

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.

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Original Poetry.

For the Church.

The miserable remains of the noble order of St. John of Jerusalem retired honorably to themselves, but to the disgrace of all Christendom besides, from the place they had so well defended, and the crumbling walls of which were lasting monuments of their glory.—*Fontanus de bello Rhodio.*

Woe to the Rhodian Isle, the sound of song Was hushed within its walls, and mute the strain That once the lyre-string softly stole along, And still the hand, whose touch should ne'er again Waken its chords, and dim the flashing eye, Whose light had led where heroes love to die; And cold the heart that bled, nor knew 'twas vain, That still might float that Christian flag on high.

The Turk had vanquished; loud the shout arose, "Allah be praised," and Pagan footsteps trod In haughty triumph, where their Christian foes Had knelt but now in worship to their God; And turbaned heads were thronging round the few, The shattered remnant of the brave and true, Whose blood had sunk like water on the sod, To save unstained the shrines their fathers knew.

No sound of death was knelling on the air, No stream of life was pouring on the earth, Yet were there struggles deeper in despair, Than when the soul was mourning over worth And valour lost—where shafts unseen had sped, To make of slave and noble common dead, To blight young lives, and desolate the hearth Where love its influence had too vainly shed.

For who with joy may leave the early home, The spot their youth has hallowed,—the retreat With whose remembrance such bright visions come Of happy days,—within whose circle meet Those deep emotions which no tongue may tell, Of truth, endurance, hope, whose mighty spell In age brings back the wanderer's weary feet To rest in scenes where memory loved to dwell.

Fate thus decreed for them; for them no more Should matin chaunt or vesper hymn be sung In face or temple, loved in days of yore, Where first their hearts' deep aspirations sprung— Ere yet the blight had fall'n, for them that isle Should wear no more the glad and sunny smile, That like a summer's cloud had lightly hung When woods and groves had sweetly slept awhile.

The hour had come, the parting worse than death, The sad forsaking to a Pagan foe Of homes, and hearths, and altars, where the breath Of Christian men had breathed in accents low Good-will, and peace, and love, the fond regret, That made them linger round their homesteads yet, That so their shadows in their hearts might grow, They ne'er through time their image should forget.

And there were some, who could, unmoved, in strife Have seen a father or a brother die, Who proudly could have yielded up their life, Or 'neath the torture sunk without a sigh, That were as infants in that bitter hour, Their souls bowed down, as by a mighty power, That pale the lip, and dimm'd the burning eye, And shook the warrior like a fragile flower.

'Twas past; the sea was their's,—the rolling wave Swept mournfully along, as though in pain, To bear them from the homes they could not save, The shores their eyes should ne'er behold again; And the winds breathed a mournful requiem, A dirge-like melody, that seemed to them A spirit mourning for their brothers slain— Their shrines polluted by the fierce Moslem.

And had they fought, with none to lend them aid,— No mighty monarch with a saving hand— No Christian host, no chivalry arrayed, To snatch from ruin their devoted band,— To guard the altars of their faith unstained, To break the power that Turkish strength had gained, And sweep their myriads from a hostile land, That won by blood should be by blood maintained?—

Oh! shame to Christendom, that isle may tell Of pain, want, agony, defeat, and woe, Of holy warriors who had struggled well, But struggled vainly 'gainst a heathen foe,— Of shattered bastions, of a crumbling wall, Of wide-ruined towers "tottering to their fall," Of sacred places in the dust laid low, And desolation brooding over all;

And yet may tell that rescue never came, Tho' day met day, and month by month had sped, And heroes strove to win a glorious name, And sank, but when the hope of hope had fled; That every trace of ruin shall remain,— A deathless scroll for those who died in vain, But for the nations for whose faith they bled, A foul dishonour, never fading stain.

J. C.

MILTON AND WORDSWORTH.*

Milton was the Homer of the seventeenth century, and Wordsworth is the Milton of the nineteenth. Both poets wrote for posterity. The one clothes the objects of his perceptions with the feelings of his own heart and the emotions of his own mind,—invests them with human faculties. The elder bard arrays them with a very drapery of words; he expresses nothing as a mere ordinary man would express it; every thing seems as if it were the result of continued effort: but it is *we* who make the effort, and not the poet. He speaks from the fulness of his experience; and poetry, like passion, draws into the same vortex, and forces to one common centre, every remembrance; in the hurry and the frenzy of the occasion, he collects from each chamber of the understanding and fancy every image and idea, from whatever source derived; and fuses them altogether into one glowing mass of illustration and eloquence; like a dream, it curdles a long life into an hour. But the mind not furnished with the same associations, has much to learn before it can understand, much less feel, the diction composed from such sources. It must fail of its effect with all

* From the Church of England Quarterly Review.

but cultivated understandings; and even these must be always on their duty. However grave and harmonious the poetic style of Wordsworth, it certainly does not lie under this drawback to popularity. If somewhat diffuse, it is generally sufficiently simple, and seldom unperceptive. But there are points in which these great poets may be advantageously compared, or made to reflect light by the effect of contrast upon the peculiar excellence of each. Those contemplations which fill the imagination, and that sensibility of spirit which renders every circumstance interesting, are the qualities of both; but vastness is the characteristic of the thought of Milton, and depth of Wordsworth. Milton is the more sublime, Wordsworth the more natural. Wordsworth seems to have derived little from any acquired abilities, and may be styled the poet of human nature; he trusts to the movements of his own mind—to the full influence of that variety of passion which is common to all. His conceptions are distinguished by their simplicity and force. In Milton, who was skilled in almost every department of science, learning seems sometimes to have shaded the splendour of genius. No poet excites emotions so tender and pathetic as Wordsworth, or possesses so much intensity of feeling. He abounds with thoughts, which, as he has told us, are too deep for tears, and which are also, in their best mood, too tranquil even for smiles; but in point of sublimity he cannot be compared to Milton. We are excited to a fervour of feeling by Wordsworth; but in perusing Milton, we are struck with the calmness of fixed astonishment; and here lies the secret of his power. The poems of Wordsworth inspire us with a tender sensibility; those of Milton with the stillness of surprise. The one thrills the soul by his knowledge of the human heart; the other amazes with the immensity of his conceptions. The movements of Milton's mind are steady and progressive; he carries the fancy through successive stages of elevation, and gradually increases the heat by adding fuel to the fire; the bursts of Wordsworth are more touching, sudden, and transitory. Milton, whose mind was enlightened by science, appears the more comprehensive; Wordsworth the more sentient. The one shows more sublimity of thought—the other more acuteness in meditation. Both gave up their hearts to the living spirit and light within them. The poetry of both is the revelations of their own mind; the one evolving its greatness, the other unveiling its loveliness. The one was an illustration of the transcendent ideal of divinity; the other is more deeply tinged with human passions and human sympathies. To the view of Milton the wide scenes of the universe seem to have been thrown open; which he regards with a cool and comprehensive survey, little agitated, and superior to those emotions which affect inferior mortals. Wordsworth, when he rises the highest, goes not beyond the bounds of human nature; he still connects his descriptions with instincts and passions common to our kind; and though his ideas have less sublimity, they are more perfectly ethereal and pure. The appetite for greatness—that appetite which always grasps at more than it can contain—is never so fully satisfied as in the perusal of "Paradise Lost." In following Milton we grow familiar with new worlds; we traverse the immensities of space, wandering in amazement, and finding no bounds. Wordsworth confines the mind to a narrower circle, but that circle he brings nearer to the eye; he fills it with human sympathies and aspirations, and makes it the scene of more interesting emotions.

BOWLES.

We turn to the "Scenes and Shadows of Days Departed," and fasten upon many an old favourite with as eager a delight as if we had not had from childhood most of the pure and tranquil verses of Mr. Bowles stereotyped on our hearts. How refreshing it is to meet with genuine poetry, and how little do we miss the vigour and strength of the muse if we can only desecrate those coy and retiring graces which are the surest indications of her divinity. It is like lighting upon a clear spring after a weary journey over the parched and sterile waste, for the literary pilgrim to come upon the sonnets of Mr. Bowles. Even at this moment how livingly do they gush upon our memory, and water with their divine waves the impressions that yet flourish amidst the sterility of years! Mr. Bowles who is, we believe, the oldest of our living English poets, has ushered his simple and unobtrusive volume into the world by a preface which sinks our admiration of the superior poet in affection for the venerable Canon. His garrulity is to our taste perfectly delightful. Though it is fifty years since some of these poems were given to the world, it is evident, that the affections of the author are as fresh and as youthful as on the day they issued from the press for the first time, thus affording another evidence of the truth of a remark we have already made, that the poet's nature will blossom, even upon the precincts of the tomb. In recounting the experiences of his life, Mr. Bowles shows, by the simple minuteness of the detail, that though the winds may have broken the form, they have swept in vain across the heart; and that the frost which has chilled the blood and whitened his thin locks, possesses no power over the warm tide of his affections. These sonnets must ever be interesting to the meditative reader, even if they had no merit of their own, when he remembers that they were the first inspirers of the beautiful and wild imagination of Coleridge. Mr. Bowles has a fine feeling for natural beauty, a vein of generous sympathy with his kind, and is never at a loss to invest his ideas in pure and harmonious language. The merit of the various pieces which spread over a period of several years is very equal, and it is hard not to extract the whole. We shall, however, make a brief selection,—the briefer, that we rather think the volumes must be in the hands of most of our readers. The following sonnet, entitled "Picture of the Old Man," we must have met with, if we do not mistake, in the second series of the venerable poet's "Little Villager's Verse Book,"—a sixpenny pamphlet, bearing an humble title, but con-

taining many a simple hymn as sweet and graceful as the following:—

"Old man, I saw thee in thy garden chair, Sitting in silence 'mid the shrubs and trees Of thy small cottage-croft, while murmuring bees Went by, and almost touched thy temples bare, Edged with a few flakes of the whitest hair; And, soothed by the faint hum of ebbing seas, And songs of birds, and breath of the young breeze, Thus didst thou sit, feeling the summer air Blow gently,—with a sad still decadence, Sinking to earth in hope, but all alone:— Oh! hast thou wept to feel the lonely sense Of earthly loss, musing on voices gone? Hush the vain murmur, that, without offence, Thy head may rest in peace beneath the churchyard stone."

