



Poetry.

THE IVY.

Evergreen Ivy! though in summer hours
Thou dost not woe the eye with blooming flowers;
In winter time thy melancholy wreath
Hangs o'er the dark and silent home of Death;

The age of fanaticism had passed by, and had been followed by one in which the great fundamental doctrines of Christianity were thrown into the shade.

On the translation of Archbishop Herring from York to Canterbury, in 1748, he was appointed Lord Almoner. Dr. Potter, Archbishop of Canterbury, dying in 1747, the offer of the primacy was made to the Bishop of Sarum, who declined accepting the high dignity, from a conscientious conviction that his health at the time was such that he could not pay due attention to the manifold duties of the station.

as a Presbyterian in the Church of England, and who for many years served as a Presbyter in the Episcopal Church of Scotland, but in the autumn of last year renounced his connexion with that communion, and has since been officiating in a hired room, on his own authority and commission, and with no connexion, that I am aware of, with any Christian community either in this country or in any other.

vinced that she is not their mother, and that they are not safe in her communion,—to such I say,—Think again, brethren, before you take a step which has at any rate the outward air and character of that from which, whenever you join in the Litany, you pray to be delivered. Consider whether the Church, of which you have hitherto been members, has actually, and to your own certain knowledge, imposed upon you sinful terms of communion, or withheld from you means of grace committed to the Church by her great Founder.

DIVERSITY OF RANKS AND FORTUNES. (From Bishop Horsley.) The distribution of mankind into various orders is not more essential to the being of society than it is conducive to the public good that the fortunes of every individual in every rank should be in a considerable degree uncertain.

DR. THOMAS SHERLOCK, BISHOP OF LONDON.

Thomas Sherlock, born in London, A.D. 1678, was the son of William Sherlock, master of the Temple, who was suspended from his preferment for refusing to take the oath of allegiance to William and Mary, but at last took them, publicly justifying his conduct; and in 1691 was installed dean of St. Paul's.

Thomas was educated at Eton, where he occupied a high ground, in point of study, for his natural abilities were good and his industry great; while at the same time he was conspicuous even amidst the amusements of his companions, generally taking the lead.

At the very early age of twenty-six, Nov. 28, 1704, Mr. Sherlock succeeded his father, who died about three years afterwards, as master of the Temple—a situation requiring great erudition and sound reasoning, when the character of his congregation is considered.

He was made master of the Temple, says his successor in that office, Dr. Nichols, in the sermon preached at his funeral, "when very young, upon the resignation of his father, and was obliged to apply himself closely to business, and take infinite pains to qualify himself for that honourable employment, which he effectually did in the course of a few years, and became one of the most celebrated preachers of that time."

Except three sermons preached on public occasions, he did not come forth as an author until the famous controversy, known as the "Bangorian," and he was unquestionably by far the most powerful antagonist against whom Bishop Hoadly had to contend. He published a great many pamphlets on the subject, the chief of which is entitled, "A Vindication of the Corporation and Test Acts, in answer to the bishop of Bangor's reasons for a repeal of them, 1718."

The period at which Bishop Sherlock lived was remarkable for a low state of religious feeling, both within and without the pale of the established Church.

Anthony Collins published, though as was his custom without his name, his "Discourse of the Grounds and Reasons of the Christian Religion," a book which made a great noise; for "the turn given to the controversy," says Dr. Leland, "had something in it that seemed new, and was managed with great art; and yet, when closely examined, it appears to be weak and trifling."

Woolston now appeared as the champion of infidelity. His object was to allegorize away the miracles of our Lord, as Collins had attempted to act with respect to the prophecies. But his conduct was flagrant in the extreme. He is styled by Mosheim "a man of an insatiable genius, who made the most audacious though senseless attempts to invalidate the miracles of Christ."

Dr. Sherlock took up the cause of truth with great talent and decision. He clearly perceived the knavery as well as weakness of his antagonist; and he published his well known small treatise, "The Trial of the Witnesses of the Resurrection of Jesus, 1729," a work which has gone through a very large number of editions, and which Leland describes as being "universally admired for the polite and uncommon turn, as well as the judicious manner of treating the subject."

Dr. Sherlock's fame as an able defender of the truth of the gospel now rapidly spread, and attracted the notice of the court in 1729, on the accession of George the Second to the throne. On the translation of Bishop Baker to Norwich, he was consecrated Bishop of Bangor; and on the promotion of his rival Hoadly to Winchester, was removed to Salisbury. It is not a little remarkable that he should have filled two sees formerly held by his antagonist.

His opinions set forth in the House of Lords were always listened to with respect. He sometimes took an active part in the debate; and though his profession and manner of life had hitherto afforded him no opportunity of exercising his talent for extemporaneous speaking, he delivered himself, in his first attempts before the most august assembly in the world, with the same ease, elegance, and force, as if oratory had been the study and practice of his life; or as if it had been a gift of nature, and not an art to be attained by time and trial.

Several of his speeches are preserved in the printed collection of parliamentary debates; which do honour to his genius, his disinterestedness, his independence, and his virtue.

For the first four years after his translation, he applied himself diligently to the affairs of his diocese, and made one general visitation in person; but, in 1753, resigned the mastership of the Temple. He extended his care to foreign parts, but his health compelled him to relinquish this part of his duties, the superintendance of these parts belonging to the Bishop of London previous to the appointment of new bishops.

He was soon visited with a very afflicting illness, not unattended with danger: from this he only partially recovered; for he lost almost the whole use of his legs, and soon after his speech became much impaired, so that he could only be understood by those who were constantly attended with the duties of his diocese, and narrowly investigated all its concerns. He was enabled to dictate letters, which he signed by an amanuensis. During this season of suffering, his mind was exceedingly calm. Old age, it is observed, is frequently attended with a peevishness of temper; and sickness and infirmities are apt to create petulance and acrimony in the best natures, both young and old; but, though Bishop Sherlock had naturally a quickness and sensibility of temper, age and sickness were so far from stimulating, that they served rather to smooth and soften it.

Mr. Cumberland thus introduces the bishop into his memoirs of himself, vol. I. p. 180. "Bishop Sherlock was yet living, and resided in the palace of Fulham, but in the last stage of bodily decay. The ruins of that luminous and powerful mind were still venerable; though his speech was almost unintelligible, and his features cruelly disfigured and distorted by the palsy; still his genius was alive, and his judgment discriminating; for it was in this lamentable state that he performed the task of selecting sermons for the last volume he committed to the press, and his high reputation was in no respect lowered by the selection. In 1759 he printed and distributed in his diocese, 'A Charge to his Clergy,' and within a few months of his death he is said to have written a letter of condolence and congratulation to the young King, George the Third, on his accession to the throne. The following passage from that is excellent: 'This will probably be the last time I shall ever trouble your majesty. Let there be one contest between them—whether the king loves the people best, or the people him; and may it be a long, a very long contest; may it never be decided, but let it remain doubtful; and may the paternal on the one side, and the filial obedience on the other, be had in perpetual remembrance. May the God of heaven direct you to seek his honour and glory in all you do; and may you reap the benefit of it, by an increase of happiness in this world and the next.'

Bishop Sherlock was decidedly favourable to a review of the liturgy, with reference to what he considered would be an improvement; and thought that the time was now come for an application to government on the subject. Soon after the publication of the "Free and Candid Disquisitions," he held his triennial visitation. The preachers at the visitation candidly set forth their views. His address to the clergy on the subject was requested to be published. The reply made was, "that he thanked them for their respectful address, and would consider about this request." Here the matter ended.

