

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 19, 1839.

[NUMBER XXXI.]

Poetry.

THE OFFERING.

I see them fading round me,
The beautiful, the bright,
As the rose-red lights that darken
At the falling of the night.

I had a lute, whose music
Made sweet the summer wind;
But the broken strings have vanished,
And no song remains behind.

I had a lovely garden,
Fruits and flowers on every bough;
But the frost came too severely,—
'Tis decayed and blighted now.

That lute is like my spirits—
They have lost their buoyant tone;
Crushed and shattered, they've forgotten
The glad tones once their own.

And my mind is like that garden—
It has spent its early store;
And, wearied and exhausted,
It has no strength for more.

I will look on them as warnings,
Sent less in wrath than love,
To call the being homeward—
To its other home above.

As the Lesbian, in false worship,
Hung her harp upon the shrine,
When the world lost its attraction,
So will I offer mine.

But in another spirit,—
With a higher hope and aim,
And in a holier temple,
And to a holier name.

I offer up affections
Void, violent, and vain;
I offer years of sorrow,
Of the mind and body's pain:

I offer up my memory—
'Tis a drear and darkened page,
Where experience has been bitter,
And whose youth has been like age.

I offer hopes, whose folly
Only after-thoughts can know,—
For, instead of seeking Heaven,
They were chained to earth below!

Saying, "wrong and grief have brought me
To thy altar as a home;
I am sad and broken-hearted,
And therefore am I come.

Let the incense of my sorrow
Be, through Christ, a sacrifice,—
The worn and contrite spirit
Thou did'st never yet despise."

[Communicated.]

ENGLAND'S RESPONSIBILITIES.

FROM A VISITATION SERMON BY THE REV. DR. CROLY.*

In presenting the argument of this great truth to you, my brethren, the laborious and learned pastors of the Church, it is possible that I may tell you little which has not already occurred to your own minds. But I am not aware that it has been used before; and I feel that no argument can be superfluous, especially in our time, which demonstrates that the Church of England, in being made the depository of Protestantism, is made the depository of a direct gift of God. In proving the Reformation to be thus the act of an immediate Providence, I do not limit myself to its doctrines. Its purpose was, not to give a third revelation, but to restore the previous one—to renovate fallen Christianity. The argument is,—that Judaism and Christianity being confessedly given to the world by the Divine will, the Reformation, given to the world under circumstances closely similar, is, like them, to be regarded as a direct work of Heaven.....

A third great interposition was to come. In the long lapse of a thousand years Christianity had decayed; it was to revive in the Reformation. In this instance, too, a distinct and appropriate preparative was to be given. From the sixth century to the fifteenth, the human mind was in a lethargy. There is scarcely any one work of that immense period which can be regarded as an increase to human knowledge. Europe was a great intellectual prison, of which superstition kept the key: But when it was the Divine will to rescue man from this more than thralldom, this slavery of the soul, a sudden burst of intellectual splendour, like the light that shone round the angel in the dungeon of Peter, like it, announced the hour of deliverance. The 14th and 15th centuries still live recorded as the most memorable advance of the human mind.

Yet I should not adduce even this era, if its products could be accounted for by the habitual progress of human intelligence. But all its great inventions were what is termed accidental; yet, what should more justly be termed, the work of Heaven assisting the tardiness of man. First was given that restless compound, which came to change the state of war, and with it the state of nations; to erect a barrier for ever against barbarian invasion; and making opulence and science essential to military success, make even the triumphs of war dependent on the strenuous prosecution of the arts of peace. Then the magnet, which threw open every quarter of the world to European intercourse. Then printing, which threw open every mind of the world to European literature;—the consummate gift! which, by rendering all past knowledge imperishable, provided for the accumulation of all future; by rendering it universal, provided for the freedom of the human understanding in all lands, and, achieving its most unparalleled triumph at its first step, gave the Scriptures into the hands of mankind. But it is not on the greatness of any one of those disco-

* From the St. James's Chronicle.

veries, nor of them all, that I rest their origin. I see them coming from quarters wide asunder, and then gathering into one concentrated radiance. It is not the blaze from a peculiar spot; it is the lustre shooting from round the whole horizon, which tells us that it is from above,—that it is the dawn, and heralds the sun.....

While Europe was thus panting in the chase of knowledge, while scientific zeal had begun to mingle with new feelings of unconscious freedom, while every eye was lifted to expect the advent of some glorious enlightener from the skies—the German Reformation was given! Christianity, purified from the long corruptions of the dark ages, and appealing as of old to the understanding, was given, as of old, to that understanding, excited, trained, and strengthened for its reception. It was scarcely 20 years from the discovery of America, when Luther preached his first sermon in Wittenberg, and in that hour laid the first stone of the Reformation!.....

Thus is our country the depository of a direct gift of Heaven; and accountable for its protection and honour under the heaviest penalties of public ruin. In this aspect there is much to dread; yet, I will believe, much more to cheer. No encouragement can be given to the human heart, more calculated to nerve and elevate all its powers, than the conviction, that it is contending in the unquestionable cause of God; that its object is unequivocally holy; and that whatever may be the human results of the struggle, its reward is sure with Him "who seeth in secret, but rewardeth openly." I will believe that the great Disposer of all things has not set this glory before England, only to throw light on her shame. That He has not thus lifted her on the wings of the Spirit, only to cast her down. That He has not especially bound on her imperial breast the Urim and Thummim of the Gospel, only that their effulgence might be darkened, and that she might incur the twofold guilt of a twofold treason—alike as the head of empire, and the head of Christendom. On the contrary, it is my gravest impression, from the whole course of Providence with Protestant England, that it is the Divine will to put within her reach an extraordinary prosperity, unless she shall reject the boon; that the widest extent of empire, the most redundant physical, moral, and intellectual opulence, and the most dignified, secure, and universal honour, are not beyond the offer held out to her, if she will but do her duty in the hour of trial. I solemnly believe that that hour is at hand.....

Yet, if a powerful moral change should be wrought; if the Continent should no longer exhibit, as it does at this hour, only the capacities of our nature for corruption; if it should cease to be only a huge museum of the morbid anatomy of the human mind; probably the most piercing eye would not discover the limit to her happiness. With religion and morals at the head of the national advance, all that human ambition has ever dreamed might be tardy and pale to the rapidity and splendour of a march, guided, like the march of Israel, by the Living Glory. If the hour shall ever come for preaching to those 'spirits in prison,' there may be no bound to the grandeur of an ascending triumph, in which 'Captivity shall be thus led captive,' and new and imperishable gifts received for every generation of man.

I disclaim all local politics;—they are unfit for the pulpit. But politics on the scale of nations; politics, reverentially tracing the courses marked on the map of Providence; politics, taking the lights of Heaven for the illustration of its ways among men; form a legitimate purpose of the pulpit, and form one of the noblest contemplations of the philosopher, the theologian, and the Christian.....

But the most singular and pregnant omen is in the East. There the star of change has risen with sudden and perplexing beams. If man ever speculated on innovation, it must have been in the activity and ardour of Europe. On the threshold of the East it dared not plant its foot. The oriental love of ancient customs; the oriental contempt for European; the oriental tyranny; the oriental superstition; the tiger ferocity of the despot, linked with the serpent ferocity of the bigot; the scimitar lying on the Koran; all precluded change. Yet it is into the midst of this most stagnant, prejudiced, and intractable race of earth, that innovation has come with matchless force; that it has plunged, like a thunderbolt into a lake, and roused up all its depths, flashing on every side. It has come upon the three great branches of Islamism—the Turk, the Arab, and the African—and come upon them all at once. It has come upon them from different sources—fear of conquest, ambition of independence, violent aggression. Yet it urges all in the same direction. From Algiers to Constantinople, Islamism is flinging off its ancient and cumbrous robes, and striding with gigantic steps into that arena where every passion and every energy of man will soon be demanded and displayed.

How are those things to be accounted for? The principle of population is beyond all human control; the inventors of those new facilities of intercourse can have no political purpose; the foreign sovereigns can have no desire to shake their own security; the African and Asiatic can have no sympathy with our objects. What other solution of the universal problem is to be found, but that this extraordinary concurrence of natural means and human impulses comes from that Supreme Source of power and wisdom, who moulds the times and the minds of men, and does all for ultimate good?.....

Why do I conceive that the Church of England is divinely summoned to be the teacher of Europe? Because I see the force of uncontrollable circumstances suddenly placing her in the condition to be that teacher; throwing a new light upon the infirmity of her rivals; and compelling the nation, by a stronger evidence than was ever administered before, to acknowledge her superiority as the guide of the national mind. On this comprehensive subject I must now merely glance. I desire also to speak in language of the most moderated order. Schism and superstition are alike the natural enemies of the Church of England. They are the enemies of more. Schism, by making opinion the rule of authority,

makes religious confusion a principle. Superstition, by making authority the rule of opinion, makes religious tyranny a principle. But the hostility of both to the Church had been long palliated under the plea of natural indignation at the refusal of privileges. The plea is now extinct. Not a vestige of precaution remains on the side of the Church; not a fragment of restraint on the side of her adversaries; not a hair's breadth of separation excludes either from all privileges. There evidently exists no jealousy of either among the present dispensers of dignities. But, has the result been peace? Whom has the conciliation conciliated? Has either been content to extinguish the long discord, and beat the sword into the ploughshare? Or has not the sword been flung into the scale, with the contempt of an acknowledged victor, in the very act of treaty? Both have declared, in the plainest language, that the Church of England must be destroyed; that our bishops must be expelled from the legislature; that our churches must be no longer upheld by the nation; and that our clergy must be driven to the state for subsistence—a subsistence which might thus depend on the voice of the very individuals who had given them only the alternative of being paupers or slaves—'Delenda est Carthago!.....'