The next we shall quote is, in our opinion, replete with tenderness. It may stand in proof, that it is good for us sometimes to bear about a wounded spirit; and that provided the native soil is kindly, hope frustrated, disappointment, bereavement, are more likely to soften the heart than to sour it.

ON ACCIDENTALLY MEETING A LADY NOW NO MORE.

"When last we parted, thou wert young and fair— How beautiful, let fond remembrance say! Alas! since then, old Time has stolen away Night forty years, leaving my temples bare: So hath it perished—like a thing of air, The dream of love and youth:—We now are grey; Yet still remembering youth's enchanted way, Though time has changed my look, and blanched my hair, Though I remember one sad hour with pain, And never thought—long as I yet might live— And parted long—to hear that voice again— I can a sad, but cordial greeting give, And for thy welfare breathe as warm a prayer, Lady, as when I loved thee young and fair!"

And if for no other cause than as affording an evidence of the fact, the poems of the Rev. W. L. Bowles would possess, in our judgment, a value of no light kind, since they thereby supply the noblest antidote to the freezing effect of the scientific spirit of the age.

SCRIPTURAL ILLUSTRATIONS.

No. XVIII.

THE EFFICACY OF HONEY.

1 SAMUEL xiv. 27.—"But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were enlightened."

This is a simple account of the efficacy of honey, when the stomach is worn out by fasting and toil: it is incidentally introduced without any attempt to surprise us, in shewing by what slight causes great results are sometimes produced. We have often reflected upon the fact mentioned in the text, and were not a little delighted, while looking over the recipes for various culinary preparations in a Latin work, *De re culinaria*, which some ascribe to Apicius Caelius, who lived in the reign of Augustus and Tiberius, to find that honey was the chief ingredient in a confection to stay the stomach, and prolong the bodily strength during periods of necessary abstinence. It is recommended in that recipe, that pepper be pounded in a mortar with honey, and the foam be removed from time to time, during that process. The addition of a little wine is also suggested, to correct the alterative effects it may have upon the system. This preparation is entitled *Conditum Melizomum*, and by the latter term simply intimates, that it is a seasoning made with honey. A story is told of Democritus, says Athenæus, that growing weary of old age, he determined to withdraw himself from this life, by abstaining from his daily food. It happened, however, that the Thesmophoria, a public festival, was about to be celebrated: the females of his house hold, therefore, besought him to drop the intention of dying till after the anniversary, that they might not be prevented from keeping the feast. The philosopher yielded to their entreaties, and ordered a pot of honey to be set near him, by the simple use of which he is said to have prolonged his existence a sufficient number of days to let his domestics enjoy the customary solemnities of the festival, without any interference from the required rites of mourning for the dead. Democritus, it is said, was always fond of honey, and when asked how a man might enjoy good health, he replied, if he moistens the inside with honey, and the outside with olive oil. The diet of the Pythagoreans was bread with honey, as Aristoxenus tells us, who says, that those who use them, surpass others in living exempt from disease. And Lycus says, that the inhabitants of Corsica formerly attained to a great age, through the constant employment of honey. All substances containing saccharine matter, or sugar, are highly nutritious and of easy assimilation. When the writer was staying at Oahu, one of the Sandwich islands, the fresh juice of the sugar-cane, was recommended as an excellent resort to stay and soothe the stomach, when the tone was reduced by long fasting; and its good effects were more than once experienced.—*Weekly Visitor.*

THE KEY ON THE SHOULDER.

ISAIAH xxii. 22.—"And the key of the house of David will I lay upon his shoulder."

How much was I delighted when I first saw the people, especially the Moors, going along the streets each with his key on his shoulder. The handle is generally made of brass, (though sometimes of silver,) and is often nicely worked in a device of filigree. The way it is carried is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder, and half on the other. For a man thus to march along, with a large key on his shoulder, shows at once that he is a person of consequence. "Raman is in great favour with the Modliar, for he now carries the key." "Whose key have you got on your shoulder?" "I shall carry my key on my own shoulder."

The key of the house of David was to be on the shoulder of Eliakim, who was a type of Him who had "the government upon his shoulder; mighty God, the Everlasting Father, the Prince of Peace."—*Roberts.*

DIVINATION BY ARROWS.

EZEKIEL xxi. 21.—"The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright."

A popular superstition among the ancient Arabians was the *azlam*, or divination by arrows; those used for the purpose being kept in the temple of some idol, in whose presence they were consulted. The art was thus performed: three arrows were enclosed in a vessel; on the first was inscribed, "God command me"; on the second "God forbid me"; the third was plain. If the first was drawn out, the suppliant prosecuted his design; if the second, he deferred it for a year; if the third, he drew again, until he received an answer,—not forgetting to repeat his present to the idol, or the priest, each time. No affair of importance was undertaken, be it a journey, a marriage, a battle, or a foray, without the advice of these sacred implements. Matters of dispute, such as the division of property or ransom, were settled by an appeal to them. The ancient Greeks practised this sort of divination, as did the Chaldeans; for we learn from the above quoted passage, Ezekiel xxi. 21, that the king of Babylon, in marching against Jerusalem, "stood at the parting of the way, to use divination, making his arrows bright," (or, as Jerome explains it, mixing and shaking them together,) that he might know which city first to attack.—*Andrew Crichton.*

SPREADING GARMENTS IN THE WAY.

MATTHEW, xxi. 8.—"And a very great multitude spread their garments in the way."

The dress of the people, the customs of society, the idiom of thought, the salutations of courtesy—all are living records of remote ages; nor can a more striking illustration be adduced than that which I related to you, when, on approaching Bethlehem, the aged inhabitants, with tears and lamentations, came out and met me, to beseech my intercession on the cruel oppression then inflicted on them; and 1,800 years after the memorable record of that custom, they strewed their abayas and garments in my path, which, with my suite, I literally rode over; while my heart beat, and my eyes were bathed with tears, at such a memorial of past ages amidst such a scene of present wretchedness.—*Lord Lindsay's Letters on Egypt, Edom, and the Holy Land.*

THE CHURCH OF ENGLAND THE CHURCH OF THE PEOPLE.

From Sir Francis Palgrave's *Truths and Fictions of the Middle Ages.*

There was no lack of protectors of popular rights. And where, then, were they to be found?

Divesting ourselves of modern opinions and prepossessions, an answer can readily be given by consulting the *Chronicle* and the *Charter*. Amongst the "Prelates, Magistrates and Proceres," are we to seek for all the real and potential materials of the now popular branch of the Legislature. Examine the origin, the position, the influence of the dignified Ecclesiastics, and the Hierarchy will rise before us as the most democratic element of our old English Commonwealth.

Consider the ancient Clergy, in their relation to what may be termed the individuality of the country. Much of the value of a popular government consists not, as the demagogue employs it, for the purpose of opposition to authority, but as the means of imparting the benefits and rewards of a well-governed society, in due gradation, to the several ranks and orders of the community. Whatever inequality might subsist in other respects amongst the people, they met on equal terms on sacred ground. For the civil or political ennoblement of talent, the way always opened through the Christian Hierarchy. The mitre, the cardinal's cap, the tiara itself, fell oftener on the humble brow. An established Church is the surest possession of the people; when they pillage the altar they despoil their own property;—they waste their own means;—they desolate their own children's inheritance;—they rob themselves.

Such an institution was an easy and acceptable path to greatness, for the lowest of the low: and amongst the Prelates, who sometimes constituted the most numerous, and always the most influential portion of the great Council, the majority had risen from the humblest rank in society. Were they all truly deserving of their honours?—Certainly not. Some it must be admitted, obtained their advancement by casting aside the real duties of their station, and by making the business of the world their primary object. But this was the sin of the man, and not the vice of the Hierarchy. The most favourite sophism, employed by those who seek to attack or vilify existing establishments—whether ecclesiastical or temporal—is to ascribe to institutions the faults of the human individuals who compose the institutions, and to maintain that by reconstructing the State you can eradicate the abuse. But the stones with which you raise the structure are infected in the quarry. Pull down and rebuild the dwelling as often as you list, change or alter its plan or elevation as much as you please, and the old moral leprosy will streak and fret the new walls as foully and deeply as before. Princes and Rulers, Magistrates and Judges of the earth, are only men; the visible Church is composed of men; and collectively, man's nature is unacceptable of reform. The main source of evil is inexhaustible. It is an atmosphere which constantly follows us, surrounds us. Plant the "mal seme d'Adamo" where you choose, the same bitter fruits will always rise above the ground.

Shall we add to the political integrity of the Clergy, by rendering them the paid agents of a national Treasury? Seize the lands, rend the mitre, place the priest as the

expectant upon the contributions of his congregation:— what has the cause of religion gained? He who flattered the King, becomes the baser sycophant of the greasy multitude. The permanent endowment of a clergy, trains them into moral courage, whilst their dependence upon the voluntary donations of their flock, as surely sinks them in moral slavery.

England, under Charles II, has seen two thousand clergy, in one St. Bartholomew's day, abandon their preferment, rather than their doctrines.—Venerate their adherence to the tenets which they professed and held.

England, under James II, equally saw Seven Bishops conducted as captives to the Tower, testifying against the tyranny of their Sovereign, whom they honoured and obeyed.

England, under William, again saw Seven Fathers of the Church, submit to the deprivation of their princely domains and high Estate, rather than violate the dictates of their conscience.

These are the disciples of an endowed Church; whilst amongst the endless varieties of sects, sectaries, and persuasions, which fill the eleemosynary pulpits of the American Union, not one single Minister has dared to breathe a syllable in reprobation of that inhuman system of slavery, which contaminates their commonwealth.* Amongst those great and flourishing Transatlantic Republics, who ground their policy upon the equal rights of man, not one Christian Minister dares to risk the loss of a cent in defence of the most sacred rights of humanity: whilst in England, the members of the different Hierarchies have, each in their turn, surrendered every worldly possession, ungrudgingly, unhesitatingly, rather than purchase them by the slightest compromise of their principles. Thus, has the Anglican Church identified herself with the state; both are animated by one spirit, united by one vital constitution.

