

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, MARCH 30, 1839.

[NUMBER XLI.]

## Poetry.

### EASTER DAY.

Up, and away!  
Thy Saviour's gone before.  
Why dost thou stay,  
Dull soul? Behold the door  
Is open, and his precept bids thee rise,  
Whose power hath vanquished all thine enemies.

Say not, I live,  
Whilst in the grave thou liest:  
He that doth give  
Thee life, would have thee prize 't  
More highly than to keep it buried, where  
Thou canst not make the fruits of it appear.

Is rottenness  
And dust so pleasant to thee,  
That happiness  
And heaven, cannot woo thee  
To shake thy shackles off, and leave behind thee  
Those fetters, which to death and hell do bind thee?

In vain thou say'st  
Thou'rt buried with thy Saviour,  
If thou delay'st  
To shew thy behaviour,  
That thou art risen with him; till thou shine  
Like him, how canst thou say his light is thine?

Early he rose,  
And with him brought the day,  
Which all thy foes  
Frighted out of the way:  
And wilt thou, sluggard-like, turn in thy bed,  
Till noon sunbeams draw up thy drowsy head?

Open thine eyes,  
Sin-seized soul, and see  
What cobweb ties  
They are that trammel thee:  
Not profits, pleasures, honours, as thou thinkest;  
But loss, pain, shame, at which thou vainly winkest.

All that is good  
Thy Saviour dearly bought  
With his heart's blood;  
And it must there be sought,  
Where he keeps residence, who rose this day.  
Linger no longer then! up, and away!

GEORGE HERBERT.

### THE ENGLISH LAYMAN.

No. XXI.

#### THE DUKE OF WELLINGTON.

He is possessed by a commanding spirit,  
And his too is the station of command!  
And well for us it is so! There exist  
Few fit to rule themselves, but few that use  
Their intellects intelligently.—Then  
Well for the whole, if there be found a man,  
Who makes himself what nature destined him,  
The pause, the central point to thousand thousands—  
Stands fixed and stately, like a firm-built column,  
Where all may press with joy and confidence.  
Coleridge's Wallenstein.

If some dreadful political convulsion should shake England to its centre, or some imminent danger from abroad should absorb all party questions, and call off the combatants in civil strife to unite their forces against a common foe,—there is one man on whom every eye would be fixed simultaneously with the instinctiveness of self-preservation,—and that man, it is almost needless to say, is the DUKE OF WELLINGTON. Such a crisis, indeed, appears to be nigh at hand: the balance of continental power is threatened with disturbance; and the Empire, from its heart to the remotest colonial dependency, is stirred with a feverish restlessness, the precursor of general disorder. It is therefore a ground for universal congratulation and confidence that the Hero of Waterloo still lives to guard the trophies he has gained for his country, and to direct the State with that consummate political wisdom, which, unimpaired by the lapse of seventy winters, is only equalled by his military renown.

The fame that is destined to descend as an heirloom from age to age, rarely attains its fulness while the subject of it remains above earth. The cotemporaries of a great man stand too close to him to scan his colossal proportions; and it is reserved for posterity to gaze on his glories, unclouded by the envy of faction, and revealed in all the accuracy of truth. Time is required to mellow and blend into one harmonious consistency the glowing colours of the painter's art; and what is lost by him in present reputation, is more than recompensed by an imperishable celebrity. And thus it is that the Duke of Wellington has not yet attained,—(and long may it be before he can attain!)—that almost inaccessible height which he must occupy on the Hill of Fame. His Grace is one

Who, not content that former worth stands fast,  
Looks forward, persevering to the last,  
From well to better, daily self-surpass.—

Age, that dimmed the eyes of Marlborough with the tears of dotage, seems to reverence him, as if loth that such a noble structure of humanity should perish by the ordinary process of decay!

The military achievements of the Duke of Wellington have been so stupendously dazzling, that the world thought it impossible for them to be combined with the highest excellencies of a statesman, or that nature could endow a single man with a double portion of intellectual gifts,—the wisdom available alike in times of war or peace. Having so long viewed him in the "attire of warfare," it was difficult for us to fancy him in the civic garb, swaying Senates with the clear and unadorned enunciation of his marvellous sagacity. But the truth has gradually and slowly dawned upon us, and we now hail the Hero of Waterloo as the profoundest statesman of the reign of Victoria.

There is not any one, in the whole range of history, who has lived to witness so many trophies erected to his fame, as the conqueror of Napoleon. Marble, and canvass, and brass have done their work: but, in these respects, others have

been equally honoured in their generation, and have lived to gaze, in common with a grateful nation, upon their own lineaments and forms. His is a nobler and more enduring monument;—every stone of it has been quarried, raised, and cemented by his own "inimitable hand";—and it consists in the collection of his *Despatches* compiled from official and authentic documents, by Colonel Gurwood. In these we are admitted into the privacy of the Duke's tent and cabinet, and are furnished with a remarkable exception to the aphorism that, No man is a hero to his valet. Of this "the noblest testimony that could be offered to his moral and intellectual character," it is impossible to speak in language of extravagant commendation. We are prepared to view him meditating gigantic schemes, and laying down the plans by which they are to be accomplished: we find no more than we expected, when he compresses a life of truth and experience into a single hour, and, with an intuitive glance, foretells the catastrophes of the various dramas enacting on the world's wide stage before him: we perceive no cause for special wonderment in his untiring sagacity, in his combination of the aggressive vigour of Marcellus with the defensive caution of Fabius, in his unrivalled practical sense, his unshaken magnanimity, and his lofty disinterestedness. These, it must be confessed, are signal and noble qualities, but they fill us with esteem, rather than with affection; they dazzle, rather than fascinate our eyes; and their combination is not a novel feature in the character of the world's foremost men. The traits, which these *Despatches* exhibit to us for the first time, and which previously were not, in general, accorded to the Duke of Wellington, are those, which add love to admiration, and heighten national gratitude into personal attachment. It is ennobling to our species, and delightful to our feelings, to find that the highest excellencies of private station are not irreconcilable with the stern career of the victorious warrior, and that the household virtues, and the peace-loving humanities of life may be found among the demoralisation of camps, and the carnage-covered fields of battle.

A property peculiar to the Duke has, perhaps, more than any thing else, prevented the world from recognizing the full worth of his character, and appreciating the beauty of its tenderness and simplicity. A constant command over his passions has enabled him to pursue his career, as if he were raised above the ordinary emotions of his kind; and thus, while mastering his impulses, and compelling them into subordination to his duty, he has appeared devoid of gentleness and compassion. This, however, though it may have obscured the full effulgence of his character for a time, has now invested it with a brighter and a milder lustre. We see from the *Despatches* that he always felt as a man,—that in the most important and trivial affairs he was careful never to wound the feelings or even the weaknesses of others,—that as a general and a negotiator he was swayed by the most inflexible equity,—and that, in the very flush of triumph, moderation and magnanimity shone the brightest jewels in his diadem.

We are too apt to represent the Duke, after the battle of Waterloo, as elated with a natural and patriotic exultation, and thinking little of the blood, that so plentifully watered his laurels. But in the earliest moments of victory, when a partial relaxation of his heavy responsibilities allowed him a brief indulgence in his feelings as a man, how touching and how simple are the expressions of his sorrow for the wounded and the slain of his companions in arms! In communicating to the Duke of Beaufort the loss of Lord Fitzroy Somerset's right arm, he remarks, "You are aware how useful he has always been to me; and how much I shall feel the want of his assistance, and what a regard and affection I feel for him; and you will readily believe how much concerned I am for his misfortune. Indeed, the losses I have sustained, have quite broken me down: and I have no feeling for the advantages we have acquired." "I cannot express to you," he writes to the Earl of Aberdeen, "the regret and sorrow with which I look round me, and contemplate the loss which I have sustained, particularly in your brother. The glory resulting from such actions, so dearly bought, is no consolation to me, and I cannot suggest it as any to you and his friends; but I hope that it may be expected that this last one has been so decisive, as that no doubt remains that our exertions and our individual losses will be rewarded by the early attainment of our just object. It is then that the glory of the actions in which our friends and relations have fallen will be some consolation for their loss." In a postscript to the same letter he adds: "Your brother had a black horse given to him, I believe, by Lord Ashburnham, which I will keep till I hear from you what you wish should be done with it." This kindly and thoughtful, minute attention from such a man and at such a time, is an unobtrusive testimony to the goodness of his moral nature, and proves how intimate he is with all the minor springs of human feeling,—the sympathies, the joys, and the fears of, that by which the Poet says we live, "the human heart."

His conduct towards an enemy was no less stamped with consideration and nobility of soul. When it was proposed by some eminent foreigner, as it would appear, to rid the world of Napoleon by summary and violent means, he remonstrated with the projector of this scheme, against "so foul a transaction," and declared that they had both "acted too distinguished parts in these transactions to become executioners," and added, "I was determined if the sovereigns wished to put him to death they should appoint an executioner which should not be me." When Blucher, thirsting to revenge the wrongs of Prussia, was desirous of destroying the bridge of Jena at Paris, and of levying exactions on that city, the Duke interposed, and would not permit the victory of Waterloo to be sullied by a fruitless and barbaric revenge! A striking parallel may be instituted between Marlborough and Wellington;—the former, in some points of character is entitled to a superiority over the Hero of Waterloo, yet the balance of merit is greatly in favour of the latter. The same versatility of military skill, the same statesman-like

sagacity, the same extraordinary equanimity of temper, the same humanity, are conspicuous in both; but in political integrity, in spotless disinterestedness, and in all freedom from the taint of pecculation, Wellington far surpasses his illustrious predecessor in arms.

It is not without an object that I have endeavoured, for a moment, to direct public attention to the character of the Duke of Wellington. We are surrounded on every side with preparations of war, and, amidst much to depress us, we require to be manned against the hour of trial by topics of encouragement, and reminiscences of national glory: and there cannot be a greater reason for confidence than the knowledge that the rumours so lately prevalent of the Duke's ill health were fabrications "circulated, in all probability, by those whose wishes were father" to the reports. While we are frequently hearing about us hoarse and obscene birds croaking their ill-omened forebodings, and mourning over the death of great men, great warriors and great statesmen, capable of sustaining the honour of the British Empire,—it is well to bear in mind that the times will make the men; and that, judging by the past, whatever may be the emergency of our country, there will ever be a Chatham, or a Pitt, a Nelson or a Wellington, who

if an unexpected call succeed,  
Come when it will, is equal to the need.