The people of England are a sedate, a rational, and a feeling people. They have no love of change, they suspect innovation without utility as the sign of coming evil. They are not, like one branch of the foreigner, dissatisfied, unless they see churches and constitutions shifting before them, with the rapidity of scenes in a theatre; nor like another, always looking on earth and heaven distorted through a metaphysic fog. They love to follow their old pursuits in peace, and to reverence the old institutions, which made their forefathers great and happy. They are the last people in the world to clear the ground for new fabrics of polity or faith, by breaking up the tombs of their ancestors. Ascribing their prosperity and their virtue to the united influence of a regulated freedom and a Scriptural religion, they will not patiently see either torn down. And thus guarding the principles, they will equally guard the rites and organs of their national integrity. They will not suffer marriage, of all human ties the holiest and most essential, to be loosened into a vulgar bargain; nor baptism to be degraded into a superfluous ceremony. Nor will they suffer their Universities, the noblest strongholds of learning and sacred truth in the world, to be stormed before their eyes, and stormed not for the purposes of tenancy, but of dilapidation. They will look with disdain on the conscience that exhibits its new-found sensibility in the evasion of notorious contract; and will utterly refuse to join in the confiscation of the oldest property of the realm, under the cloak of the voluntary principle—that bill of indemnity for every meanness and every fraud of man. They will look with still deeper disdain on religionists hurrying from the extremes of opinion into an unhallowed embrace, reconciled only by conspiracy, and compromising their mutual antipathies only in sacrilege. Finally, they will remember that England has been twice brought to the verge of ruin, within less than two centuries, by both schism and superstition; that she escaped in the first instance only through the havoc of a civil war, and in the second, only through the perils of a revolution; and they will not have the madness to provoke a third hazard, only to escape by miracle.

This is the true antagonist, the colossal challenger, with the 'helmet of brass, and the spear like a weaver's beam.' See the haughtiness and daring of the defiance. Fifty years ago there were not 50 Romish chapels in Scotland, England, and Wales; there are now upwards of 500 in England alone! Cathedrals are rising; monasteries and colleges are preparing to fill their ranks; enormous contributions are levied; in all the vaunted illumination of the 19th century, Rome is sending back upon us the morals, the discipline, and the darkness of the 13th. We must not fall into the capital error of mistaking the danger. Compared with this solid and progressive usurpation, Dissent is nothing. The true peril of the mariner is not in the ice-land, shaped in chill and obscurity, sure to break up into fragments by its nature, and vanishing as it meets the sun. The danger is in the shoal, growing beneath the surface, continually shifting its shape, yet continually advancing, till it spreads over the waters, and makes wreck inevitable and irretrievable.....

In full contrast to her adversaries, the people see the Church of England—with all her ancient majesty unimpaired, and with even more than her ancient vigour awakened; sustaining the purity of her own doctrines and discipline, yet allowing to every man the full rights of conscience; ministering to the good order of the state, yet keeping aloof from the factions and follies of the time; indefatigably labouring for the poor, yet disdaining to court popularity by a bribe to their passions. With new respect and gratitude, they see her, in all the tumults of the period, steadily pursuing her way to the public welfare, forming great plans of education, gathering the multitude into new temples, pouring out her munificent charity to her afflicted brethren, at the ends of the earth, spreading that most exalted gift of human benevolence, the Bible, wherever man can live and be redeemed, and planting her dignities, her discipline, and her principles, in mighty kingdoms, yet to reflect her image on a bolder scale. Like the sacred tree of India, projecting her noble branches far and wide, that touch the ground only to take root, rise in statelier beauty, and sanctify the land with a broader shade.

HOMELITURGICAL.

No. XI.

THE LESSONS.

Amongst the many excellencies of our highly prized Liturgy, there is none worthy of higher commendation than the provision which is made in it for the public reading of "God's most holy Word." The Liturgy itself, in its whole construction and in the doctrines it embodies, is Scriptural; and by the large portion of the Word of God which it intro-

duces, it makes, as it were, a constant appeal to the sacredness of the foundation upon which it is built: it reiterates those holy and precious truths by which its devotions, its prayers and praises, have been framed.

In the dark days of the Church, when an overshadowing cloud hid the fair face of truth from the world, and a corrupt priesthood sought by every means to rivet the spiritual bondage by which the minds of men were enthralled, the sacred Word of God, which "giveth understanding unto the simple," was studiously concealed from the people. They were not permitted to peruse for themselves its comforting and awakening lessons; nor had they opportunity, like the Bereans of old, of comparing the instructions they received with the fountain of truth from which it was professed that they were drawn. But when a brighter day dawned upon the overclouded Church of Christ, and when, by the blessed Reformation, the chains of superstition were snapped asunder, one of the first-fruits of the glorious change was the restoration to the people of that precious charter of their salvation, from the sight of which they had been so long debarred.

This to Christians is an inestimable privilege; for if they "cannot hear without a preacher," neither can they confide in the counsels which the preacher offers, unless the means be afforded of comparing the instructions which he delivers with that holy Book from which all Christian exhortation should be derived.

"Search the Scriptures," is a command of our Saviour which his Apostles have reiterated;—an injunction which, no doubt, was meant to apply primarily to the duty of perusing them in retirement, and rendering them the subject of daily study and meditation. But what is a necessary adjunct of a Christian's obligation in private, it would be manifestly inconsistent to separate from his duty in public. While in secret he prays and offers up his praises to God, and searches as for a "hid treasure" the holy Scriptures,—so when, openly in the congregation, he expresses his thankfulness and presents his petitions to the throne of grace, it is but right and dutiful that he should then make his appeal also to the Book of books, the Bible.

In this public reading of the holy Scriptures there are obvious practical advantages. There are some persons in almost every community, who cannot of themselves read the Word of God; and therefore it is a high privilege to such to receive the knowledge of its truths, and experience the comfort of its promises, by this their public proclamation. And while some are so circumstanced as to be unable to read the Bible for themselves, there are more who are unwilling to do so: that blessed Book is perhaps in their possession, and they are without excuse for neglecting the study of it; but it is laid aside unopened and unregarded. Such persons, however, are often constrained to hear in the house of God what at home perhaps they neglect to look into. Moreover, through "the hearing of the ear," impressions are often communicated which a private perusal of the Scriptures might not have an equal effect in producing; and sometimes warnings and counsels from the Book of God, pronounced in that public and solemn manner, have an influence which, under ordinary circumstances, might not be in the same degree awakened.

The Exhortation at the commencement of the service, in enumerating the ends of public worship, states one to be,—the "hearing of God's most holy Word," and therefore, after the conclusion of the Psalms,—themselves, strictly speaking, a portion of that Word,—we proceed, with a peculiar propriety, to the reading of other portions of the Scriptures. By the devout exercise of reading the Psalms, the mind is elevated and the heart warmed to heavenly themes; and that, surely, is the moment in which the record of God's gracious dealings in providence and grace, as furnished in the Scriptures, is likely to be received with the greatest reverence and improvement. The same sort of preparation is afforded, indeed, by the whole course of devotions which precedes the reading of God's word: "he which prayeth in due sort," says Hooker, "is made more ready to hear; and he which heareth, the more earnest to pray."

The custom of reading the Holy Scriptures in public, which our Church has retained, derives incontestable authority from the example as well of the Jews as of the early Christians. Ezra, who himself collated most of the Scriptures of the Old Testament into one volume, we are told, "brought the law before the congregation—and he read therein from the morning until mid-day, before the men and the women, and those that could understand." And "he stood upon a pulpit of wood, which they had made for the purpose—and he opened the book in the sight of all the people.—Also the Levites caused the people to understand the Law—and they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading."* In our Saviour's time, we find that the Scriptures were read in the synagogues on the Sabbath-day;† in the Apostles' days, the law and the prophets were read on the same occasions;‡ and from St. Paul's injunction to the Colossians that his epistle should be read among them and also in the Church of the Laodiceans, we are to infer that the public reading of the Scriptures was customary in the assemblies of the Christians.¶

Such, too, was the practice of the Church immediately succeeding the times of the Apostles. Justin Martyr, who flourished A.D. 140, speaking of the Lessons and of the usual manner of explaining and applying them, says, "On the day called Sunday, there is held a meeting in one place of all the people, whether they dwell in towns or in the country; and the writings of the Apostles and Prophets are read, as far as time and opportunity permit." Tertullian also, who flourished A.D. 200, describing the public worship of the early Christians, says, "We meet together to hear the holy Scriptures rehearsed—for by them we support our faith, exalt our hope, and establish our confidence. We

* Nehemiah i. 1—8. † Luke iv. 16. ‡ Acts xiii. 15, and xv. 21. ¶ Coloss. iv. 16. See also 1 Thess. v. 27.

further enforce obedience to the divine commands by repeated instructions, by exhortations, and by rebukes."

The Scriptures are divided into the Old and New Testament; and, therefore, it is provided by the church that both should be read in the course of the public service. The Old and New Testament, says St. Chrysostom, are "two handmaids and sisters attendant on one Lord": "the Law," says Justin Martyr, is the prediction of the Gospel, and the Gospel is the Law fulfilled: "that," says Bishop Sparrow, "which lies in the Old Testament, as under a shadow, is in the New brought out into the open sun; things there pre-figured are here performed. Thus, as the two Seraphims cry one to another, 'Holy, holy, holy,' so the two Testaments, Old and New, faithfully agreeing, convince the sacred truth of God. First, one out of the Old Testament, then another out of the New; first the precepts of the Law, then of the Gospel. 'Which method of their reading,' says the incomparable Hooker, 'either purposely did tend, or at the least wise doth fitly serve, that from smaller things the minds of the hearers may go forward to the knowledge of greater; and by degrees climb up from the lowest to the highest things.'" To these sentiments our Church fully agrees, as the Seventh Article shews:—"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ."

