

Poetry.

HEAVENLY SIGNS.

And can ye not perceive streaks that illumine
This world of sorrow, and a milder sky.
(Which speaks a fairer morn beyond the tomb.)
In gentleness and mercy kindling night?

KING CHARLES THE MARTYR TO HIS SON.

Above all, I would have you, as I hope you are
already well-grounded and settled in your religion;
the best profession of which I have ever esteemed that
of the Church of England, in which you have been
educated; yet I would have your own judgment and
reason now lead to that sacred bond which education
has written, that it may be judiciously your own
religion, and not other men's custom or tradition, which
you profess.

ingenious liberties, which consist in the enjoyment
of the fruits of their industry, and the benefit of those
laws to which themselves have consented.
Never charge your head with such a crown as shall,
by its heaviness, oppress the whole body, the weakness
of whose parts cannot return any thing of strength
honour, or safety to the head, but necessary debilitation
and ruin.

purely Catholic; and if Rome will become truly Catholic,
then to Church of England will cease to be Protestant.
Q. Built a said, do not what are called the Thirty-nine
Articles contain an exposition of the doctrines of the
Church of England, and were they not first drawn up
as they now stand, in the year 1562; and if so, where
was the faith of the English Church before that time?
and if she had no Articles of Faith, how could she
be a Church? and how therefore be united in doctrine
with the Catholic Church?

OBJECTIONS TO THE LITURGY ANSWERED.
(From Dean Cumber on "Prescribed Forms of Prayer.")
Objection 1. It is said to be a form, and therefore a
hindrance to zealous praying by the Spirit.
Answer. Whoever makes this objection, and affirms
we cannot pray by the Spirit in the words of a form,
must beware his ignorance betray him into a dangerous
uncharitableness, and, perhaps, blasphemy.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.
(From "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D.)
V. THE REFORMATION OF ENGLAND A REMOVAL OF
WHAT WAS NEW, AND A RESTORATION OF WHAT
WAS OLD.
[CONTINUED FROM OUR LAST.]
Q. Is it not sometimes said, that the Church of
England, as she now exists, arose at the Reformation,
and is therefore a new Church, not more than 300
years old? How then can she be united by origin
with the Catholic Church?

THE CHRISTIAN'S LAST WAR.
(From "Sermons on Miscellaneous Subjects," by the Rev. W.
J. Bennett, M.A.)
There is one way by which, in human things, the
soldier may escape the fulfilment of his pledges to
serve in battle—by finding a substitute. He may, in
the ardour of youth, in the strength of those first feelings
of religious love with which the young man eried out
to Jesus, "I will follow thee whithersoever thou goest,"
have enrolled himself under Christ's banner to
serve in the war against death; but as his first
eagerness cooled down, when he finds that the captain
under whom he is to fight, "though the birds of the air
have nests, and the foxes holes, yet he has not where
to lay his head;" he may, seeing this, on the principle
of human warfare, look about for some substitute.
The day of battle, as it draws nearer and nearer,
seems more terrible; he would fain escape. While
it is distant; while he was young and vigorous and
healthy, he thought not of its approach; he mocked
at its terrors, he despised its threats. But now a
decaying body, a sinking spirit, the dim eye, the feeble
hand, these all cry aloud to him—"The war is coming."
But "no man can redeem his brother, nor give to
God a ransom for him." No substitute to bear the
agony of that bitter encounter can be found. There
is no discharge in that war.

"We must needs die, and are as water spilt upon the ground, which cannot be gathered up again." We cannot call an hour our own. "The child in the cradle, and the boy in his laughing gait, and the man in the vigour of his strength may be arrested, they know not how; we continually see them arrested; they are borne away by the hand of the destroyer, and their place is not found. Look one day upon the domestic hearth of your friend, you will find all life and health and gaiety; look another day, and they will be gone. There is youth, and beauty, and riches, and a proud anticipation of future years of distinction, and life may seem as the oak that resisteth the power of many storms—but anon there is bitter sickness, and a falling away, and physicians called, and pains, and suffering, and weeping; and then there is a grave dug, and a solemn mourning, and the body carried forth, "dust to dust, and ashes to ashes," and so it ends—"Vanity of vanities," saith the preacher. How quickly that day may come! How surely it must come! With little aids and assistances we may postpone it. With little aids and assistances we may weaken its approach. With care and temperance we may mitigate its terrors; but neither men nor angels can finally exempt us. There stands before us all "The valley of the shadow of death." There remains for us all the bitter agony, the gasping breath, the quivering limbs, the last sigh; and there is, by no means or device of mortal contrivance, by no help, or privilege, or exemption, or substitute, "any discharge from that war."

The war of eternal death differs from the war of temporal death; no substitute can be found for the one, but thanks be to God, for it is the only way left; it is the only possible contrivance by which we can escape; there can be a substitute for the other. I need not say who that substitute is; I need not say to whom you, my brethren, who have read the Gospel, how the vicarious suffering of death, on the part of one, has redeemed, exonerated, and discharged the human race, both soul and body, from the penalties of eternal death. It is, of course Jesus Christ.

