentlemen,—some of whom seemed in no mood to regard with complacency this accidental collision. While the driver of the coach and the driver of the car were, with great "spirit and decency," inveighing each against the other's stupidity, no progress of course was made on our respective journeys; so, with a becoming regard to the value of time—for the "iron tongue of midnight had long tolled twelve"—a youth from the car, suddenly dismounting, seized the bridle of one of our leaders and was whirling the coach rather hazardously round, when the coachman, in self-defence we must believe, applied his ponderous lash to the offender, and caused him effectually to unloose his grasp. We were now in a fair way for a row, and peaceable passengers might have suffered in the meleè; but our coachman was dexterous, and glided by, before the wounded assailant could recover his ground, or fresh ones dismount to the attack! No pause, of course, was made to inquire into the extent of damage inflicted upon the limbs of the rash youth, who would impede the progress and endanger the safety of a public coach with all its important freight!

About sunrise on the following morning, we discovered at some distance to the left, on the side of a precipitous eminence, what is termed the "white horse,"—a gigantic figure of that animal carved from a chalky cliff. We passed, on our way, through Marlboro' and Devizes, and the pretty village of Melksham, and arrived at Bath about 8 o'clock. The approach to this city is very striking,—hill and valley in continual interchange, and the same undulating variety marking the locality of the city itself. Terraces and crescents, built up with rows of beautiful houses and of that beautiful stone which takes its name from the city, present themselves in various directions,—standing out in bold relief upon some sloping eminence, which affords to the spectator a panoramic view,—and rendering Bath, taking the city in all its parts, next to the new town of Edinburgh, the handsomest in the United Kingdom.

The distribution of some of the few letters of introduction I had brought with me, produced an early response; and in not many hours I was engaged in a sight-seeing circuit with an obliging and intelligent friend. To expedite the progress of these rambles, I availed myself of what in Bath is termed a "fly," a lighter order of hackney coach; and the various quarters of the city and its environs were visited which offer to the stranger's eye the best attractions. There was little of the bustle of business to be discerned; but, as in the village of the Hague in Holland, an aristocratic stillness pervades the streets. Amongst the places visited, of course the hot-wells and the pump-room were not omitted; and in this last stands a statue of Beau Nash, once the presiding genius of the spot.

The Sydney Gardens are a fashionable and pleasing place of resort,—exhibiting a delightful interchange of grove and lawn; where we found some regaling themselves in still and shady arbours, or sauntering leisurely along the smooth gravel walks, while several youths were pursuing their manly sports upon the bowling green. It happened to be a club day; and at this moment, the gymnastic contention was closing. These are recreations which impart to the youth of England a mental and moral vigour, as well as that physical power which distinguishes them so much from the Continental nations; and long may it be before these hardy and virtuous exercises give place to the sensual and enervating pastimes of France, Italy and Spain, or to the blunt and brutish customs of northern Europe!—In another part of Bath, is a new Park, then just forming, and called, I believe, after our gracious queen Victoria,—laid out, as it struck me, as far as respects the tasteful interchange of grass and flower plots, after the model of the Zoological Gardens of London.

On one of the days of my short sojourn in this city, I dined with a friend, from whom the circumstance of certain transatlantic associations produced a succession of the most gratifying and obliging attentions, in a remarkably pretty cottage on an eminence about a mile to the west of the town. In front was the smooth shaven lawn; from whence a gradation of grassy terraces brought you to a pond in the centre of a kitchen and ornamental garden,—shrubs and parterres of flowers mingling with those useful viands which are transplanted to the hospitable board, and practically illustrating the saying of the poet—

"Omne tulit punctum, qui miscuit utile dulci."