"The ancient Fathers," as is observed in the introduction to the Book of Common Prayer, "so ordered the matter, that all the whole Bible, or the greatest part of it, should be read over once every year; that the people, by daily hearing of the Holy Scripture read in the Church, might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion." The Old Testament is appointed for the first lessons at morning and evening service, because "the law is our schoolmaster to bring us unto Christ;" and the second lessons are taken from the New Testament, and are so appointed as to be "read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper lessons appointed on diverse feasts."*

These brief remarks upon the Lessons may be profitably concluded with some observations from Dean Comber, on the manner in which the Scriptures should be heard in public worship, and on the conduct which befits those who have the privilege of hearing them:

"Being thus prepared before by prayer, purity, and holy resolutions, when the Lessons are begun, let us hear them with all reverence, according to that excellent example of those devout Jews, (Nehem. viii. 6.) who, when the law was read to them, 'lifted up their hands, bowed down their heads, and fell on their faces.' And sure we should express such outward respects as may declare we are mindful of the Author of these proclamations, who is King of kings and Lord of lords. The Scripture daily salutes us, as Elud did the king of Moab, (Judges xiii. 20.) 'I have a message from God unto thee.' And if the tyrant at that news rose from his seat, shall not he condemn us, if we receive it with less signs of regard and reverence? But especially let us labour to fill our minds with serious apprehensions, that it is the word, the will, and mind of the great God, and then we shall express our outward reverence with more ease and sincerity. Let us receive it as being truly his (1 Thess. ii. 13.) and it will work as effectually as if it came with the terrors of Mount Sinai, or were delivered in thunder from the battlements of Heaven. And the better to affect your heart, behold the evident demonstrations that God is in and with them. Think how many sad hearts these promises have cheered; how many erring and wavering minds these truths have established; how many obstinate sinners these exhortations and threatenings have converted, and it will help to give them their due value in your eyes. Mark them with a most diligent attention, as those did our Saviour's words. (Luke xix. 48.) Let your eyes be fixed on the minister, as if you 'expected to receive something.' (Acts iii. 5.) Let your ears be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts which come to devour your sacrifice and carry your souls away. How deservedly would that poor man want relief, who should entertain himself with every bird within his view, at a time of distribution, till all were disposed of? Yet such is their folly, who while they are pursuing every idle thought which is suggested by Satan, lose many sentences, which might open their eyes, strengthen their hands, and comfort their hearts. You know not what good he deprives himself of, that lets the least sentence slip unobserved; for the very filings of gold are precious, and there is weight in the least tittle of God's word." (Matt. v. 18.)**

"After the Lessons be ended, then meditate of them, and lay them up in your heart, that you may faithfully remember what you have learned, and readily bring it forth upon occasion. We do not only hear God's word to stir us into a present devotion; but to fill our treasures, store our armour, and victual our fort, against we be besieged by temptation or affliction; and it is not our affections when we hear it, so much as our memory of what we hear, that thus makes it serviceable to us. But we must especially treasure that which is the most pertinent to our own condition; and as for the Jewish masters' love to allegorize, we must not be like the winepress, which keeps the husks and lets out the pure wine; nor like the sponge which promiscuously sucks in all; nor yet like the hour-glass, which pours out at one side what it received on the other; but in hearing we must be like the fan, which retains nothing but the solid corn. If we have but skill to choose according to our needs, there is in Scripture plenty and variety for all estates; and if our arms be fewer, yet if they be ready and fit, they may be more serviceable than more that are not so well ordered. Begin immediately to put what you hear into practice, and then it is out of Satan's reach. Take warning by the threatenings, to fly from the evil; encouragement from the promises, to perform the good; submit to the reproofs, observe the directions, and pursue the rewards. If this glass have shewed us our deformities, we must immediately amend them, or we shall soon forget them, and so lose the labour and benefit of our hearing. What signifies a counsellor's opinion or physician's advice, if they be not followed? The better the counsel is, the more is our shame, if we look more on the glory of asking it, than the honour and benefit of observing it."†

* See Introduction to Common Prayer.

† Companion to the Temple, Section ix.

RELIGION THE ONLY SURE FOUNDATION FOR EDUCATION.

From an Assize Charge by Lord Abinger.

In looking at the calendar, he (Lord Abinger) witnessed the classes into which was distributed the education of the

prisoners; those who could read and write well,—read and write imperfectly,—and those who could not read at all.—Out of a calendar of twenty prisoners, there were only three who could not read and write. The doctrine which had been lately promulgated was, "Give the poor education and you destroy crime." This had not turned out to be the case with the calendar before him; for he found that most of the desperate robberies and burglaries were committed by persons who were described as reading and writing well. He adverted to this, certainly not to discourage educating the lower classes, but to suggest what, indeed, he would boldly affirm, that, if education was not founded on moral and religious principle, instead of becoming a blessing to the poor, it would in the end be a curse to society. To give a sound education to man, moral and religious instruction must accompany it, and be its foundation. Man should be made to perceive and to cultivate that religious and moral feeling which is a part of his nature, and his distinction from the beasts that perish. It had been truly said by Lord Bacon, that "knowledge is power." To give knowledge, then, without teaching the right method of using it, and the true purpose for which it was designed, was to give the force of a giant to the indiscretion of an infant. Man should be taught, and could not be taught too early, that the powers of reason were given to him that he might use them to control his passions, and understand his duties as a moral and religious being;—that he might learn the truths and estimate the value of revelation; that he might cultivate an habitual feeling of reverence towards his Maker, and believe that to serve his fellow creatures, and respect their rights, was part of his religious duty. When these become the objects of education, he had no hesitation in saying that crime would greatly diminish.—*British Magazine.*

ON THE RELIGIOUS WORDING OF WILLS.

It is fearful to witness the rapidity with which the public recognition of religious truths is fading away from official documents and secular transactions. Our ancestors commenced almost every serious action with some religious form or formula; whereas of late years, except where innovation is not easy—as in various public and international proceedings—there is in too many cases a silent omission of accustomed expressions, which were at least a nominal—and often doubtless a real—acknowledgment of the presence and providence of a God. Even in that solemn transaction, the drawing up of a man's last will and testament, it is now usual, I understand, to omit the solemn preambles used by our forefathers; such as, "In the name of God, Amen." "My soul I humbly commend to the mercy of Almighty God," and the like. It may not be known to some who scoff at such declarations, that EDMUND BURKE commenced his will as follows:—"First, according to the ancient good and laudable custom, of which my heart and understanding recognize the propriety, I bequeath my soul to God, hoping for his mercy through the only merits of our Lord and Saviour Jesus Christ." Let all your readers open their will—if, as becomes a Christian, mindful of the uncertainty of life and the duty of being prepared for death, they have made one—and examine whether they have expressed themselves as seriously as befits so solemn a document. Might they not even improve upon the hint, and make their last will a posthumous sermon to their surviving relatives and friends? A few lines of holy admonition might fall with peculiar weight upon the feelings and the consciences of survivors, when their earthly remains lie silent in the tomb.—*Christian Observer.*

D. C.

THE CHURCH.

COBourg, SATURDAY, JANUARY 19, 1839.

Amongst the "Sins of the Times,"—individual sins, we mean, which lead to national degeneracy, and therefore to national judgments,—must be reckoned the sin of INTemperance. That, for various causes, this is a vice more prevalent in the New world than in the Old,—more extended, in proportion to their respective numbers, amongst the masses of America than of Europe,—is a fact, we believe, well established and generally admitted. That its unhappy prevalence must proportionably affect the moral construction of society, and loosen those restraints and pervert those principles upon the maintenance of which a nation's safety depends, is a natural and irresistible conclusion. But we intend to deal with the subject in its individual application, and briefly to represent its awful inconsistency with our duties as reasonable and social beings, and with our hopes as Christians.

It is painful to state the fact; but, throughout the length and breadth of the land, how numerous and appalling are the instances of the degradation of human nature and of the complicated calamities, which are induced by an inordinate indulgence in this pernicious propensity! With a frantic avidity they seek the intoxicating draught, and resort to those wild and fearful joys by which the reason is subverted and the sensibilities of the soul are blunted and destroyed. Mournful, indeed, are the ebullitions of the mind in this state of self-induced derangement,—mournful to those who thus behold the noblest work of God defiled and marred—who witness this spectacle of fallen humanity—who contemplate this wreck of a creature which its gracious Creator designed for the immortality of heaven. With a shudder of horror and disgust, we mark the victim of intemperance wandering with tottering steps along, venting the crude frozies of a disordered mind,—a spectacle for the compassionate to pity, and the careless to deride. He rises in the morning, not to thank God for his bounties, to pray for his guidance and blessing, and to enter upon his lawful occupations with a light heart and cheerful spirits, but to renew the revel of the mind's madness in the intoxicating cup. And when the day is closed, instead of commending himself, at the hour of repose, to the gracious protection of his heavenly Father, he flies again to the same delirious joys; he drowns all thought, all recollection, all sensibility in the maddening draught,—presenting a heart-rending spectacle to his afflicted family, who, from witnessing the continual repetition of these baneful indulgences, foresee the speedy arrival of want, and wretchedness, and infamy in their most aggravated form. These constantly recurring scenes awaken the melancholy conviction that soon a husband, a parent must be lost; and, in this deprivation, they foresee their own exposure, needy and unprotected, to the 'bleak mercy of the world;' for their sustenance has been wasted, their all has been consumed in the revel and riot of intemperance.

And when the sabbath comes, cheering with its smiles and soothing with its stillness, where are we to look for these reckless pursuers of forbidden and destructive joys?

Not in the courts of the house of the Lord—not engaged in the holy exercises of a devout retirement—not confessing and bewailing their sins, and imploring the mercy and pardon of their God; but we may seek and find them in some noisy and tumultuous scene, exulting, with abandoned associates, in the frenzy of bewildered minds, with the shout of ungodly mirth, and in reckless mockery of every thing sacred and holy!

Long and dismal is the catalogue of crimes which this fearful infatuation produces. Clouding the faculties with a thick mist of darkness, it takes away all power of reasoning, all sense of discrimination, all regard for high and hallowed sanctions. Acts of folly and wickedness are committed, which, in the hours of partial and temporary sobriety, are bitterly lamented; gusts of passion and sallies of anger are indulged, which drive headlong on to deeds of rashness and violence, of daring and dreadful sin in the sight of an offended God.