The Anglican Church is not an extraneous or oppressive order, possessing a character adverse to the State; it is not a caste estranged from the community. It is formed out of the people: it exists for the people. The Church, as I have observed, and I repeat the observation, is the democratical leaven of our balanced monarchy. The dignified Ecclesiastical of the Church of England were, during the middle ages, always the best, and not unfrequently the only, advocates of the real interests of the poorest, and, therefore, the most defenceless classes. So have they also been, at all times, the means by which the gifts of intellect and intelligence raise the possessor to the highest station in the community, the connecting link between the Cottage and the Throne.

* This is rather too broadly stated. There are many honourable exceptions; and in regard to our Episcopal brethren in the United States, we have reason to believe that they leave this question untouched, on account of the very extravagant and objectionable system by which the professed friends of the slave have sought to effect his emancipation.—[Ed. Ch.]

OUR CHURCH SERVICES.

Jesus, the Lamb of God, is the beginning of them, Jesus the continuance, Jesus the end; our whole church service glows with the warmth of Jesus—sparkles with the brilliancy of Jesus; we come as penitents to his cross, we stand up as believers to sing his praise, we pour out our prayers into his bosom; from first to last, it is the name, and work, and love of Jesus that we honour in our church services.—*Rev. Hugh McNeile.*

They are framed for saints, and not for the worldly minded or reprobate. They are offices of the Church, and are meant for members of the church only, and not for the careless or the profane.

Considered in this point of view, the very language which is so vehemently exclaimed against, constitutes one of their chief beauties. They speak of Christians, and for Christians, and they speak in the language of faith and assurance.

In the office of baptism, for instance, which is one of the principal stumbling-blocks with dissenters, the parents are first besought to call upon God, "that out of his boundless mercy he will grant unto this child that thing which by nature he cannot have, that he may be baptized with water, and the Holy Ghost," &c. They are next exhorted, "Doubt ye not, therefore, but earnestly believe, that he will favourably receive this infant;" and then they are led to pray, in this earnest faith, "Give thy Holy Spirit to this infant, that he may be born again," &c.

And, then it is, that after all this, the church, not admitting the idea that the prayer of faith can be offered up in vain, or that the promise of the Lord, "I will pour my spirit upon thy seed and my blessing upon thine offspring," can be invoked without effect, assumes the spiritual birth of the child, and addresses the parents with the encouraging words,— "Seeing now, dearly beloved, that this child is regenerate, and grafted into the body of Christ's church."

And in all this, the fault and the blame, if fault there be, lies not with the church which dispenses, but with the unworthy recipients of the sacrament. If prayer is made with the mouth only, if faith be professed without being exercised, then, indeed, no benefit can be expected from the ordinance. But how can the church provide for this state of things? How can she prepare a fit and proper form of prayer for those who come merely to imitate prayer? How can she provide an appropriate form for those who are destitute of that faith, without which all ordinances are alike vain and unprofitable?

The same view may be taken of the office for the sick; and for that for the burial of the dead; and of that for the ordination. The absolute necessity of faith and repentance, is ever put in the most clear and prominent light. As to the usual objection to the Burial Service, it must not be forgotten that the original phrase, "hope of resurrection," was altered into the more general one of "hope of the resurrection," in order to obviate that very criticism in which dissenters still persist. In fact, when do dissenters themselves, over the graves of their own members, omit to express at least a general hope, whatever the character of the deceased may have been? And if they cherish a hope at all, to what can that hope have reference, but to the resurrection?

The Church endorses none of her members. They profess and she receives their profession, and nothing more passes. If any of her members are deceived as to their state and prospects, they are self-deluded. She asserts nothing of their personal standing and condition; only constantly in all her formularies, that those who repent and believe, and those only, will be saved; and leaving the personal question of the sincerity of each man's belief and repentance, between himself and the great searcher of hearts. And yet, although this is most clearly the posture she assumes, she is gravely charged by some dissenting writers, with "practising a most extensive and ruinous delusion upon the souls of men." This delusion, thus charged upon the Church, as if the crime were hers, consisting wholly in this, that men will still, after every warning, join themselves to her communion, and delude themselves with the idea that by this merely external adhesion their eternal safety is insured.

In the Church of England, we repeat, the adhesion and profession of a man is solely and entirely his own act. The Church, indeed, in all her services, speaks of him and to him as a christian: but she only uses this language on the strength of his own repeated professions of true faith and repentance; and she continually warns him of the danger of hypocrisy and self-deceit. Still, she professes no examination into, and pronounces no judgment upon, his own individual case; but leaves his sincerity in his professions between himself and his God. If deceived, the deception is wholly his own, and the Church is clear of any participation in it.—*Essays on the Church by a Layman.*

Any one who is conversant with the Bible will discover its most important truths in every petition of our Church. Here are the deepest and most humbling confessions of our guilt and misery as sinners in the sight of God; here are the most encouraging meditations on the atoning blood and sacrifice of Jesus Christ; and here are the most earnest petitions for the converting, enlightening, and sanctifying influences of the Holy Spirit, to restore us to the image of God, and to create us anew unto good works.

The enlightened and awakened mind may pour out its sorrows in the highly spiritual language of the church, and find much that is suitable and affecting. In seasons of peculiar difficulty, temptation, and trial, when "trouble, sorrow, need, sickness, or any other adversity," has befallen us; on occasions of bereavement and family afflictions, when we are disposed to exclaim with Jacob, "all these things are against me," then the formularies of our public worship address themselves to our hearts with unspeakable power and union.— They are so comprehensive and particular, that there is scarcely any conceivable situation in which we can be placed in this mortal life, to which there shall not be something applicable in these beautiful services. They are so benevolent that every child of sorrow is included in their affectionate intercession; the fatherless and the widow, the poor and the afflicted, the distant friend, and the weary prisoner, the aged and the infirm, the ignorant and the sinful, the Jew, Turk, infidel and heretic, are all made mention of in our prayers, and all recommended to the mercy and compassion of our God. In these supplications, confessions, and praises, the awakened sinner, the returning prodigal, the feeble penitent, and the confirmed believer, shall all find passages that speak the language of their hearts, and bring them, with the deepest seriousness, to the footstool of God's mercy-seat!

But we must point out one peculiarity in our excellent service, which enhances its value to every one who is capable of religious feeling, viz. its admirable suitability as a congregational form of worship. Ours is one of the few modern churches which retain the very ancient, interesting, and affecting custom of alternate responses between the minister and the people, than which nothing can be more calculated to enkindle the spirit of devotion, and diffuse it through a whole congregation. What can be more beautiful and striking than the versicles at the commencement of the principal portions of our prayers, where the priest exclaims, as the whole church is about to fall on their knees before God,— "The Lord be with you," and the people answer, "And with thy spirit?" Formed by nature for social life, and cultivated as our dispositions are by daily habit, it is impossible we can be wholly unmoved by the conduct and example of those around us; "as iron sharpeneth iron," so the spirit of devotion in ourselves is increased by the expression of it in others, and where there is an assembly of christian worshippers who are really earnest in the solemn duties in which they are engaged, where the whole body joins in the language of adoration, prayer, or praise, as if with one heart and one voice, hard and unfeeling must be he who does not catch the sacred flame of devotion, and strive at least to join the throng of worshippers who are holding public converse with the Most High. In a word, we may have witnessed much eloquence, much sublimity, much devotion, in particular instances of extemporaneous prayer; there may have been much that was calculated to move our feelings and awaken a heavenly temper, but for a congregation, and for a continuance, who ever heard any thing equal to the scriptural, simple, and sublime Liturgy of the Church of England?—*Rev. F. Close, A. M.*

THE CHURCH.

COBOURG, SATURDAY, FEBRUARY 9, 1839.

We made allusion in our last number to the two Sermons preached on occasion of the late General Faat by the Rev. Thomas Creen, Rector of Niagara, and published at the request of several members of his congregation. Different individuals will adopt different views as to the manner in which such occasions would be best improved to the edification of those amongst whom they minister; some will confine their observations to general transgressions of the divine law and the Gospel rule of duty,—to those moral offences and that spiritual neglect which loudly call for the chastisement of a righteous God; while others will be more local and particular in their remarks, and call the attention of their hearers to that course of moral or political wickedness which has directly led to the calamities we have assembled to deplore, and are beseeching the Almighty to avert. Mr. Creen, as many others did on the same occasion, adopted the latter view; and he placed before his audience a concise history of the events which have led to the recent disturbances and present afflictions of our country,—tracing up these calamities to that system of political and religious agitation which, for many years, has been so industriously and injuriously pursued in these Provinces. The following description is as correct as it is vivid:

"But, alas! prosperity, plenty and peace, did not produce contentment in the public mind, any more than in very many cases, in individuals. In the bosom of this favoured colony, so tenderly and bountifully fostered and supplied by the Parent State, there nestled vipers, who grew with its growth, and strengthened with its strength, and spread their deadly poison by slow degrees, but with sure and fatal effect. The venom thus ruthlessly insinuated into the minds of the unguarded and unsuspecting, soon began to produce envy and jealousy, clamor and complaint towards the government in every corner of the land, among a quiet and otherwise happy people. The prejudices of the weak and the passions of the wicked—the hopes of the ambitious, and the fears of the timid—the carefully wrought upon by means of the most corrupt and licentious press that ever disgraced this or any other country. Some desperate and unprincipled agitators were put forward by deep and designing revolutionists, who proceeded upon an organised system of falsehood and misrepresentation, to hold up to reproach and contempt the Government and its acts, and to ge-

nerate and foster among their ignorant and credulous dupes feelings of bitter hostility to the institutions peculiarly British; every phantom which the genius of party could conjure up to advance their unhalloved object was held up to the wondering eyes and terrified imaginations of the people, as a fiend that was to destroy their liberties or torment their consciences.— Thus every little spark of civil discord or religious dissension was fanned into a flame, and a party, at first insignificant and contemptible, was raised to notice and importance, until they exercised an influence and a sway truly alarming to the friends of the constitution and the loyal supporters of the rights of the Crown."