This intellectual evening was pleasingly spent; and on the following day, Sunday, I accompanied this interesting family to the Abbey Church. This is a capacious and very venerable edifice, and the vestibule contains a large number of monumental tablets, on many of which were engraven the names of individuals likely to enjoy a more durable immortality than marble can convey. The usual Church service, with an intermixture perhaps of somewhat more than the ordinary chanting, was performed; and a very appropriate and impressive sermon was preached upon the observance of the Sabbath.—I say appropriate, because in this city of fashion, trespasses upon the sabbath's sanctity are not so uncommon as to render needless these solemn reminiscences of its sacred origin and intent. During the afternoon of this day, I was pleasantly reminded of the endearments of a far-off home by the maternal attentions of a friend (now no more) in Pierpoint Place; who, with her immediate connexions, caused many of those hours to pass cheerily and joyously along, which otherwise in a place of strangers, might have proved wearisome and dull. In the evening of this day, I attended the chapel of Mr. Jay, the celebrated Independent Minister, in Argyll Place, Pulteney Street; but I was disappointed in the immediate object of my attendance, the hearing Mr. Jay himself. He was out of town; and his substitute, although he acquitted himself in a very creditable manner, could scarcely be accounted even second, if all accounts were true, to the individual whose place he supplied. A very fine organ,—but if I recollect right, placed in a loft behind the pulpit, and not, as is usual, in front,—was accompanied by the almost universal voices of the congregation; so that the singing was rendered peculiarly impressive and refreshing, while the conduct of the service in general was marked by much decorum and apparent piety.

The following morning was spent in a very gratifying manner in numerous calls upon individuals of various rank and fortune,—among the number, the venerable and excel-

lent Mrs. Bowdler, now past fourscore years of age, but unimpaired in intellectual vigour, and with the glow especially of Christian faith and hope undimmed. These calls were concluded by an early dinner with a very intelligent friend, then resident in Darlington Street, who pressed the acceptance of this hospitality at an obvious inconvenience to himself. A Captain of the Navy, who had known something of the hardships of American warfare, and a seriously disposed and well-informed young gentleman from the East Indies, formed part of this amiable and intelligent little party. The home-like gratifications enjoyed in this pleasant social coterie were, however, too soon abridged; for I had engaged my passage in the Clifton coach for that evening, and my ulterior arrangements,—amongst others, a voyage across the Channel to Ireland,—would not allow me to postpone my stay in Bath even for another day.

The coach road from Bath to Bristol intersects a country of surpassing beauty and interest. Keynsham, a very pretty village, lies about mid-way; and we also pass the village of Newton, where is the park and seat of Colonel Gore Langton. Another object of peculiar interest which meets us in this route, is the celebrated Lunatic Asylum, founded by Dr. Fox; one of those edifices, with which England abounds, grander far in their moral conception and influences than in the attraction which, from imposing front and just proportions, they lend to the scenery of the land!

We reached Bristol in about an hour and a half, but I did not alight until we were set down at the Gloucester Hotel in Clifton.

The Garner.

THE LONG SUFFERING OF GOD.

Long-suffering is God's darling attribute; and what is dear in his sight ought not to be less precious in ours. And how marvellous is his patience, who daily pours his blessings on those men, who as daily offend, affront, and dishonour him; making his sun to rise on the evil and on the good, sending rain on the unjust as well as the just, and not excluding the worst of us from those blessings, to the least of which the best of us have no title! For the benefit of the guilty as well as the innocent, of the impious as well as the pious, of the ungrateful as well as the grateful, the seasons take their rounds, the elements work together, the light and air exert their kindly influences, the fountains send forth their salutary streams, the corn-fields grow yellow, the grapes ripen upon the vines, the boughs of the fruit-trees bend down, the groves are clothed, and the pastures flourish.—The gospel is still preached to those who slight it; salvation is still held forth to those who have so often dashed it from them; Christ is still offered to those who have blasphemed him. And although God be provoked every day, yet he holds his hand, and waits patiently, till the last minute of man's trial and the world's duration be past. Although he have the power in his own hands, and the weapons of his indignation are all ready, he defers to strike, if perhaps men may at length be led by his long-suffering to repentance; "because he wills not the death of a sinner, but rather that he should be converted, and live;" and, while judgment sleeps, mercy calls night and day to sinners, "Why will ye die? Repent, and ye shall be forgiven; turn ye, and ye shall live." Yet God's blessings are abused to the purposes of luxury and lasciviousness; his truth is denied; his commandments are broken; his Church is persecuted; his ministers are insulted; his Son is crucified afresh; and his own long-suffering is made an argument against his existence,—and he is still patient. What is man, then, that he should complain?—Bishop Horne.