And how, under that stupifying influence, is any duty to God or man to be performed,—with every energy both of body and mind deadened and prostrated! Alas! every exercise of Christian service is neglected, perchance despised; while the household store, the provided sustenance is all wasted and consumed to glut one craving appetite. The little remnant, the last earthly stay of a helpless family, is dissipated and gone that one delirious and destructive pleasure may be pursued.

But these are not all the miseries consequent upon this baneful indulgence. Friends and family are not all who feel the pangs of the wounded spirit and the bleeding heart: his own bosom is not without its sting; his own breast is not free from the gnawing worm. Look at him in the languid intervals of dissipation—during the brief spells of sobriety; follow him to the loneliness of retirement, and mark his secret feelings! View the dread conflict which rages within him,—the guilty conscience, the wounded spirit, the imagination haunted by fiend-like terrors! Appalling is the spectacle which the inner man would reveal,—telling a tale of warning by which a thoughtless world might profit.

While a gleam of light breaks in upon the eclipse of the soul, and in the temporary lull of the mind's madness, the voice of conscience can be heard,—how dismal is the prospect presented, how fearful the alarms that are spoken! If he looks hurriedly backwards upon his past career, what a blackened waste is exhibited; if he contrasts the sweet hopes of childhood and the bright promises of youth with his present degradation, how heart-rending must be the comparison! Looking back upon the serenity and innocence of his early days, and the depth of sin in which he is plunged, he can have but the agonizing reflection that he is lost to the world and lost to himself,—the enemy of God, the bane of society, the ruin of his family, and the destruction of himself!

But of these alarms of conscience, what is the frequent consequence? Does he obey its warning voice shake off these galling chains, and become once more the rational being which a gracious Creator had made him? Alas! it happens too often that the insupportable stings of conscience, this fitful gleam of a lucid interval which so mercifully reveals the darkness and terror of his state, impel him,—not to the deep and improving sorrows of contrition, not to supplications for Almighty God's forgiveness, not to earnest purposes of amendment,—but they impel him to seek relief from these insupportable distresses of the soul in new draughts of the intoxicating cup, which may darken again this unwelcome gleam of light, and blunt this painful sensibility!

And to close the dreadful picture,—the sapped constitution and the wasted frame hurry the victim of intemperance to an early grave. Death visits at an age when the sun of life has scarcely reached its meridian,—when scarcely half the common span is measured; and he summons the unprepared soul to the tribunal of that God who hath said, "Neither thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God."

But there is still "place for repentance," and shall we not hope that it will be seized? O that such would pause in their mad and destroying career,—that they would turn their eyes to the parent's tears, the wife's agony, and the child's complaint,—that they would look upon their own precious and immortal souls, for which the destroyer is watching! Should they turn a backward glance of yearning on the joy and peace they have forsaken, we entreat them to repeat that look of fondness; should they direct a glance of hope to the heaven from which they have been straying, we implore them to fix upon it their steadier gaze. For the sake of those whose bosoms they rend with agony,—for the sake of that Redeemer whose wounds bleed afresh at these ungrateful returns of his love,—for the sake of their own immortal souls which are hovering on the brink of eternal ruin, we entreat them to "sin no more." God is merciful, and willet not the death but the repentance of the transgressor; Christ's merits are all-sufficient for the cleansing and reconciliation of the guilty soul. Let those, then, who may be enslaved to this destroying practice, resolve in the strength of the Lord God to "touch not, taste not, handle not" the unclean and pernicious thing. Then will weeping friends dry up their tears, and the sunny smile of satisfaction succeed the sighing of the heavy heart; then will the virtuous and the godly every where welcome the return of their erring brother; then will angels of God have joy over the repenting sinner; then will the grieved Spirit come back again to the outcast heart, and in the consciousness of adoption, the joyful soul will raise once more the cry of "Abba, Father."

The intelligence from England, which we have copiously transferred to our summary of civil news, is of a very interesting and important character. The Earl of Durham arrived in England about the end of November; and with the exception of a faint cheer of welcome from the "liberals" of Portsmouth, was received not merely without honour, but with positive incivility. The leading Conservative Journals had openly and unequivocally denounced the later proceedings of His Lordship, long before he reached the shores of his native country; and the severity of their attacks was by no means diminished upon his arrival. His former friends and colleagues—disciples and co-mates in the same political school—received him with a cold and sullen neglect: he landed without the customary recognition of his official rank; and his Countess, conscious of the loss of the royal favour, resigned the honorary distinction she had held in the household of the Queen.

We never were amongst the flatterers of the Earl of Durham in the palmy days of his vice-regal power,—we never tendered to him any homage when his political star was in the ascendant; and we shall not join in "striking at his head" in the lowering period of his adverse fortune. Neither do we blame the Conservatives of England for their honest and consistent opposition to the public conduct of

Lord Durham: Britain's Conservatives are the only persons on whom, under Providence, the nation's confidence is stayed; but we blame the former friends and allies of that noble lord, who pressed upon him the acceptance of the Colonial trust which he held,—who constrained him to its resignation,—and who, when he returned to give an account of his abruptly terminated stewardship, received him with frowns and repulses!

But let none suppose that it was any high and honourable sense of public duty, which produced, in the Whig administrators of the Empire's affairs, this bold abandonment and undisguised contempt of the powerful Earl of Durham. Had not the Conservatives of the country preceded in the declaration of uncompromising warfare to his Lordship's policy, and given proof that in them at least he should find neither advocates nor abettors, we should not have discerned this attitude of boldness in the Ministers of the Crown! But opposed by the Conservatives and rejected by the Whigs, Lord Durham has nothing to lean upon; he is thrown, as it were, a wreck—a weed, upon the sea of political strife. The Radical party, though powerful enough to do mischief, have not that moral weight or influence which could exalt into a stable or commanding position the failing fortunes of the dishonoured Earl. But this much we may anticipate,—that it will concentrate into a separate phalanx that section of the politicians of the United Kingdom; and that these, under the direction at least of Lord Durham, will not henceforward be likely to lend their aid in support of the tottering Cabinet of Lord Melbourne. Their hostility, in conjunction with the growing strength of the Conservatives, will undoubtedly tell, and that speedily, upon the present Ministry, and help to accelerate the dissolution of a Cabinet who have weakened the energies and tarnished the honour of their country. When we see the reins of power consigned to safe and honourable hands,—much as our sight may for a time be pained with fragments of wreck and desolation,—we shall endeavour to forget those who have so grievously abused their trust.

Of the tidings lately conveyed to us from the mother country, not the least interesting and important is the account of the manner in which the people of England have received the intelligence of the late outbreak in the Lower Province, and of the lawless and unprovoked invasion of the Upper. The extracts which we have given, in another place, from several of the leading journals, sufficiently prove that the spirit of the British nation is roused,—and that the might of the empire will be put forth as well to eradicate the seeds of rebellion, as to suppress effectually every future attempt at foreign aggression. The Government of the United States, as it was easy to predict, will be held responsible for the outrages of their citizens upon our shores; and, as the only means of preventing them in future and securing our ultimate quiet and prosperity, reparation from them for the wrongs we have endured will be insisted upon. Such is the position already assumed by the people of England; and when the items of expenditure, incurred in consequence of these lawless and unprovoked invasions, come to be recited in the House of Commons, the popular indignation on account of these outrages is not likely to be diminished. We deprecate war, and sincerely do we trust that the exercise of common justice on the part of the United States Government may be interposed to avert it; yet if, to check a spreading conflagration, rows of houses are sometimes blown up with gunpowder, it may, in the same manner, be needful to endure the temporary desolations of war in order to be spared from more terrible and more protracted calamities.

We have been favoured with a letter from the Secretary of the UPPER CANADA CLERGY SOCIETY, by the hands of another Missionary from that excellent and praise-worthy Association—stating the Society's determination, with the blessing of God, zealously to prosecute their labour of love, and steadily to extend their operations. The letter of Sir R. Farquhar, which we lately transferred to our columns from the London Record, furnishes an interesting account of the progress of the Institution; and in the Valedictory Address from the Rev. W. Bettridge, (clause 4,) published by us some time ago, a similar testimony is borne to the honourable and Christian exertions of this Society.

The Reverend Mr. Morse, the Missionary last arrived, makes the fifth clergyman sent out by this Society; his destination, we understand, is Paris in the Gore District.

We are most happy to welcome our contemporary the Southern Churchman, in its enlarged and improved form, and heartily wish its conductors "God speed." We shall rejoice, too, to see our old friend and favourite, the Gospel Messenger, visiting us in its new and "beautiful garments."

The Rev. W. M. Harvard will please accept our thanks for the transmission to us of his pamphlet on the Clergy Reserves. We may offer some remarks upon it hereafter.

We have also to thank REUBEN TRAVELLER Esq. for his very clever pamphlet on the subject of the excitement attempted to be raised concerning a "Dominant Church."

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF PETERBORO'.

Rev. C. T. Wade, Incumbent. Service in St. John's Church every Sunday morning and evening, and occasional ministrations performed in the neighbouring Townships of Smith, Otonabee, Dummer, Douro, and at Fenelon Falls. Baptisms in 1838, 66; Burials, 19; Marriages, 9; Communicants, including Foreigners, 148.

RECTORY OF PORT HOPE.

Resident Minister, the Rev. Jonathan Shortt; who officiates on Sunday in St. John's church, Port Hope, at 11 A.M. and 6½ P.M., and occasionally at four different stations in the township of Hope. The self-imposed and spirited exertions of two young ladies of this parish lately, have resulted in the addition to the funds of the Sunday School of £5 12 6. The handsome contributions of the parishioners towards the support of the resident Minister, during the past year, tendered on account of the obviously insufficient salary attached to the charge, claim his warmest thanks.

In 1838 there were Baptisms 65; Marriages, 23; Burials, 13. Sunday School, 50 on the list; average attendance, about 45. Communicants, 36.

MEDONTE.