Bishop Sherlock was a munificent benefactor to many public charities. He gave large sums to the corporation of the sons of the clergy, &c. The course of his private charity was ever uninterrupted, to many it was constant and regular.

Bishop Sherlock died without issue, July 18, 1761, in the 84th year of his age; and was interred in the church-yard at Fulham, where a monument is erected to his memory.

A DISSUASIVE FROM SCHISM.

(Addressed to the Lay Members of the Scottish Episcopal Church within the Diocese of Edinburgh. By C. H. Terrat, D.D., Bishop.) Dear Brethren,—It is with great unwillingness, and only under a sense of imperative duty, that, as your general Pastor, I thus address you on a subject which, however simple in itself, has an unfortunate affinity with all the religious controversies of the day.

I see it announced in the newspapers, that St. Thomas's ENGLISH EPISCOPAL CHAPEL will be opened for divine service as early as possible in the month of December; and you are invited to apply for seats. Farther, I understand that this English Episcopal Chapel will be under the pastoral care of the Rev. D. T. K. Drummond, who was originally ordained and served

For this letter the bishop received the thanks of the lord mayor and aldermen, and 40,000 were distributed gratuitously among the poor.

For the first four years after his translation, he applied himself diligently to the affairs of his diocese, and made one general visitation in person; but, in 1753, resigned the mastership of the Temple. He extended his care to foreign parts, but his health compelled him to relinquish this part of his duties, the superintendance of these parts belonging to the Bishop of London previous to the appointment of new bishops.

The special description of this sin of schism is—needless separation either in or from the Church, or from that particular branch of the Church whereof the separatists have previously been members. Taking Scripture as our guide, we find that schism first showed itself among the Corinthian Christians; that it occasioned much uneasiness to St. Paul, and that he repeatedly denounces it as a great evil, as an evidence of their carnality, of their deficiency in that spiritual temper which ought to animate the Christian.

Complete Schism, then, is separation from communion,—and it is guilty Schism, when it is unnecessary separation. But what is it that renders separation from that portion of the Church in which our lot has been cast necessary? Nothing short of this,—that the particular Church has lost its Catholicity, and has lost the characteristic impress of the one Church founded by Christ. It is not enough, that the Church from which the separation is made has too many or too few vestments, too many or too few lights,—that its sermons are too short, or its prayers too long,—that its restrictions are too severe, or its discipline too lax. Separation is sinful Schism, unless sinful terms of communion have been imposed, or the means of grace committed by Christ to the Catholic Church have been sinfully withheld from its members.

If, then, brethren, you are invited to join a congregation in recent and manifest separation from the Scottish Episcopal Church, you have before you this alternative: either you must conclude, that the Church in which you have hitherto worshipped God, imposes upon you personally sinful terms of communion, and withholds from you the divinely-instituted means of grace; or, on the other hand, you must conclude, that to separate from it is an act of sinful Schism. The separation commonly called the Reformation was not a sinful Schism on the part of our fathers, because (inter alia) the Romish Church was idolatrous; and the maintenance of the separation is not schismatical, because the Council of Trent, the last general council, as it is falsely called, refused to acknowledge and to abet the evil.

If, then, brethren, you are tempted to join the separation, ask yourselves seriously, calmly, and conscientiously, What anti-scriptural condition of communion does the Church of which I am a member impose upon me? or, What instrument of grace committed by Christ to his Church does it withhold from me? If to both these questions you must answer *no*, then would your separation be an act of sinful Schism.

But, brethren, this misnomer would be of comparatively little consequence, were there not a more important matter behind. As your bishop, under a deep sense of official obligation, after long and painful consideration, weighing deliberately the import of the words I use, I warn you against the invitation to join in the services at St. Thomas's Chapel, because they are schismatical.

Schism, or the separation of Christians from union and communion with the Church, or with that portion of the Church to which they have previously been united, is in our time so common, that it is to be feared few entertain any adequate notion of its guilt and danger. And yet it might be hoped that those who use the Litany of the Church of England in all their public devotions, would know and feel that schism is a sin. In that service they pray to be delivered from all "a sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of God's word and commandments."

I presume it is unnecessary for me to say, that the recent schism in this diocese has given me much pain; but I ought to say that this pain is much alleviated by a conviction that the majority of those who have left us were never really of us,—that they never had an earnest conviction of the duty of upholding a communion apart from the great mass of their Presbyterian fellow citizens, any more than they now have a sufficient reason for upholding an English chapel for Scottish Christians. The loss of such nominal members, whatever may be their personal respectability, can be no loss to the Church; nor do they themselves suffer any great loss by the abandonment of privileges which they neither used nor valued. But the case is very different with those who, considering the Episcopal Church of Scotland as to them God's appointed instrument of grace, have hitherto, through her economy, sought access to the Throne of Grace, and who now, by listening to statements reflecting on her ministry and formularies, may be tempted to desert her communion.

To such I would say, honestly and affectionately, that no one pretends that the formularies of the Church in Scotland—either her ordinary service, which is that of the Church of England, or the particular communion service used in some chapels in the North—are perfect. They are human compositions, as I think, composed and compiled by holy and judicious men, but still merely human compositions; and therefore I do not wonder that malevolent criticism can produce apparent discrepancies between one part and another, as malevolent criticism can do with respect to Holy Scripture itself. Neither do I wonder if men well satisfied of their own competence, imagine that they could easily improve the Scottish Communion Service, or the English Baptismal Service. But will you, brethren, cast yourselves afloat on the wide sea of inquiry, and refuse to come to anchor till you discover absolute perfection in human formularies? If so, you will find no more peace in an English Chapel than in a Scottish one.

Will you give implicit credit to criticisms which attach as Popish a sense as possible to expressions which, being borrowed from Scripture, must have a true sense when rightly understood? Will you claim, as your Christian liberty, complete independence of every law and canon? If so, do not call yourselves English Episcopalians; for the Church of England has laws and canons which all her members are in conscience bound to obey. Will you violate the unity of the Church, upon the plea that your private interpretation of Scripture, or your private convictions of expediency, are the only rules to which you can conscientiously submit? If so, consider what security you have for unity among yourselves, and whether the independency which scoffs at the notion of Catholic obligation, may not very probably reject the ties of congregational conformity.

Finally, brethren, remember that if you retain the English Litany in the formularies of your new Church, you acknowledge before God that Schism is sin.—Schism is unnecessary separation from a true branch of Christ's Holy, Catholic Church, instituted of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and separation is unnecessary, when no sinful terms of communion are imposed by the Church and no divinely-instituted means of grace withheld from the people. Think over these things, I entreat you, brethren, not in the angry spirit of controversy, but under a deep sense of personal responsibility to God. That I have sometimes felt much indignation at the irreverent and inconsistent charges brought against our Church, I will not deny. But my present feelings are much more of sorrow than of indignation, and that sorrow is alleviated by the hope that God may still give you the grace to see that your separation is unnecessary; and therefore that, as members of Christ's Holy Catholic Church, you cannot separate without being guilty of the sin of Schism.

That from this you may be delivered, and enabled to keep the unity of the spirit in the bond of peace, is the earnest prayer of your affectionate Bishop.

C. H. TERRAT.

cannot but feel extremely gratified to be made so large a partner of their generous bounty, I am at the same time most painfully sensible of my deficiencies, and how imperfectly I have been able to attend to their spiritual wants.

I have to apologize for not replying to your note immediately, but you know how busily I have been occupied about Church matters for the last few days.

Believe me to remain, My dear Friends, Affectionately yours, A. F. ATKINSON.

January 4th, 1844.