While we, in absolute despair, conscious of our inability, finding a law in our members warring against the law of our spirit, wishing to do righteously yet finding our righteousness turned into sinfulness, casting about for a deliverance, searching for an exemption and all in vain—while we cry aloud, "O wretched man that I am, who shall deliver me from the body of this death? Who will discharge me from this war? Lo, Jesus Christ, the Saviour, the Deliverer. 'He comes to do thy will, O God.' He comes to endure the war for me." "Ye were not redeemed with silver and gold; but with the precious blood of Christ, as if of a lamb without blemish and without spot." It is that "Lamb of God which taketh away the sins of the world." It is Jesus Christ dying "the just for the unjust." It is Jesus Christ bearing our stripes and suffering our punishment. He is chastised—we are saved. He is beaten in the dust—we are lifted up on high. Here is our atonement, our substitution, our vicarious bearing of that heavy warfare which otherwise would have weighed down the very bravest, and the most noble soldier. Here, my brethren, thanks be to God, is our discharge in full.

THE CHURCH.

TORONTO, FRIDAY, JANUARY 29, 1847.

CONTENTS OF THE OUTSIDE.

First Page.—Objections to the Liturgy Answered.
 Poetry.—Heavenly Signs.
 King Charles the Martyr to his Son.
 The Anglian Branch of the Catholic Church.

Mr. Thomas Ryall will leave this Office on a Collecting Tour in behalf of this Paper, to-morrow, for Hamilton, and places West of that as far as Delaware.

In these times of comparative political quiet,—when men, it is to be hoped, have learned the folly of agitation, and have a rational perception of the benefit of a calm and steady prosecution of their private and social duties,—the letters of Mr. Howe, a leading politician of Nova Scotia, have excited a good deal of interest and thought.

The theory contended for in the first letter of this gentleman, and the practical improvements so elaborately proposed in his second, seem to us at variance with each other: by the first, we should be placed in a position of virtual independence on the Mother Country, at the same time that, by the second, we seek to be amalgamated and identified with it. It has often been urged, make every Colony in international privilege and benefit like a County of England,—let Canada, for example, stand in the same relation to the Parent State as Yorkshire,—let our mutual sympathies and interests be thus similarly intertwined,—and separation must become a thing well nigh impossible.

Making some allowance for geographical distance and difficulties inseparable from this, we have no hesitation in adopting the same conclusion: at the same time, however, we must repudiate, as incompatible with the just working of the system by which this exclusion is to be arrived at, the investiture of our Colonial Legislatures with powers and privileges as extensive and comprehensive as those of our possessors.—A county of England, sending its two or three members to the Parliament in London, and having at the same time a separate and independent parliament within itself, permitted to deal not only with its own local affairs, but often with great principles which affect the very integrity of the institutions of the Empire, would be an anomaly of which no statesman would tolerate the introduction.

We have often argued for the benefit of some such arrangement as Mr. Howe in his second letter proposes. It would unquestionably be a great boon to the Colonies if they should be directly represented in the Imperial Parliament, so that measures, designed for their welfare and advancement, both internally and relatively, should be originated, discussed, and decided upon there. Time would thus be saved, expense reduced, and more than all, the measures adopted would be free from the bias of local prejudices and partialities, better matured, and more beneficial in their working. But in such a case, our Colonial Parliaments must be correspondingly reduced in the magnitude of their powers: they must be brought down to what the legislatures of Colonies must originally have been intended to comprehend,—the management of local affairs, the carrying out of local improvements, the local working of the machinery which, in a higher quarter, was constructed and set in motion.

The Imperial Parliament would, in this case, be our Legislature; and our local legislatures would be a species of municipal councils on an enlarged scale, entrusted with local taxation and the management and expenditure of our local revenue. And one happy result of this new condition of things would be, that our legislative halls would no longer be the theatre of angry disputations upon political theories, nor our legislative influences made to pander to schemes of ambition and plans of self-interest. We should, by such an arrangement, have some safeguard for our political morality and our religious steadfastness; for both, in spite of every honest and legitimate lesson which can be directed against the degeneracy and the creeping and blighting influences of Responsible Government. As the result, too, of such a re-organization of our political condition, we should cease to hear any painful discussions upon the probabilities or the benefits of separation from the Parent State; speculations like these, making allegiance a mockery and loyalty a play-thing, would then be irrelevant and abandoned: the Atlantic itself would, in this case, be no check to the full course of affection and duty: the

current of maternal love and filial devotion would circle round, and know no cessation until "the golden bowl were broken," and the fountain and cistern were dry. Mr. Howe enters with no little enthusiasm into his subject, and we have no hesitation in pronouncing his second an admirable Letter. It proposes many valuable considerations touching the encouragement that is due to Colonists,—making them eligible to every office in the State at home and abroad, and participating, as far as practicable, in every thing that is dear to the honest pride and ambition of a British subject; and binding them thus by stronger and more indissoluble bands to the homes and altars of our father-land. We transcribe the following passage, as shewing the earnestness with which Mr. Howe deals with his subject, and the high hopes which he allows himself to cherish as the result of his plan:—