This language is not less true than forcible; and on such an occasion we contend that it was not misplaced. It is right that people should have a full and correct understanding of the nature of the transgressions they are, at such a time, specially called upon to lament, before they will drop in earnest the penitential tear and humble themselves in all sincerity at the footstool of an offended God. To the political sinner as well as to the moral transgressor, the wickedness and injuriousness of their conduct should be pointed out; and the faithful preacher must not shrink from the fulfilment of this duty because it may chance to offend the prejudices of party or provoke the momentary displeasure of those who perhaps will subsequently be most benefited by the admonition. "My son," was the advice of Solomon, "fear thou the Lord and the King; and meddle not with them that are given to change;" and one more enlightened than Solomon has said, "let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God."

In obeying these feelings, and in acting upon this rule, we have been accused by a contemporary of dealing in insinuation rather than argument,—because, if we understand the meaning of our assailant, voices are attacked and faults exposed and motives condemned, without specifically naming the individuals upon whom such offences are chargeable! We have yet, however, to learn that, in his more public ministrations, such is always the duty either of the preacher of the Gospel or of the public journalist; or whether, if the former leaves it to the consciences of his hearers to make the application, when he utters his condemnation against prevailing sins, there is any thing sinister in the adoption of the same course by the latter. Every sin that, through the medium of this journal, we have denounced,—every political or moral iniquity that we have exposed, will be allowed to have had existence; and if, in setting them in their full odiousness before the public, there be any who choose to appropriate the whole or part of the portrait to themselves, they must be better judges of its individual applicability than we can possibly be!

It is certainly no "insinuation" to say that the country has been disturbed by itinerant and unprincipled agitators: this has become a fact of history; and it is needless for us to repeat the progress and result of the offence, or to expose to the world the names of the offenders.

But to return to the more immediate object of these remarks.—There is much in the Sermons before us that we are desirous of extracting, but our limits compel us to be brief. The following excellent description of what constitutes true courage, occurs in the second Sermon:

"Let your courage, then, be founded on religion;—courage separated from piety and christian hope is wanting in one vital point. It may be directed by Providence to promote the cause in which it is exerted, it may be crowned with this world's glory and renown; but, ah! should the warrior fall, we tremble for his fate! Were I to describe a complete hero, I should assign to him, not only that unflinching courage and imperious sense of duty before which danger vanishes, but that reverential fear of God which excludes from the heart every other fear; that testimony of a good conscience and that good hope, through grace, which strips death of its terrors, and disarms it of its sting; and, that faith, which looks to a brighter recompense, and has respect to a more glorious reward, than earthly sovereigns can bestow. Such a warrior might fall; but he would fall, indeed, in the field of glory; his would be the bed of honor,—and were the drops of heaven the only tears that bedewed his unburied head, his immortal spirit is safe with his Redeemer, in the paradise of God."

We shall conclude our extracts with the following allusion to the practical duties which become a Christian community under a sense of the provoked displeasure of their God:

"It becomes therefore, the duty of every one of us, my brethren, at this time, to consider our ways, to examine our hearts, humbly to confess our sins, to seek forgiveness, and to pray for grace, that we may henceforth walk before God in newness of life. If any persons have hitherto remained impenitent and unbelieving, cherishing an inordinate love of the world, a supreme devotion to its pursuits and pleasures, which characterizes the bulk of mankind, they are now called to set about the great concerns of their immortal souls, with peculiar diligence and earnestness. Renounce the world, as guided by evil maxims and customs: renounce the world in its pursuits and pleasures carried to excess—the attachment to the world which is hostile to the exercise of repentance and of every christian grace. For what is it which dissipates the serious concern for your salvation which sometimes arises in your minds? What is it which banishes the sense of your sinfulness, of your guilt, and of your danger, while in a state of disobedience to God? What is it which leads you to disregard the calls to repentance?—Is it not the ensnaring influence of an evil world? And this influence will continue, and will prevent you from making by repentance, your peace with God, and finding the full perfection and happiness of your nature in His service, until it is stripped of those delusive colours it has assumed—until you form a just estimate of it as utterly unworthy of your desire and pursuit, except in subordination to the concerns of eternity, to the principles and hopes of religion, to the laws and to the favour of your God. The world must not be your portion—for this is not your rest. God hath reserved some better things for you—a more lasting inheritance. Seek, then, to know Him through Jesus Christ, whom he has sent to deliver you from a present evil world and to purify unto himself a peculiar people zealous of good works. Turn to Him who shed his blood for you; and that precious blood will be a fountain of pardon, of holiness, of peace and joy for evermore."

In a late number of the *Athenæum*, a London Literary Journal, we have perused with interest the review of a work by the Rev. J. Parker, of Ithaca, N. Y., who was sent on an exploring tour beyond the Rocky Mountains, under the direction of the American Board of Commissioners for Foreign Missions. It is a volume containing some curious religious and moral statistics, and a few extracts from it, we think, will be acceptable to our readers.

"The difficulties and dangers of a journey," remarks the reviewer, "through such a vast extent of country, inhabited only by wandering tribes of Indians, are obvious; and Mr. Parker thought it prudent to accompany the caravan sent annually to the Rocky Mountains by the American Fur Company. He proceeded, therefore, down the Ohio to St. Louis, and thence up the Missouri to Liberty. The reader may be curious to hear something of this town or village—the farthest, we believe, westward in the United States. "It is (says Mr. Parker.) a small village, has a court-house built of brick, several stores which do considerable business, a rope-walk, and a number of decent dwelling-houses." There is a resident Presbyterian minister; but the people refuse, on christian principles, "to give him anything for his support, lest they should make him a hireling." Mr. Parker was invited by one of the elders of the church to preach to them; but the invitation was

withdrawn, as the people objected, lest he should say anything "about temperance or missionary efforts."

At Walla Walla, a station belonging to the Hudson's Bay Company, and situated ten miles below the confluence of the Columbia and Lewis Rivers, Mr. Parker made a short stay, and saw sufficient to induce him to draw a contrast between the British and American traders, not very favourable to the latter,—whose treatment of the Indians he strongly reprobates in a previous part of his narrative. The following testimony to the British character we cannot refrain from transcribing:

"The gentlemen belonging to the Hudson's Bay Company are worthy of commendation for their good treatment of the Indians, by which they have obtained their friendship and confidence, and also for the efforts which some few of them have made to instruct those about them in the first principles of our holy religion; especially in regard to equity, humanity, and morality. This company is of long standing, have become rich in the fur-trade, and they intend to perpetuate the business; therefore they consult the prosperity of the Indians as intimately connected with their own. I have not heard as yet of a single instance of any Indians being wantonly killed by any of the men belonging to this company. Nor have I heard any boasting among them of the satisfaction taken in killing or abusing Indians, as I have elsewhere heard."

From Walla Walla Mr. Parker proceeded to Fort Vancouver, the principal station of the Hudson's Bay Company. Here he took up his residence for the winter, and thus records his sense of the kindness and hospitality which he experienced:

"Having made arrangements to leave this place on the 14th, I called upon the chief clerk for my bill. He said the company had made no bill against me, but felt a pleasure in gratuitously conferring all they have done for the benefit of the object in which I am engaged. In justice to my own feelings, and in gratitude to the Honourable Company, I would bear testimony to their consistent politeness and generosity; and while I do this, I would express my anxiety for their salvation, and that they may be rewarded in spiritual blessings. In addition to the civilities I received as a guest, I had drawn upon their store for clothing, for goods to pay my Indians, whom I had employed to convey me in canoes, in my various journeyings, hundreds of miles; to pay my guides and interpreters; and have drawn upon their provision-store for the support of these men while in my employ."

We must confess that it is exceedingly delightful to us to record these testimonies to the sterling morality of the British character in a remote and comparatively inaccessible region of the earth, where there is so much temptation to evil, and little to restrain it, but moral and religious principle. It was a worthy and no vain resolve of Oliver Cromwell's, that the name of an Englishman should be as much respected all over the world as that of an ancient Roman; but it is a higher and holier cause for exultation that, in the deserts of Arabia, and the wilds of North America, the British character should remain undeteriorated, and command the reverence of untutored tribes.

We learn from the *Morning Chronicle* of the 14th December, that some apprehension existed in London of the Government being about to propose a plan for the delivery of Letters on Sunday. The Common Council were beginning to stir in the matter,—the Lord Mayor had expressed himself as decidedly opposed to this irreligious innovation,—and the clergymen and office-bearers of three united metropolitan parishes had memorialized the Lords of the Treasury against it. Even the Journal from which we gather this information, and from which it is but seldom we can quote with pleasure, has the following remarks equally characterized by good sense and sound principle:

"Were the citizens of London to be foolish enough to accede to this alteration, the consequence would soon be that from the beginning to the end of the year, there would be no intermission of toil. The delivery of letters would lead by degrees to the performance of the same business on Sunday which is performed on the other days of the week. The merchant who neglected to attend to his letters on that day might find a rival had obtained the start of him in some important business, and various motives would induce him to attend his counting-house on Sundays, and to force his clerks also to attend.

"This is a christian country, and we trust that it will preserve its character. There are exceptions to the rule of sanctifying the Sabbath which are connived at because society would otherwise be subjected to great inconvenience. The Sabbath was made for man, and not man for the Sabbath. We are not of the number of those gloomy precisians who would make the Sabbath a day of mortification—who would confine men who have toiled six days in the week to their houses on the seventh, and deny them the most innocent indulgences. But we hold it of the utmost importance, even in a temporal point of view, that the Sabbath be not profaned by unnecessary labour. One day is not too much to allow men to meditate on the great end of their being, and to forget their worldly cares. The machine cannot constantly be wound up. Every religious man, nay every prudent man, ought to set his face against any uncalled-for encroachment on the Sabbath. Why should this earth be converted into a valley of tears, by yielding to the demands of a short-sighted avarice?"

Since extracting the above from the *Morning Chronicle*, we perceive by the *Standard* of the 17th December, that the Lords of the Treasury, in reply to a memorial of the City Bankers against the proposed alteration, had declared that "they never had it in their contemplation to sanction a change that they would consider to be inconsistent with most important duties, and interests, religious, moral, and social." Without expressing any opinion as to the sincerity of this declaration of Her Majesty's Ministers, we rejoice to perceive that they have not added the desecration of the Sabbath to their conversion of the marriage contract, so far as they were able, from a religious solemnity into a naked and un sanctified civil compact.