The Hero of Waterloo is still heard in the Senate with silent attention, and faction passes him by as an object that public veneration has placed beyond its reach. In the course of events, he cannot be much longer spared to a grateful and admiring country; but the lessons of wisdom which he has dropped from his lips, especially with reference to this harassed portion of the Empire, will be an invaluable inheritance, and, if duly prized by those who hold the reins of State, will be found to contain those vital principles, by which alone being carried out to a consummation, England can hope to remain the Queen of the Ocean, and the arbitress of the World.

Moreover a great man, like the Duke of Wellington, never dies. His existence is perpetuated in the warriors trained under his eye; in the statesmen educated in his school. His deeds descend as a possession common to his countrymen, and the recital of them moulds many a youthful mind into the forms of heroism and public virtue. His name belongs to our fire-side converse, and becomes "familiar in our mouths as a household word" it is a talisman against national disaster; and it is impossible that Britons should think of it, and disgrace their country.

ALAN FAIRFORD.

Toronto, 21st March, 1839.

## HORN LITURGICAL.

No. XIV.

### THE APOSTLES' CREED.

The reading of the Holy Scriptures in the public worship of God, is followed, as we have seen, by a Hymn of thanksgiving,—expressing our devout gratitude for the precious treasure of his holy Word. When the sacred volume has been closed, and our thankful acknowledgments are ended, there seems to be made to us an appeal like this,—“Believest thou the Scriptures?” and from christians this will be the ready and unhesitating response, “Lord, I believe.” But it is not enough that this should be the conviction of our minds,—that an inward persuasion of the truth of God's Word should be felt: we must bear testimony of our belief in its precious truths; we must make a public acknowledgment of our unfeigned assent to all that it contains. “Faith cometh by hearing, and hearing by the Word of God.” but the faith which is felt must be declared; we are to “confess with our mouth” the doctrines which we “believe in our heart.” In the Apostles' Creed, therefore, we are furnished with a comprehensive form in which to make profession of our faith.

The proper position of the Creed in our public service is evidently, then, where the Church has placed it; and the propriety of the arrangement is strengthened, from its being immediately followed by the prayers and intercessions which we are called upon by a sense of our necessities to offer. As we “cannot call on him in whom we have not believed,” the profession of our faith as Christians should undoubtedly precede the offering up of our prayers; and since we only hope to be heard by God the Father through the merits of his blessed Son Jesus Christ, and the sanctifying co-operation of the Holy Spirit, it is right that we should, as it were, preface our petitions to the throne of Grace by a declaration of our faith in the Triune Godhead, and in those leading points of christian doctrine upon which our petitions are in a manner grounded.

From the title given to the Creed, the popular supposition would naturally be that this confession of faith was actually the composition of the Apostles. On this subject, however, a great diversity of opinion has long existed, and still prevails; but all agree that the compilation of the Creed in popular use is of great antiquity, and that from its agreement with the doctrine of the Apostles, it is not improperly inscribed with their name. Although there is an absence of direct evidence as to its Apostolical authority, we are not without internal and collateral testimony of considerable weight, that there existed in the Apostles' times a formula or rule of faith embodying the substance of the doctrines contained in the Creed now ascribed to them.

St. Paul, in addressing his Roman converts, speaks of a “form of doctrine” which was held by them, and upon their zealous maintenance of which he congratulates them. To the Galatians, he speaks of a “rule” of faith, upon their adherence to which there would be many attendant blessings. To Timothy, he speaks of a “deposit” committed to his faithful keeping; and, in another place, he urges upon the same Apostle a firm adherence to the “form of sound words” in which he had been instructed.—[See Rom. vi. 17.—Gal. vi. 15, 16.—1 Tim. vi. 20.—2 Tim. i. 13.]

These are incidental testimonies which may reasonably be thought to support the Apostolical authority of the Creed; and they are strengthened by many corresponding passages in the writings of the earlier Fathers of the Church. Clemens Romanus, in one of his Epistles, says, “The Apostles having received the gift of tongues, while they were yet together, by joint consent composed that creed which the church of the faithful now holds.” Irenæus declares that “the Church received from the Apostles and their disciples, this faith in one God the Father Almighty &c.” Tertullian, speaking of this “rule of faith,” affirms that “it descended to us from the beginning of the Gospel before any heretic had risen up.” St. Ambrose positively asserts that “it was composed by the twelve Apostles.” St. Jerome styled it “the symbol of our faith and hope delivered from the Apostles;” and St. Augustine observes, “that which the whole Church holds, and was not instituted by Councils, but always retained, that is justly believed to have been delivered from Apostolical authority.” Rufinus, who lived 390 years after Christ, states of the Creed that it was then generally spoken of as having been framed by the Apostles; so that it would seem reasonable to infer that it was composed and brought into its proper order at least in their times.

This, however, cannot be regarded as a settled point; and therefore the Church exercises her usual caution in not pronouncing authoritatively upon the question, but in the Eighth Article terms it the Creed, “commonly called the Apostles' Creed.” Yet that it is no less entitled to our reverence and regard on that account, is implied in the same Article, when it is declared that all the doctrines it contains “may be proved by most certain warrants of Holy Scripture.” To this test it has been repeatedly brought, and almost every word of it confirmed by an express text of sacred Writ.

“It may properly, therefore (whatever other reason may have been found for the title,) be styled “*symbolum Apostolicum*,”—the *Apostolical or Apostles' Creed*; for it is certainly of no less authority.”\* And therefore the celebrated Calvin very reasonably expressed himself to be perfectly indifferent about the exact authors or compilers of it; assured that it was at all events a confession of faith suitable to the times, and consonant to the preaching of the Apostles. Nor does he scruple to declare that to his mind it contained nothing but what might be proved by the most solid tests of Scripture.†

We have alluded to the propriety of such a public profession of our faith as is contained in this Scriptural Creed. Here, as feeble and dependent creatures, we make acknowledgment of God the Father, who made and who preserves us; as guilty creatures, we profess our faith in God the Son, “besides whom there is no Saviour”; and as sinful and polluted creatures, we declare our belief in the sanctifying influence of God the Holy Ghost. This acknowledgment and confession, while it is due to Him “with whom we have to do,” is not without a practical advantage to ourselves. The formal recital of these fundamental truths of our holy religion cannot fail to awaken in the real believer many salutary feelings. He cannot make profession of the might and majesty of God without a corresponding self-abasement; nor pause from this circumstantial recital of the Saviour's sufferings, without a renewal of his contrite sorrow. “A captive,” beautifully observes a late writer, “who has been delivered from cruel bondage may, in the midst of the bustle of active life, find the emotions of gratitude that is due to his deliverer in a measure suppressed; but when called on to recite, in the circle of his friends, the various incidents of the interesting tale, surely his tears will begin to flow afresh.” So “it is difficult to conceive it possible that the wonders of redeeming love can pass over the lips without melting the heart.”‡

And in recollection of this formal avowal of his belief, shall not the christian, when tempted to sin, be induced to exclaim, “How can I do this great wickedness and sin against God?”—“Thou hast avouched the Lord this day to be thy God;” will then would it become his avowed servants to surrender themselves to any dominion which is opposed to Him!

This public confession, too, participated in by all around them in the worshipping assembly, affords to christians a mutual encouragement. The wavering or languishing faith will be confirmed and animated by this its general and public profession. In private, without counsel and alone, we might feel our vigour of confidence decay; but “as iron sharpeneth iron, so doth a man the countenance of his friend”;—while with a devout heart and an audible voice we join together in a profession of our faith, we encourage one another; the sluggish will be animated, and the indifferent shamed into a livelier warmth of affection and a better vigour of action.

It constitutes, further, a bond of union;—the public profession of the same truths will forward a unity of sentiment and action amongst believers. The voices of the faithful, uniting in the same declarations, will serve to drown the clamour of irreligious debate and suppress the unhappy spirit of division which has made such inroads among us. If we believe and make public avowal of our belief in “the communion of saints,” we shall become better disposed to live as those who love one another.§

This public rehearsal of our faith in the house of God, may also have its influence upon the unbeliever and the more formal professor. They may be startled by the repetition of these solemn truths, and impelled to the inquiry whether they believe them or not,—whether they rest indeed upon the Providence of God as their only dependence,—upon the Son of God as their only refuge from the condemnation of sin,—upon the Holy Ghost, as their only

\* Nares on the Three Creeds, Sermon i.  
† Instit. Lib. ii. cap. xvii. § 18.  
‡ Rev. T. T. Biddulph.  
§ Rev. T. T. Biddulph.

escape from its dominion. "The forgiveness of sins" thus publicly proclaimed as the faith of Christians, may cause them too to seek the mercy seat for pardon;—"the life everlasting," may warn them to be reconciled to him who alone can confer it.

But, in recapitulating the sound and scriptural articles of the Apostles' Creed, let the profession of believers be more than a form,—let its soundness and truth be proved by a corresponding tenor of life. "He that hath this hope in him purifieth himself, even as Christ is pure." The evidence of our faith in him who "gave himself for us," will be our becoming a "peculiar people, zealous of good works."

In regard to the posture in which the Church requires that we should "witness this good confession,"—in order to manifest our readiness to "contend for the faith once delivered unto the saints," we are directed to stand during the rehearsal of the Creed; and to the requisition of our Lord from all the distressed who sought his help, "Believe and it shall be done unto thee," we declare our respect by repeating aloud, each one on his own behalf, the various articles in this compendium of our faith.

It is also usual to bow at the name of Jesus, where it occurs in the Creed; or as the Church herself expresses it, in the 18th Canon, "when, in the time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed." This custom, although it has no direct authority from Scripture, is nevertheless strongly sanctioned by the injunction of St. Paul that "at the name of Jesus every knee should bow; and it is judiciously retained as indicative of our reverence for that "Name" which is not only "above every name," but the "only one given among men whereby we may be saved."