"Now, my Lord, would not such a concession as this—graciously bestowed, almost before it was asked—strengthen the Empire? Would it not put republicans and sympathizers hors de combat, without a dozen or a barrel of powder? It would be worth half a dozen of canisters; and, on the day that those ten members took their seats in the House of Commons, you might withdraw thousands of men who are kept here at an enormous expense, to defend a country, the population of which, too happy for discontent, would guard with spirit the privileges thus peacefully secured."

We are not willing to damp the ardour of this patriotic enthusiasm; but we must, and of the need of this we think we could persuade Mr. Howe, go a little deeper if these great results are to be realized. We have no confidence in a loyalty which is sustained by utilitarian considerations only; nor will that allegiance be lasting which is yielded merely from an impression of temporal advantage. Speculations are variable things, and mutations in worldly prosperity are proverbial. If, therefore, we limited ourselves to the force and influence of passing and capricious advantages, our loyalty would become so shifting and vacillating a thing,—swelling and blossoming in the bright day and shrinking into nothingness in the dark one,—that its very essence by and by would be lost.

We must, we repeat, have a deeper principle settled and established as the stay and safeguard of allegiance,—something that is independent of considerations of self,—something, in short, that looks beyond time and the world,—and something, therefore, which is impervious to the shock of adversity or the lure of temptation. A high moral feeling must be infused as the preservative of a real allegiance, and that can only be begotten by a sentiment of genuine and deeply grafted religious principle. In Mr. Howe's calculations for the real prosperity of the Colonies, let not this, therefore, be overlooked. Loyalty, unless directed and influenced by such a principle, will be an unstable and perishable thing: no organization of society, in short, can be maintained without it; and the first care of the statesman,—it was so once,—should be to place the diffusion and perpetuation of Gospel truth upon a basis which will be beyond the reach of human capriciousness, and intangible by the theories of political speculators.

We have said that it was so once, and the well known provision for the Colonial Church which was established by the 31st of George the Third, shows how, at a comparatively recent date, the force of that obligation exerted itself. It is too late now to retrieve the political error which was committed in infringing so sacrilegiously upon that good monarch's boon; but it will never be too late, we grieve to think, to feel the practical and every-day effects of the great national sin which was incurred in alienating the possessions of God's Church to secular objects, and in diverting what was intended to maintain the unity of the faith, to the consolidation of religious error and the perpetuation of religious discord.

Let politicians look to this as of paramount consideration, amidst the claims for agricultural protection and the removal of commercial restrictions: let it be well and thoughtfully pondered upon, even whilst they are devising the means of a freer intercourse with one cement of loyal duty, the great basis of social quiet, the grand foundation of national prosperity. Leave it unguarded and unnoticed, and what follows? The clamour of our manufactures may be increased, the whizzing of our steam-engines may be multiplied, but we shall still be a distracted, a discontented, and an unhappy people. The "stalled ox" may be ours, but it will be partaken of amid strife and hatred: there will be the bustle of business and the din of industry, but the heart will only be confirmed in its selfishness; there will be no fear of God, and no abiding good-will amongst men.

Since the suggestion was thrown out in the *Literary Garland*, transferred a little ago to our columns, that the benefits and perhaps the interests of this journal would be much promoted by its being made to assume the magazine rather than the newspaper shape, the recommendations of that suggestion, conveyed to us from various quarters, have been so numerous and influential that we felt it but dutiful to give it a serious and immediate consideration. Our own feelings are strongly in favour of this change of size and shape, and if our brethren of the clergy and our agents generally, as they shall have occasion to communicate with this office, would kindly be at the pains of stating their opinion as to this proposed alteration, we should feel much less difficulty, than we must do now, in coming to a decision.

We are the more desirous of ascertaining this, as it would be a matter of great convenience to enter upon the proposed change in July next, at the commencement of a new volume; for there would be arrangements consequent upon the alteration which it would require a considerable time to prepare for. We would only further observe that this change of shape and size, if adopted, would enable us, we think, materially to improve the present arrangement of the paper, and introduce a more pleasing as well as edifying variety in its subject matter. At the same time, we would beg to have it recollected that the alteration in form would make no difference whatever in the amount of matter furnished weekly.

We have had for some little time in our hands a Discourse, entitled "The Difference between the Church and Dissent," composed by a very shrewd writer and a very indefatigable clergyman, the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn. We have not, however, had time to do more than merely glance over its pages, without being able to give them time or attention enough to say how far we can concur in his arguments or adopt his conclusions. We perceive that Mr. Johnson approaches his subject now, as on all other occasions, with great boldness, and it is impossible not to admire the fearless and uncompromising honesty with which he advances his own convictions. This, combined with prudence and discretion, is the only way by which to make truth respected; and if truth be accepted and maintained with a becoming reverence, and for its own sake, the incompatible and contradictory tenets put forth by the advocates of heresy and schism would be more shunned and abhorred than they are.