KINGSTON.—SERMON IN ST. GEORGE'S CHURCH.—One of the most touching and impressive sermons we think we ever heard, was preached, by the Reverend Archdeacon, on Sunday last.

HALIFAX.—We are glad to perceive from the Halifax papers, that Mr. J. Mountain, son of the late Rev. S. Mountain, Rector of Cornwall, and Mr. Boulton Van Koughnet, son of the late P. Van Koughnet, who received the rudiments of his education under the Rev. Hugh Urquhart of Cornwall, (C. W.) have gained a Scholarship, of £25 sterling at King's College, Windsor, (C. W.) in addition to a Divinity Scholarship previously gained of £45 sterling.

From our English Files.

REPUBLICAN INSTITUTIONS. (From the Morning Post.)

"I sulkily retire from the subject, with a fixed intention of lending no more money to red and enlightened republicans."

TORONTO.—ELECTION OF MAYOR.—On Thursday the 11th instant, the Aldermen and Common Council of Toronto assembled in the City Hall, to elect a Mayor for the current year, in accordance with the Act of Incorporation.

THE UNIVERSITY OF KING'S COLLEGE.—We are following from the Montreal Baptist Register, a publication which we observe, designates the Church of our gracious God, as "The swollen and bloated Episcopate of modern times."

(For The Church.)

At a public meeting of the inhabitants of the village in Emily, heretofore called Williamstown, held on Monday, the 8th instant, for the purpose of taking into consideration the propriety of changing its name.—William Cottingham, Esq., having been appointed to the chair, and Mr. Richard Galbraith, Christian Secretary, it was:

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

In my endeavours to administer the Government of this country to the benefit and contentment of the people, my feelings of unalterable attachment to our beloved Sovereign's Crown and person, and your just view of the essential importance of responsibility of the charge committed to me, and were it not for the kind and considerate attention of my beloved flock, and above all, the aid and promise of my gracious Lord, I should often be disposed to sink under the burden.

I shall ever be proud to be deemed deserving of the confidence that you so generously repose in me.

REPLY TO THE ADDRESS FROM THE TOWNSHIP OF TORONTO.—The assurance conveyed to me, Gentlemen, in your loyal Address—of your approval and confidence, and of your determination to uphold the principles which I have expressed, demand my grateful acknowledgments.

REPLY TO THE ADDRESS FROM THE TOWNSHIP OF HULL AND NEIGHBOURHOOD.—I receive, Gentlemen, with high gratification, the assurance conveyed to me in your Address, and I shall be fully as anxious to maintain the latter as the former.

REPLY TO THE ADDRESS FROM THE MAGISTRATES, CLERGY, AND OTHER INHABITANTS OF THE COUNTY OF SUFFOLK, IN THE DISTRICT OF MONTREAL.—Accept, Gentlemen, my cordial thanks for the expression of your loyal and constitutional opinions on a public question, in which your rights and liberties are involved, and for the assurance of your confidence and support afforded to me by your address.

It is undoubtedly a public misfortune that the country should be troubled by the unnecessary agitation of Responsible Government. I have earnestly endeavoured to carry on the administration of the Government, and to the views expressed in this colony on that subject; and shall continue to do so to the utmost extent possible, consistently with our relations with the mother country, and our allegiance to the Crown.

REJECT TO FIND THAT numerous portions of the people of Canada support me in the course of the late election, which the occasion has called forth, is highly gratifying, and will cheer me through any further difficulties that may await me in my anxious efforts to satisfy all parties, and to promote the prosperity and happiness of this Province as an integral portion of the British Empire.

TORONTO.—ELECTION OF MAYOR.—On Thursday the 11th instant, the Aldermen and Common Council of Toronto assembled in the City Hall, to elect a Mayor for the current year, in accordance with the Act of Incorporation.

THE UNIVERSITY OF KING'S COLLEGE.—We are following from the Montreal Baptist Register, a publication which we observe, designates the Church of our gracious God, as "The swollen and bloated Episcopate of modern times."

(For The Church.)

At a public meeting of the inhabitants of the village in Emily, heretofore called Williamstown, held on Monday, the 8th instant, for the purpose of taking into consideration the propriety of changing its name.—William Cottingham, Esq., having been appointed to the chair, and Mr. Richard Galbraith, Christian Secretary, it was:

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

Moved by J. L. Hughes, Esq.; Seconded by Thomas Crawford, Esq.

took a prominent part in politics, his principles were at his last moment Conservative. He was also an Executive Councillor, and during several successive administrations Provincial Aid, and during several successive administrations Provincial Aid, and during several successive administrations Provincial Aid.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

THE SAGUENAY TERRITORY.—Our readers may probably not be aware generally that a survey of this important territory has been for some time going on. In consequence of the late unhappy rebellion he held the Military Command of the whole Eastern Townships, with unusual and almost unlimited powers, and of the manner in which he acquitted himself during these trying occasions, there are many living witnesses who regret at his premature decease, will form his best eulogium.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

He was born in the Island of Jersey on the 11th January 1786, thus terminating his useful and eventful life, in his 58th year, in sure and certain hope of a joyful resurrection.—Geese Mercury.

On the elections taking place a House was returned which I believed would be opposed to the views of Mr. Howe. I sent for that gentleman, and expressed my conviction to him that such was the case, inviting him to remain in the Government.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

After such a public manifestation of differences of opinion between members of the Council, it seemed to me absolutely necessary that the mode in which the Government was to be conducted should be determined by a general meeting of the Executive Council.

University of King's College, TORONTO. HILARY TERM, 1844.

DURING the ensuing Term, Lectures will be delivered by the Professors of ARTS and MEDICINE, according to the following Tables—

Table with columns: Rev. J. McCall, L.L.D., M., T., W., T., F., S. and rows for various subjects like Classics, Rhetoric, Logic, etc.

Table with columns: Rev. J. Heaven, D.D., M., T., W., T., F., S. and rows for various subjects like Divinity, Metaphysics and Moral Philosophy, etc.

Table with columns: H. H. Croft, Esq., M., T., W., T., F., S. and rows for various subjects like Chemistry, Heat and Electricity, etc.

Table with columns: H. B. Sullivan, M.R.C.S.L., M., T., W., T., F., S. and rows for various subjects like Practical Anatomy, Anatomy and Physiology, etc.

Table with columns: W. C. Gwynne, Esq. M.B., M., T., W., T., F., S. and rows for various subjects like Anatomy and Physiology, etc.

Table with columns: H. H. Croft, Esq., M., T., W., T., F., S. and rows for various subjects like Chemistry, Hospital Attendance and Clinical Lectures, etc.

Table with columns: J. King, M.D., M., T., W., T., F., S. and rows for various subjects like Theory and Practice of Medicine, etc.

Table with columns: W. Beaumont, M.R.C.S.L., M., T., W., T., F., S. and rows for various subjects like Principles and Practice of Surgery, etc.

Table with columns: G. Herrick, M.D., M., T., W., T., F., S. and rows for various subjects like Midwifery and Diseases of Women and Children, etc.

Table with columns: W. B. Nichol, Esq., M., T., W., T., F., S. and rows for various subjects like Materia Medica, Pharmacy and Botany, etc.

THE COURSES OF LECTURES in the Faculty of Arts will commence on Thursday, January 11th, and those in the Faculty of Medicine on Monday, January 15th.

THE EDITORS of those Papers in which the advertisements of U. C. College have usually appeared, are requested to insert the above three times, and send their accounts to the Registrar of the University.

MATHEMATICS, &c. A PERSON who is qualified to teach the MATHEMATICS, LAND SURVEYING, and MECHANICAL DRAWING, is desirous of having a few Pupils on moderate terms.