Rev. George Hallen, Officiating Minister. In 1838, there were Baptisms 11; Marriages 5; Burials, 1. Average number of communicants at one time, 14.

Service is performed every Sunday forenoon at 11 o'clock. Nov. 18 and 25. Performed Divine Service at Penetan, guishine; having, on the latter occasion, administered the Sacrament: number of communicants, 12.

Dec. 23. Performed Divine Service and administered the Sacrament at Orillia, Lake Simcoe: number of communicants, 11.

[The Services of the Rev. G. Hallen are voluntarily and gratuitously given,—he receiving no stipend from any source.—Ed.]

From English Papers.

YORK, Oct. 24.—On Sunday last, the venerable archbishop of this diocese preached his farewell sermon in the noble cathedral of the see, before a crowded congregation.—Earl de Grey, and the officers and men of his regiment, the Yorkshire Hussars, (who are at present in training there), were present, and Lord Milton, M. P., with nearly all the members of the Harcourt family, were among the auditors. The archbishop has attained his 84th year, and he told his flock that he felt he had arrived at that period of life when it was necessary for him to abstain from preaching. He said that it was probable that they now heard his voice for the last time, and affectionately urged upon them the duties of religion.

The Bishop of Barbadoes and family have been residing with his relative (the Rev. G. M. Coleridge,) at St. Mary's Church, during the past week. His lordship preached on Sunday last, in the morning, after the Queen's letter had been read, authorizing a collection on behalf of the Society for the Propagation of the Gospel in Foreign Parts, when he advocated the claims of the society. A liberal collection was made at the doors.—*Exeter Gazette.*

SOCIETY FOR THE RELIEF OF POOR PRIORS CLERGYMEN.—The claims of this excellent institution are, we have great reason to fear, not sufficiently known to the members of our Church. In the course of 47 years, during which the society has existed, it has distributed to distressed clergymen, 2324 grants of various sums of money, according to the nature of the respective applications and the exigency of each case; the whole sum distributed by such grants being £68,239. The class of pious and diligent persons in behalf of whom this society labours, is highly deserving of the consideration and assistance of all who wish well to the efficiency of our ecclesiastical establishment, and who rightly view it as a most powerful instrument, under Divine Providence, for promoting true religion and sound morality, in the more sequestered as well as the more populous parts of England and Wales. The income of the last year amounted to £3745 18s. 7d. and many of the cases of clerical distress relieved by means of the society were of the most painful character.

Earl Fitzwilliam has given the munificent sum of £1000 towards affording additional Church accommodation at Malton.—*Dorset Chronicle.*

Sir Robert Peel has contributed £500 to the Lichfield and Coventry Diocesan Church Building Association, the object of which is the erection of new Churches and Parsonage-houses where they are required.—*Ibid.*

NOTICES.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.
Rev. Brethren,—You will please to take notice that the next meeting of the above Association will take place, if the Lord permit, at Cavan, on Wednesday the sixth day of February next, at Ten o'clock A. M.

I am, Rev. Brethren,
Your faithful servant,
A. F. ATKINSON,
Sec'y M. C. A.

St. John's Rectory,
Bath, January 12th, 1839.

The "WESTERN CLERICAL SOCIETY" will meet (D. V.) at the Rev. Arthur Palmer's, Guelph, on Wednesday the 20th February next. The Sermons will be preached by
The Rev. W. Bettridge, B. D., Rector of Woodstock, and
The Rev. H. J. Grasset, B. A. Asst. Minister, Toronto.
(Signed) WILLIAM BETTRIDGE,
Secretary.

Woodstock, 8th January, 1839.

Summary of Civil Intelligence.

LATER FROM ENGLAND.

ARRIVAL OF THE ROYAL WILLIAM.

This fine steam ship came into New York on the 6th inst. having left Liverpool, as advertised, on the 15th December, so making the first winter voyage by steam in twenty one days.—She took the southern route to within a few miles of Madeira, and had an exceedingly pleasant passage in consequence, with warm, mild weather the greater part of the way; notwithstanding with us the season has been unusually boisterous.—This is another advantage of steam ships over sailing vessels—the choice of climate in winter, without materially increasing the length of the voyage—which the latter are sure to do by venturing on the southern course, from the prevalence of westerly winds, and the impediment of the gulf stream. The William had been looked for with anxiety for some days previous to her arrival, on account of the important intelligence expected by her, and which it will be seen has not been over estimated.

We take our extracts chiefly from the London *St. James' Chronicle*, a file of which Journal to the 13th December, we have received.

The packet ship *St. Andrew* went home in less than fifteen days from wharf to wharf.

The most gratifying announcement we find is the appointment of Sir John Colborne by Her Majesty, to succeed Lord Durham as Governor General of the North American Provinces, with all the powers vested in his Lordship. This will give universal satisfaction in this country, and we doubt not a short time will develop to the empire at large, the advantage of the change.

Ministers have further prorogued parliament to the 5th of February.

In consequence of last year's deficiency foreign grain is again admitted into England at a nominal duty and it is thought will continue to be till the promise of the coming crop can be fairly judged of which will perhaps be in May or June.

The fears of a Russian war have in part subsided, and it is now said the hostile preparations of the autocrat are directed towards the chastisement of Turkey rather than with the supposed intention of invading our Indian possessions.

Numerous melancholy wrecks have occurred on the English coast in consequence of the dreadful storms which prevailed through November.

It was rumoured in London that Lord Brougham purposed impeaching Lord Durham for deserting his post at so critical a period.

Lord Durham was still in London, and it was thought would remain there till the meeting of Parliament.

Mr. Swartwout, ex-collector of New York, was in Liverpool.

The *Great Western* was to sail from Bristol on the 19th of January.

A great quantity of additional warm clothing was to be forwarded by first packet to Canada, for the troops.

The 42nd Highlanders are under orders to embark immediately for Canada.

Three companies of artillery intended for the West Indies have been counter-ordered to Canada.

So great is the opposition at present between the coaches on the Bath and Bristol road, that some of them are carrying passengers from London to Bristol for 12s. inside and 6s. out.

Active preparations are now making at the Pavillion for the reception of her Majesty on Tuesday next. Several loads of luggage have already arrived. Three troops of the Foot Guards are expected to march into the Church-street barracks on Saturday from Windsor. The Court will remain here till the end of January. Her Royal Highness the Princess Augusta continues, we are happy to say, in the enjoyment of excellent health.—*Brighton Guardian.*

The Earl of Durham visited his Royal Highness the Duke of Luca yesterday, at Mivart's Hotel.

Letters were received by the Marquis of Douro on Tuesday from his brother, Lord Charles Wellesley. His Lordship gives a detail of the military operations, and states that the rebels had burnt down the barracks where his regiment was quartered, and that two of his men were killed.

The Alleged Forgery on the Toronto Bank.—John Hannon, whose case has frequently been reported was yesterday brought up at Bow-Street, and was fully committed for trial.

COURT CIRCULAR.

Her Majesty held a Privy Council at one o'clock yesterday afternoon at Windsor Castle. It was attended by the Lord Chancellor, the First Lord of the Admiralty, the President of the Board of Trade, the Secretary at War, and the Master of the Horse. At the Council the appointment of Lieutenant General Sir John Colborne, G. C. B., in the room of the Earl of Durham, was confirmed. Some colonial matters were submitted to her Majesty in Council, and were approved of. The Lord Chancellor, Lord Glenelg, the Earl of Minto, Mr. Poulett Thomson, and Viscount Howick, went from town to attend the Council. Her Majesty was attended by the Marchioness of Tavistock, Lady in Waiting; Viscount Torrington, Lord in Waiting; Hon. Major Kepple, Groom in Waiting; and Colonel Buckley, Equerry in Waiting.

The funds continue with little variation, but business with them is very slack. The scarcity of money is still felt, as indeed usually occurs at this season of the year Consols were 93½ buyers for the opening.

In the Foreign Market there was little doing, and quotations remain with little alteration. Brazilian Stock recovered from the depression occasioned by the unfounded report about Bahia on Tuesday to 77½.

The Money Market within the last hour, has assumed a heavy appearance, and there has been a consequent depression in prices, caused by the warlike character of the intelligence received this morning from Antwerp. Consols for the Account have fallen to 93½, and Three-and-a-Half per Cent Reduced to 100. Bank is 203, India Bonds 64, and Exchequer Bills 64 66 pm.

Belgian Bonds are 106½, Brazilian Bonds 77, Columbian 25½; Danish 74½, Portuguese 29½, and Spanish 16½.

The Countess of Durham has resigned the situation of Lady in Waiting to Her Majesty.

From the St. James' Chronicle.

We have copied from the *Supplement to the London Gazette*, and from other sources of intelligence, additional versions of the progress of the war in Canada; but we can hardly say that these additional versions present any new facts, or suggest any reflections that must not before this have occurred to our readers. As regards the *aliens* of Lower Canada, they are plainly incorrigible for a generation; their hatred to the British connection, and to their neighbours of British blood, cannot be softened by any effort of conciliation, and for their own sakes, as well as for the security of the Colony, they must be stripped of all political power whatever; and during that period of political rest will be the time to conform them, by education and by kindness, to the laws and the social state under which they and their posterity must live, if they are to live as British subjects. The question of the relations to be maintained with the United States borderers is, perhaps, one of more difficulty. That these people are in a worse than savage state is plain from the events of the last year. But we should be sorry to see them met by that war of reprisals by which the incursions of savages are usually restrained. We think that the British empire has the right to call upon the government of the United States for a full indemnification for all the injury and expense imposed by the brigands, and that the call ought to be ENFORCED in despite of any pretext that the Republican executive or legislature has not the power to restrain its worse than savage population; if they have not the power, they ought to have it; and if it once becomes known that Great Britain retaliates the injuries inflicted upon her subjects in every sea where the striped banner can be found, they will assume it. In this way the maritime towns, and the eastern and southern states generally, will be made guarantees for the peace of the border; while a prolonged border-war would only continue to exasperate national antipathies by rendering them in some measure personal, would brutalise our colonial population almost down to the republican level, and heap enormous cost upon the empire. The *Morning Chronicle* tells us, and tells us truly, that "the expense of both rebellions will be an affair of millions before all is settled." Honour to Joseph Hume, who instigated the rebellions by his seditious missives, and by his doctrine of economy and retrenchment made them expensive; but we congratulate his Middlesex supporters—including Her Majesty's ministers—upon the honour reflected upon them by their devotion to the great economist. This, however, by the way. One year's work is an affair of millions, and no apparent prospect of an end to the drain, except by dealing boldly with the republic. And now deal boldly with it, when we have no fleet? and, what is more, will have no fleet while the present men remain in power? "The millions" of expense already incurred, according to the *Morning Chronicle*, would have kept a fleet at sea strong enough to make every citizen of the Republic a guardian of the border peace for his own sake; but then if these millions had been so applied there would be nothing to shew in the way of retrenchment (we excrete the word, and the people of England will soon learn to excrete it too), no pretext for taxing former governments with profligate expenditure. How long is the drain of annual millions to be left open—how long will men sleep under the notion that retrenchment is true economy? If they indulge the dream much longer, they will awake, finding that the last ten years of retrenchment will have cost them more "in moneys numbered" than the whole debt accumulated by "profligate expenditure" during the preceding century—well if the loss of money shall prove the worst loss.