We request the attention of our readers to the very excellent Reply given by our respected Lieutenant Governor to an Address lately presented to him by the loyal and suffering inhabitants of Sandwich. The tone of this admirable document is worthy of the enlightened and christian spirit of its writer;—inculcating those high, honourable, and christian principles which, under whatsoever provocation or exasperation, the favoured subjects of the great British Empire are never to forget or forego.

We have the sincerest pleasure in welcoming the *Gospel Messenger* in its new and enlarged form. It now appears on a handsomely printed imperial sheet, containing—what, under its present management, it is always sure to contain—a pleasing variety of sound, useful, and judicious matter. Our limits—and our health—compel us to abridge the notice we had intended to offer of the important and valued labours of our much esteemed and amiable contemporary; he must, therefore, accept, for the present, the most cordial reciprocation of those fraternal and affectionate good wishes which, on a late occasion, he so kindly tendered to ourselves.

We have to acknowledge the receipt of a valuable Sermon, entitled "THE EDIFYING OF THE CHURCH," preached by the Right Reverend Dr. Onderdonk, Bishop of New York,

at the opening of the Convention of the newly-formed Diocese of Western New York. Our remarks and extracts we are reluctantly obliged to postpone.

We have been kindly favoured with a handsome copy of the memorable Sermon of Dr. Hook, published by the Right Reverend Bishop Doane; for which we beg him to accept our thanks. We must take this occasion of reminding our readers that, from the number of copies already ordered, we have resolved upon the publication of this Sermon in pamphlet form. We may, however, as a matter of convenience, be compelled to defer its publication, for a few weeks; but we can almost promise that it will be ready for transmission to the several subscribers, at the opening of the navigation.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF ST. GEORGE'S, KINGSTON.

The Ven. Archdeacon Stuart, L.L.D., Rector of St. George's Church,—the Rev. R. D. Cartwright, M.A., Assistant Minister,—the Rev. W. M. Herchmer, B.A., Chaplain to the Penitentiary.

NOTITIA PAROCHIALIS FOR 1838.	
Baptisms, including 19 for Garrison,	159
Marriages, including 1 for do.	73
Burials, including 21 for do.	98
Communicants, in all,	223

The average annual amount of Sunday and Sacramental Collections for charitable purposes, is about £130. There are besides, yearly Collections for the Sunday School, Travelling District Missionary, and other extraordinary purposes,—amounting in all to about £50. The salary of the Assistant Minister is also paid by an annual subscription of the Congregation; who, besides the claims upon their liberality already specified, have other numerous and constant calls to meet.

At the late Confirmation by the Lord Bishop of Montreal, 57 persons were confirmed out of 65 approved candidates,—8 being absent from sickness and other causes.

RECTORY OF COBOURG.

The Rev. A. N. Bethune, Incumbent. Divine Service is performed in St. Peter's Church every Sunday at 11 A.M. and 7 P.M.; on the principal Festivals and Fast; and every Wednesday evening during Lent at 7 P.M. when a course of Lectures is usually delivered. Divine Service is also performed at Grafton every second Sunday at 3 P.M. The Gael is visited as often as circumstances will permit; and week-day evening Lectures are given in various parts of the townships of Hamilton and Haldimand during the winter months.

A very handsome Chandelier, which cost in all about 40l. Currency, has lately been procured for the use of Evening Service; and other improvements are contemplated for the more complete lighting of the Church, as well as for adding to its general appearance and accommodation.

The Collections in St. Peter's Church during the year 1838, for local or general benevolent purposes, amounted to £72 10s.; in addition to which the Congregation are liberal contributors to the Society for promoting Christian Knowledge, and the fund for the support of a Travelling District Missionary. The Report of the operations of these Societies respectively, will shortly be published. The deficiency in the salary of the Incumbent, in consequence of the withdrawal of the Parliamentary Grant from the Society for the Propagation of the Gospel in 1834, has been regularly made up by a voluntary subscription of the Congregation.

THE NOTITIA PAROCHIALIS FOR 1838, IS AS FOLLOWS:

Baptisms,	123
Marriages,	21
Burials,	33
Communicants,	195

Number of persons confirmed by the Lord Bishop of Montreal in October last, 85.

From English Papers. NEW CHURCHES.

As some assistance to calculate the progress which church building has already made in various parts of the kingdom, the following letters on the subject from the Bishops of London, Winchester, Chester, and Gloucester, will be found highly interesting. They are addressed to Dr. Doaltry, the Chancellor of Winchester, from whose recent charge they are extracted:—

"The building of new churches within my diocese," observes the Bishop of Winchester, "is steadily advancing. Since I delivered my charge in October last year, not a few have been added to the number then reported. Up to the 8th of September, the whole number consecrated by me within the last 10 years in this diocese amounts to 56. During the same period, between 2 and 300 more have been enlarged or improved. And in token that the disposition to provide accommodation is not abated, I need only add, that in addition to the above, 27 other churches are now in various stages of progress."

"The Bishop of London, under the date of August 25th, writes thus:—"I am thankful for being able to say that if I live over Monday next, I shall have consecrated 84 churches, 27 of these in the diocese of Chester, and 57 in the diocese of London; five of these last have been built by means of the Metropolis Churches Fund, and arrangements have been made by us for the erection of 21 more; besides which, five others are in progress in my diocese; and if I should be spared to witness their completion, I shall have consecrated 110 new churches; but I reckon confidently on a larger number being built in my diocese within the next few years, for the spirit is spreading. It is proper to state that in the foregoing number, eight were re-buildings on an enlarged scale."

"From the Bishop of Chester:—"The number of churches consecrated by me during the 10 years of my episcopate is 103. Churches now building in the diocese, 35. Chapels and oratories, not consecrated, but having their own ministers and congregations, 20. The sum employed upon churches during the last three years exceeds £150,000. I am happy to say that the spirit is not exhausted, and that I am constantly hearing of new designs." (September.)

"The Bishop of Gloucester and Bristol states:—"The number of churches which I have already consecrated is eight, six of which are large ones—only had been begun in the time of my predecessor. Six new churches (all of considerable dimensions) are in the course of erection, and some almost ready for consecration. All these are in the ancient diocese of Gloucester. Schemes are in preparation for erecting seven or eight other churches, to which grants have been already voted by our Diocesan Association. And I entertain sanguine hopes that many will ere long be

taken in hand in Bristol and other populous places."—St. James's Chronicle.

CLERICAL LIBERALITY.—At a meeting last week at Chichester, for the purpose of concerting means for raising the sum of £180 still required for the completion of the new church of St. Paul in that city, the matter was set at rest by the Rev. Dr. Chandler, the dean, generously taking the whole burden upon himself.

The new church of St. John the Evangelist, which, through the praiseworthy exertions and liberality of the rev. vicar, is now in course of erection on Carlton Hill, is already nearly roofed in; and as the works proceed very rapidly, it is expected to be completed for Divine Worship in six months from the present time. We have great pleasure in stating that a liberal donation of £300 has been made by Joshua Watson, Esq., towards the endowment, and that £100 has also been given by the Rev. Dr. Warnford.—Brighton Gazette.

Summary of Civil Intelligence.

Nothing later from Europe since our last.

MEXICO.

War has been formally declared by Mexico against France, notice of which has been despatched by the Admiral of the latter power to all French Consuls on the Continent.

Our New Orleans slips of the 16th announce the arrival of the brig Comet, from Havana, whence she sailed on the 9th. On that day the French war steamer Veloce arrived from Rochefort, with despatches for Admiral Baudin; immediately on receipt of which the Creole made sail for Vera Cruz. The Veloce was 27 days from Rochefort.

When the Comet left there were 10 or 12 French men-of-war at Havana; among them the bomb-vessels Cyclope and Vulcain, arrived on the 8th from Vera Cruz.

The United States sloop-of-war Ontario and Natchez sailed from Havana on the 8th, and the Boston arrived on the 7th from Key West.—N. Y. Com. Adv.

UNITED STATES.

On Saturday last, New York was visited with a hurricane, equalling in severity such as is often experienced in the West Indies. All the cellars in South Street, from Whitehall to Market street, were filled with water, as well as those in Maiden lane as high as Pearl street. A great deal of valuable property stored in these cellars must, therefore, be more or less damaged. Castle Garden was overflowed, and bridge and houses inundated to a considerable extent; the same with the south ferry, bridge and houses, to the depth of about four feet. Large quantities of timber, barrels &c., were floated up Broad street to Pearl street, the tide flowing up as far as Marketfield street in Broad. On the North river side, the cellars into Washington market were overflowed; the same in West street throughout its whole extent.

Albany is now suffering severely from a rising of the waters. It rained in torrents the whole day on Friday and part of Saturday last. The splendid steamboat North America is lost. Her furniture was previously taken out. Several other vessels were forced down the river, which were more or less injured. All that portion of the city near the river was overflowed. The water was ten inches higher on Sunday than it was in 1818. The merchants on the pier and all along the docks have suffered severely. Hundreds of poor families were driven from their homes; they were sheltered in the City Hall; and Soup was distributed to all those who chose to go for it. Streets which were flooded on Sunday presented solid pavements of ice on Monday. Considerable damage was done by the flood in different parts of the country adjacent to Albany.

A great fire occurred at Boston on the night of the 24th ult. The loss of property is estimated at £60,000, of which but a small part is insured.—U. C. Herald.

LOWER CANADA.

We are pleased to learn that the survey of the tract on Lake St. Francis is going on most favourably, under Mr. Russell, with whom the Commissioners of the Quebec and Megantic Land Company are highly pleased. By a report received within the last few days, they learn, that Mr. Pannoy, in the employment of the British American Land Company, has traced a continuation of the Lambton Road to Otter Brook, eight miles to the eastward of Victoria, falling through the richest soil in the unsurveyed block of that Company. Two of the Commissioners intend visiting the improvements now making, in the middle of next month.—Quebec Gazette.

We understand that in the several cases of Morin and others—Lecuyer and others—and Delorimier Dumouchelle and others, application has been made to the Court of King's Bench, now sitting, for writs of prohibition against the Court Martial, with the view of finding the constitution and the proceedings of that Court illegal. Parties are to be heard on these applications on Monday next; and the result is looked for by the public with some interest.—Montreal Gazette.