BOARD AND LODGING, AT TORONTO. A MARRIED COUPLE, or single Gentleman, can be accommodated with the above in a private respectable family, replete with all the comforts and attentions of a home.

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Row, King Street, TORONTO.

MR. W. SCOTT BURN, ACCOUNTANT, LOT STREET, NEAR CHURCH STREET, TORONTO.

COUBOURG HARBOUR COMPANY. NOTICE is hereby given that a meeting of the Stockholders of the Coubourg Harbour will be held at the office of the Company, on Monday the Fifth day of February next, at 12 o'clock, noon, for the purpose of electing Directors to serve during the year next ensuing that day.

ARTICLES OF CHURCH DECORATION. THE SUBSCRIBERS have now on sale the following articles of Church Decoration—

Double Damask "Fair Linen Cloths for the Communion Table." Of appropriate pattern, and following sizes: 2 1/2 x 3 1/2 price £2 2 0

White Linen Communion Cloths, Manufactured of the finest quality of Satin Damask, with a more full and elaborate pattern, in following sizes: 2 1/2 x 3 1/2 price £3 0 0

Cloths for the Communion Table, Suitable pattern, manufactured of Egyptian Woolen Damask. The colour is permanent, and it may be washed by the ordinary process, without injury to the texture:

NEW RULES. JUST PUBLISHED: THE RULES OF COURT, AND Statutes relating to Practice & Pleading, IN THE QUEEN'S BENCH, TOGETHER WITH THE CRIMINAL, & OTHER ACTS OF GENERAL REFERENCE, AND A FEW PRACTICAL POINTS, BY JOHN HILLIARD CAMERON, Barrister at Law, and Reporter to the Court of Queen's Bench. Price, £1. 5s.

THE WEST CANADA ALMANACK, Containing 32 pages of valuable information. Price—Fivepence Halfpenny.

THE MERCANTILE SHEET ALMANACK. Price—Fivepence.

TO BE SOLD OR RENTED. THAT delightful situation, COTTAGE residence, on Division Street, one of the most beautiful and healthy spots in the City of Toronto, is now for sale or to let.

MR. HENRY CHARLES, COMMISSION MERCHANT AND GENERAL AGENT, NIAGARA, C. W.

CHURCH OF ENGLAND DIOCESAN PRESS. THE Subscribers to this Association are requested to pay into the hands of the undersigned, or Messrs. H. & W. Rowse, Toronto, or (where more convenient) of the Editors of The Church, an Instalment of Five per cent, or Five Shillings per share, upon the amount of their respective shares, on or before the 10th of January next.

BIRTHS. At Toronto, on the 9th inst., the lady of T. W. Birchall Esq., of a daughter.

MARRIED. At Niagara, on the 4th instant, by Rev. Thos. Green, Mr. Alexander Miller, son of the late George Miller, Esq., M. D., and Miss Elizabeth, daughter of the late Lieut. Wm. Sibbald, of H. M. 1st or Royal Regiment of Foot.

DIED. On the 12th inst., at his residence on Rice Lake, Ontario, Charles Anderson Esq., aged 83 years. His remains were interred in the Church-yard of this town on Wednesday last, attended by a large number of his relatives and friends.

NOTICE is hereby given that a meeting of the Stockholders of the Coubourg Harbour will be held at the office of the Company, on Monday the Fifth day of February next, at 12 o'clock, noon, for the purpose of electing Directors to serve during the year next ensuing that day.

BY ORDER of the Managing Committee, H. J. GRASSETT, Secretary and Treasurer.

NOTICE is hereby given that a meeting of the Stockholders of the Coubourg Harbour will be held at the office of the Company, on Monday the Fifth day of February next, at 12 o'clock, noon, for the purpose of electing Directors to serve during the year next ensuing that day.

BY ORDER of the Board, T. W. BIRCHALL, Managing Director.

ORDERS FOR ENGLAND. H. & W. ROWSELL, 163, King Street, Toronto, Dec. 28, 1843.

LETTERS received during the week ending Thursday, Jan. 18: Mr. J. Wood, Mr. Lewis Roberts, P. Durnford Esq., Rev. W. Morse, H. Rowse Esq., Rev. A. F. Atkinson, Rev. W. J. Moeckley, Lord Bishop of Montreal, T. Champion Esq., (parcel), Rev. H. J. Grasset, Rev. G. Maynard.

CHRISTIAN CHEERFULNESS EXEMPLIFIED IN THE LIFE OF THE REV. THOS. FULLER.

(From Willmot's Pictures of Christian Life.)

"For happiness is not from without; so the cheerful spirit must be a richer contribution than a joint consecration of worldly things, internal peace, ease, and satisfaction of mind, rational apprehension, calm and quiet thoughts, a serene heaven within, which are the true ingredients of self-satisfaction."—Whitcomb: Select Sermons.

Thomas Fuller was born in Adwinkle, a small and retired village of Northamptonshire, about five miles from Oundle, in the year 1608. His father was rector of the parish. At the early age of twelve years Fuller was sent to Queen's College, Cambridge, where he speedily distinguished himself by the extent of his acquirements and the brilliancy of his fancy. Having taken his Master's degree, he was selected into the society of Sidney; his own college being precluded by the statutes from numbering him among her Fellows. Fuller commenced his ministerial labours in St. Benet's Church, and attracted very large congregations by the originality of his eloquence and the enthusiasm of his manner,—one of his biographers speaks of "the ravishing elegance" of his divinity. It is pleasing to suppose, that among the crowd that filled the gateway of Benet's Church, the face of the youthful Milton, then in the bloom of his dawning summer—might have been recognised. Born in the same year as Fuller, he began his university career in 1625, and remained in Cambridge until one year after Fuller had quitted it.

The merit of Fuller procured for him, in his twenty-third year, a stall in the Cathedral of Salisbury; and the rectory of Broadwindsor, Dorsetshire, enabled him to retire from college with every prospect of extended usefulness. The same earnest activity continued to mark his conduct; and, when he went up to Cambridge to take his Bachelor's degree in divinity, he was accompanied by four of his principal parishioners. Having obtained the lectureship at the Savoy, Fuller preached the Gospel of life with increased power and success. It was said, that he had two congregations, one without the walls of the church and the other within. Here a wide scene for exertion displayed itself. London he called a library of mortality; and he drew some affecting illustrations from its pages. But the tumults that preceded the civil war did not pass the door of Fuller without some injury; although in this summary of his life it is unnecessary to linger upon that passage of it.

In April, 1643, he retired to Oxford, and the metropolitan of loyalty to those distracted times, and having been appointed chaplain to one of the king's generals, Lord Hopton, he accompanied the royal army in many of its expeditions, and fulfilled the duties of his office with activity and zeal. In his hours of repose from spiritual labour, Fuller employed himself in collecting materials for his favourite History of English Worthies. In whatever place the troops were quartered, he found something in the church or its monuments to reward his researches into antiquity. He gathered information, not only from the learned inhabitants of the towns and villages, but gleaned diligently from the recollections of the poor and illiterate cottager. Fuller was a brave, as well as an eloquent man, and when his studies were interrupted at Basing House by the cannonading of Waller, he rallied and encouraged the royalists, and compelled the republican leader to retreat with great loss. The return of national peace and happiness brought tranquillity to Fuller; but he was only to see the unclouded sky, not to live under it.