C. R.

THE SPOILIATION OF THE NATIONAL CHURCH.  
From Burke's Letter on the French Revolution.

The people of England know how little influence the teachers of religion are likely to have with the wealthy and powerful of long standing, and how much less with the newly fortunate, if they appear in a manner no way assorted to those with whom they must associate, and over whom they must even exercise, in some cases, something like an authority. What must they think of that body of teachers if they see it in no part above the establishment of their domestic servants? If the poverty were voluntary there might be some difference. Strong instances of self-denial operate powerfully on our minds, and a man who has no wants has obtained great freedom and firmness and even dignity. But as the mass of any description of men are but men, and their poverty cannot be voluntary, that disrespect which attends upon all lay poverty will not depart from the ecclesiastical. Our provident constitution has therefore taken care that those who are to instruct presumptuous ignorance, those who are to be censured over insolent vice, should neither incur their contempt nor live upon their alms, nor will it tempt the rich to a neglect of the true medicine of their minds.

For these reasons, whilst we provide first for the poor and with a parental solicitude, we have not relegated religion (like something we were ashamed to shew) to obscure municipalities and rustic villages. No! we will have her to exalt her mitred front in Courts and Parliaments. We will have her mixed throughout the whole mass of life, and blended with all the classes of society. The people of England will shew to the haughty potentates of the world, and to their talking sophisters, that a free, a generous, an informed nation honours the high magistrates of its Church,—that it will not suffer the insolence of wealth and titles, or any other species of proud pretension, to look down with scorn upon what they look up to with reverence,—nor presume to trample on that acquired personal nobility, which they intend always to be, and which often is, the fruit, not the reward (for what can be the reward?) of learning, piety and virtue.—They can see, without grudging or pain, an Archbishop precede a Duke. They can see a Bishop of Durham, or a Bishop of Winchester, in possession of ten thousand pounds a year, and cannot conceive why it is in worse hands than the estates to the like amount in the hands of this Earl or of that Squire—although it may be true that so many dogs or horses are not kept by the former, and fed with the victuals which ought to nourish the children of the people. It is true that the whole Church revenue is not always employed, and to every shilling, in charity, nor perhaps ought it, but something is generally so employed. It is better to cherish virtue and humanity by leaving much to free will, even with some loss to the object, than to attempt to make men mere machines and instruments of a political benevolence. The world on the whole will gain by liberty, without which virtue cannot exist.

When once the commonwealth has established the estates of the Church as property, it can consistently hear nothing of the more or the less. Too much and too little are treason against property: what evil can arise from the quantity in any hand, whilst the supreme authority has the full, sovereign superintendance over this, as over all property, to prevent every species of abuse, and wherever it notably deviates to give it a direction agreeable to the purposes of its institution.

In England most of us conceive that it is envy and malignity toward those who are often the beginners of their own fortune, and not a love of the self-denial and mortification of the ancient Church, that makes some look askance at the distinctions and honours and revenues which, taken from no person, are set apart for virtue. The ears of the people of England are distinguishing. They hear those men speak broad. Their tongue betrays them. Their language is the patois of fraud, in the cant and gibberish of hypocrisy. The people of England must think so, when these praters affect to carry back the clergy to that primitive evangelical poverty which, in the spirit, ought always to exist in them (and in us too, however we may like it) but in the thing must be raised, when the relation of that body to the state is altered, when manners, when modes of life, when indeed the whole order of human affairs has undergone a total revolution. We shall believe those reformers to be then honest enthusiasts, not, as now we think them, cheats and deceivers, when we see them throwing their own goods into common, and submitting their own persons to the austere discipline of the early Church.—With these ideas rooted in their minds, the commons of Great Britain, in the national emergencies, will never seek their resource from the confiscation of the estates of the Church and the poor. Sacrilege and proscription are not among the ways and means of our Committee of Supply.—The Jews of Change Alley have not yet dared to hint their hopes of a mortgage on the revenues belonging to the See of Canterbury.

I am not afraid that I shall be disavowed when I assure you, that there is not one public man in this Kingdom whom you would wish to quote, no not one of any party or description, who does not reprobate the dishonest, perfidious, and cruel confiscation which the National Assembly has been compelled to make of that property which it was their first duty to protect.

It is with the exultation of a little natural pride I tell you that those amongst us who have wished to pledge the societies of Paris in the cup of their abominations have been disappointed. The robbery of your church has proved a security to the possessions of ours. It has roused the people.—They see with horror and alarm that enormous and shameless act of proscription.

It has opened, and will more and more open their eyes upon the selfish enlargement of mind, and the narrow liberality of sentiment of insidious men, which, commencing in close hypocrisy and fraud, have ended in open violence and rapine.

At home we behold similar beginnings—we are on our guard against similar conclusions.

THE CHURCH.

COBOURG, SATURDAY, MARCH 30, 1839.

Sad to the apostles and disciples of the Lord was this day,—the sabbath-day which followed the crucifixion of their beloved Master. Now, in their short-sighted views, all their hopes were blighted,—their happy prospects fled. Their Lord, their Saviour, their heavenly friend was gone: they had seen him yield up his spirit on the cross, and his lifeless body had been laid to moulder away, as they supposed, in the grave.

But the "Sun of Righteousness" was only temporarily obscured; the cloud which had dimmed those hopeful prospects vanished speedily away. The marble tomb and the Roman guard were ineffectual barriers to the resurrection of the Lord of life and glory. The stone at the mouth of the sepulchre, in defiance of the watchful soldiers, was rolled away; and when attendant angels waited on the risen Saviour, the "watchmen waked but in vain." Soon amongst "clouds of witnesses" these joyous tidings spread,—"**THE LORD IS RISEN INDEED.**"

At this eventful period, two disciples chanced to be journeying towards Emmaus, a village in the neighborhood of Jerusalem. So recently after the crucifixion and reported resurrection of their beloved Lord, it is natural that their minds should have been engrossed, and their discourse altogether occupied, by this most interesting subject. Amongst the hopes which the recent intelligence of their Lord's disappearance from the sepulchre would naturally awaken, there were doubtless intermingled many feelings of distrust, and doubt, and even of despondency. It was intelligence which, in their state of mind, they considered perhaps too good to be true. Warned and instructed as they had been that death was to have no permanent dominion over their blessed Master,—that the malice of his enemies could not affect him long,—and that a triumphant resurrection was to succeed the agony and disgrace of the cross,—their understandings were slow to comprehend, and their hearts reluctant to receive this consolatory truth. Numerous and remarkable as had been the miracles of their Lord,—frequently as he raised even the dead to life,—yet, with a strange inconsistency, they were backward to admit the probability of his having worked a similar miracle upon himself.

In the midst of these doubts and surmisings,—"**while they communed together and reasoned**" upon this important subject, Jesus, unknown to, not at least recognized by them, joins them in their walk and presently shares in their conversation. Noticing the importance of the subject which seemed to engage their discourse, and remarking the dejection of their spirits, he inquires the cause as well of these anxious communications as of the sadness of their countenances. With surprise they ask whether he were so mere a stranger in Jerusalem as not to be aware of the thrilling events which had there so recently taken place; and they recapitulate the circumstances of the Saviour's death, as well as the strange report of his resurrection. Immediately, this unknown companion,—the Lord who loved them and had compassion on their doubting minds,—points out to them the groundlessness of their dejection, and shews from the Scriptures in which they implicitly believed, that all these things must come to pass precisely as they themselves narrated them.

We can easily imagine how these two disciples would be affected on hearing from the Scriptures of truth such explications of the facts they were discussing; and animated, as they were, with ardent love for that dear, departed Lord, we can readily understand the full force of their subsequent confession,—"**Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?**"

Warmed as were the hearts of the disciples by these comforting expositions of the Word of God, still they did not discover the beloved expounder of the precious truth. Arriving, however, at their destination, and finding that their unknown companion would fain pass on, they constrained him—from the pleasure and comfort experienced from his discourse—to tarry with them. And now the moment of disclosure approaches: "as he sat at meat with them, he took bread and blessed it, and brake, and gave to them."

Here the most impressive recollections could not fail to be awakened in the minds of the disciples:—they would remember their beloved Master, in the same attitude and with the same words of blessing, feeding hungry thousands with a few loaves and fishes: they would remember especially the last occasion on which they were gathered round the paschal board, and the peculiar words of blessing which he then pronounced upon the broken bread. The revival of scenes, so fresh in their minds and so interesting in themselves, was too impressive to be resisted: at once "their eyes were opened and they knew the Lord." In the solemn blessing and breaking of the bread, they recognized him who was the "true bread which came down from heaven and giveth life unto the world."

How fruitful in practical edification is this striking incident,—how instructive particularly this discerning of the Lord in his own solemn and commemorative ordinance of blessing and breaking the bread!

We will suppose persons in some degree awakened to a concern for their souls,—that now and more lively views of God's inscrutable love have beamed upon their minds and warmed their hearts, or perchance that his terrors have alarmed their consciences. Perhaps the afflictive trials of life have sobered down their spirits; and calamity and sorrow have worked in them the meekness of the "little child."

perchance the visible judgments of God have brought into nearer contemplation the awfulness of death and eternity!

We will suppose these things, separately or collectively, to have induced an unaccustomed seriousness and anxiety,—to have awakened an earnest, a heart-felt inquiry as to the means of bringing satisfaction and peace to the wounded conscience. Great searchings of heart, and a comparison of the actual life with the requirements of God's law, will necessarily follow; but still the mind may be in doubt,—perplexity and dismay may not yet be dispelled by the radiant light of truth. Like Samuel in the days of his childhood, he does "not yet know the Lord": he has not yet that acquaintance with the heart-searching spirit and the heart-influencing power of religion, which conveys to his inmost soul the testimony that he belongs to Jesus,—that he has "part and lot" in the efficacy of his precious death.