And now one word to our republican kinsmen of the United States. They have been very angry with Mrs. Trollope, and with every one else who has placed the general tone of morals and manners in the Republic below the British standard.—Now we beg of those who indulge in such anger to explain the proceedings of the sympathisers along the whole Canadian frontier, and the indifference, or rather favour, with which these proceedings have been generally regarded through the Union, upon any theory consistent with civilization, even in its humblest degree. We do not say that these things prove a general barbarism—doubtless, there are many polite and intelligent people in so great a population; but it would seem that they are too few in number to influence the tone of national feeling—too few, indeed, to dare to shew themselves.

From the same.

Now the rebellion is crushed in both Upper and Lower Canada, it is but justice towards the loyal and devoted volunteers, that their conduct should be suitably acknowledged.—When we know that at Odell-town little more than 200 of these brave volunteers hazarded their lives in attacking 900 or 1000 French Canadians, commanded by experienced French generals, it is but justice towards the volunteers that their bravery be acknowledged. If the exertions of these men—and who are all of British extraction—are allowed to pass by unnoticed, the nation in support of whose government they have so manfully come forward will prove itself altogether unworthy of their allegiance.

From the Times.

But to return to the political prospects of Upper Canada; and the country is safe so long as the people remain what they now are, loyal. No piratical ruffians from the United States, let them come in what numbers they may, will fare any better than the depraved and sanguinary band who have just expired in fight or on the gallows their deliberate massacre of so many of our honest countrymen who had offered them no shadow of offence or injury. "Patriots!" forsooth, what made them "Patriots?" Were they protecting their own soil against invaders, or their own rights against oppressors? Not a bit.—They were invading a foreign people, with whom their own government was, and professed to be, at peace and in intimate friendship. They were levying an unprovoked, unlicensed, unholy war upon a neighbouring nation—a mercenary war, for base plunder—avowedly for plunder. They are banditti; they are pirates, they are assassins. "Patriots!" truly. Why, who were their allies among the people of Upper Canada? There were no Canadian "Patriots" to put even a decent mask upon their bloody crime. The highest estimate of the number of Canadian "Patriots" who joined them is three persons; other accounts affirm there were none—not a single subject of Queen Victoria to palliate the falsehoods with which we have been pestered, both in America and here, concerning the public opinion of Upper Canada, as if the sole object of the Prescott brigands had been to give the lie to Lord Durham's nonsense about "having conciliated the feelings of the United States," and to make his lordship more consummately ridiculous than ever.

From the same.

With regard to this war of Canada, considered in its higher and more interesting aspect than as a bone of contention between ministers and their inconvenient friend, we acknowledge that some very gloomy consequences may arise out of the intrusion of American citizens as armed enemies upon the British soil. No man can answer for the chance medley fruits of an aggression so monstrous and perplexing. In a country where the rabble are rulers, the rabble cannot be restrained by law. But if England can obtain no redress for injuries and outrages inflicted on her by subjects of the United States from the law of that republic, she is allowed by the law of nations, universally recognised, and enjoined imperatively by her own welfare and honour, to exact redress by her own right arm.—Let Mr. Van Buren, therefore, and his delegates on the frontier, look to it well. If they once rouse the national blood of England, they will find it no child's play.

From the Morning Herald.

But we have foregone as well as home finessing to deal with in this question of the Canadian attempt at revolution. The American government is shown, by strong circumstantial evidence, to have been deeply implicated in the treacherous proceedings which resulted in the abortive invasion of the British territory, and a wanton waste of human blood. Will the proclamation of Van Buren, after the deed has been done, avail to purge his government of the foul charge of having secretly aided and abetted the atrocious violation of the territory of Great Britain in a period of profound peace? We have published on the evidence of the *New York Inquirer* and the *Vergennes Vermont*, the facts of the buccanneries having been furnished with arms from the arsenals of the United States, and also of two officers in the service of that government having acted, the one as vice-president, the other as secretary, at a public meeting of sympathisers in New York, unreprieved by the executive of the republic. To dismiss one or both of them now from the service can blind nobody but such Englishmen as are credulous beyond the ordinary measure of John Bull's gullibility. Of Rodier's revelations we say nothing at present; we have enough without them in the evidence of facts, which cannot be disproved by the rhetorical flourishes and wordy professions of an *ex post facto* proclamation.

LOWER CANADA.

The 1st division of the 11th regiment arrived from New Brunswick yesterday, and crossed the river between the hours of twelve and one; the day was remarkably fine, and though there was much ice floating in large sheets, there were several clear passes between the fields, which extended from side to side of the river. Through one of these the detachment, embarked in twenty-six canoes, found a passage, and came over without difficulty. Major Bloomfield is in command, and the division consisted of seven officers and about one hundred and fifty men. They have had a fine journey, and suffered little, one man only having been slightly frost bitten in one of his feet. The second division of the 11th regiment crossed the St. Lawrence about noon to-day. They were equally fortunate in their passage with the first division, an opening in the ice favoring their traverse. They also appear in high spirits after their long march, and have suffered comparatively nothing.—*Quebec Mercury, Jan. 10.*

From the Montreal Gazette.

We are truly happy to learn, that his Excellency Sir John Colborne has received despatches from the Colonial Office, accompanied with a commission appointing his Excellency to be Governor General, Vice Admiral, and Captain General of all her Majesty's Provinces within and adjacent to the Continent of North America.

This is an appointment at which every loyal subject in these Provinces must sincerely rejoice, for it is as well merited as it is judicious. His Excellency, we understand, is to be sworn in on Monday.

In our last, we animadverted upon an article which appeared in the *Morning Chronicle*, upon the subject of the North Eastern Boundary, supposing it to have proceeded from authority, in consequence of the Chronicle being a ministerial journal, and understood to be in the confidence of Government. We have since been happy to find that the article in question was not an authorised one, but one of the "City articles" furnished to that paper, as the *on dit* in the London mercantile circles.

We regret to learn by an arrival at Boston, that the celebrated Poetess, Letitia Elizabeth Landon, the lady of Governor Maclean, of Cape Coast Castle, died at that place soon after her arrival in Africa, whither she had accompanied her husband.

Yesterday, the Court Martial proceeded to the trial of Jean B. Henri Brien, Ignace Gabriel Chenneville, Joseph Dumouchelle, Jacques Guyette, Louis Dumouchelle, Toussaint Rochon, Francois Xavier Brien, Joseph Walter dit Lanne,

Chevalier de Lorimer, Jean Laberge, and Francois Xavier Louchette, charged with High Treason. Brien, who is a medical man, pleaded guilty, and the rest of the defendants pleaded not guilty to the charge; and their trial was proceeded with yesterday and to-day.—*Jan. 12.*

We are authorized to state, that the Special Council, which was adjourned for the Christmas holidays till the 10th, will not assemble till the 21st instant, when it will meet for the despatch of business.

Sentence of death was last evening officially communicated to eight of the State prisoners at present incarcerated in the goal of this city. The five following, viz:

- Pierre Theophile Decoigne, (Notary,)
- Ambrose Sanguinet, } brothers,
- Charles Sanguinet, }
- Francois Xavier Hamelin, otherwise called Petit Hamelin, and,
- Joseph Robert, (Captain.)

will be executed on Friday next; the four last named were convicted of the murder of the late Mr. Walker. Captain Morin is one of the three others to whom a knowledge of their awaiting fate was imparted.—*Mont. Herald Jan. 15.*

UPPER CANADA.

His Excellency the Lieutenant Governor, accompanied by his son and Aid de Camp, arrived here in the afternoon of Saturday last—having left Toronto that morning in the steamboat Traveller. On Sunday he attended Divine service at the Episcopal Church both morning and afternoon; and early on Monday he departed for Amherstburgh.—*Brantford Sentinel, Jan. 12.*

His Excellency the Lieutenant Governor has appointed Wm. Hepburn, Esq. to be Official Principal of the Court of Probate, of this Province, vice Grant Powell, Esq. deceased.

We observe that the congregation of the Rev. Mr. Macgill, the minister of the Scottish Kirk in this place, have presented him with £300 as a new year's gift, a substantial mark of their regard, which must be particularly gratifying to the Reverend Gentleman. Such voluntary exhibitions, as evincing the proper discharge of the duties of an *orderly system*, we admire; but the voluntary system as a basis of religious instruction, we deem to be chimerical. We can, indeed, scarcely conceive the idea of a voluntary system, for the very word *system* seems to imply something more than what is merely voluntary, and a system of teaching is particularly liable to this objection, for the persons learning cannot be supposed to know the value of that which is taught while in ignorance, and therefore are not likely voluntarily to go to much trouble or expense to obtain information, however valuable, unless it be provided for them.—*Niagara Reporter.*

From the U. C. Herald.