He had been requested to preach a sermon on Sunday for a relative, who was to have been married on the following day; in the morning he complained of a sensation of giddiness in the head; but when his son advised him to relinquish the discourse he had promised to deliver, Fuller determined to persevere. He had, he said, often gone up into the pulpit sick, but he always came "well down again, and hoped he should do as well then, through God's strengthening grace." The spirit was, indeed, willing, but the flesh was weak. He was unable to finish his sermon, and returned to his house in Covent Garden to die. He expired upon the 16th of August, 1661, in the fifty-fourth year of his age, and is buried in the chancel of the church of Cranford, in Middlesex.

Fuller has drawn the portrait of a faithful minister, whom he represents as living sermons; and he coined the word cordillogy, to express the doctrine that comes from the heart. Some of the lineaments of his Good Clergyman will be recognised in his own physiognomy. He is moderate in his opinions, and gentle in his publication; neither gliding over lukewarmness with the name of discretion, nor dignifying arrogance and pride with the title of zeal. He estimated the Christian character with a strict honesty and candour. His spiritual and his personal defects are revealed with unaffected simplicity. But for his own confession, we might never have known that he had a harsh and untunable voice.

In stature he was tall and well-formed, of a ruddy complexion, with an earnest sweetness that shaded the hilarity of his countenance; his hair, of a light colour, fell in luxuriant curls; his manner of walking is described as being graceful, and almost majestic; in dress he was negligent, in manner careless and inurbane, but easy, simple, and sincere. Absorbed in the contemplation of those numerous schemes of intellectual exertion which continually engaged his attention, he frequently passed his most intimate friends in the street without any signs of recognition. When released from the toil of literary research, he delighted to unbend his mind in familiar and mirthful conversation, without overstepping the boundary of Christian sobriety. The recreation of the body, either by sleep or diet, occupied a very small portion of his time; he took little exercise, and the earnest solicitations of his friends were scarcely able to allure him into the amusement of a walk.

But it is of Fuller, as an eloquent and learned Christian man, that I desire to speak. Of all this eminent contemporaries his genius was the most flexible and versatile. Sometimes fantastic in epigram, sometimes vehement in satire; now laughing with the joyousness of comedy, now stirring the blood with the eloquence of exhortation. His own admirable definition of fancy may be illustrated from every page of his writings. It digs without spade, it sails without ship, flies without wings, and builds without charge; it strides in a moment from the centre to the circumference of the world, and creates or annihilates imagery by a single wave of its magical wand. This fancy, walking the entire circle of the sciences and arts, belonged to Fuller. He can ring a change upon every accident of life, and find music in each. It was remarked by Malesherbes, that we are not to regard Montaigne as a man who reasons, but as a man who amuses himself. Perhaps we might apply the observation, in a limited sense, to Fuller. His task seems always to be a delight. His notes of melody gush forth with the sweetness and the abundance of nature; his is, indeed, a love-laboured song.

The transcendent merits of Fuller, both in heart and head, have awakened the affection and the admiration of men, whose names will not perish before his name.

own; and it is very pleasing to remember, in particular, the glowing panegyric of Coleridge. "Next to Shakespeare," he says, "I am not certain, whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emotion of the marvellous; the degree in which any given faculty, or combination of faculties, is possessed and manifested, so far surpassing what one would have thought possible in a single mind, as to give one's admiration the flavour and quality of wonder. Wit was the stuff of substance of Fuller's intellect. It was the element, the earthen base, the material which he worked in; and this very circumstance has defrauded him of his due praise for the practical wisdom of his thoughts, for the beauty and variety of the truths into which he shaped the stuff. Fuller was incomparably the most sensible, the least prejudiced great man of an age that boasted a galaxy of great men. He is a very voluminous writer, and yet in all his numerous volumes on so many important subjects, it is scarcely too much to say, that you will hardly find a page, in which one sentence out of every three does not deserve to be quoted for itself, as a motto or as maxim. God bless thee, dear old man! may I meet with thee—which is tantamount to—May I go to heaven!" This is affectionate and eloquent praise.

By Plato, memory is styled the mother of the muses, and by Aristotle, the parent of experience. The history of Fuller might exemplify their definitions. But his own description is the most beautiful and accurate. The little bee, which he portrays flying into gardens and meadows, sipping of many cups, and steering herself through the regions of air, is an emblem of his own genius. Never weary, never at rest; he seems to hover over every flower of human thought, and to extract its richest essence and perfume. A book is to him a hive. He was one of the most learned men of a learned age. Every page shines with the wisdom of a century. In Fuller, industry is only the servant of genius; what he collects, he changes. Pope has represented the figures of memory melting before the beams of a warm imagination. It is so with Fuller. The atmosphere of learning, in which he walks, is not a cold haze of vapour; it is coloured with beautiful hues, and warmed with the rays of piety and truth.

The wonderful achievements of Fuller's memory seem to belong to traditional romance; yet many anecdotes may be very properly repeated here. Happening to visit the committee of sequestrators, who were assembled at Waltham, in Essex, they began to commend his extraordinary memory. "It is true, gentlemen," replied Fuller, "that fame has given me the report of a mortalist, and if you please, I will give you an experiment of it." The committee accepted his offer with gladness. "Gentlemen," resumed Fuller, "I will give you an example of my memory, in the particular instance in which you are now employed. Your worship has thought fit to sequester an honest but poor cavalier parson, my neighbour, from his living, and committed him to prison; he has a large family, and his circumstances are indifferent; if you will please to release him out of prison, and restore him to his living, I will not forget the kindness well I live." This story is very characteristic of the humorous church-historian, in whom wit and eloquence were combined with fervid piety, and of whom Cowper might have written, as he wrote of Bunyan:—"Witty and well-employed; and like thy Lord, Speaking in parables, his slighted word."

The style of Fuller is stamped with the character of his mind. He considered, that, while reasons were the pillars of the fabric, similitudes were the windows which gave the clearest light. Accordingly he scatters them, with great profusion, through all his elaborate and florid architecture. The reader is frequently dazzled by the blaze. He feels, like Lord Bacon in one of the Elizabethan houses, with his numerous and lofty casements, letting in such floods of light, that a visitor "cannot tell where to beout of the sun." Fancy, was the remark of Johnson to Boswell, "is a gift bestowed by our Creator, and it is reasonable that his gift should be used to his glory; that all our faculties should co-operate in his worship; but they are to co-operate according to the will of him who gave them; according to the order which his wisdom has established. Fuller certainly anticipated, in many passages of his works, this just and admirable precept; in them, his humour resembles a smile upon a thoughtful countenance; it calls forth the sweetness of its expression, without effacing its dignity or its contemplative beauty.

"There are only two writers," was the observation of Bishop Warburton, "of the genuine history of our church; Collier, the nonjuror, and Fuller, the jester." Perhaps in his Church history, Fuller indulged his humour with too great a liberality; but thoughts of beauty and wisdom are sprinkled over every page. His metaphors are often extremely apt and elegant. Two specimens linger on my memory. The first is an aphorism, full of instruction;—"and truly that religion which is rather suddenly pardoned, than seasonably ripened, doth commonly unguite afterwards." The second is an image;—"Some faults made a cover for them in the twilight of the Law, which have none in the sunshine of the Gospel."

Fuller has long been famous for the skill with which he introduces some old story of ancient or modern fiction, or fiction, and applies it to the illustration of doctrine or practice. The following is a plain, but an ingenious example:—"Indeed a little skill in antiquity inclines a man to popery; but a depth in that study brings him about again to our religion. A nobleman, who had heard of the extreme age of one dwelling not far off, made a journey to visit him, and finding an aged person sitting in the chimney-corner, addressed himself to him with admiration of his age, till his mistake was rectified. "Oh sir," (said the young-old man,) "I am not he whom you seek for, but his son; my father is further off in the field." The same error is daily committed by the Romish church; adorning the reverend brows and grey hairs of some ancient ceremonies, perchance but of some seven or eight hundred years standing in the church, and mistaking these for their fathers, far greater age in the primitive centuries. He illustrates the relative positions of the Protestant and the Romanist, by the metaphor of two shepherds sitting on the summits of Welsh mountains. "Who are able to discourse together, but are obliged to travel many miles before they can meet; as dark valleys lie between the first, so a deep gulf separates the second.