THE COURT MARTIAL.—General Hindenlang has been sentenced to be hanged—which sentence was, by order of His Excellency the Commander of the Forces, communicated to the prisoner on Saturday last.—Mont. Transcript.

On Sunday morning last, between 3 and 4 o'clock, about twenty armed men crossed to this side of the lines, set fire to the house and barns of a loyalist named Osborne, about half a mile from the frontier. Previous to burning the houses, the robbers took possession of Osborne's pair of horses and sleigh, which they loaded with his best furniture and effects. Osborne and his son were both bayoneted, and the former is not expected to survive.—Mont. Herald.

NEW BRUNSWICK.

The Legislatures of New Brunswick and Nova Scotia are both in Session, and the Governors of each in their speeches have given general satisfaction, judging from the character of the replies which in both cases were echoes of the Speech. Sir Colin Campbell announced among other matters of importance to the Nova Scotia community the determination of Her Majesty's Government henceforth strictly to enforce the provisions of the American treaty with regard to the fisheries, for which purpose an armed force would be immediately stationed on the coast; and further the Minister at Washington was instructed to invite the co-operation of the American Government in the matter. His Excellency also congratulated the Legislature on the resolution of the Home Government to make immediate arrangement for the transmission of the Colonial Mails henceforth by Steam to Halifax, and call'd upon them to second the advantage of such arrangement by assisting in improving the communication between Nova Scotia, New Brunswick and Quebec.

UPPER CANADA.

REPLY

Of His Excellency Sir George Arthur to the Sandwich Address

Gentlemen,—I thank you for your loyal address, which I received whilst on my journey, and for the kind and flattering reception I met with on my arrival on the Western frontier.

Your fervent declarations of attachment and devotion to the service of your sovereign, are peculiarly gratifying; and I shall, with great satisfaction, make use of the renewed opportunity they afford me of assuring her most gracious Majesty of the unshaken affection of her brave Upper Canadian subjects.

The provocations you have endured from a wicked and licentious portion of the citizens of the neighboring republic are great beyond expression: I have deeply sympathized with you under them, and I feel for the dangers and the sufferings to which you have been exposed.

There is nothing more harassing than incessant watchings by day and by night; nor more wearing to the spirits than the continued apprehension that at any moment, during a course of many months, your dwellings were in danger of becoming the prey of lawless gangs of ruffians, who, with extensive means, continually menaced your destruction.

I have observed with pain, and with indignation, that your once peaceful and happy district has become the scene of invasion and murder; of foreign violence and foreign treachery; and whilst I admired the constancy and resolution with which you so long prepared to defend your families and your properties, I could not but feel that the conflict was the more unendurable, from the fact, that an asylum was afforded to your rapacious invaders in the bosom of a foreign country, whose government was at peace with your own.

I know that you fixed your abode upon the confines of the powerful empire to which you belong, trusting that you were safe under its protection, and expecting you might reap the fruits of your industry with as much security on the banks of the Detroit as in the heart of England. I also know it to be the solemn duty, alike of the Imperial and Provincial Government, to protect your persons, your properties and your laws, and to vindicate your wrongs from what quarter soever they may be inflicted.

I therefore can readily enter into your feelings of excessive exasperation, and cannot but lament that there should be so much reason for entertaining them. But the greater the abhorrence with which you view these repeated infractions of every moral, religious and national obligation, on the part of the population of the neighboring republic, the more apparent must it be to you, that the very contrary course is prescribed to you by your duty, your interest and your honour. Were you to commence that system of aggression and lawless interference which you so pointedly and justly condemn in others, you would descend from the high ground which you already occupy, and lose the moral superiority which, when once deprived of it, you could never recover.

If American citizens violate the laws of your country and their own, the wrong is not to be remedied by an equal violation on your part. On the contrary, if you follow the example which you and the whole civilized world reprobate, you at once take redress into your own hands, you constitute yourselves the judges in your own case, you embarrass the local executive, and deprive her Majesty's government of the strongest arguments which it can use in enforcing the justice of your cause.

I therefore trust that you will not deem it too great a sacrifice to the best interests of the empire still to stand on the defensive, and to use every effort in preventing your justly excited indignation from betraying you into any violation of British or American law, or the usages of nations.

I have faithfully apprised her Majesty's government of every circumstance connected with the events in which the inhabitants of the Western district have so signally participated and suffered. The solicitude of the Queen's ministers has been intense, and their determination to maintain the integrity of the empire is strong beyond expression.

You have seen the extended scale upon which the Commander of the Forces suddenly called into action the Military resources of the country, and the readiness with which, without any regard to responsibility, this government placed the militia of the province at His Excellency's disposal.

Her Majesty's Minister at Washington has represented to the American government, in the most urgent manner, the necessity of some speedy and energetic exertion on their part, to restrain the aggression of their lawless people; and I feel confident, to borrow Mr. Fox's emphatic language, in a despatch I have recently received from him, that "we may all rest secure in the heartfelt and proud conviction that the whole strength of the British empire will be exerted, when necessary, to guard, or to avenge the attached and faithful subjects of her Majesty in North America."

Under all these circumstances, I feel that I may confidently expect you to support me in my earnest endeavors to discharge my duty towards my sovereign, the empire, and yourselves,—to temper your devoted and impetuous gallantry with forbearance and respect for the laws,—to leave the infliction of righteous retribution to the constituted authorities of the land,—and to recollect that the strength of a mighty nation, when tardily roused, and directed by justice, is then most irresistible in its effects.

GEO. ARTHUR.

From the Sandwich Herald, Jan. 29.

We have much pleasure in recording the following act of benevolence:

A few days ago Colonel Prince received a letter from the Rev'd Geo. R. F. Groat, Minister of Grimsby, U. C. enclosing, as the writer says "£15 15 0, being the amount of a subscription made by a few of the Inhabitants of Grimsby "towards alleviating the distress and suffering occasioned "by the recent atrocious invasion of British soil by American Pirates," at Windsor, near this town, on the 4th ult. The contribution was most acceptable at this inclement season, and it did, indeed, tend much to alleviate the distress which some of the undermentioned persons were enduring. Too much praise cannot be bestowed upon the Reverend gentleman and his flock who so humanely and generously formed the subscription, and may their example induce others to "go and do likewise."

The rumor we mentioned last week of there being a large number of Americans ready to invade our soil, the first favorable opportunity, we have just ascertained to have been correct.

During the past week we have had an opportunity of visiting the works on the GREAT TRENT Canal, at the section called Crook's Rapids, near the Asphodel Bridge; and we feel called upon to say, that it is in every respect (taking these works as a sample) deserving the appellation. The dam, which is of wood, is the most substantial and perfect of its kind we ever saw, and the same may be said of the masonry of the locks: indeed, the entire work, as far as we may pretend to judge, reflects the highest credit, both on the Engineer and the contractors (Messrs. Sidey, Craigie and Glover). Should no financial impediment on the part of government interfere, of which, we regret to hear, there is some dread, the section will be completed during the ensuing season.—Cobourg Star.

We are gratified to hear that the Chief Justice of this Province, who resides for the present at Brighton, England, has been frequently called to London for the purpose of being consulted by the Ministers on Canadian affairs. A better adviser than the universally esteemed Chief could not be found, for his equal in knowledge of the true interests of these Colonies does not exist.—Niagara Chronicle.

GOVERNMENT HOUSE, 2nd February, 1839.

His Excellency the Lieutenant Governor, has been pleased to appoint Shepard McCormick, Esq. to be Collector of Customs at Cobourg, Newcastle District.

UPPER CANADA COLLEGE.

On Monday last, the installation of the new Principal, the Reverend Dr. McCaul, took place in the Great Room of the College, by the Rev. Mr. Matthews, First Classical Master and Acting Principal, who in a neat and appropriate speech complimented the learned and reverend gentlemen upon his happy and auspicious arrival, expressing his earnest hope and confidence, that under him the institution so dear to all present would continue to prosper and flourish.

Yesterday the Seventh Form Boys who have now passed on to the sole tuition of the new Principal, waited upon Mr. Matthews, and presented the following

ADDRESS;

To the Reverend CHARLES MATTHEWS, A. M. First Classical Master of U. C. College.

Reverend and Dear Sir—We, the Boys of the Seventh Form take the occasion of your relinquishing the administration of the office of Principal of the College, to express our sincere respect and regard, as well as our high sense of the advantages we have derived from your valuable superintendence and instruction.

The office of Principal of Upper Canada College is attended with many difficulties and responsibilities, and the distinguished reputation of the gentlemen who formerly held this situation, rendered the utmost ability and exertion necessary to his successor. You have as we humbly conceive, discharged this important office with credit to yourself, honor to the Institution, and advantage to the Pupils.

This has excited our admiration and respect in a higher degree, from the knowledge of the peculiar difficulties under which you labored, being required not only to administer the office of the head of the Institution, but also at the same time, being encumbered with the duties of First Classical Master.—Our relation to you in particular, as Pupils in the 6th, and latterly in the 7th Form, will remain forever endeared to us by many pleasing recollections; so high as an earnest, and we hope successful anxiety to communicate to us an acquaintance with the peculiarities and elegancies of the Classics, the observance of strict impartiality, and the display of uniform kindness, should raise a Tutor in the estimation of his Pupils so high is our admiration and regard for you.

The improbability of our past connection being ever resumed, precludes the supposition that this expression of our feelings is dictated by any other motive than that of unfeigned gratitude and respect.

We leave you then, Sir, with a sincere desire for your continued health, happiness, and usefulness.

We have the happiness to subscribe ourselves, with much gratitude, admiration and respect,

Reverend and Dear Sir,

Your affectionate Pupils,

- | | | |
|---------|------------------|-------------|
| Signed, | JOHN EWART, | } The Boys. |
| | JOHN MCKENZIE, | |
| | JOHN HELLIWELL, | |
| | FRANCIS STAYNER, | |
| | H. J. BOULTON, | |
| | N. B. TUCKER, | |

As many of our schoolfellows desire to participate in an expression of the sentiments contained in this simple Address, they have also attached their signatures.