In publishing the following extract from the Letter of a kind friend, we are not taking a liberty, we hope, of which he will disapprove. We make use of his remarks not for the sake of extolling our own unworthy labours, but to show that we stand not alone in maintaining the principles which it is the design of this Journal to circulate. We believe those principles to constitute the truth; and we have laboured to recommend them, as such, to others; and it must be cause of rejoicing to all Christian people who entertain a like persuasion, that the opposition which these principles have encountered has not been sufficient to stay their steady progress; and that, with their continual ad-

vancement, the character of the Church becoming more clearly understood, and her efficiency increased:

"It affords much encouragement to the friends of truth in these days of darkness, to see the clear light of apostolic doctrine and doctrine of the Bible, shining forth with second an admirable Letter. It proposes many valuable considerations touching the encouragement that is due to Colonists,—making them eligible to every office in the State at home and abroad, and participating, as far as practicable, in every thing that is dear to the honest pride and ambition of a British subject; and binding them thus by stronger and more indissoluble bands to the homes and altars of our father-land. We transcribe the following passage, as shewing the earnestness with which Mr. Howe deals with his subject, and the high hopes which he allows himself to cherish as the result of his plan:—

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something of a dilemma. It might have been designed that if they took part in this grand educational procedure, they must sink their Churchmanship and their distinctive tenets and principles; or else, refusing to do this, they must leave the management of popular education to Ministers of other denominations who might be less particular; and that, that would lose much of their influence, with the discredit of ungraciously refusing to co-operate with the Government in its plans for the good of the people. If such was the anticipation, it will scarcely be fulfilled; for without instituting comparisons, or saying that Clergy are most likely to be steadfast for their principles, and leaving the "Ministers of whatever denomination, recognized by law," to act as they please, there can be little doubt but that the Clergy of the Church of England will generally withhold their countenance from the plain present educational experiment, and will scarcely be to them by their obligations as Ministers of the Gospel and Clergymen of the Church. However unsatisfactory their doing so may be to the framers of this Act, there need be little fear of its impairing their general influence, or diminishing their ministerial usefulness.

Indeed I cannot conceive how any religious man can approve of this system. It instils no religious instruction of any kind. By Section xxxi. a parent may forbid his children being taught any form of religion which he has objections against, but he cannot order them to be taught his own. Really those members of the Church of England, if there were any, who were aiding and abetting in passing this Act, must possess an elasticity of conscience and a latitude of principle upon which I cannot congratulate them.

The character of the New School Act may be summed up in the following imaginary, but not at all improbable, dialogue.

First Parent.—I wish to have my children religiously educated, as Christians, according to that faith which I profess myself; and so do many others who have children at the school.

Trustee or Teacher.—Very sorry, Sir; can't comply; I cannot conceive how any religious man can approve of this system. It instils no religious instruction of any kind. By Section xxxi. a parent may forbid his children being taught any form of religion which he has objections against, but he cannot order them to be taught his own. Really those members of the Church of England, if there were any, who were aiding and abetting in passing this Act, must possess an elasticity of conscience and a latitude of principle upon which I cannot congratulate them.

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Second Parent.—I wish to have my children taught no religion at all. I desire that they read no Bible, Testament, Prayer Book, Catechism, or any thing of the kind.

Trustee or Teacher.—I understand, Sir, Section xxxi. of the Act, which says, "A parent may forbid his children being taught any form of religion which he has objections against, but he cannot order them to be taught his own." Really those members of the Church of England, if there were any, who were aiding and abetting in passing this Act, must possess an elasticity of conscience and a latitude of principle upon which I cannot congratulate them.

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Poetry.

THE NEW JERUSALEM.

[The following is a version of some lines by Petrus Damiannus, commencing "Una pars vivit circa arboris pariter 7"]

THE DEIST RECLAIMED.

[From "Tales of the Village," by the Rev. Francis E. Paget, A. M.]

The next day Julian seemed so much better that his father was admitted to see him; and a promise was given that, if all went well, he should see his sisters—his "darling sisters," as he loved to call them—before the week's end.

Mr. Flint then suffered himself to be led out of the room as passively as if he had been a child; he said nothing, shed no tear, sat down at once in the chair we offered him, and there remained with his eyes fixed on the opposite wall; he now and then shuddered, and there was an involuntary twitching of the corners of the mouth; but otherwise he seemed as if he were wholly unconscious of what was passing round him.

After a while I returned home, but found my unhappy guest sitting just as I had left him; and not having spoken once in the interval. I read prayers with him, or rather for him, and he knelt as I offered them, but he hardly seemed to know what he was doing; later in the day we offered him food, but he could not touch it.