OFFICE OF ANGELS.

Heaven has, no less than earth, its active duties; the blessedness of heaven is an useful and energetic blessedness; and they who are sometimes painted as feasting in the kingdom and enjoying the presence of their maker, are at others described as engaged in battle with the great dragon and his adherents, as stopping, in the cause of the saints, the mouths of lions, and subduing the violence of fire, as keeping guard round the prophets of the Lord, and as bearers of His orders to them; as ministering to the Son of God after his temptation, and in the hour of His mortal agony consoling and sustaining him; as anxious and exulting witnesses of His Kingdom upon earth; as calling the Gentile Cornelius to be the first fruits of Christian adoption; as smiting with an invisible sword the arrogant and persecuting Herod, and breaking down before the apostle Peter the chains and gates of his captivity.—Bishop Heber.

THE UNCHURCHING OF A NATION.

I know not how far the conquests, or the commerce of a country, might remain unaffected by the loss of its Christianity. But this I know, that God's blessing could no longer rest on its victories, or accompany its trade; and that, therefore, if its armies triumphed, the triumph would be virtually defeat; and if its ships were richly freighted, it would be with fruits, which, like the fabled ones from the Dead Sea's shore, turn to ashes in the mouth. No, we again say, come any thing rather than this. Come barrenness into our soil; come discord into our councils; come treason into our camps; come wreck into our navies—but let us not be unchurched as a nation. We may be beloved of God, and He may have purposes of mercy towards us, whilst he takes from us our temporal advantages, but still leaves us our spiritual. He may be only disciplining us as a parent; and the discipline proves, not merely that there is need, but that there is room, for repentance. But if we were once deprived of the Gospel; if the Bible ceased to circulate amongst our people; if there were no longer the preaching of Christ in our Churches; if we were left to set up reason instead of Revelation, to bow the knee to the God of our own imaginations, and to burn unhallowed incense before the idols which the madness of speculation would erect—then farewell, a long farewell, to all that has given dignity to our state, and happiness to our homes; the foundations of true greatness would be all undermined, the bulwarks of real liberty shaken, the springs of peace poisoned, the sources of prosperity dried up; and a coming generation would have to add our name to those of countries whose national decline has kept pace with their religions, and to point to our fate as exhibiting the awful comprehensiveness of the threat, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. H. Melvill.

As sickness teaches the patient to prize the physician's aid; as slavery leads the captive to seek for liberty; and condemnation makes the criminal cry for mercy; so the knowledge of our own condemnation and guilt, prepares the soul for the reception of Jesus Christ.—Pike.

Advertisements.

LANDS FOR SALE,

On the most reasonable terms, with Long Credit.

Table listing land sales in Ottawa, Johnston, and New Castle districts. Columns include Township, Concession, Lots, and No. of Acres. Includes entries for Plantagenet, Alfred, Elmsley, Edwardsburg, Montague, Yonge, Marlborough, Portland, Pittsburg, Cramahé, Hamilton, Hope, Clark, Seymour, Cartwright, Gainsboro, Walsingham, Dorchester, Southwold, Aldborough, Oxford, and Niagara District.

THE REV. H. CASWELL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy Orders.

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels. Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required.

JUST PUBLISHED AND for sale at the Star Office, and at Messrs. Graveley and Jackson's Cobourg; at the stores of Messrs. R. Stanton, and H. Rowsell, Toronto; and of Mr. J. Macfarlane, Kingston. (Price 3d. each, or 2s. 6d. per dozen.) A SERMON preached in St. Peter's Church, Cobourg, on occasion of the GENERAL FAST, on the 14th December instant, and published by request of several members of the congregation of that Church. By the Rev. A. N. BETHUNE, Rector of Cobourg. 29—4w.

CHAMPION, BROTHERS & CO. TORONTO, Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES, made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do, Parlour do, Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7.1f.

The Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half yearly in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrearages are paid unless at the option of the Publisher.