We can suppose him, then, resorting with humble faithfulness to the means of grace,—a devout worshipper in the sanctuary of the Lord,—an unwearied applicant at the throne of grace in his private and lonely hours; and we can conceive, as the result of these spiritual strivings, an increased sensibility to the claims and hopes of an established Christian,—a progressive preparation of the soul to be altogether such as our Lord requires from those that really belong to him. We can further conceive this inquiring and striving disciple appealing, for the strength and refreshment which his spirit needs, to the solemn and sanctified supper of his crucified Saviour,—looking with intensity of faith and ardour of devotion to the consecrated symbols of that meritorious passion. And there we can suppose the doubting heart to be eased of its perplexities; the remaining shadows which hung upon the soul to vanish! There we can suppose the eyes to be spiritually opened,—the Lord of glory to be revealed in the breaking and blessing of the commemorative bread! As the eyes of the fainting Jonathan were opened and enlightened on tasting of a little honey in the hot pursuit of his uncircumcised enemies; so may the eyes of the long doubting, wavering, fainting christian, be opened at the solemn banquet of the body and blood of his Redeemer, to know him who is "the life of them that believe."

O who, then, would be backward to try the efficacy of this solemn feast, when approached with faith and love? Who would lose or slight an opportunity so gracious and so blessed of having his eyes spiritually opened to recognize, and know, and acknowledge his Redeemer?

Pray then, Christian reader, that you may have grace and power so to view and so to appreciate this precious sacrifice and hallowed feast! Pray that the Lord may be with you by his Spirit, the promised Comforter, to "open your understandings that you may understand the Scriptures!" Pray that you may have an interest in that all-sufficient atonement, and have that cleansing blood applied to your own guilty and polluted souls! Pray that with your crucified Saviour, you may "die unto sin!" Pray that with your risen Lord, you may "awake to righteousness!"

Various are the duties which present themselves to a Christian Minister in the progress of his solemn vocation; and often, while he beholds around him the evidences of human infirmity, is he made to feel his own helplessness and unworthiness in the sight of a pure and holy God.—Amongst the scenes to which his sacred office calls him, there can be none so deeply impressive,—none so fearfully solemn as the bed of the dying. For he, too, has his own personal and individual feelings, apart from the more refined and spiritual sympathies with which his sacred commission invests him:—not only does he witness an immortal spirit hovering on the brink of eternity, and needing to be strengthened for its final flight into the unseen world; but the ties of friendship, the sentiments of individual regard and affection, have also their influence and exert their power. Some one is often to be visited in the parting struggles of life, whom he has viewed with almost filial reverence and love, or regarded with brotherly affection,—with whom the long interchange of friendly offices as of Christian intercourse, had established an union and sympathy of soul which cannot be rent asunder without a poignant anguish of heart. Again, he has to view the sad and sudden breaking up of earthly consolations which may have been dependent on the present victim of death; he has to witness the diminution of the beloved flock entrusted to his charge,—some of its holiest members and brightest examples transferred for ever from him,—the seat in the house of God which had been occupied by a faithful and devout worshipper, empty and lonely now,—the place at the altar which was seldom unoccupied, receiving no more its meekly kneeling disciple;—these are amongst the feelings of painful interest with which Christ's ambassadors are forced to view the ravages of death around them! But, thanks to God, the sensations awakened by the contemplation of these last hours are often associated with a spiritual joy and satisfaction; for then it is that we can best perceive the final triumph of Christian principle, and the realization of that victory which the Scriptures reveal over the sting of death and the terrors of the grave. In this there is an unspeakable alleviation of worldly sorrows and mere earthly regrets: we feel the comforting assurance that they have left the struggling on earth to join the company of the redeemed in heaven; that they have been transferred from the husks and crumbs of human vanities to be partakers of the "green pastures" and the "still waters" to which the Lord, their Shepherd, leads his purchased flock above!

In the interesting extract which follows, there is a vivid realization of an almost every day scene in the Christian pastor's course of duty; and there, too, we discern the pang of earthly bereavement allayed and sweetened by the contrasted blessings of Christian hope and triumph. Still with all the consolation and all the resignation that we feel, there will be something of the alloy of earthliness; the Christian pastor, in these days especially, when worthy and hearty and consistent members of his flock can so ill be spared,—when their example is so much needed to check the froward and encourage the weak-hearted,—even the Christian pastor will yield to his selfish sorrow, and weep, with a prolonged mourning, over his bereavement.

In the death of an individual like the late Mr. Hamilton, we, from long personal acquaintance and knowledge of his varied worth, can understand the extent of his pastor's grief. We can ill part with our steady and conscientious Churchmen now; and it requires all the struggle of Christian faith to be reconciled to the bereavement which the Almighty is pleased to order, when so many are weaned from the fervour of their love and the vitality of their principles by the conflicting impulses of a hollow scepticism and a selfish grasping after the shadowy phantom of ambition or fame. But while we "sorrow not without hope" for the lamented dead, we shall remember the recreant living in our prayers,—in the hope, too, that they will discern, before it

proves too late, what pertains to their own and their country's peace.—

EXTRACT from a Discourse delivered in St. Mark's Church, Niagara, on occasion of the lamented deaths of the late Alexander Hamilton, Esquires, and Mrs. James Boulton; by the Rev. Thomas Creen, Rector.—"**What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.**"—*St. James, iv. 14.*

\*\*\*\*\* It is not now, my brethren, necessary to resort to argument to support the truth that life is uncertain and its enjoyments fleeting and transitory. Alas! the experience of the past week brings the solemn truth home to very many hearts among us;—our sympathies are deeply moved by two most affecting instances of mortality. We have witnessed the case of a youthful mother, of blooming form and promising hopes, laid in an untimely grave,—called by an inscrutable Providence at this early stage in the journey of life, to "go the way of all the earth," and leave her newborn babe and tender offspring to the nursing care of others. For a few weeks, she had been suffering from an acute and painful disease, which baffled the skill of the physicians, who watched its progress with unremitting attention, but with little hope of a favorable termination. She was beloved and amiable in her domestic circle, which she was so well calculated to cheer and adorn; possessing an unaffected sweetness of temper and benevolence of disposition. In her, the poor and distressed have lost a friend who was ever ready to minister to their wants and relieve their necessities.

She bore her illness, which was attended with much pain and suffering, with exemplary christian patience and submission to the divine will; and, in her last moments was so calm and collected as to be enabled to engage with her beloved sister and fond husband (who had tended her and watched by her couch with the most devoted affection) and with some weeping friends around her bed, in commending her departing spirit to her Saviour and her God.

And ah! my brethren, I grieve to observe that another place is vacant in this worshipping congregation, which we have been accustomed to see so long and so constantly occupied; and we are called to "weep with" a bereaved family in the deepest affliction, who mourn over an irreparable loss.

In paying here the last tribute of affection and christian regard to a much esteemed friend and brother, I may say with confidence, for you and this whole community are witnesses, that he was a man of rare excellence of character,—of great moral worth, and exemplary christian deportment. In his religious duties, of public and private devotion, he was constant and regular,—of deep and unaffected piety,—liberal and unostentatious charity, incorruptible integrity, and practical benevolence. Few men have left a more blameless and unblemished reputation behind them:—he possessed, in an eminent degree, the ornament of a meek and quiet spirit, which in the sight of God we are told, is of great price; yet was he humble and lowly in his own eyes. In conversing with him during his last illness, I spoke of the comfort of the review of a good life on a sick bed, in connection with the faith and hope of the gospel, and he instantly remarked, "I am a sinner, a transgressor;" he looked from himself to the righteousness of the Saviour in whom he trusted. He was filled with joy and peace, only in believing the promises of God's true and faithful word.

In his domestic circle—in the relations of private and social life, he was distinguished by all the virtues which adorn and endear the husband, the father, and the friend.

Yet, strange to tell, and hardly to be believed, this blameless individual had been selected as a victim, and harassed with continual watching and dread from avowed enemies; his house was fired at the midnight hour—his life was threatened by the assassin—so that for weeks past, night after night, has he watched with sleepless anxiety, not knowing the moment when he and the loved ones around him might be parted by one blow, or overwhelmed together in the ruins of their dwelling. To this series of injury and apprehension he was subjected, for no other offence that can be imagined than that of having done his duty as a public officer; and these harassing circumstances, in all probability, induced the complicated disease which, in two short weeks, terminated his valuable and useful life. His released spirit is now far away, beyond the reach of injury or harm, happy and secure, we trust, in the paradise of God. But his afflicted consort and his bereaved family, who shall comfort? The fountains of their grief are too deep to be reached by mere mortal aid; consolation must come from a higher and more efficient source; it must come, in short, from Him who hath graciously said, "Come unto me all ye who are afflicted and mourn, and I will give you rest." Thus the circumstances of the Christian mourner are greatly ameliorated, for Christianity has pierced the darkness which, for so many ages, rested on the night of the grave, and christian friends "sorrow not as those who have no hope for them that are asleep," that "have entered into the rest that remaineth for the people of God." Nature will assert her claims,—and, even when it is wished to be as one that comforteth the mourners, it is to little purpose that they are addressed in the first moments of agitation and anguish. The heart must, for a while, be allowed to give vent to the emotions of grief, and indulge itself in that melancholy with which its feelings are overwhelmed. This sorrow is too sacred to be too suddenly intruded upon. Yet, in these sacred retreats of mourning, where the world has no power to alleviate our pain, or to dispel the sad gloom which surrounds us, we may still hear the gentle but authoritative voice of Him, "a man of sorrows and acquainted with grief,"—"Why weep ye? The damsel is not dead, but sleepeth;" and the most consolatory assurance of an Apostle of the Lord Jesus, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." In this cheering and glorious certainty, and above all, in a well-founded hope of your own acceptance with God, my afflicted friends, is to be derived the most effectual and sovereign balm for those wounds which He hath now been pleased, in his inscrutable Providence, to inflict on your hearts. Yes, there is a balm in Gilead; there is an all-powerful physician there for every disease, for every wound, however mortal, that earth can inflict.—O hasten, then, to the pool of Sion while the angel of the everlasting covenant abides there; seek his aid by the effectual fervent prayer of faith, and descend into the salutary flood; wash and be healed of every infirmity and every woe.