Another great burst from Mr. Flint as he exclaimed, "What a miserable, guilty wretch I am! I see it all now: I see how I have neglected my poor children; and my boy, I know little of his state of mind, if he was as I am myself, he was not fit to die; if he was what he ought to have been, how he must have despised me!"

"Nay, Mr. Flint; you do both yourself and him injustice: you cannot say that you know little of his state of mind when you remember the last conversation with him which I witnessed; and, as for despising you, here you shall judge for yourself. This book," said I, "was his legacy to me; and, as you see by its envelope, his wish was that I should not open it while he lived."

As I thus spoke, I drew from my bosom the little packet which Julian had given me, so shortly before his death, and laid it before Mr. Flint, who seized it, and turned over its pages with an eagerness which shewed that he had never seen it before.

"I value that volume," said I, "as much as you can do; but I am not the person who ought now to possess it; and I feel I shall best fulfil his wishes by giving it to you. If you were unlikely to appreciate it, the case would have been different; but you will find a blessing in it, that will make you prize it as it ought to be prized. I see wonder in your countenance; and it is wonderful that so young a boy should have made such an admirable collection of meditations and prayers. A few at the beginning, in a different hand, are, I conclude, his mother's writing; she, perhaps, it was who suggested the plan, but he has followed it out with much piety and much good sense. Here are prayers against his boyish faults—prayers for his sisters, and for others who were near and dear; but that to which I would specially direct your attention is upon the last page—it is a prayer for yourself,—"for my dearest father; and when you have read it, you will, I think, allow that it is a sufficient proof of his own deep humility, and his all-absorbing reverential affection for you."

Mr. Flint took the book in his hand and commenced reading; but how far he proceeded I know not, for, before a minute had elapsed, the tears which had been so long pent up began to flow, sobbs choked his utterance, he rose from his chair, pressed my hand, and retired to an inner chamber, to weep there, where no eye could see him, and no ear could hear the outpourings of mourning penitence, but His Whose sacrifice is a troubled spirit, and Who desiseth not the broken and contrite heart.

The remainder of my tale is soon told. The affliction which, by the great mercy of God, came in to do the work which the mere force of argument, perhaps, would never have accomplished, was not sent in vain. Within a few days after the incident just related, the combined causes of sorrow and remorse brought on, as was to be expected, a severe attack of illness, which continued for some weeks, but the sickness was not unto death; and when my parishioner rose from his bed, he came forth an altered man—he was no longer an infidel, but had cast off—and, as the event proved, cast off for ever—the evil principles which had so nearly been his ruin.

It will readily be believed, that throughout the progress of his malady, and subsequent convalescence, I was as seldom absent from the sufferer as possible; and that, while with all plainness I set before him the enormity of his past transgressions, I endeavoured to keep his mind in that right mean which is as far from despair on the one hand, as it is from the not less dangerous, and far more common, error of presumption, on the other.

It is unnecessary to dwell on the various conversations that passed between us: suffice it to say, that with deep thankfulness I have to acknowledge that my labours were successful. Mr. Flint's penitence was no mere transient ebullition of feeling, caused by his sudden bereavement, and destined to pass away as the recollections of it became less acute. As he began so he continued to the end, earnest and consistent; and the growing evidence of his increasing holiness of life was continually before my eyes in the various changes which were gradually developed in himself and all that belonged to him.

has declared likewise that His chastenings are the tokens of His love. How earnestly does St. Paul warn us against "forgetting the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. And he reminds us, that though "no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby."

"Would to God I had read my Bible better!" exclaimed Mr. Flint; "for when evil thoughts occur, and I am tempted to go back to disbelief, I cannot recall such passages as these—they do not come into my mind as naturally as they do into yours." And he referred to the texts I had quoted, and read them over more than once. When he had done, I thus proceeded:—

"I trust, my dear sir, that you see enough in those passages to convince you of what many other texts would abundantly confirm, that the affliction under which you are now bowed down was intended by the Almighty, not as a vindictive display of His power (though, as I have said, even that could have given no cause of complaint), but as a positive act of mercy to yourself. But this is not all: it was likewise an act of tender mercy to your poor boy. Just think what he has been spared. If he had lived, he must needs have been exposed to a multitude of temptations and trials of which hitherto he knew nothing; he would have incurred the tremendous responsibilities of being a rich man, and, in addition to having his own soul to answer for, he would have had to render an account for the souls of his family and dependents. And what if, through your example or teaching, he had been brought, like yourself, into a state of doubt or unbelief? What if, casting away the fear of God, he had given up his youth and manhood to profligacy and the unbridled indulgence of his appetites? What if—but I will pursue such thoughts no further, for I see how they pain you. Only, my dear sir, reflect how far his actual condition was from any thing like this. And will you not try to feel that you have great cause for thankfulness? that you could never have done so well for him yourself as God has, who has borne him over the waves of this troublesome world so swiftly and so safely: who has taken him 'from the evil to come,' (Isaiah lvii, 1); yea, who has 'speedily taken him away, lest that wickedness should alter his understanding, or deceit beguile his soul?'" (Wisdom iv, 11.)