It would not be an unpleasing task to draw a parallel between Cowley and Fuller. The poet and the prose-writer have some qualities in common. Cowley, who satirized, with so much vivacity and justice, the profuse introduction of brilliant thoughts and images, was himself the victim of the evil habit he denounced. In all his poems we are bewildered by the dancing lights of fancy. Like Seneca, whom he and all the authors of the seventeenth century studied and admired, he strikes out flash after flash, and seems to think that the reader will never find his way, if the path be not lit up with a perpetual illumination. If we might speak of his verses in his own fantastic manner, we might compare them to the Burman writing on a white Palm-leaf, where the characters are traced on black enamel; painted flowers, of a bright colour, adorn the ends and margins of the leaves; these are enclosed by two boards, which are frequently fastened by a precious stone. Such is often the decorated hand-writing of Cowley in his rhymes, and of Fuller in his prose. Beautiful images, rich contrasts

of colour, exquisite flower-paintings, are found in the works of both.

Fuller commenced his literary labours with a sacred poem upon the history of David, and if he had pursued the same path, the parallel with Cowley might have been closer. He would sometimes say, we are informed by Lloyd, that the art of memory was apt to corrupt the nature of it; and many of the faults of his compositions may be justly traced to the copiousness and variety of his recollections. Yet, to take up again the comparison which has been applied to Cowley—however coarse, or rudely carved, the covering of the manuscript may be, it is almost constantly fastened with a jewel; some precious moral glitter at the end of the chapter.

The reason of the philosopher Hobbes was compared by Cowley to the shield which the gods gave to Hector; shining with gold and gems, and dazzling the eyes of the enemy by its splendour, while it repelled every dart, and conferred the victory upon its possessor. The image might be applied more aptly to our theological writers—to Taylor, to Hall, or to Fuller. In their hands the weapons of truth emit a burning radiance; the bravest champions of the Church, they are also the most magnificently arrayed. Yet it should be noted, that the luxury of their imagination is tempered and restrained by the logic of their method. When they have challenged the adversary, they stoop behind their shields; when they have flashed upon his eyes with their illustrations, they retreat into the sobriety of argument.

Taylor has been supposed to succeed best in delineating large groups of figures, and Hall in the portraiture of single virtues; Fuller had more of the sweet first; and the second, than of the rich imagination of the first; and while, like the admirable Bishop of Exeter, he sparkles with conceits, and delights in curious analogies, and clashes and plays words upon words—like him, also, he often diffuses over his page the mild beams of religious wisdom, and the lovely expression of innocence and meekness, which constituted Hall the Raphael of the pen, and continue to impart to his pictures of the Christian affections, the charm and the grace of a Holy Family.

When we read the biography of Cowper, we might remember with interest, the following caution: "Many think themselves to have less saving knowledge now, than they had at their first conversion; both because they are now more sensible of their ignorance, and because their knowledge at their first conversion seemed a great deal, which since seemeth not to increase, but to decrease insensibly, and by unappearing degrees. One that lived all his lifetime in a most dark dungeon, and at last is brought out into the twilight, more admires at the clearness and brightness thereof, than he will wonder a month after, at the sun at noon-day. So a Christian newly regenerated, and brought out of the dark state of nature into the life of grace, is more apprehensive at the first illumination of the grace he receives, than of far greater degrees of knowledge which he receiveth afterwards." Nor is the next observation on the use of the affections of less value.

"The Stoics said to their affections, as Abimelech spake to Isaac, (Gen. xxvi. 16.) 'Get you out from amongst us, for you are too strong for us;' because they were too strong for their master, they therefore would have them totally banished out of their souls, and labour to becalm themselves with an apathy. But, far be it from us, after their example, to root out such good herbs (instead of weeds) out of the garden of our nature; whereas affections, if well used, are excellent; if they mistake not their true object, nor exceed in their due measure. Joshua killed not the Gibeonites, but condemned them to be hewers of wood and drawers of water, for the sanctuary. We need not expel passions out of us, if we would conquer them." When Warburton had read Doddridge's Sermons to Young People, he wrote on a blank leaf the lines of Pope:—"O friend! to dazzle, let the vain design; To raise the thought, and touch the heart be thine."

That beautiful couplet would not be ill-placed in any volume by Fuller. The elevation of the moral feelings, the correction of error, the growth of humility, the cultivation of charity,—these are a few of the themes which engage his learning, his fancy, and his devotion. He winds along a devious path, and hovers from thought to thought; but notwithstanding the circle he describes, he always returns to the original subject; and, after bewildering our eyes with the sparkling motion of his wings, he drops down suddenly upon the very spot from whence he rose. We discover in him, it must be acknowledged, abundant evidence of those mental infirmities, from which the strongest and healthiest intellect is not exempt. But, it seems to me, that the dignity of his genius appears through his weakness; and that, like the nobleman in Hogarth's picture, the coronet may be recognised, even upon his crutches.

But the cheerfulness of Fuller should not be passed over without a word of praise; it was the playful temper of Latimer and of More. It is recorded of Bishop Jewel, that he was pleasant at the table "when he fed;" and every reader who is acquainted with the biography of the 16th and 17th centuries, will recall numerous examples of the same christian happiness of disposition. To jest is tolerable, but to do harm by jest, is insufferable. Such is the wise advice preserved by Fuller. He has said, in the Holy State, that "jesting is not unlawful, if it trespasseth not in quantity, quality, or season." It is related of the martyr Hooper, "that his stern and severe gravity deterred many persons from consulting him. Religion ceased to charm her children, because she spoke to them in an inharmonious voice. Very different was the manner of Latimer, and very different also was the result. During his imprisonment in the Tower, he desired a servant, who happened to be in the chamber, to tell his master, "that, unless he took better care of him, he would certainly escape him." The lieutenant of the Tower, alarmed by the message, soon appeared, to solicit its interpretation. "Why, you expect, I suppose," replied Latimer, "that I should be burned; but if you do not allow me a little fire, this frosty weather, I can tell you, I shall first be starved."

There is great happiness in the remark of Fuller, that withfulness of disposition is the sunshine of the mind; it not only lights it up, but even warms and ripens it. His was one of those joyous moods, which, in the words of the poet Daniel, lighted forth smiles, to clear the cloudy air. His vivacity was without a shade; his contentment without a murmur; his charity without a frown. He was equally prepared to enjoy and to suffer; and while enduring all things, we know that he continued to hope all things. He walks along the dark paths of adversity with no sullen austerity of demeanour, but seems ever to solace his mournful thoughts with some quiet tune of internal melody; his gladness resembles the placid joy of childhood, which overspreads its face with a smile of happiness, in the gloomiest weather. Fuller never cherishes grief; he never broods over his calamities with a heavy eye. He welcomes the faintest gleam of returning light, and immediately crosses over to enjoy it; we always behold him on the sunny side of life. If his road lie through a desolate country, he finds some sweet-scented flower to gather, as he travels onward.