The sum of all we can offer to those most nearly allied to them whose loss we mourn on this occasion, and who will not soon be forgotten, is to commend them to the grace of Him who is "the resurrection and the life." Go to him, weeping ones, in penitence and faith and supplication. He is ever ready and willing, and he alone is able to mitigate

the pang which now agitate your bosoms. He will give you, if you ask aright, "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

"And now, beloved friends and brethren, we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified," through the blood of his dear Son, our blessed Lord and Saviour, for ever. Amen."

We mentioned in a late number that, at the meeting of the Clergy in Toronto in October last, a Memorial had been agreed upon to her Majesty's Government, praying for a judicial decision of the "vexed question" of the Clergy Reserves; and we furnished our readers, at the same time, with the brief and unsatisfactory reply communicated by the Right Honourable the Secretary of State for the Colonies. It was resolved also at the meeting in October, that a Petition similar in substance to that Memorial should, at the ensuing session, be presented to each branch of the Provincial Legislature,—a Petition which we have now the opportunity of offering to our readers.

This is a document which will sufficiently explain, without the need of any accompanying observations, the position assumed in this question by the Clergy of the Church of England; and whatever others, possessing perchance the same religious principles as themselves, may think proper to offer as a means of bringing the contest to a settlement, we can take it upon ourselves to say that, on the part of the Clergy, there can be no abandonment of the ground to which, from a sense of solemn Christian duty, they feel themselves constrained to adhere. By honest and consistent principle it is manifestly a duty to abide: solid and settled convictions it would be hypocrisy to give up, because their abandonment is sought by the agitator and the leveller; and the interests of future generations it would be worse than cowardice to betray, because others choose to render them a ground of contention and a plea for disloyalty.

We may here ask the question—by what process of calculation and by what arguments of expediency, it is proposed that the Church of England shall be limited to the possession of one fourth of this property, as has been recommended in that grossly unjust and supremely ridiculous scheme of division which has lately been promulgated to the world? Is it that the members of the Church of England are supposed to constitute but a fourth part of the Protestant population of the Empire? We have a right to ask this question, because, to use the words of a sensible writer in the Commercial Herald—Anglo-Canadian—"we expect our forests to be peopled, not so much by the natural increase of population, as by the influx of emigration from Home; and that consequently our Legislature is called upon not merely to consider what is, but also what, according to all human calculation, will be the feeling of the public mind."

But is this scheme of division advanced because the members of the Church of England now in the Province, are thought to number but a fourth part of the whole population? We contend, upon the principle of the argument just quoted, that it is unfair and unsafe to adopt the amount of present population and its religious subdivisions as the basis upon which to propose a partition of the Reserves; but should they persist in doing so, it would undoubtedly be proper to wait for the returns of the religious statistics of the country, which the public assessors are instructed to make. When these returns are completed, it will be time enough to decide upon the credence that is to be given to the rumours so industriously spread, that the members of the Church of England constitute but a "fraction of the population." It is no proof that, because they are quiet and abstain from the clamour and bustle of religious and political agitation, they are therefore few in number. The results of a legal inquiry into their actual strength, will probably shew that, in throwing out any estimates upon the subject, we have erred upon the safe side! The township of Hamilton, for example, in the Newcastle District, contains 4610 souls, and is peopled in a great degree by emigrants from various parts of the United Kingdom. Its religious statistics are found to stand as follows:—

Church of England, . . . . .	2045
Presbyterians, including Church of Scotland, Sects, American Presbyterians, &c. . . . .	1111
Metho-dists, Wesleyan, Episcopal, Primitive, &c. . . . .	910
Roman Catholics, . . . . .	205
Independents, Baptists, Quakers, &c. . . . .	339

Although it is probable that many other townships in the Province will not exhibit so favourable an aggregate result for the Church of England as this, there are others, we are aware, in which the members of the Established Church will be proportionally much more numerous. For example, in the township of Cavan which contains 2,703 souls, 1,506 are found to belong to the Church of England; so that we have good reason to believe that the statistical table of the religious state of the township of Hamilton will, as far as the Church of England is concerned, be found to represent a fair estimate of its average strength throughout the Province. Our Legislators, therefore, should pause before they are betrayed into any hasty proceeding upon this question, grounded upon the respective strength of parties.

To the Honourable the Commons House of Assembly, in Provincial Parliament assembled.

The petition of the Clergy of the Established Church assembled under the authority of the Lord Bishop of the diocese, Most Humbly Sheweth,—

That by the Act of 31st George Third, Chapter 31, one-seventh of the lands of this Province has been set apart for the support of a Protestant Clergy therein: that your petitioners, after a careful and patient investigation of all the arguments which have been advanced on the subject of this reservation, continue not only unchanged, but more confirmed, in the opinion that the Clergy Reserves were, by that act, designed solely and exclusively for the Church of England:

That your petitioners, from a careful examination of that act, and of every authority which can be brought to illustrate it, can arrive at no other conviction than that the power delegated therein to the Provincial Legislature, "to vary or repeal" its provisions, has no application to the Reservations of land which have already been made, but can be construed merely into a permission to vary the amount of appropriation or regulate it for the future:

That whereas doubts have been raised as to the legality of the exclusive claim of your petitioners to the Clergy Reserves they have uniformly expressed a willingness to submit the question to a judicial tribunal, competent to pronounce a decision, and respectfully to yield to the judgment which, in such case, should be awarded—That against any proposal for the settlement of this question, which should go to alienate the Clergy Reserves from the original object of their appropriation, the religious instruction of the people of this Province, your petitioners feel bound, by a most solemn sense of duty, to record their decided protest:

That with a view to the settlement of this question, any plan for the division of this property amongst various sects and denominations, which would directly compromise the principles as well as interests of the Established Church, endanger the cause of Protestantism, and lead to a religious dis-

cord, which must prove the fruitful and permanent source of evil dissension, your petitioners are constrained from an equal sense of duty to oppose:

That your petitioners feel bound to express it as their decided conviction, that the agitation which has ensued from the discussion of this question, and the excitement of which it has been rendered the instrument, are not to be ascribed to the simple merits of the question itself, but to the misrepresentation and abuse of the public mind, which, in many cases, for interested and unhalloved purposes, have been industriously made:

That although, in the opinion of your petitioners, the operation of the act for the appropriation of the Clergy Reserves, as understood by themselves, could not possibly prove a grievance, but a blessing of the highest order to the community, they do not view without pain and anxiety the political inquiet and religious animosity to which the agitation of this question has unhappily given rise, and that they are most desirous of its adjustment, upon some basis which may secure the peace as well as promote the religious interests of the country:

That from the influence of conflicting prejudices and interests, your petitioners are firmly of opinion that an impartial, equitable and satisfactory adjustment of the question of the Clergy Reserves cannot be expected from the Provincial Legislature:

That your petitioners not deeming themselves competent to make any concession which may compromise, or appear to compromise, in any degree, the interests of the Church and their successors in the ministry, earnestly pray, for the sake of peace, a judicial decision of the question before a competent tribunal, either the Judges of England or the Judicial Bench of Her Majesty's most honourable Privy Council, or should this their honest prayer be found, after every effort unavailing, that then an Act be passed by the Provincial Legislature, re-investing the Clergy Reserves in the Queen, in Parliament, to be appropriated for the support of a Protestant Clergy, according to the spirit and intention of the Constitutional Act.

Your petitioners therefore most earnestly entreat your Hon. House to use your influence to procure such a legal decision—And your petitioners, as in duty bound, will ever pray.

In the name and on behalf of the Clergy of Upper Canada. G. J. MONTREAL, GEO. OKILL STUART, L.L.D.

Archdeacon of Kingston. JOHN STRACHAN, D.D.L.D. Archdeacon of York.

Toronto, October 11, 1838.

The trustees for the erection of a Parsonage House in the township of March, beg to acknowledge the receipt of five pounds from Lady Colborne as a donation towards that object.

In the Commercial Herald of the 21st is contained an account of the meeting of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among destitute Settlers, held on the 13th inst. in the City Hall at Toronto. Several excellent resolutions were passed, indicative of a pious determination to proceed vigorously with the combined objects of the Society. His Excellency the Lieutenant Governor has kindly consented to become patron of the Society; and a warm expression of thanks was conveyed for his establishment of an efficient Indian Mission at the Manitoulin Island. The Report of the Society's proceedings was ordered to be printed for general circulation.

To the Editor of the Church. Toronto, 25th March, 1839.

My dear Sir;—Will you do us the favour of inserting from time to time in the Church the contributions made in the different congregations, as kindly requested by the Lord Bishop, in aid of rebuilding St. James's Church. I hope and trust that my Brethren of the Clergy as well as the contributors will consider such public notice and thankful acknowledgment more convenient and agreeable than a special answer to their respective communications.

CONTRIBUTIONS.	
March 15.—The Rev. F. L. Osler, from Tecumseth. . . . .	£ 2 10 0
March 20.—The Rev. George Archbold, from Cornwall, contributed by two Ladies. . . . .	6 5 0
March 20.—The Rev. G. R. F. Groat, from Grimshy, Collection. . . . .	5 5 0
March 23.—The Rev. T. B. Fuller, from Chatham, Collection. . . . .	2 3 9
March 23.—The Rev. T. S. Kennedy, from Clarke, Darlington, and Whitby, Collection. . . . .	4 6 1½
	£20 9 10½

Yours truly, JOHN STRACHAN.

Summary of Civil Intelligence.

Nothing later from England since our last.

NEW BRUNSWICK.

From the Burlington Sentinel, March 15.

Signs.—On the 6th instant, a train of waggons carrying twenty-four field pieces, with equipage complete, was despatched from the United States Arsenal at Watervliet, opposite Albany, N. Y. for Maine, under the charge of Lieut. Tulcott, in pursuance of orders from Washington.

LATEST FROM MAINE.—The news from the frontier by the Boston papers of Tuesday morning is of the most exciting character. A correspondent of the Boston Atlas, writing from Bangor March 9, reports that Sir John Harvey had despatched a body of Engineers to take possession of Mars Hill, to choose a location for fortifications, and mark out a road. They were to be supported by eight companies of British Regulars two of which had arrived at Fredericton.

The principal elevation of what is called Mars Hill is within the State of Maine and west of the Boundary line. An express bearing the above news passed through Bangor on Saturday on his way to the Governor of Maine.