"I ought to have thought of this, Mr. Warringham, though it is a thought more calculated to give me dismay than comfort; for if there has been mercy in poor Julian's removal, it is because he is removed from the influence of my example: perhaps he has already suffered from it! Oh, what a miserable thought, that I may have made him less fit for death than he would have been, if he had died before his poor mother was taken from us; but I did not willfully mislead him, indeed I did not. I was self-deceived."

"If you feel this as acutely, sir, as I am sure you do, let me entreat you to remember that you have still two other children. What is past is irremediable; but you may take care that they are brought up in the nurture and admonition of the Lord."

From both of these states Mr. Flint was mercifully preserved; so long as he continued to walk in the path that daily penitence and self-abasement were the least that could be required of him, and that no chastisements, however grievous, could be more than his sins deserved; but in the bosom of the Church he found a peaceful resting-place; he teaching filled him with such godly hope and consolation, that his trust in his Almighty Father's gracious purposes towards him was steadfast and unmovable; and the constant feeling of his heart might have been expressed in the touching words of one whose life is the best commentary on his writings:—

So long Thy power hath blest me, sure it still Will lead me on, O'er moor and fen, o'er crag and torrent, till The light of day I see. If you were unlikely to appreciate it, the case would have been different; but you will find a blessing in it, that will make you prize it as it ought to be prized. I see wonder in your countenance; and it is wonderful that so young a boy should have made such an admirable collection of meditations and prayers. A few at the beginning, in a different hand, are, I conclude, his mother's writing; she, perhaps, it was who suggested the plan, but he has followed it out with much piety and much good sense.

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From being one who never set foot within the walls of the church, he became the most regular and exem-

plary of the congregation; not contenting himself with attendance on Sunday-services, but eagerly availing himself of the opportunities which the fasts and festivals of the Church afforded him (for, alas, as yet the daily service is not restored) of visiting the house of God.

From being one who cared nothing for Church-principles, and saw no value in the Church-system, he learned to appreciate them and to live by them. From being one to whom reason was every thing and faith was nothing, he became in all things an humble-minded follower of his Saviour, thankful for what has been revealed, but content with that, and eager only to obtain the blessing pronounced on those who, though they have not seen, have yet believed.

Nor was the change less remarkable in the character and appearance of his household. His establishment was reduced, his hunters and costly equipages sold, his table was no longer the envy of the glutton and the epicure, and the costly follies of the upholsterer ceased to be held in favour at Baggesden Hall: in a word, Mr. Flint had become conscious of the grievous error he had committed in supposing that his wealth could be safely expended upon himself.

It was not, of course, to be expected that such extensive changes could take place without creating the usual quantity of wonderment which such events produce in a gossiping neighbourhood. Some people said that Mr. Flint had been ruined by gambling, some that he had turned Methodist, some hinted that there was madness in the Flint family; but the greater part agreed with wonderful unanimity that avarice was the secret mainspring of Mr. Flint's actions, and professed that in a few years he would outdo Gideon Bagges himself in meanness and parsimony. Had they looked a little more carefully, they might perhaps, have discovered for themselves that the wealth of that wretched miser was as far being sanctified to the glory of God and the good of man; they might have seen that the hungry were fed, the naked clothed, the sick tended; they might have wondered less how it happened, that whenever a church or a school, a hospital or an almshouse, was to be erected or endowed in the neighbourhood, an anonymous contributor was sure to be found, whose munificence made the desired object attainable at once: yet no eye but His which seeth in secret could have detected the full extent of Mr. Flint's aims—deeds, or the self-denial which (even with his large fortune) he was in the habit of exercising, in order that he might have adequate funds at his disposal.

Meanwhile the chastening hand of his heavenly Father was still upon him, as if for the purpose of weaning his heart more and more from the things of this world, and keeping him in that submissive, humble state, which is the best preservative against relapses into sin. Blow after blow fell upon him: first, poor old Michael, his faithful attendant through so many years, was taken from him—and the loss was as severe as though they had been connected by the ties of blood; then in a few years more, his little Susan was removed, after an illness of not many days; and lastly, the flower of the flock, the light of his eyes, the pure and gentle Mary, fell into a deep decline, and withered away just as she arrived at womanhood, and seemed destined to be the prop and comfort of his declining years.

These were bitter trials; but by the time the last fell on him, he had so far disciplined his own mind as to be able to say from his heart, as well as with his lips, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He had learned to see, in all its blackness, the guilt of his early life; he now felt the tremendous danger he had incurred in willfully and deliberately casting aside his baptismal privileges. Alas, how many are there, who have partaken of his sin, have failed to partake of his repentance, and in such a condition have been cut off. Alas, how many more, who seem to think it a matter of course that they must break their baptismal vows, who view such an act with indifference, and look upon their future forgiveness as equally a matter of course!