By a private account from Brockville, we learn that a most diabolical attempt was made last week to poison the militia force on duty at that Town. Last Thursday morning, Mr. Body, Government Baker at Brockville, discovered that his puncheon of water, with which he was going to knead his dough, presented a singular appearance, as if in a state of fermentation. Struck with this he sent for a medical gentleman, who on examining the water found that it had been poisoned so strongly that every man who might have partaken of the bread must have died. Mr. Body stated that so far as he was aware, no man had gone into the place where the cask stood, except a man who some time ago came from the States, and was arrested by the authorities, when he gave important information respecting the plans of the "patriots." He said that he had been a "Hunter," but was convinced of the evil of their proceedings, and would make amends by informing of their plans, and joining in the defence of this country. He then joined the Queen's Borderers. He was therefore arrested on suspicion of having poisoned the water, and committed to goal to await further examination.

Two brass guns and carriages, taken from the States' arsenal, were discovered at Oswego on the night of the 30th ult., having been concealed there, in all probability, since the Prescott patriot expedition. The collector placed a guard over them, and on the morning of the 1st instant, undertook with his officers to remove the guns to the arsenal. A large mob assembled to prevent the removal of the guns, and the United States troops at that place were called out to assist the collector, when "the troops were crowded upon, and the officers insulted with threats of violence, hissing, groans, the squirting of water, and the waving of patriot flags." At length the leaders of the mob offered terms, and said if the troops were withdrawn, no more resistance should be offered. This compromise was accepted, and the guns were placed in the care of the Militia Colonel, Rumlil. The guns were drawn off by the mob, and were often fired during the day, to celebrate the conquest over order and law.

On Friday evening a detachment of troops arrived from Sacketts Harbour, but the mob had intelligence in time, and removed the guns, so that they had not been heard of on the 9th. The Oswego Herald, from which we have derived these particulars, says of these patriot assemblages and the neutrality law of the last session of Congress:

"Certainly this law, nor any other, does not appear to have hitherto obstructed the patriots. They are said to have fitted out and loaded the schooner Charlotte with arms and munitions for the Prescott expedition, in the most public and business part of this village, without the least interruption by virtue of any law."

BIRTHS.

At the Rectory, Bath, on the 4th inst., Mrs. A. F. Atkinson, of a daughter.

At Toronto, on the 22nd December, the Lady of the Hon. John Macaulay, of a daughter.

DIED.

At Hawkesbury Mills, Upper Canada, on Monday, the 7th January, George Hamilton, Esq. aged 58 years, after an illness of five weeks, deservedly and universally regretted. His death was occasioned by a cold, caught while attending to his militia duties, as Lieut. Colonel of 1st Prescott Reserve, at a distance from home, in the early part of December.

List of Letters received to Friday, 18th January.
Rev. C. T. Wade; Rev. S. Ramsay; Rev. A. F. Atkinson, rem.; Ven. the Archdeacon of York; C. Gamble Esq.; Rev. J. Shortt, (2) rem.; Rev. G. Salmon; J. Crooks Jun. Esq.; Rev. W. Bettridge; L. Lawrason Esq. rem.; Rev. G. Hallen, adj. sub.; A. Davidson Esq.; Rev. R. Flood, rem. in full vol. 2; Capt. Creighton, do.; Rev. J. Grier, (2); Mr. J. McLaren, rem.; Rev. R. D. Cartwright, (2) adj. sub. and rem.; Wm. Proudfoot Esq.; M. C. Crombie Esq. rem. [shall attend to his request next week]; Rev. S. Armour, adj. sub.; James Taylor Esq. [papers sent]; J. Davidson Esq. rem. in full 12 mo.; R. Traveller Esq.; Rev. E. Denroche, rem.; Rev. Dr. Bethune; Rev. R. V. Rogers, with enclosure, and adj. sub.; Rev. H. J. Grasset, rem.

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

358. When the men of Jabesh Gilead showed respect to the mangled remains of Saul and his sons, what were the terms of commendation in which David addressed them?—(2 Samuel.)

359. Soon after the death of Saul, David was anointed king over Judah, but not over Israel at large.—When did this event take place?—(2 Sam.)

360. After the further death of Ishbosheth, Saul's surviving son, David was anointed king over all Israel, and then removed to Jerusalem.—How long did he reign, first in Hebron, and then in Jerusalem? and what was his age when he began to reign.—(2 Sam.)

361. After David had obtained possession of his kingdom one of his first cares had respect to the ark of God, which he was desirous of conveying from Kirjath-Jearim.—Do you remember the distressing circumstance which happened while they were in the act of removing it?—(2 Sam.)

362. David, being afraid of further removing the ark conveyed it to the house of Obed-edom.—What happened to this individual and his household during the three months the ark remained with him?—(2 Sam.)

363. When David heard of these circumstances relative to Obed-edom, he at length removed the ark into his own city.—Can you describe the whole ceremony?—(2 Sam.)

364. When David further desired to build a temple for the Lord his God, what was the answer which the prophet Nathan was commissioned to give to him?—(2 Sam.)

CHURCH CALENDAR.

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

SCENES IN OTHER LANDS.

No. XXXIV.

BRISTOL AND CLIFTON.—VOYAGE TO CORK.

Bristol, in commercial importance and in the briskness and extent of its trade, ranks high amongst the cities of England, and may take its stand perhaps next to London and Liverpool; but with all these undeniable advantages, there are probably few even of those most wedded to its localities and most interested in its prosperity, who will say that it is a handsome city. Its docks, quays, and basins are certainly on a magnificent scale, — where, indeed, in England will you find such structures without that grandeur and finish which liberality and wealth combined with ingenuity can impart; much of the aspect of the town is imposing; and its venerable Cathedral stands out an object of attraction to every eye; yet, after all, we cannot yield to Bristol the distinction of being a beautiful place. I am one, however, that has an unfeigned respect for those local partialities which we discover to be so strong in the inhabitants especially of an old country, and I should feel as indignant as any inhabitant of Bristol could be, were the axe of the destroyer laid at the root of one of those old and majestic trees which overshadow and seem to protect from too bold and prying a gaze its ancient Cathedral; and, therefore, I have felt any lighter feelings chastened into grave respect at observing the very ingenious efforts which have been made to establish a resemblance between Bristol and Rome! I believe the precise number of seven hills can be pointed out on which the habitations of Bristol chance to cluster; and it is certain that the muddy Avon, when its scant rivulet is swollen by the tide into a respectable stream, may bear a resemblance to the 'yellow Tiber.'

retortis
Littore—violenter undis;

and it is certain that it exhibits what the Tiber never yet has done, in the heart at least of imperial Rome, crowds of vessels about to bear away its wealth to 'Afric and remotest Ind.'

Bristol is distinguished for many religious and philanthropic institutions; and many great and good men have flourished and died within its precincts. Nor is it without its curious memorials. In the Redcliff Church were said to have been deposited the manuscript poems which the youthful poet Chatterton gave to the world as the compositions of Rowley, a bard of the fifteenth century. But whether these productions were the ingenious and masterly fabrications of Chatterton, or the genuine poems of Rowley himself, has been matter for grave and protracted disputation amongst the learned; but the present age seems to unite with Dr. Vicesimus Knox in according the merit of the whole invention to the youthful poet of Bristol. In a beautiful apostrophe to that ill-fated boy, Dr. Knox elegantly observes, "Thou hast built an artificial ruin. The stones are mossy and old, the whole fabric appears really antique to the distant and the careless spectator; even the connoisseur, who pores with spectacles on the single stones, and inspects the mossy concretions with an antiquarian eye, boldly authenticates its antiquity; but they who examine without prejudice, and by the criterion of common sense, clearly discover the cement and the workmanship of a modern mason."

Bristol, as a commercial city, suffered much for a time from the rivalry of Liverpool; but, for some years, it seems to have been recovering from that influence, — partly from the indomitable spirit of enterprise which animates its inhabitants, and partly that new channels of trade have been opened, as well as the old ones extended and enlarged. In the present magnificent experiment of Atlantic Steam Navigation, Bristol has taken a conspicuous and honourable part; and its results will no doubt prove as profitable, as the undertaking itself is honourable to the commercial spirit of this ancient city.

I know not whether Clifton would be rightly named a daughter of Bristol, for it appears to be an appendage of the city, and to have grown up under its auspices; if so, it compensates, in the boldness and beauty of its features, for any harshness or homeliness which the mother-town may exhibit. Clifton is one of the most delightful spots in the kingdom,—a tranquil, elegant, and classic retreat; the chosen residence of many a poet, philosopher, and divine,—of many, too, who had mingled in the battle strife, and have hung up their martial harness until their country's need or their country's honour may summon them to the tented field again. From the level of the Hot Wells, which lie close to the margin of the muddy Avon, to the towering eminences above, it presents a rich variety of scenery; whilst its terraces, mansion-houses, and cottages—not clustered together, but offering themselves to the view interchangeably with gardens and groves—afford a most pleasing combination of the conveniences of the town with the retirement of the country.

I had several introductions to Clifton, and employed a considerable portion of one morning in delivering them; but few, unfortunately, of those whose attentions they would have ensured, were at home. Almost the first person whom I made the attempt to see was one whose name is consecrated to imperishable fame, Mrs. HANNAH MOORE,—to whom I was the bearer of an introduction from one of her particular friends, a Bishop of the Established Church. She was ill and confined to her room at the time,—she never, I believe, left it,—and all persons were peremptorily denied admittance to her presence, except the physician and a few confidential friends. It was, therefore, useless to plead for an interview; and I had, almost within sound of the voice of that venerable and admirable woman, to forego a gratification which it were alone worth a journey to experience. Few persons have done more for the cause of literature, for the religion of her country, for the morals, the piety and the patriotism of the Empire, than Hannah Moore; and I should have been proud to have tendered in person an humble acknowledgment of the debt under which she has laid the Christian world. Blessings on her memory, is an aspiration which no honest British heart will deny, now that her sainted spirit has flown to "the bosom of her Father and her God:"—blessings on her,—the richest that a gracious heaven bestows,—was the prayer which lingered on the lips as I turned from her threshold and wandered from her abode!