"On Growth in Grace, 2 Pet. iii. 18.
* Sermon upon 1 John. i. 15. "Love not the world."
† Diary and Correspondence of Doddridge, t. iii. 354.
‡ Fuller's method of composition was so singular, that I copy an account of it from his Life:—"He would write near the margin, the first words of every line, down to the foot of the paper, then he would, beginning at the head again, fill up every one of these lines, which, without any interlineation or spaces, but with the full and equal length, would so adjust the sense and matter, and so aptly conjoin the ends and beginnings of the said lines, that he could not do it better, as he hath said, if he had writ all out in a continuation."—1661, p. 72.
§ Fuller: Church History, b. ix. p. 102.
¶ Cap. ii.
** By Fox.

He remembered, perhaps, the ancient tradition, that the search for the philosopher's stone must not be accompanied by any desire to employ it to enrich the finder; and he accordingly recommended every one who desired to obtain the jewel of contentment—that costly jewel which turns everything into gold—to divest himself of ambitious hopes and covetous thoughts. He is cheerful, because he is satisfied; he surveys the life that never spins, and blesses a humble fortune; he looks up to that orb, which first cheered the grass under the boughs of Paradise, and gives thanks to his Father in heaven, not only for the peace, but for the beauty of the night. He adores and loves Him for what He has performed for His children, and for what He has enabled His children to perform for themselves.

* See the Holy State, b. iii. c. 17.

The Garner.

GOD AND MAMMON.

The heart is not capable of two contradictory affections; and the love of the world and the love of God are strictly contradictory: in the nature of things they cannot co-exist. The heart which is disposed to love the one cannot love the other: there must always be a certain harmony between the heart and the object of its affection. It cannot love what it does not admire and value. The heart which loves God, must be filled with a sense of his perfections—it must realize his presence, and feel its relation to Him. It must admire his holiness, and desire to be made like Him. It will strive for the knowledge of his will, and desire, above all things, to be made conformable to it.—Intercourse with God by prayer, by the Sacraments, and all the appointed means of grace will be his chief delight. And it will feel no satisfaction so great as the consciousness of being engaged in preparing for eternity. The heart which is occupied by the love of the world, on the contrary, has such a taste for present pleasure, that it is uneasy except when it enjoys some outward good. It sees nothing but misery in self-renunciation and self-denial. The things of earth have so much value in its estimation, that they deserve to be desired and sought after. When it enjoys them, though it is still unsatisfied, it is not because it feels that they are incapable of affording it complete satisfaction, but because it would still enjoy them in greater abundance or to a greater degree. It is quite contented to make the world its state of rest. The cares and desires with which it is filled, keep it in a state of constant distraction; for the objects on which it is fixed are in a state of continual change. The passions and anxieties by which it is agitated, leave no leisure for the calm and serious employment which is required in the service of God. The thoughts are engrossed by the favourite object. As the world is loved, it strikes its root deeper in the heart which loves it; and such is the vigour of its growth, that it leaves no space for any other vegetation. This is not mere metaphor; it is a sober and serious fact.—Rev. J. G. Dowling.

PRAYER.

The efficacy of prayer, to bring light and wisdom into the mind, peace into the conscience, submission into the will, and purity into the affections; to keep our garments clean, our armour bright, and our hearts joyful; to make us strong for the conflict, for service, or for suffering; to obtain sufficiency for our place and work, and a blessing on our endeavours; to secure peace with our enemies, or protection against them; to carry every point that is truly good for us; to bring down blessings on our families, friends, and country; to procure peace and prosperity to the Church, the conversion of sinners, and the spread of the Gospel; and for all things which we can desire or conceive, must be allowed by every man who reverences the Scriptures, or knows what it is "to walk with God." Did men speculate and dispute less, and pray more, their souls would be like a watered garden; fruitful, joyful, beautiful, and fragrant. Prayer is the first breath of Divine life: it is the pulse of the believing soul, the best criterion of health or sickness, vigour or debility. By prayer we "draw water with joy from the wells of salvation;" by prayer faith puts forth its energy, in apprehending the promised blessings, and receiving from the Redeemer's fulness; in leaning on his Almighty arm, and making his name our strong tower; and in overcoming the world, the flesh, and the devil. All other means of grace are made effectual by prayer: every doctrine and instruction produces its fruit, in proportion as this is attended to; every grace revives or enlivens according to the same rule. Our grand conflict with Satan and our own hearts is about prayer: the sinner feels less reluctance, and meets with less resistance, in all other means of grace, than in retiring to "pour out his heart" secretly before God; and the believer will find his chief difficulty to consist in continuing instant and fervent in this spiritual exercise. If he succeed here, all else will eventually give place before him, and turn out to his benefit and comfort.—Rev. Thomas Scott.

FATHER'S JOY AND SORROWS.

What shall we say? which of these is happier? the son that maketh a glad father; or the father blessed with such a son.—Fortunate young man! who has a heart open so early to virtuous delights, and can find thy own happiness in returning thy father's blessing upon his own head. And happy father! whose years have been prolonged, not as it often happens, to see his comforts fall from him one after another and to become at once old and destitute; but to taste a new pleasure not to be found among the pleasures of youth, reserved for his age; to reap the harvest of all his cares and labours, in the duty, affection, and felicity of his dear child. His very look bespeaks the inward satisfaction of his heart. The infirmities of his age sit light on him. He feels not the troubles of life; he smiles at the approach of death; sees himself still living and honoured in the memory and the person of his son, his other dear self; and passes down to the receptacle of all living, in the fulness of content and joy.—How unlike to his is the condition of him who has the affliction to be the father of a wicked offspring!—Poor unhappy man! No sorrow is like unto thy sorrow.—Diseases and death are blessings, if compared with the anguish of thy heart, when thou seest thy dear children run heedlessly and headlong in the ways of sin, forgetful of their parent's council, and their own happiness. Unfortunate old man!—How often does he wish he had never been born, or had been cut off before he was a father. No reflection is able to afford him consolation. He grows old betimes; and the afflictions of age are doubled on his head. In vain are instruments of pleasure brought forth. His soul refuses comfort. Every blessing of life is lost upon him. No success is able to give him joy. His triumphs are like that of David, while his friends, captains, and soldiers were rearing the air with shouts of victory, he poor conqueror went up, as it is written, to the chamber over the gate and wept; and as he went thence he said, "O my son Absalom, my son, my son Absalom! would I had died for thee! O Absalom, my son, my son!"—Dr. Ogden.

SPIRITUAL WISDOM.

The day is approaching when worldly literature and accomplishments shall cease for ever; but this knowledge instructs us in the way to endless bliss. Convinced of this, the great apostle exclaimed, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things," Destitute of this knowledge I am nothing, though I have the gift of prophecy, and understand all mysteries. Prophecies shall fall; tongues shall cease; all human systems shall dissolve; the noblest productions of genius shall perish; and all wisdom, except what is spiritual and heavenly—being, at best and in the wisest, extremely limited and incomplete—shall vanish away in the disclosures of the world to come; like those stars which, though they twinkle brightly in the midnight sky, yet melt away, and disappear, and are lost in the light of day. The most searching and comprehensive views of man here below are obscure, imperfect, partial—often erroneous; but the knowledge of the glory of God in the face of Christ Jesus shall not cease nor be extinguished even in death, but shine increasingly in splendour, fulness, and glory, unto the perfect eternal day.

In the regions of everlasting light, the clouds which here overshadow the human understanding shall be forever dispersed, and we shall behold, continually more largely and deeply, the wonders of nature and grace; contemplating with rapturous wonder, love, and praise, the attributes and works of God displayed in innumerable glorious objects, of which imagination can now have no conception; crying, in union with the heavenly host, and with all who shall be redeemed from the earth,—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. Thomas Ridley.

Advertisements.