The Address was signed by 101 boys; many more were prevented from attaching their names, only by the want of space.

The learned gentleman was pleased to make the following elegant and pithy reply:

My dear young friends—Your Address fills me with the purest pleasure.

To be the object of the feelings which it expresses is an adequate reward for exertions far exceeding mine.

Whatever these were, I am sensible how much they must have been assisted by the existence of so fine a temper in the scholars of U. C. College as is displayed in your Address.

I am delighted to hear that the recollections you retain of our classical reading are agreeable; it would have been singular, if to Pupils of quick perceptions, studious habits, and serious minds, they had proved of a different character.

If I have in any way aided your capacity to enjoy and profit by the excellencies of ancient Literature, sacred or profane, I am truly thankful for it, and sincerely rejoice to think that fresh and superior advantages of this kind are, by the goodness of God, now opened before you, which, I am persuaded, you will zealously embrace, and under his blessing diligently improve.

Your wishes for my continued health, happiness and usefulness, demand my warmest acknowledgments;—May these blessings, so invaluable to the remainder of my life, ever accompany you through yours.

Believe me always,

Your affectionate friend,

CHARLES MATTHEWS.

BIRTHS.

On Saturday last in Cobourg the Lady of B. Clark Esq of a daughter.

On the 28th ult., in Monaghan, Mrs. Wm. Grierson of a daughter.

At Brockville, on Friday, 1st February, the lady of the Rev. H. Caswall, of a son.

DIED.

On Sunday the 3d. Mary Harriet, infant daughter of Mr. Wm. Grierson, of Monaghan.

In Toronto, on the 5th inst. at the residence of her son, Major Magrath, MARY, wife of the Rev. James Magrath, Rector of the township of Toronto, an affectionate wife, a fond mother, a humble christian, and sincere friend. She departed this life in peace, surrounded by her fondly attached family, and her loss is mourned by a wide circle of friends, whose love and esteem she had secured as the fruits of her many endearing virtues.

In Kingston, on the 5th inst. after a short illness, in the 47th year of his age, MAJOR THOMAS FITZGERALD, Town Major of the Garrison of Kingston.

No officer was ever held in higher regard, by those of his Corps, or by the Army generally with which he served, than Major Fitzgerald; and few men have left behind them a larger number of friends and acquaintances to deplore the loss of one who possessed all the essentials of a zealous soldier, a high minded gentleman, and an ardent friend.

List of Letters received to Friday, February 8th: F. H. Hall Esq.; (the box has been received.) A. Menzies Esq. add. subs. and rem.; Rev. W. F. S. Harper; Rev. A. F. Atkinson, rem.; Dr. Richardson, rem.; Hon. J. Macaulay; J. Kent Esq.; Rev. R. Blakey, rem.; Rev. F. J. Lundy, with packet; Lord Bishop of Montreal; T. S. Shortt Esq.; Rev. C. Jackson, rem. in full vol. 2; Rev. H. Caswell; Rev. S. Givins, rem.; Rev. J. Deacon, rem.; Rev. J. Grier, rem.; Rev. C. P. Reid, rem. and add. sub.; Rev. S. S. Wood, rem.; W. W. Street Esq.; Ven. the Archdeacon of York; D. Perry Esq. add. subs. and rem.

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For six weeks in advance.

- 372. 1 Chron. xxi. 7, 14. 387. 2 Kings v. 12.
373. 1 Chron. xxi. 3, 6. 388. Jeremiah xlix. 27.
374. 1 Chron. xxi. 1. Amos i. 4.
375. 1 Chron. xxi. 11-13. 389. Ezekiel xxvii. 18.
376. 1 Chron. xxi. 16, 17. 390. 2 Sam. viii. 5, 6.
377. 1 Chron. xxi. 20. 391. Isaiah xvii. 1-3.
378. 1 Chron. xxi. 23, 24. Amos i. 3-6.
379. 2 Chron. iii. 1. 392. Acts ix. 1-9.
380. 1 Chron. xxii. 14. 393. Genesis xxxv. 8.
381. 1 Chron. xxviii. 12, 19. Judges iv. 4.
382. 1 Chron. xxviii. 9. 394. Genesis xxxv. 8.
383. 1 Chron. xxviii. 20, 21. 395. Judges iv. 4, 5.
384. 1 Chron. xxix. 27. 396. Judges iv. 6-9, 14.
385. Some people suppose he was a man after God's own heart with regard to his general integrity and consistency of conduct; others imagine that the expression refers to his peculiarly devotional spirit, by which he was enabled to walk so closely with his God; while others suppose that it refers chiefly to his steady adherence to the worship of the true God as contradistinguished from idols.
386. Genesis xv. 2.

CHURCH CALENDAR.

- Feb. 10.—Quinquagesima Sunday.
13.—Ash Wednesday.
17.—First Sunday in Lent.
24.—Second Sunday in Lent.

RECOLLECTIONS OF A COUNTRY PASTOR.*

THE INFIDEL.—FIRST VISIT.

"We shan't have Mr. L. at the vestry on Tuesday," said the Clerk to me, as I was leaving the Church on the afternoon of Easter-Sunday. "Poor man, I hear he is very sadly—the doctors think he can't get over it. He always made noise enough when he did come to meetings; and he never entered the church at any other time."
Mr. L. was a retired solicitor, who had amassed a small fortune, not in a very fair way, it was surmised. He was a bachelor, and had been resident in the parish for a few years; and from the moment of his entrance into it, he had apparently laboured to do as much harm as could well be imagined. He was resolutely opposed to all the rector's plans for the spiritual and temporal good of the people. He delighted, in private, as in public, to denounce the Established Church as the greatest curse of the country; war, famine, pestilence, whatever afflictive dispensation it might have pleased God to visit us with—all would have been referred by him to the Church. It was difficult to know what were Mr. L.'s real opinions on the subject of religion. He used formerly, once or twice a year, to visit a dissenting meeting-house some miles off, where the great saving doctrines of the Gospel were impugned; but even from this place he now wholly absented himself. Frigid as was the character of the service, it was at length too warm for him; and he never joined in worship of any kind. The fact can scarcely be doubted that he was a downright infidel. Socinianism has been well represented as "a half-way house between Christianity and infidelity." Mr. L. did not long stay there. He rapidly proceeded on his headlong course. In politics he was an avowed democrat. Such characters as Mr. L. are not unfrequently to be met with—men who are extremely troublesome by their interference, extremely dangerous by their derision of all that is religious, and extremely injurious to the neighbourhood in which they dwell by their bad example. I had never had any intercourse with this unhappy man. He had not called on me, as might be supposed; he had not attended at any of the meetings held for devising plans for the relief of the poor, at that time suffering greatly from the dearth of provisions; he systematically refused contributing one farthing to their support.
I was deeply affected by the Clerk's statement, and was at a loss how to act. I felt that Mr. L. might be in a dangerous state. I was young and inexperienced—on many points I had yet much to learn. My views of divine truth as before stated by me, were by no means so clear as I trust they now are. After an hour's deliberation, however, I summoned courage to knock at Mr. L.'s door.
On inquiring after his health, the servant informed me he was very far from well. The apothecary on the preceding day had called in the aid of a physician, who expressed his doubt as to the patient's recovery; medicines had been prescribed, the effects of which could not be ascertained.—"Shall I tell master you are here?" continued the servant. "You may, if you please," I replied; "say I am anxious to know how he is; and that, if he has no objection, I will see him."
"I don't think it likely master will see you," said the servant; "but I will tell him."
She returned after some minutes: the time which elapsed shewed there was some hesitation on the poor man's part. She informed me, however, that her master would see me in a short time, and legged me to walk into the parlour until he was ready.
I confess, at this moment I felt extremely nervous—perhaps it was through a sinful fear of man; but I had heard so much of Mr. L.'s violence of temper, and hatred of every thing religious, that I trembled at the anticipation of the interview. The parlour was a neat room: on the sofa there lay a newspaper of avowed democratic principles; a gardener's calendar, a volume of Voltaire's works, and three or four infidel tracts, one by Lord Herbert of Cheshbury, formed the library. There was a cheerlessness about the whole, notwithstanding its neatness, that quite damped my spirits.
Twenty minutes or more had elapsed before the servant summoned me to the bed-room, on entering which I found the sick man seated by the fire in a dressing-gown. He was

*From the Church of England Magazine.