There were many others, elevated, in worldly station, and amongst "the excellent in the earth," whom I was disappointed this day in seeing. Some were invalids and could not receive the visits of strangers; and many were absent. Amongst others, Colonel Hawkshaw was gone, and the inmates of Meridian Cottage had flown to the sea-coast. At Rodney House, however, I was more successful. Its intellectual and amiable owner was at home; and in his hospitable abode, I had the pleasure of concluding a pleasing and interesting day. He was a near relation of the gallant Sir George Murray, and had been employed, under the auspices of Government, as a Commissioner for inquiring into the state of education in Ireland. A copy of his published Notes of this tour he kindly gave me; affording much valuable statistical information, and faithfully descriptive of some portions of the country over which I was subsequently to pass.

About noon on the following day, I took my passage in the Steamer "City of Bristol" for Cork; and in rigid observance of the important and never to be slighted duty of punctuality, I was not a moment beyond the appointed time of embarkation. Fully two hours, however, elapsed before we were clear of Cumberland Basin,—so many, and unusual and unexpected were the impediments; and still another half hour had to pass before the paddles of the Steamer were dashing the muddy waters of the Avon into foam. At length, however, we were fairly under weigh, and with arroy speed were coursing the winding stream; which, until it reaches the Bristol Channel, meanders between bold and wooded banks, and amidst scenery the most grand and picturesque. Not far from the Hot Wells, a suspension bridge is projected across the Avon; and if it be accomplished, it will surpass in boldness of conception even the splendid structure at Menai. The banks at that spot are very high and precipitous on either side; and the proposed bridge would be about 250 feet above the level of high-water. But as there is no reasonable prospect of a return for the enormous expense which would be incurred, the undertaking seems to have been abandoned.

The view which bursts upon us as we emerge from the narrow and winding Avon into the Bristol Channel,—at that spot, properly the mouth of the Severn,—is very imposing. On one hand were the mountains of Wales, "rob'd in their azure hue," and at their feet, rich and placid meads and valleys; on the other hand were cliffs, and fields and groves in beautiful interchange; and before us was the waste of waters, widening in the distance to a boundless expanse, and dotted with innumerable vessels. We proceeded rapidly along,—the shores, on either hand, receding from us as we advanced; but the eye lingered, as long as day-light lasted, upon the bold mountain tops of South Wales, and the blue hills and rich valleys of Somerset and Devon.—Showers ever and anon were falling, and the winds were angrily "lifting up their voices;" but the sun threw his parting glory on the Devonshire hills and arrayed its fading scenery in smiles, at the moment that the increasing surge and the heaving vessel drove me from the deck and forced me to bid to beautiful and merry England a reluctant "good night."

The plash of the paddle-wheels, the clanking of the engine, the rush of the angry waves, and the howl of the wind—now increased into a gale,—was the hoarse music which alone greeted our ears during that tedious and trying night; and when the morning dawned, there was no cessation of the storm. Slowly but steadily the vessel mounted the wave and plunged into the valley, to ascend again the foam crested billow; and thus were we heaved and tossed thro' nearly forty continuous hours,—the vessel with all her speed and power, scarcely averaging five miles an hour over the opposing sea. Never on the wide Atlantic did I suffer so much as during this forty hours' voyage; and never did I greet with more heartfelt joy the sight of land, than I did, after the expiration of those tedious hours, the first distant glimpse of the Emerald Isle. Ballycotton island was the first land we made; and in about three hours more we were in the Cove of Cork,—that magnificent and capacious harbour in which the whole navy of England may ride. The circumjacent country is magnificent, and the town of Cove itself, composed of handsome buildings and containing a population of about 10,000, stands upon a high acclivity, and shows to much advantage. Near the town is a Battery, from whence three tiers of guns are ready to pour forth their thunders; and abreast the channel, stands Carlisle fortress.

We could proceed no further up than Passage, on account of low-tide, and there we were taken ashore by boats which came alongside the Steamer in scores. There was amongst them a vehement struggle for the passengers; and they became at last so obstreperous and troublesome, that to keep a little order, the captain ordered the water-pipe to play upon them, and thus effect a dispersion which reasoning and remonstrance had failed to produce! On our landing at Passage a similar struggle commenced amongst the car-men, who very zealously proffered their services to drive us up to town. These vehicles are denominated jingles,—drawn by one horse, circular in construction, and having the door behind. You may engage one to Cork, about seven English miles, for half a crown; and this expense may be shared by two passengers whom with their portmanteaus, this vehicle will easily contain. The country between Passage and Cork is beautiful and highly cultivated; the road is admirable, and in many places almost completely overarched with trees; and it is skirted by several gentlemen's seats,

with their ornamented grounds. The demesne of a gentleman was pointed out to me on the left,—though I shall not vouch for the accuracy of the statement,—who possessed that peculiarity of disposition that, notwithstanding his very ample fortune, he was scarcely ever known to pay an account without being sued! And even the process of law, if my informant could be depended upon, was rendered precarious from the peril encountered by sheriff's officers, in the presence of several sons of herculean frame and numerous ferocious dogs, who, on the principle of the superiority of might to right, constituted a very effectual safeguard against unwelcome visitors.

Our pleasant ride was soon accomplished, and at 8 o'clock, we were set down in Cork at the Imperial Hotel.

The Garner.

SCRUPLES.

There are many good men, and many characters eminently worthy, who are more apt to be despondent than confident. Indeed, he who in this respect is confident and who boasts of the certainty of his assurance, has yet to learn the first principles of the doctrine of Christ. He is either many degrees beyond St. Paul, which is of all things the least likely, or he is vastly below the humblest Christian, who modestly labours, amidst many doubts, to perform his duty. The scruples of a tender conscience are frequently a very severe affliction. Generally they are the marks of genuine sincerity, and of real religious progress: it is not difficult to distinguish when they are so. The language of sincerity and the language of hypocrisy are very different. The hypocrite pretends scruples which he does not feel that he may reap praise which he does not merit. He frequently dwells with satisfaction on the failings which he confesses, and the virtues which he loves; and he flatters himself that he is virtuous, because he gives a moral colouring to his conduct, and a moral turn to the expression of his thoughts. The scruples of a sincere and serious Christian, of a tender conscience, give the expression of that mental anguish, which is really felt. Such scruples in hypocrites are a mere cloak, and an encouragement to vice. To excite or to encourage them in sincere, sober, and virtuous minds, is always wrong, inasmuch as they frequently lead to the utmost extravagance of fanaticism, which, through the medium of despondency, leads at length, in many instances, to the dangerous downfall of despair. The scruples of the sober and the serious, may always be effectually checked, under God's blessing, by scriptural counsel; and by a strict reference to the law of God, as the gospel administers that law in mercy, they may be happily turned into a modest conviction of the Divine favour.—Dr. Walker, Bishop of Edinburgh.

THE SEED SOWN IN STONY PLACES.

The Gospel, at first, is frequently received with joy; for it holds out bright and blessed views of the destiny of man; and it exhibits righteousness and mercy in forms which must be captivating, where the heart has a capacity for admiration or for love. The spirit must feel exalted and enriched by that truth which puts to shame all earthly philosophy. So long, therefore, as the Gospel speaks only to the hearer's understanding, or to his fancy, or to his sensibility, so long is he surrounded by visions of glory. He hath heard the sound of it in the season of serenity and sunshine; in the voice of solemn ordinances, and heavenly sacraments, and in the lessons of holy and venerable men; and he cries, in transport, it is good for us to be here. But then, perhaps, cometh a cloud which darkens the scene, and chills him to his inmost soul. The season of heaviness is at hand; and he hears a summons which says, not only, Look on the Cross but, Take up the Cross and follow me. And then, alas! the stately growth of his profession boweth down even to the dust. Then is betrayed the shallowness of that rich mould, into which the seed hath fallen, and the unfruitful rock which it concealed. Then is it found that there was something in the "heart of heart," which resisted the inward thriving of the plant; something which was starving the root downward, while, upward, nothing was to be seen but a fair and hopeful increase.—Rev. C. W. Le Bas.

ATHEISTS AND FREETHINKERS.

I am well assured, that all that I have heard from the witliest atheists and libertines in the world, is nothing but bold ravery and madness, and their whole discourse a heap of folly and ridiculous nonsense; for what probable account can they give of the wonderful frame of the visible world, without the supposition of an eternal and infinite power, and wisdom and goodness that formed it and themselves, and all things in it? And what can they think of the many thousands of martyrs in the first age of Christianity, that endured not simple death, but all the inventions of the most exquisite tortures, for their belief of that most holy faith, which, if the miracles that confirmed it had not persuaded them to, they themselves had been thought the most prodigious miracles of madness in all the world? It is not want of reason on the side of religion that makes fools disbelieve it, but the interest of their brutish lust and dissolute lives makes them wish it were not true.—Archbishop Leighton.

AN ANGEL STANDING BY.

We read of a certain youth in the early days of Christianity, (those periods of historic suffering and heroic patience and legendary wonder to which I have already ventured to call your attention)—we read of a Christian youth on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details) they might compel him to deny his Lord and Saviour. After a long endurance of those pains they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him. "It was indeed, most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and with his finger pointed to Heaven." Oh thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee! The hope of Heaven will raise thy courage above the fiercest threatenings of the world; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter.—Bishop Heber.

If we are wicked, we hurt not God but ourselves; if we are righteous, the benefit is to us, not to him.—Bishop Bull.

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Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto. JAMES M. STRACHAN. Toronto, 8th October, 1838. 18 3m

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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. 18—tf

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

WANTED by a family in the London District, a GOVERNESS, fully competent to teach Music and French, together with the ordinary branches of education. Application may be made (post paid) to the Rev. G. Salmon, Simcoe, U. C. January 8, 1839. 31—6w

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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—tf

The Church

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