RATES. Six lines under, 2s. 6d. insertion, and 7d. each subsequent insertion. Ten lines under, 2s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time. Advertisements, without written directions to the contrary, (post-paid) inserted till filled, and charged accordingly. From the extensive circulation of The Church, in the Province of Canada, (from Sandwich to Terrebonne, and from Nova Scotia and New Brunswick, in the Hudson's Bay Territory, and from Great Britain and Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, THOMAS CHAMBERLAIN, Esq., 144 King St. W. and will be forwarded by him free from the charge of postage to the parties advertising.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER At the Office of "The Church."

BLANK DEEDS AND NEGOTIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWER, Handsomely printed on superior Paper, and on Parchment.

T. BILTON, MERCHANT TAILOR, KING STREET, KINGSTON, HAS the pleasure of informing his customers and the Public in general, that his stock of Fall and Winter Goods has now come to hand, consisting of the best West of England Cloths, in Black, Blue, Vesting Green, Albert and Moss Oives. His stock of VESTINGS consists of the best articles in Velvet, Satin, Valencias, Marselles and London Quillings, and various other articles suitable to the season.

In fact his present stock comprises almost every article to be met with in the best London House. In the TAILORING DEPARTMENT, it will only be necessary to say that no exertions will be spared to merit a continuance of the distinguished patronage with which he has hitherto been favoured. N. B.—A variety of styles of GOLD and SILVER LACES AND CORDS, suitable for Military, Uniforms, or Liveries. Ladies' Riding Habits, Clergymen's Gowns and Cassocks, Barriers' Robes, Naval and Military Uniforms, Servants' Liveries, &c., &c., executed in a superior style. 14th September, 1843. 32d-1f

J. HOLMAN, TAILOR, WOULD beg leave to call the attention of his Friends and the Public in general to his new and splendid assortment of FALL AND WINTER CLOTHS, consisting of superior pure Wool-dyed Broad Cloths, Cassimeres, Black and Fancy Doekings, Beaver Cloth, Tweeds, &c. &c. ALSO: A first-rate assortment of Satin Vestings, Mufflers, Sealiffs, Suspenders, &c., &c., all of which he is prepared to make up in his usual good style of workmanship and very low price, for Cash. Cobourg, October 11, 1843. 32d-1f

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doekings, &c. &c. ALSO—a selection of SUPERIOR VESTINGS, all of which he is prepared to make up in order in the most fashionable manner and on moderate terms. Cassocks, Clergymen's, and Shorters' Gowns, BARRIERS' ROBES, &c., made on the shortest notice and in superior style. Toronto, August 3rd, 1841. 267-1f

MESSRS. T. & M. BURGESS, RESPECTFULLY inform their friends, and the public in general, that they have taken the Establishment lately conducted by Mr. G. BILTON, Merchant Tailor, No. 128, King Street, Toronto, where they purpose carrying on the above business in all its various branches, and will be happy to receive the commands of Mr. Bilton's numerous customers, as well as those of the public in general. They hope by punctual attention to business, and keeping a superior stock of the BEST WEST OF ENGLAND CLOTHS, CASSIMERES, VESTINGS, &c. &c. and conducting the business on the same liberal terms as their predecessors, to merit a share of public support.

Messrs. T. & M. Burgess having purchased for cash, the whole of their present Stock, consisting of Cloths, Cassimeres, and Vestings, (of superior quality) are enabled to serve their customers on very favourable conditions. N. B.—T. BURGESS having had long experience in the CUTTING DEPARTMENT, in London, and likewise the management of one of the most fashionable Establishments in England, and since he has been in Canada, was for a length of time Foreman to Mr. T. J. PRESTON, and since then to Mr. G. BILTON, he flatters himself, from his general knowledge of the business in all its branches, that he will be able to please a majority of the most fashionable who will favour him with a trial. Ladies' Riding Habits, Clergymen's Gowns and Cassocks, Barriers' Robes, Naval and Military Uniforms, Servants' Liveries, &c., &c., all got up in the neatest manner. Toronto, July 12, 1843. 317-1f

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON, THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED to No. 4, VICTORIA ROW. (his former Shop having been partially destroyed by the late fire in King Street), where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him. Toronto, September 26, 1843. 32d-1f

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARSH.) RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has REMOVED to the house lately occupied by Mr. PORTWELL, No. 233, King Street, two doors east of Mr. BOWEN'S, where he is carrying on his business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage. Toronto, 25th May, 1842. 47-1f

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker, STORE STREET, KINGSTON, KING STREET, TORONTO. DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gilt Jewellery, Jet Goods, German Watches, Britannia Metal, and Japanese Wares, Fine Cutlery, &c. Watches, Clocks, Plates and Jewellery, carefully repaired; Engraving and Dye-staining executed. The highest cash price paid for old Gold and Silver. Toronto, 25th May, 1842. 262-1f

MARBLE GRAVE STONE FACTORY, No. 2, Richmond Place, Yonge Street, NEXT DOOR TO MR. J. C. BRIDGEMAN. JAMES MORRIS has always on hand Tombs, Monuments, Pedestals, &c. and Marble Works, of every description, promptly executed to order. Toronto, January 5, 1843. 283-1f

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gilt Jewellery, Jet Goods, German Watches, Britannia Metal, and Japanese Wares, Fine Cutlery, &c. Watches, Clocks, Plates and Jewellery, carefully repaired; Engraving and Dye-staining executed. The highest cash price paid for old Gold and Silver. Toronto, 25th May, 1842. 262-1f

R. BARRETT, Copper, Sheet Iron, and Tin Manufacturer, (SIGN OF THE GILT STOVE,) DIVISION STREET, TORONTO. Of best patterns, and at very low prices. Cobourg, 7th Nov., 1843. 330-3m

A. V. BROWN, M.D., SURGEON DENTIST, No. 4, RAY STREET, Toronto, December 31, 1841. 26-1f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET, Toronto, February 5, 1842. 31-1f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. FERRISSON'S FAMILY PRESCRIPTION CAREFULLY COMPOUNDED. Toronto, 14th, 1842. 262-1f

DR. PRIBROE, (Late of Newmarket), OPPOSITE LADY CAMPBELL'S, DUKE STREET, Toronto, 7th August, 1841. 7-1f

DR. HAMILTON, (LATE OF QUELTON), Bay Street, between Newgate & King Streets, TORONTO. 326-6m

DR. HODDER, (LATE OF NIAGARA), York Street, Two Doors North of King Street, Dr. Hodder may be consulted at his residence from Eight until Eleven, A.M. 326-6m

EDWARD GEORGE O'BRIEN, GENERAL AGENT, No. 4, VICTORIA ROW, KING STREET, TORONTO. OPPOSITE WELLINGTON BUILDINGS. 332-1f

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC), SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 330-1f

MR. HOPNER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. Toronto, June 24, 1842. 51-1f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto. ONE DOOR EAST OF RIDOUT, BROTHERS & CO. December 1, 1843. 282-3f

SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS. BEG to announce to the Public that they have Leased those Premises lately occupied by Messrs. BROWN & CO., and have laid in a well-selected and choice Stock of TEAS, WINES & SPIRITS, with a general assortment of articles in the line, which they offer low for cash or approved credit. Toronto, February 28, 1843. 34-1f

REID & PHILLIPS, WHOLESALE AND RETAIL GROCERS, DEALERS IN WINES AND LIQUORS, Opposite the City Hall. Toronto, February 2, 1843. 291-1f

SMITH & MACDONELL, WHOLESALE AND RETAIL FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto. May 25, 1843. 307-1f

REID BROTHERS & CO. IMPORTERS OF BRIT