evidently very much emaciated, and appeared to have had a paralytic stroke.
" This visit is very civil," was his first remark, " I hardly expected it from one of your cloth; but I suppose you heard I was dying, though I may cheat the doctors yet." His remarks, it may be observed, were usually accompanied by oaths, which it would be improper to repeat, but which added to the horror excited by many of his expressed sentiments.
" I certainly did hear, sir," I replied, " that you were very ill, and I felt it my duty to call upon you."
" Duty! what do you mean by duty?" was his reply.—" Oh, I suppose you want to convert me, as you call it; you think my soul is in as much danger as Taylor, the doctor, thinks my body is; but I shall cheat you both yet, I'm sure I shall. I darsay the old parson wishes I were dead—I know he hates me."
" Why, sir," I continued, " I really did call upon you for a religious purpose, otherwise I should not have called this evening; for I make it a rule never to make a common call on a Sunday."
" Why, what's the difference between Sunday and any other day? I suppose the sun shines on Sunday, and the rain falls on Sunday, and the world goes on, as on other days on Sunday; and we must eat and drink what we can get, as on other days. I have got rid of all that nonsense long ago. But come, sir, won't you drink my better health? have some hot brandy and water."
" No, I thank you, sir," was my answer. " You are apparently weak, and I must not sit long with you; but, before I go, I really wish—"
Here my voice faltered, and I could not proceed—I felt quite overcome.
" Wish to talk to me about my soul, eh? Can't I take care of my own soul, do ye think. What good can you do my soul—eh?"
" Why, sir, I really do conceive it my duty to say, that I fear you do not feel as you ought the solemn importance of religion."
" Duty, sir! why a parson's duty appears to me to be to eat and drink, and pick people's pockets, and to grind the poor. I tell you what, religion's all a farce, and you know it as well as I; but its your trade to keep it up; you live by it—I don't blame you, young man. You have your part to act, as well as other folks; if you manage to cheat them, the more fools they."
There was a coarse vulgarity in the language he employed which quite shocked me, and which appears inseparable from such persons. I continued as follows:—
" How, sir, can you in common honesty make such a statement? You must know better."
" Why, sir," said he, rather fiercely, " look at our own parish. See the exorbitant sum that is paid the incumbent for tithes. See how the poor are starved; and all this to support the priesthood. But there will soon be an end of all that. We'll soon have no church. The world's becoming too enlightened, sir."
" Well, sir," I replied, " let us look at our own parish.—The value of the living is not £400 a year. Will any man say that such a sum is exorbitant for the support of a family at a time when every thing is most expensive; and as for the poor, sir, I can assure you that the rector gives to the utmost of his power for their relief. I know, sir, that he never allows wine to be put on his table, or luxuries of any kind, that he may give to the poor. I know that he has not purchased a book for the last two years, that he may give to the poor. There is a regular supply of food for the most destitute of the parishioners at the rectory every morning; and Saturday's post brought an order upon his banker for £50, to be distributed this Easter; and this at a time when he has many extra expenses. I cannot see how it can be said that the rector grinds the poor. Putting the spiritual blessings of a resident minister out of the question, even the temporal benefit to a parish is very great."
" Oh, that's all stuff, sir; the poor don't deserve to be fed, sir—they ought to have their rights; they'll never have them till the parsons are done away with: but it will be all right soon."
" Pardon me," I continued, " if I state that I have heard that you make it a rule never to give to the poor. Certainly you don't subscribe to our clothing fund, or the fund for selling flour at half price—to both of which the rector is a most liberal subscriber. Don't you think that they are the true friends of the lower orders who seek to minister to their wants, and not they who seek to excite them to rebellion?"
" I do not give to the poor, and never will," was his reply. " It's all a pack of nonsense; it's all a trick to keep the people down in thralldom, in bondage; but they'll see through it soon. I have just been reading the newspaper: all is going on as it should, sir; we shall soon have a revolution, and then what will Pitt's head be worth, or Pitt's master's—eh? Come, now, don't be a spy, and convict one of treason. But perhaps you came to get me to subscribe to some of your charities, as you call them, to cheat me of my cash, because I am ill; but you'll miss your mark, my lad. But, come, won't you have something? Pray do; I wish to treat every one civilly—I have no spite against you—I hear you do what good you can."
I assured the wretched man that nothing was further from my thoughts than to ask him for money, and that I did not wish refreshment of any kind; that my sole object in calling upon him was to have some religious conversation. I said what I could to induce him to believe that both the rector and myself were sincerely anxious for his welfare. But his frame of mind was such as to preclude the hope that I could do any good. I made the attempt, however, again, and simply asked him what his views were on the subject of religion?
" Religion, young man!" he answered hurriedly; " what are my views on religion? why, what business is that of yours, or of any man, parson or no parson? My views are my own—my conscience is my own—my belief is my own, and I'll keep them to myself; and let me advise you not to meddle in other folks' matters. It won't do you any good, and may gain you much ill-will."
" But, sir," I went on, not a little agitated, " do you ever think about death, and judgment, and eternity?"
" Why, what's that to you? Betty," he cried out, ringing the bell as furiously as his weakness would permit; " here, bring this gentleman something to drink, for I wish to be civil; and it's time for me to have one of those draughts. Taylor's as bad as you—quacks both of you.—As for death, we must all die, I suppose; other folks have died, and so must we. As for judgment and eternity, what can you or I know about them? How do you know there is an eternity?"

" Why, sir, the Bible tells—"
" Pooh, pack of stuff! we'll soon have an end of all that. We'll soon have no Bibles—fit only for old women. All's going on well, sir. The age of reason will soon be here, and then we'll have no poor, and no Bibles, and, best of all, no parsons. I tell you what, sir, I'm getting tired, and you won't have any thing to drink, and suppose we say good night. I'm obliged to you for your call. I'm only sorry I can't get out on Tuesday to the vestry, to vote against any money being given to the support of the Sunday-school and such priestcraft. Why cram the young with the Bible? But there will soon be an end of that. Good night, young man. I'm obliged to you: but won't you have something before you go?"
I saw it was utterly in vain to remain any longer in the room, and thought it prudent to withdraw. Conversation, I felt, might excite him, and render the medicines he was taking inefficacious. I therefore left the room—I was, in fact, not sorry to do so. I had never before come in contact with such a character, and seldom have since, I returned home despirited, and yet glad I had called upon the wretched man. But as I sat meditating on what had occurred, I found that nothing had been done by me to arouse the poor sinner to a sense of his guilt and danger. I resolved therefore to see him again; and for this purpose to despatch a note the following morning, to say that, if convenient, I would call once more. I determined, also, to ride over to the parish of a neighbour, a man of deep experience, and to obtain his advice how to act; and I trust that I felt the need of that Divine guidance for which I prayed, that I might be the instrument of saving " a soul from death."
The night which I passed was a most restless one. The wretched infidel, for such I was convinced he was, was ever present to my thoughts. In the morning I arose, despatched my messenger with the note; to which I received the reply, that the sick man would see me on Tuesday evening.

THE DISCOVERER OF STEAM POWER.

It is now, we believe, admitted by men of science, though the world in general either overlooks or is ignorant of the fact, that the Marquess of Worcester, an English nobleman of Charles II.'s time, an ancestor of the existing ducal family of Beaufort, was the person who first discovered and revealed to mankind the mechanical capabilities of steam—that power which, in our own age, is working out effects so vast and magnificent. In presence of His Maker he was humble.—The following passage from a prayer of the Marquess, while it shows him elevated with the consciousness of being the depository of a stupendous discovery, also exhibits a mind imbued with humility and noble feeling:—" Oh, infinitely omnipotent God! whose mercies are fathomless, and whose knowledge is immense and inexhaustible: next to my creation and redemption, I render thee most humble thanks from the very bottom of my heart, for thy vouchsafing me (the meanest in understanding) an insight into so great a secret of nature, beneficial to all mankind, as this water-commanding engine. Suffer me not to be puffed up with the knowledge of it, but humble my haughty heart by thy true knowledge of my own ignorance!" Such language as this, used by one whose genius discovered the steam-engine, reminds us of Newton's comparison of himself to a child picking up shells on the ocean of truth.—Cottage Magazine.

The Garner.

CHRISTIAN UNION.

Imagination delights in that beautiful picture of piety which would be presented by the world, were all men spiritually united in one church, hearing and following ministers of the same true doctrine, and eating the bread of life with one heart and one soul. Were indeed all men hearers of the truth and worshippers in one true church, the ministers would have only to edify the adult and educate the young. Such a state of optimism could be conceived that ministers might be altogether dispensed with; and that every man should know the Lord from the least to the greatest. This would be a reign of Christ on earth. I here neither assert nor deny, that such a consummation is to be expected. In familiar language, there are many degrees of excellence. It would be a great improvement on the present state of the world, if all who professed Christianity were united in society, truth and love, and were endeavouring to bring others to the same agreement. Certainly it is impossible for Christ's religion to be practised as it ought till such a change is produced. Nor is it for any one to say, if provision is made for unity in the word of God, to what success rightly directed endeavours might conduce. Most undoubtedly, the nearer we approach to either of the states of union, the nearer we approach to Christ; and the more remote that object, the farther we stray from him. And if it is, as it appears, the design of the Almighty, that all men should be one in Christ, it is an end proposed to man which challenges emulation, as the grandest achievement of his spiritual exertion.—Rev. E. C. Kemp.

DEATH BEDS.

Of the great number to whom it has been my painful professional duty to have administered in the last hours of their lives, I have sometimes felt surprised that so few have appeared reluctant to go to " the undiscovered country, from whose bourne no traveller returns!" Many, we may easily suppose, have manifested this willingness to die from an impatience of suffering, or from that passive indifference which is sometimes the result of debility and extreme bodily exhaustion. But I have seen those who have arrived at a fearless contemplation of the future, from faith in the doctrine which our religion teaches. Such men were not only calm and supported, but cheerful, in the hour of death; and I never quitted such a sick chamber, without a wish that " my last end might be like theirs."—Sir Henry Hallford.

A RELIGIOUS SOVEREIGN.

When virtue shines from the throne, it warms the hearts of all below it, and the advantage of the station gives it an influence not to be resisted; religion in the height of greatness is an amiable sight, and the people will insensibly learn to imitate what they cannot help admiring. Would it not teach the haughtiest mind humility, to see majesty itself lie prostrate at the altar, imploring the divine assistance with such a sense of its dependence, as is but rarely found in the lowest fortune? Must it not shame us into mutual kindness and benevolence, when we see with how uncommon a love the Princess embraces all her subjects, even the worst deserving; imitating the example of divine mercy, which makes the sun to rise both on the just and on the unjust? Can the people refuse submission to such a prince? Can they scruple to follow the law as the rule of their obedience, which they see their Princess submitting to as the rule of her government.—Bishop Sherlock.

Advertisements.

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School house, in this City, under the superintendance of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

STUDIES.

English, Spelling and Reading, Mental Arithmetic, and Latin, for the first year,..... 1 0 0
English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping; English Grammar, English Composition, and Elocution; Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c. &c. 1 10 0
Fuel for the Winter Season,..... 0 7 6
Contingencies,..... 0 1 8

The full quarter charged, if the Pupil is once entered. No deduction but for sickness.
Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks.
By order of the Board of Trustees.
M. C. CROMBIE, Principal.
Toronto, 7th January, 1839. 32—6w.

LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing, and the Guitar would be taught, if required. Application may be made [if by letter, post paid], to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Rutan of the same place.
Cobourg, January 18th, 1839. 33—6w.

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for a THEOLOGICAL STUDENT. Application, if by letter, to be post paid.
Parsonsage, Richmond,
January 14th, 1839. 33—6w.

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.

TO LET

AND immediate possession given, A NEAT COTTAGE within the limits of Cobourg, containing a kitchen, two sitting-rooms, four bed-rooms, &c.—with an acre of ground and stabling attached. Application may be made at the Star office.
Cobourg, November 19th, 1838. 33—4w.

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

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.
TERMS.
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