From the Painting executed for the Principal and Masters of Upper Canada College, (to whom the Engraving is, by permission, respectfully dedicated,) and which has been pronounced by competent judges to be an excellent likeness of the Reverend and learned Gentleman. The Portrait was taken about two years ago; and previous to its being placed in the hands of the engraver, some material improvements were made. The price will be 20s. for Proofs, and 12s. 6d. for Prints; and great care will be taken to secure perfect copies to subscribers. The Portrait will be of the same size and style as that of the Governor General recently engraved; and by the same Engraver, Mr. Warner, and published by H. & W. ROWSELL, Booksellers and Printers to the University of King's College, Toronto.

Engraved District Maps. TO BE PUBLISHED a complete ATLAS OF CANADA WEST, in Districts, showing every Lot, Farm, River, Creek, Post, Town, Village, Post Office, Church, &c. in each Township; exhibiting a Bird's-eye view of all Travelled Roads, distinguishing the Concession Lines and bearings, Plank, Rail and Mail Routes, beautifully Engraved upon Copper Plates, (about 2 1/2 feet), forming a Register of all Improvements in the Country upon a scale of 2 1/2 miles to one inch—considerably larger than Bouche's, and embracing more information than contained in any other Map—and drawn by eminent Surveyors. Plate 1—The Western District, with Chart. Plate 2—London, Talbot, and Brock Districts. Plate 3—The Huron Tract.

THE HOME, SIMCOE, NIAGARA, MIDLAND, and other Districts, will follow in succession, one every two months. Price to Subscribers, 10s. each plate, who will receive Proof impressions. Subscribers' names will be received by the Engravers, J. ELLIS & Co., 8, King Street, Toronto, (from 15, Broad Street, Bank of England, London), and at the Office of this Paper. Toronto, Oct. 1, 1846. 480-ft

Leaded Windows, Garden Glasses, &c. THE Subscriber is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASSES for Gardens, of any shape or pattern, at the lowest possible rate. Wm. GRIEVE, Cobourg, June 16, 1846. 466-ft

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church," No. 5, KING STREET WEST, TORONTO. ALSO, BLANK DEEDS, MORTGAGES, & MEMORIALS WITH AND WITHOUT BAR OF DOWER, KEPT CONSTANTLY ON HAND. Handsomely printed on superior Paper and on Parchment.

BOOKBINDING. Bookselling and Stationery Establishment, No. 4, WELLINGTON BUILDINGS, King Street, Toronto. THOMAS BROWN respectfully announces that he has commenced the above Business, and humbly solicits the patronage of the Clergy, Law Professors, and Public generally of Toronto and the vicinity. T. B. carried on the Bookbinding Business in the North of England for 30 years, and had the support of many of the Nobility, Law Gentlemen, and respectable inhabitants of that part; and having a Prime and extensive collection of Ornamental Tools, by the first artists in England, can pledge himself to the excellency and variety of his work. He will also keep a well-selected stock of the most popular Works, in every branch of Literature,—Bibles, Prayer Books, Testaments, and School Books in great variety; Ledgers, Journals, Day and Cash Books always on hand, or ruled and made to order. Writing Paper, Pass Books, Pens, Ink, and every article in the Stationery line, at the lowest prices.—A large supply of Wesleyan Hymn Books daily expected from the London Book Store, and several copies of Dr. Adam Clarke's Commentary, direct from Messrs. Tegg, of London. Toronto, Nov. 5th, 1846. 487-ft

JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT BY CHEMISTS, DRUGGISTS, AND GROCERS. All of which is prepared to sell. WHOLESALE AND RETAIL. An able ASSISTANT has been engaged to superintend the DRUG DEPARTMENT. MEDICINAL PRESCRIPTIONS CAREFULLY PREPARED. Toronto, July, 1845. 416-ft

MR. BEAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND. REMOVED TO BAY STREET, NEAR TO FRONT STREET. At home for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 353-ft

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-ft

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO.

FASHIONABLE TAILORING ESTABLISHMENT, No. 6, WATERLOO BUILDINGS, NEXT DOOR TO MACDONALD'S HOTEL, TORONTO.

ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of West of England Broad Cloths, Cassimeres, Doeskins, Beaver and Pilot Cloths, &c. &c.

VESTINGS IN GREAT VARIETY, Which he is prepared to put up to order in the most fashionable manner, and on moderate terms. N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barristers' Robes, University work, &c., made on the shortest notice in superior style; also, Fine Linen Supplies. 486-ft Toronto, Nov. 12, 1846.

RICHARD SCORE, MERCHANT TAILOR, No. 1, CHEWETT'S BUILDINGS, TORONTO. BEG respectfully to acquaint the Genry of Canada West, and Public generally, that he has now received his Stock of FALL AND WINTER GOODS,

Consisting of best WEST OF ENGLAND CLOTHS, CASSIMERES, DOESKINS, and a variety of VESTINGS, all of which is prepared to make up in the best style, and on terms that cannot fail to give satisfaction. N.B.—UNIVERSITY WORK done in all the different orders; also, Judges' Gowns, Queen's Counsel, and Barristers' Robes, in the most correct style, and on moderate terms. 484-ft Toronto, Oct. 16, 1846.