The accounts from Maine are vague and contradictory, and many of them manifestly incorrect.

By the latest Halifax papers, it appears that a wing of the 23d Regiment of Fusiliers are under orders for New Brunswick.—Quebec Mercury.

HALIFAX, March 5.—The right wing of the 23d Regt. one sergeant and six privates of the Royal Sappers and Miners, are ordered to hold themselves in readiness to proceed to New Brunswick.

We understand that the troops would proceed immediately, by land, to Annapolis, where they would await the orders of Sir John Harvey.

St. John, March 8.—ST. JOHN MILITIA.—The Militia Drafts of the City of St. John, under the command of Captain Charles Drury, were marched to the barracks yesterday afternoon, and are now performing garrison duty.

LOWER CANADA.

By the Ordinance recently passed for the more effectual punishment of persons who shall seduce soldiers to desert, and which is now in force,—it is enacted that persons guilty of this offence may be prosecuted in a summary manner, before three Justices of the Peace, for the district in which such offence has been committed; and, if convicted on the

oath of one or more credible witness or witnesses, may be condemned in a penalty of £40 sterling and imprisoned, not exceeding six months, and further until the fine and costs of suit be paid.—Quebec Mercury.

DR. HOLMES.—We understand that the President has declined acting upon the application for the surrender of Dr. Holmes, and referred to Gov. Jenison. We understand the position taken at Washington to be, that, inasmuch as neither the constitution nor the laws of Congress provide for the case at all, it must rest on the ground of mere comity between the British Provinces and the adjoining States, and therefore the decision should be left to the State authorities. Under these circumstances, Gov. Jenison has issued his warrant for the further detention of the accused, and appointed the 23rd March for a hearing in the premises, at this place. —Free Press.

UPPER CANADA. ADJUTANT GENERAL'S OFFICE, Toronto 20th March 1839.

MILITIA GENERAL ORDER.

The Lieutenant Governor, and Major General Commanding, has noticed with the deepest anxiety, the undermentioned statements of events, attending the late invasion of Brigades into the Western District of this Province:

1st.—A Despatch to Colonel Airey, Commanding the Western District, from Colonel Prince, in Command at Sandwich, in which that Officer reports the following circumstance:

"Of the Brigands and Pirates, twenty-one were killed: besides four who were brought in just at the close, and immediately after the engagement, all of whom I ordered to be 'shot on the spot which was done accordingly.'"

2nd.—An address signed by Colonel William Elliott, and twelve other persons, pledging themselves, individually and collectively, for the truth of a printed paper accompanying their Address, purporting to be a "Narrative of the Action 'with the Brigands, on the 4th of December.'" compiled for the purpose of publication, and actually printed in the City of Detroit, in the State of Michigan.

The Lieut. Governor, on receiving the first of these papers immediately directed, in addition to personal inquiry upon the spot, that a particular statement of the circumstances attending the execution of the four prisoners, by Colonel Prince, should be laid before him: and on the receipt of the Address before alluded to, the necessity for a minute and careful enquiry into the allegations contained in the printed statement, became distinctly apparent.

Under the direction of His Excellency, a Court of Inquiry was accordingly instituted, composed of Lieutenant Colonel Airey, Commanding Her Majesty's 34th Regiment, President Major French, of the 85th, and Major Deeds, of the 34th Regiment, Members; and those Officers, after a most laborious and rigid inquiry, have submitted to the following Report:

"The Court having gone into the most minute and detailed investigation of the particulars contained in the printed paper headed 'Battle of Windsor,' in so far as relates to statements of a very painful nature, respecting the treatment, by order of Colonel Prince, of certain Brigand Prisoners who were captured at Windsor, Upper Canada, on the 4th of December (last, and having carefully and patiently examined, individually the several Gentlemen, who signed the Address to His Excellency the Lieutenant Governor, transmitting the said document, in which it is stated, that 'As the several particulars, (which, joined together, form the connected statement) are known to one or more of the subscribers, they pledge themselves individually for the truth of the parts to which they were respectively eye-witnesses and collectively to the accuracy of the whole narrative, in all its essential points'—is of opinion, that the invidious coloring which characterises the detail of the facts alluded to, reflecting so painfully on the conduct of Colonel Prince, is not in any way substantiated by evidence; and that the Court cannot but observe the existence of a spirit of personal hostility towards Colonel Prince, from which alone, in the opinion of the President and members, has emanated the narrative in question; nor can the Court refrain from expressing deep regret, that at any period, but more especially so at a time like the present, when unanimity and good feeling ought to be conspicuous amongst all classes of Her Majesty's Subjects, that statements of the nature of those which form the basis of this investigation, (the circulation of which will not be confined to these Provinces only) should have been presented to the public, without the fullest and the most indisputable knowledge of their accuracy."

In this report the Lieutenant Governor expresses his entire concurrence; and while he has most deeply regretted that, under circumstances of impending danger, and highly excited feeling, Colonel Prince was induced to anticipate the result of legal proceedings, in directing the summary execution of four of the captured criminals, His Excellency is gratified to find that Officer completely exonerated, upon the searching investigation of the Court of Inquiry, from the imputation of having been guilty of acts of wanton cruelty,—for which charge the Court has been able to assign no other foundation than a feeling of personal hostility towards Colonel Prince.

The Lieutenant Governor cannot too strongly express his disapprobation of the terms and spirit in which the printed paper has been formed, and of the act, manner and place of its publication,—nor can he omit particularly to notice the very inconsistent and reprehensible conduct of Colonel William Elliott; who in the first place, presided at a public meeting, at which the course of summary execution adopted by Colonel Prince, to a limited extent, at Windsor, was strongly recommended to be indiscriminately pursued on all occasions of invasion; and afterwards pledged himself to the truth of statements, highly colored and exaggerated; implicating that officer and having a direct tendency to lower the character of the Militia Service, in which Colonel Prince and his accusers were alike engaged, as well as to aggravate the feelings of hostility along the frontier, already, unhappily, too much excited.

These circumstances impose on the Lieutenant Governor the painful necessity of dispensing with the future services of Colonel William Elliott, in Her Majesty's Militia of this Province.

The Lt. Governor is most desirous, that the grounds of Colonel Elliott's retirement from the Militia should not be misunderstood. His Excellency entertains the same disapproval, which he has already expressed, of summary proceedings towards Prisoners who may fall into the hands of the Militia. Such can only be justified by an extreme case of necessity; and when an occurrence of this nature takes place, it is always a proper subject to be brought under the immediate consideration of the Government. But the course of proceedings to which Colonel Elliott was a party, appears to the Lieutenant Governor: to be altogether inexcusable,—and to involve alike the reputation of the Provincial Militia, and the public welfare.

By Command. RICHARD BULLOCK, Adjutant General, Militia.

FATAL ACCIDENT.—A melancholy accident occurred at Whitby on Sunday last, which terminated in the death of Mr. GEORGE SAUNDERS, who is well known in Cobourg. The particulars are as follows:—Mr. Saunders, who was sergeant in Capt. McDonald's company of volunteers, stationed at Whitby, was ascending a flight of stairs in their barracks at that place, in company with Mr. Robert Armour, when a private in the same company, whose name we have not ascertained, appeared at the top of the stairs, with his musket, which proved to be loaded, in his hand; the latter, who was intoxicated, accidentally dropt the musket, which exploded and the ball from it passed through the body of the deceased, immediately below the breast bone. He fell back into Mr. Armour's arms, & in a few minutes expired.—Star.

We have just received a private letter from Toronto, containing the particulars of the providential discovery, by the merest accident, of a plot to murder the Lieut. Governor and burn all our public buildings. The person implicated in this diabolical plot is a drill-sergeant in Major McGrath's troop, named Flood, and from the papers found in his possession, he is ascertained to be a spy in the employ of the Yankee pirates.

The circumstance which led to the exposure of the conspiracy was the discovery of a petty theft, in prosecuting a search for the detection of the perpetrator of which, the room of Flood was examined, when, on raising an old cap, the papers in question fell out of it. Flood was of course arrested, and at the date of our correspondent's letter, (yesterday) was undergoing an examination before the Council.—T.

HOUSE OF ASSEMBLY.

Friday, March 15. Mr. Speaker reported that he had received from the President of the Commercial Bank of the Midland District, in obedience to the orders of the house, a statement of the affairs of that institution, which was read. Notes in circulation, £279,410 15s.; Debts due to the Bank, £416,805 10s 9d; Gold and Silver in vaults, £38,345 8s. 2d.; Reserved Profits on 30th Nov. last, £11,754 1s. 9d.

Monday, March 18. Of George Ham and two hundred and six others, of the Town of Cobourg, praying that the act Incorporating said Town may be repealed.

And of the Clergy of the Established Church assembled under the authority of the Lord Bishop of the Diocese of Montreal, praying that the question of the appropriation of the Clergy reserves may be settled by some competent tribunal.

Ordered.—That the bill to establish a College of Physicians and Surgeons, be read a second time to-morrow.

Ordered.—That the report of the select committee on the Clergy Reserves be referred to a committee of the whole House on Friday, next, and that it be the first item on the order of the day.

Pursuant to notice, Mr. Prince, seconded by Mr. Gowan, moves, for leave to bring in a Bill to prevent the hunting and killing of Deer and feathered Game at certain seasons of the year.

Pursuant to the order of the day, the Bill to grant 5,000 acres of Land to Colonel FitzGibbon, was read the second time.

The Bill amending the Act incorporating the Waterloo Bridge Company was referred to a Select Committee, composed of Messrs. Sherwood, Merritt and Burwell, to report thereon.

Ordered.—That two hundred copies of the Bill to alter and amend the election laws of this Province, be printed for the use of members.

Pursuant to notice, Mr. Boulton, seconded by Mr. Cartwright, moves for leave to bring in a bill to define the powers of Rectors, and to provide for their removal in certain cases. Which was granted, and the bill was read the first time.

Ordered.—That two hundred copies of the Bill to define the powers of Rectors, &c., be printed for the use of members.

Ordered.—That the notice on the order of the day for a committée of the whole on the subject of Clergy Reserves, this day be discharged.