IMPORTATION OF Rich Fall and Winter Goods. THOMAS BILTON, MERCHANT TAILOR, No. 2, WELLINGTON BUILDINGS.

THE Subscriber begs to inform the Genry of Canada West, that his importation of FALL & WINTER GOODS have come to hand, comprising the best possible assortment both in Style and Quality, of Beaver Cloths, Plain and Fancy Trowersing, Rich Plushes, &c. In fact his present Stock embraces that select class of Goods which are only to be met with in a first-rate Establishment.

The Tailoring Department will continue to be conducted on those principles calculated to ensure a continuance of the distinguished patronage already received. N.B.—UNIVERSITY WORK in its different orders, also Judges' Gowns, Queen's Counsel, and Barristers' Robes, in the most approved style. Toronto, October 10, 1846. 483-1/2

OILS. BARNARD, CURTISS & Co. 110, Front Street, New York. HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER and FALL OILS, of all kinds; such as Sperm, Elephant, Whale, and Lard Oils, and Sperm Candles, which they offer on favourable terms. New York, Sept. 1, 1845. 477-5/2

MR. P. MARCH RESPECTFULLY announces that he has entered into arrangements for publishing immediately A Splendid Mezzotint Engraving OF THE REV. DR. M'CAUL, Vice President of King's College, Toronto.

From the Painting executed for the Principal and Masters of Upper Canada College, (to whom the Engraving is, by permission, respectfully dedicated,) and which has been pronounced by competent judges to be an excellent likeness of the Reverend and learned Gentleman. The Portrait was taken about two years ago; and previous to its being placed in the hands of the engraver, some material improvements were made. The price will be 20s. for Proofs, and 12s. 6d. for Prints; and great care will be taken to secure perfect copies to subscribers. The Portrait will be of the same size and style as that of the Governor General recently engraved; and by the same Engraver, Mr. Warner, and published by H. & W. ROWSELL, Booksellers and Printers to the University of King's College, Toronto.

Engraved District Maps. TO BE PUBLISHED a complete ATLAS OF CANADA WEST, in Districts, showing every Lot, Farm, River, Creek, Post, Town, Village, Post Office, Church, &c. in each Township; exhibiting a Bird's-eye view of all Travelled Roads, distinguishing the Concession Lines and bearings, Plank, Rail and Mail Routes, beautifully Engraved upon Copper Plates, (about 2 1/2 feet), forming a Register of all Improvements in the Country upon a scale of 2 1/2 miles to one inch—considerably larger than Bouche's, and embracing more information than contained in any other Map—and drawn by eminent Surveyors. Plate 1—The Western District, with Chart. Plate 2—London, Talbot, and Brock Districts. Plate 3—The Huron Tract.

THE HOME, SIMCOE, NIAGARA, MIDLAND, and other Districts, will follow in succession, one every two months. Price to Subscribers, 10s. each plate, who will receive Proof impressions. Subscribers' names will be received by the Engravers, J. ELLIS & Co., 8, King Street, Toronto, (from 15, Broad Street, Bank of England, London), and at the Office of this Paper. Toronto, Oct. 1, 1846. 480-ft

Leaded Windows, Garden Glasses, &c. THE Subscriber is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASSES for Gardens, of any shape or pattern, at the lowest possible rate. Wm. GRIEVE, Cobourg, June 16, 1846. 466-ft

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church," No. 5, KING STREET WEST, TORONTO. ALSO, BLANK DEEDS, MORTGAGES, & MEMORIALS WITH AND WITHOUT BAR OF DOWER, KEPT CONSTANTLY ON HAND. Handsomely printed on superior Paper and on Parchment.

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JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT BY CHEMISTS, DRUGGISTS, AND GROCERS. All of which is prepared to sell. WHOLESALE AND RETAIL. An able ASSISTANT has been engaged to superintend the DRUG DEPARTMENT. MEDICINAL PRESCRIPTIONS CAREFULLY PREPARED. Toronto, July, 1845. 416-ft

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BANK STOCK BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, &c. 130, KING STREET, TORONTO. [423-ft]

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Home District Mutual Fire Company. OFFICE—NEW STREET, TORONTO. OPPOSITE NEWGATE STREET, TORONTO. INSURERS Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufacturing, &c. DIRECTORS: John McMurich, John Doel, James Benty, Charles Thompson, John Eastwood, Benjamin Thomas, James Leslie, J. B. Warren, Capt. J. Emsley, J. B. Smith, J. RAINS, Secretary. J. H. PRICE, Esq., President. All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 517

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are regulated by the Charter of Incorporation which is also authorized to receive premiums for the renewal of policies. Toronto, July 1, 1841. MO