Tuesday, March 19.

Ordered.—That the petition of the Chairman of the Board of Trustees for the Lancaster Literary Institution be referred to the committee to whom was referred that part of His Excellency's speech which relates to the subject of Education, with power to send for persons and papers and report thereon.

Mr. Attorney General, seconded by Mr. Robinson, moves that the petition of the Bishop and Clergy of the Established Church of England be entered on the journals of the House. Which was carried.

Mr. Prince gives notice that he will, on to-morrow, move for leave to bring in a bill to re-invest in the crown the lands of this Province commonly called the Clergy Reserves.

Mr. Hotham gives notice that he will, on to-morrow, move for leave to bring in a bill to amend the laws now in force for the punishment of persons who shall seduce, or attempt to seduce, any soldier to desert Her Majesty's service.

Mr. Gowan gives notice that he will, on to-morrow, move that an humble address be presented to His Excellency the Lieut. Governor, expressing the deep regret with which this House has heard of the violent and unjust proceedings of the State of Maine towards our sister Province of New Brunswick,—that we are determined to defend the integrity of the empire, and to resist and to punish American aggression, and to assist, as far as in us lies, our fellow colonists in N. Brunswick, to protect their soil from foreign aggression and plunder, that we are not only ready and willing, but desirous to make common cause with them, and in the name of the people of Upper Canada, whose representatives we are, to place our lives and properties at the disposal of His Excellency the Lieut. Governor, not alone for the defence of this Colony against aggression of pirates and plunderers, from the opposite frontier, but also to assist His Excellency Sir John Harvey, with the gallant New Brunswickers, in defending the rights of the nation and the honour of the Crown.

On motion of Mr. Robinson, seconded by Mr. Attorney General.

Ordered.—That the committee of the whole on the state of the Province be the first item on the order of the day for Thursday next, after receiving reports.

Pursuant to the order of the day, the bill to establish a College of Physicians and Surgeons was read the second time.

Mr. Speaker reported that the Master in Chancery had brought down from the Honourable the Legislative Council the bill entitled, "An Act to limit the period for the owners of lands making claims for damages occasioned by the construction of the Rideau Canal, and for other purposes therein mentioned," An Act to authorise the Court of King's Bench to admit Adam Ainslie to practice as an Attorney in that Court, and to authorise the Vice Chancellor to admit him to practice as a Solicitor in Chancery," which that Honorable House had passed,—and requested the concurrence of this House thereto.

The bill to authorise the Banks of Lower Canada to establish Agencies in this Province was read the second time.

The House was again put into a Committee of the whole, on the Election Law Amendment Bill.

The Bill to declare the power of Rectors was read the second time.

Wednesday, 20th March, 1839.

The Halton Road Tax bill was read the third time.

On the question for passing the bill.

In amendment, Mr. Cartwright, seconded by Mr. Attorney General, moves, that the Halton county Road bill do not now pass, but that it pass this day six months; Yeas 14—Nays 34. Amendment lost by a majority of 20.

In amendment, Mr. Merritt seconded by Mr. Chisholm of Halton, moves that the bill do not now pass, but that it be recommitted to-morrow for the purpose of amending the same.

Which was carried and ordered.

The bill to establish a College of Physicians and Surgeons was read the third time and passed with some amendments.

The bill to increase the salary of the Light House Keeper at the False Ducks was read the third time and passed.

The Bill to regulate the hunting of Deer &c., was read the third time and passed. Yeas 27; Nays 12; Majority 15.

The Petition of John George Bridges and sixty seven others of Norwich was read praying that the Clergy Reserve question may be settled in such a manner as not to infringe upon the rights of the Established Church.

TO CORRESPONDENTS.

The admirable Essay on the Christian Ministry by H. C. will be given entire in our next.

The account of the Eastern Clerical Association was too late for this number.

B. V. R. shall have an insertion.

The stirring and beautiful lines of "Zadig" in our next.

List of Letters received to Friday, March 29:

- Rev. J. Short, add. sub.; Rev. G. Mackie, add. subs.; J. Grover Esq.; J. Kent Esq. (3); Amicus; Rev. T. Creeng; J. S. Cartwright Esq.; Rev. L. Doolittle, add. subs.; Rev. R. D. Cartwright; Rev. W. McMurray (have sent all the nos. possible); J. White Esq.; D. McTavish Esq. rem. in full vol. 2; Ven. the Archdeacon of York; W. Rorke Esq. add. sub.; Rev. W. F. S. Harper, add. sub. and rem.; Rev. R. V. Rogers, rem.; Rev. S. Armour, add. sub.; Rev. C. T. Wade; Rev. C. Chambers, rem.

Youth's Department.

SCRIPTURE QUESTIONS.

XLV. DEBORAH.

393. There are two persons of the name of Deborah mentioned in Scripture; can you distinguish between them?—Genesis and Judges.

394. The former Deborah died in Bethel, and was buried there, under an oak, which was afterwards called Allonbachuth, or the oak of weeping; from which circumstance we may infer how faithfully and affectionately she discharged the duties connected with her station. In what capacity did she live?—Genesis.

395. The second Deborah was a prophetess. Do you recollect the name of her husband, and the place where she resided?—Judges.

396. Deborah was a Judge as well as a prophetess. Can you tell the public occasion on which she was more peculiarly distinguished?—(Judges.)

397. From what expressions in the Song of Deborah may we conclude that many national benefits resulted from her wise and prudent administration of affairs?—(Judges.)

XLVI. DORCAS.

398. Dorcas, who was also called Tabitha, was a pious woman raised by Peter from the dead. Can you tell where she resided, and for what excellent qualities she was conspicuous?—(Acts.)

399. Among other acts of her benevolence, she seemed to have been especially kind to poor and distressed widows. From what affecting incidents may this be inferred?—(Acts.)

CHURCH CALENDAR.

March 31.—EASTER DAY. April 1.—Monday in Easter Week. 2.—Tuesday in Easter Week. 7.—First Sunday after Easter.

FOR THE CHURCH.

THE ORDINATION OF A MISSIONARY.—THE LATE BISHOP OF QUEBEC.

The sun was just gilding the horizon, as I entered a calesche in the month of August eighteen hundred and thirty-three, to be present at the ordination of an old class-mate, by the late Bishop of Quebec. Though years have since rolled on, our late most excellent "Father in God" is gone to his rest, and my friend and myself seen many changes, yet that and the following days are still fresh in my memory. The season was truly delightful. Our route lay first through a French Canadian settlement, and afterwards through that portion of Lower Canada called the "Eastern townships."

The beautiful Richelieu ran for many miles on our left, and enlivened the journey by its rapid stream and lovely banks. And when we left its course and bent our way towards the East, the "Green Mountains" jutting out into that part of Lower Canada, invited our attention by their boldness, and demanded our admiration for their beauty. My companion was a French Canadian who had never been beyond the seigniories, and accustomed to the long, narrow two-field farms, with their neat houses and miserable barns thrust directly on the road-side, had never seen farms laid out and stocked as Europeans and Americans love to have them.

As we approached Frelighsburg the country became still more beautiful; the mountains seemed more frowning, because more near; and the beautiful vale on our right, with the "Pike river" meandering through and skirted down to the water's edge with thick shrubbery, appeared richer than any thing yet seen. The first object that attracted our notice on approaching the village was (as it ought always to be) the Church. It is situated on an eminence, and, as well as the parsonage just opposite its door and within the same enclosure, overlooks the road leading into the village. They are both neat and commodious—monuments of our late worthy bishop's liberality and zeal. The village itself is small, but beautiful for situation, lying in a romantic spot at a short distance from the peak of the frowning Green Mountains.

When we arrived at the parsonage, the good bishop and my friend were busily engaged in the examination of the latter for Holy Orders. But in the evening I was joined by my friend, with whom I had sweet converse till late at night. He had gone the previous year as a Missionary to the Sault de Ste. Marie, and his account of the Indians, and of his success amongst them, was highly delightful and interesting. Every thing was new to me; and though I had risen before day-light, and had passed over fully fifty miles that day, yet I did not regard the hours as they rapidly passed away.

Soon after this an Indian came express from one of the most northern posts of the Honourable Hudson's Bay Company. He had "never as much as heard" of the Christians' God. Curiosity led him to visit the Missionary of whose arrival he had heard from his red brethren. He listened with the deepest attention, whilst my friend laid open to his view the nature of God, the apostasy and corruption of man, and the unsearchable riches of Christ. When he heard of God's giving his own begotten, well-beloved Son, the brightness of his glory, a ransom for sinners, he became restive on his seat. He could not indeed fully comprehend how that could be: yet he felt that it was true. The more he heard, the more restive he became; perspiration oozed from every pore, till it ran in a stream from his face. At length he burst into a flood of tears, and rushed from the room, completely overwhelmed by his feelings. In the course of two months he returned a second time, as express, to the Sault. Immediately he repaired to the Missionary to enquire further about the Christian's God, that so loved sinners as to give his own Son to death for them,—to inform him that he had been telling his brethren at the north of this good God,—and to carry to him the request that he would come and preach Christ to them.

With such cheering accounts as these did my friend beguile the rapid hours, so that we could have listened till daylight, had not prudence warned us that we needed retirement and sleep, to prepare us for the interesting and highly important services of the following day.

When the morning of that day arrived, the congregation began to assemble from all the surrounding parish;—some coming in their comfortable family waggons,—the younger ones on horseback, and those living near the Church on foot. Never before had Trinity Church and the green under its windows and about its door, contained such a vast assemblage. An Ordination was a new thing there, and, when it was known that the young man to be ordained had devoted himself as a Missionary among the far distant heathen, the interest felt in the service was greatly increased. This, together with the anxiety of the people to behold once more their first and beloved pastor, emptied many a house of all its inmates. Every one appeared deeply affected by the solemn service,—and certainly it is a solemn sight to behold a youthful champion of the cross binding himself by the most sacred vows to the work of the ministry, and about to return to his far distant labours, away from his friends, and away from the comforts and amenities of more favored situations. None appeared to feel the solemnity and interest of the services more than the reverend preacher of the day—the Lord Bishop's Chaplain. Ere he had finished his excellent discourse, his feelings overcame his utterance, and he probably effected more by being unable to proceed, than he would have done had his feelings not been so overpowering.

In the afternoon many "faithful soldiers and servants of Christ" came forward to ratify before God, his Bishop, and their assembled friends and neighbours, their baptismal vows and obligations. I could not help being struck at the appearance of these young people. There was present with them all a sense of the momentous duty which they were engaged in; and the neat white dresses of the young women (so appropriate to the occasion, and so becoming a rural population) were indicative, I trust, of the purity of their minds.

Before leaving I had a long and highly interesting conversation with that eminently excellent and devoted man, not inaptly styled "the Apostle of the Canadas." The parish where these interesting services were performed was the scene of his first labours in Canada. He found the people "without God in the world." The only preacher of the cross that had preceded him, was obliged to leave the village discouraged by their waywardness and inattention. But no ways disheartened by this, the zealous Missionary called the people together in a "hired room" of the tavern; after a time they assembled in a School house, erected at his own expense; and in the following year, so greatly had their numbers increased, in their present excellent and commodious Church; another fruit, I understand, of his liberality. Among this devoted people he had long labored, willing to "spend and be spent" for their good, spiritual and temporal. And when, through the blessing of God on his self-denying labours, they had become a well-organized parish, he commended them, with many prayers, into the able hands of him who still breaks to them the bread of life; and he moved further on to build up a new people in the nurture and admonition of the Lord. Here his ample means enabled him, and his large generous heart constantly prompted him, to assist his parishioners in their temporal difficulties, so that when he removed from this scene of his early labors, the complaint was often made (without considering the vast difference between their two cases), that "Priest — was not so good to them as Priest Stewart!"

It was cheering to behold the delight with which his old parishioners beheld once more their former pastor, and the interest which he still evinced in their welfare. Many hearty welcomes did the good Bishop that day receive, and many were the kind and minute questions put by him to his still beloved people. As he left the Church, they pressed around him,—rejoicing to behold him again in the enjoyment of comparative health and strength; and all seemed to vie with each other in inviting him (as they did in former times), to their hospitable dwellings. But such were the Bishop's various engagements, that he could promise only one old lady the high privilege of "drinking tea" with her.

In giving me some account of his early labours in this place, his Lordship remarked: "When I first came here, this country was very different from what you now see it. Then we had to get whatever we wanted from Montreal, as there were no stores in the country, and the northern parts of Vermont were as yet unsettled. Our route to Montreal was much longer than the present one. Whenever I went there, I rode my horse twelve long miles to Missisquoi bay, except where the roads were so bad that I had to dismount and lead my horse by leaping from log to log on the road-side. Across Missisquoi bay I went in an open boat to Plattsburgh in the State of New York, whence I took a larger craft to St. Johns. From St. Johns to Laprairie, over the worst road in America, I went in a wagon, and from the latter place to Montreal in a bateau." Before this devoted Missionary, a son of a noble house, could purchase for himself the most common necessities of life, or mingle in cultivated society, he had to take this troublesome journey, then requiring three days to effect what is now easily accomplished in much less than one. As we stood at the parsonage window, looking at the village lying below and opposite us, his Lordship remarked, as he pointed out to me a very poor looking house; "Mr. —, you see that house. It is the only house I ever owned, and it is much better now than when I had it, for they have put another story upon it!"

Not very long after this conversation I left this delightful parish; thankful for and, I trust, profited by what I had seen, and more convinced than ever of the entire devotedness to his great duties, and the single mindedness, of its first and well beloved pastor.

The Garner.

SIN THE STING OF DEATH.

The sting of death is sin, says the Apostle. And what says the history of man, throughout all the realms, and all the ages of heathenism? How was it in those days, which the long suffering of God winked at and overlooked? And how is it, at this day, in those countries which still continue to weary his patience by the multitude of their abominations? What was it that, in ancient times, demanded the fruit of the parent's body, but the sin of the parent's soul? What was it that caused the children of the idolaters to pass through the fire to Moloch? And what is it which, at this day, prostrates the eastern pilgrim beneath the chariot wheels of a monstrous and mis-shapen idol? What are all these atrocities, but visible commentaries on the text of the Apostle? What is there but the inward sense of wickedness, and a persuasion of the necessity of atonement, which can account for those prodigies of voluntary sacrifice and martyrdom? If death had no sting but that which it inflicts upon the body; if the sufferings of life, or the agonies of dissolution, were all that mortals had to apprehend, why is it that fathers should ever consign their children to the fire, or their own bodies to extremity of torment? Throughout the world there is, and ever has been, a deep and indelible sense of guilt, which poisons every source of human enjoyment; which makes life restless, and the end of life terrible. It knocks at the door of the peasant, and thunders at the portals of monarchs. It tells the cottager at his meals, and the sovereign at his banquet, that he is weighed in the balance, and found wanting. It whispers terror even to the sage in the retirement of his chamber, and turns his boasted wisdom into foolishness. And what is all the will worship, and all the voluntary humiliation, and all the superstitious vanity, and corruption, which the world has ever seen,—what are they all, but expedients to blunt the sting which can never be taken out, and to deaden the anguish which its point is constantly inflicting? Why is it that man hath ever sought to hide himself in falsehood, but that he may escape that fearful looking for of judgment, which shakes his spirit to its inmost recesses; which makes cowards of all alike; which reduces to one wretched level him that tills the earth in the sweat of his brow, and him that is canopied in grandeur and in power; aye, and him, too, that is endowed with might, which surpasses the glory of the kingdoms of the earth—the might of a capacious and commanding intellect?—Rev. C. W. Le Bas.

DEATH DEPRIVED OF ITS STING.

It would be to handle most unfaithfully the gracious word of God, if we were to speak of the sting of death, and yet to remain silent touching that merciful provision which the Lord of life hath made to deprive it of its bitterness. For, in truth, the secret is not to be found in the storehouses of ancient wisdom. There is much, perhaps, to be found there which may gratify and elevate an awakened understanding; but nothing, literally nothing, which can assuage the pangs of an awakened conscience! The sages of old could tell us, and tell us most truly, that vice and moral turpitude, in all their varieties and degrees, pollute and degrade the nature of man, and liken him to the brute. And cold indeed must be our hearts if they kindle not within us at the words of flame, in which their indignation breathes against the lusts which, thus far, war against the soul. But, with all their powers, these mighty masters are speechless as to that where with a sinful being shall come before the Lord, or bow himself before a holy God who cannot look upon uncleanliness or iniquity. Now, here it is that the oracles of God pour in a flood of light upon the darkness that is around us, for they not only tell us that sin is the disgrace and torment of life, and that it is the sting of death, but they likewise speak to us of a way more excellent than was ever thought of in the days of ignorance; a way by which God can be just, and yet the justifier of them that believe in his mercy; a way in which death may be deprived of its sting, and its victory may be wrested from the grave. Sin, in short is the confession of all religions under heaven. But what religion is there but the religion of the cross, which speaks of any sovereign remedy for sin? What religion is there, but the religion of the cross, which tells us of a power which yearneth to help our infirmities, and to aid our pleadings before the mercy-seat with groanings that refuse the utterance of words? What religion is there but this which tells us of One who is the same yesterday, and to-day, and for ever, and who ever liveth to intercede at the right hand of God, for them that come unto him in penitence and sorrow? How then shall we escape if we neglect so great salvation? And how shall we attain to that salvation—how shall we ever desire it, or even think of it,—if all our care is, not to destroy the serpent that stings our life, but merely to deaden the smart of its venom; to lose all recollection and all sense of anguish in the anodynes, and the charms, and the sweet but deadly potions which this world is perpetually holding to our lips?—Rev. C. W. Le Bas.

HEARERS AND DOERS.

I remember our countryman Bromeard tells us of one, who, meeting his neighbour coming out of church, asked him, "What is the sermon done?" "Done," said the other, no: it is said it is ended, but it is not so soon done." And surely so it is with us: we have good store of sermons said, but we have only a few that are done: and one sermon done is worth a thousand said and heard; for "not the hearers of the law, but the doers of it are justified: And if ye know these things, blessed are ye if ye do them."—Bishop Hall.

THE SABBATH.

To keep the sabbath in an idle manner, is the sabbath of oxen and asses; to keep it in a jovial manner, to see plays and sights, to be at cards and entertainments, is the sabbath of the golden calf; but to keep it in surfeiting and drunkenness, in chambering and wantonness, this is the sabbath of Satan, the devil's holiday.—Bishop Andrewes.

Advertisements.

FOR SALE.

A FARM pleasantly situated within four miles of Cobourg (to which there is a good road), containing 100 acres, 50 of which are cleared and fenced. It is well watered, and has an excellent mill-seat upon it. Upon the premises are a dwelling-house, barn, stable, and shed, in good repair.—Application may be made (if by letter, post paid) to the Editor of the Church or Cobourg Star. 41-tf.

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 superintendence 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.

Terms per Qr. £ s. d.

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 3 Contingencies,..... 0 1 6 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-tf

ASSISTANT WANTED.

IN consequence of the rapid increase of Pupils in the District School of Johnstown District, at Brockville, the Principal is desirous of engaging a permanent Assistant, to whom a liberal compensation would be given. Satisfactory testimonials as to character and acquisitions from at least one clergyman would be expected. For particulars apply (post paid) to the Rev. Henry Caswell, Principal of the Johnstown District School, Brockville. 40-tf.

A 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 Ruttan, of the same place. Cobourg, January 18th, 1839. 32-6w.

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for another THEOLOGICAL STUDENT; Application, if by letter, to be post paid. Parsonage, Richmond, January 14th, 1839. 32-tf.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37-tf.

FOR SALE.

At this Office, at Mr. Rowsell's, Toronto, at Mr. McFarlane's, Kingston, and at Messrs. Armour and Ramsay's, Montreal;

METRA HORATIANA.

Or, the Metres of Horace arranged on a new and simplified plan.

BY THE REV. F. J. LUNDY, S. C. L. Late Scholar of University College, Oxford, and Head Master of the Quebec Classical School. 35-6. "Scandere qui nescis, versiculos laceras." Claudian.

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