

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Poetry.

[The following imaginative colloquy between the Anglican Church and her Canadian daughter—Church, is from the "Lyra Apostolica," Rivington's, London, 1838.]

MOTHER AND CHILD.

"When my father and my mother forsake me, the Lord taketh me up."

Mother! and hast thou left thy child
With winds unquitting in the wild,
Stretching his feeble arms from far,
Where coldly sets the Western Star?
And is thy fostering bosom dry?

My Child! upon me is a chain,
Mid those who have our Master slain;
And signs I see of coming war,
Temporarily it broods afar,
The night in silence driveth by.

Mother! what'er betide thee, save
The Robe and Arms he dying gave;
That, then, to keep, a sheltering charm,
And these, thy foes, from their own harm;
O watch them wisely, warily!

My Child! I hold them still, but they
Would those things immortal Arms essay,
And rend my sheltering Robe in twain;
But eye with me shall they remain,
With them I live, with them I die!

Mother! 'tis late, with fear I cope,
And from my dangers gather hope!
The world grows ere, and I my bed
Have made of leaves around me shed,
Till come the Day-spring from on high.

My Child! what'er shall me betide,
An Angel's face is at thy side;
He, who amid the Arabian wild
Did with the mother save the child,
Doth o'er thee lean, and hear thy cry.

Mother! some Hand, through sky, o'er sea,
Leads wandering birds protectingly,
Mid floating piles, and ocean dark,
That Hand will guide thy homeless bark;
Then leave them to their emity.

My Child! shall mine forsaken be,
That I may feed thy flock with thee?
Yet know, ere they shall me bereave
Of mine own Arms, I, though I grieve,
Unto thee they will I fly.

Mother! one sun hath gone to rest,
But left behind a gleaming vest;
It lies the western sky along,
And round me comes a starry throng,
From out our Father's house on high.

My Child! as darker grows the night,
Good Angels thus shall o'er thee light;
And memory true to him that's gone,
Shall take his torch and lead thee on,
A moon unlit, but calm and bright.

* Canada.

THE WORKS OF WILLIAM ELLERY CHANNING, D. D.*

There is, perhaps, no living writer of eminence whom the change of times and of public opinion has thrown so much into the rear of events as Dr. Channing. It is but a dozen years since he was regarded by many whose opinions are worth looking back upon, as the master spirit of the age. His pages were transparent with truth, burning with all the glories of hope and anticipation, and even consorted with the divinity of genius. If there appeared to Christian taste and principle a few drawbacks in the march of mind on this side of the Atlantic,—if there seemed a little rancor in dissent, a little pettishness in schism,—if the progress of civilization was thought to bring with it a little increase of vulgarity, and the sacred cause of freedom betrayed a trifling admixture of factiousness, the English child of hope could at once extinguish all qualms and fears by a glance at the Fortunate Islands across the western main. The achievements of unfettered intellect, and the triumphs of political independence, which here are wont to assume so rude and wital so keen an exterior, were there seen like the sword of ancient liberty, entwined with the myrtle boughs of elegance and peace. Fancy pictured by those Elysian meads a venerable group of sagacious and benign, who had long drunk oblivion to the miserable jealousies that rend the ancient world, expounding to many a youthful Æneas the mighty order of nature, and predicting with the calmness of certainty and with numerical exactness the coming fortunes of mankind, the return of a golden age, and the refulgent line of heroes destined to spread and establish the empire of the New Philosophy:

"Dardanium prolem qua deinde sequatur
Gloria, qui maneat Itala de gente nepotes
Illustres animas, nostrumque in nomen ituras."

To the writings of the author before us, more than to those of any other of his fellow citizens, nay, to them almost solely, were we indebted for this pleasing illusion. His style carried along with it the most phlegmatic and hesitating mind. His arguments were self-evident to the thinking reader, as they were plausible to the superficial. One seemed to find there English sense and French sprightliness; mother wit, and profound philosophy; speculations of the most adventurous daring, cautiously built upon axioms of the most undeniable certainty. To be sure, one's head did sometimes grow rather dizzy; the foundations of the earth were moved under one's feet, the old world was tottering, and the heavens were in a maze. One felt like the unhappy wight in the Arabian Nights, who, having carelessly touched upon the steed that looked so quiet and manageable, found himself suddenly borne with the speed of the storm over the earth, and sea, and clouds. So aerial, so very unearthly and abstract from sense and prejudice seemed one's career, that the world itself one had just left was seen to whirl and travel on, and all the mighty revolutions of the universe were plainly perceptible. Yet amid the labefaction of all things, the reader was comforted and established with the assurance that one position, whether in mind or in matter, was still unmoved, viz., Dr. Channing himself, and the mighty foundations of truth and experience on which he stood. Though he seemed to have opened the floodgates of moral revolution, yet he, and he alone, could stem and control that irresistible tide: so that, if the worst should come to the worst, we had only to keep tight hold of the Doctor's skirt, and we should be safe.

It was, perhaps, nothing wonderful that a writer so bold and lively should take with the "general reader," who reads for amusement and gains little else from his reading; who, feeling that his judgment is of no great weight, takes little pains in forming it, and being capable of no great degree of enthusiasm, readily bestows that

* From the British Critic.

modicum upon the first applicant, just as the poorest are always found the first to part with their pence to a beggar. There were also a good many on our side the water who had so far anticipated the conclusions of the great American teacher, as to make it tolerably clear beforehand what sympathy they would show him. From them it was nothing surprising to hear of his "comprehensive views," his "glowing eloquence," his "wisdom and candor," his "purity and freshness of feeling, his spirit and eloquence such as nothing but the love of liberty can so well inspire," "his admirable appreciation of character," "his splendor of eloquence, soundness of judgment, and nobility of feeling." But even the very watchmen and guardians of old English feelings, authorities supposed to be fortified with a tolerably stout bias against Americanism in every shape, were content to swell the chorus of praise. Blackwood, misled perhaps by its Scotch predilection for the evidences of Christianity, in its review of Dr. Channing's discourse on this subject, which breathes Socinianism in every line, pronounced him "a man of sound judgment and clear understanding; equally correct in feeling and refined taste;" and even the staunch, the orthodox *Quarterly Review*, incidentally noticed him as "one of those men who are a blessing and an honor to their generation and their country."

It becomes then an interesting question, to which however we shall not have space to do justice, how has so powerful and original a writer utterly lost his name, place, authority, and favor amongst us? That he is gone by, and is now a mere nullity as an author on this side the Atlantic, will be proved, we are certain, on the evidence of our reader's own feelings, who will turn with distaste from the very heading of our remarks, as from something beyond his utmost indulgence, stale, flat, and unprofitable. That he is gone by, is as certain as that he was once a great name amongst us.

We cannot better describe the perpetual strain and ambitiousness of Dr. Channing's tone, than by comparing it to Pythian inflation, or something worse. This is not so much in the words, which are often modest enough, but in the sentiment. Taught as we have been "to humble ourselves under the mighty hand of God," we cannot go along with the author for a single page without feeling for refuge from his presumption to the blessedness of *Carist's* little ones. Page after page with untired energy he seems to spring, to bound, to climb, to struggle in the vain attempt to extricate himself from the laws of humanity, and scale either heaven, or at least this world's highest eminence. Without the instincts of awe and humbleness, and too wrapt in himself to be rebuked by experience, he still persists, and never seems to feel reaction or recoil. Speculations of pride, designed to excite, to elevate, to make us discontented and self-confiding, appear, as one reads, to chase one another into utterance, and as quick vanish away. Visions of the world's and our own great capabilities are blown up like bubbles out of a froth of words, but utterly elude the grasp of the hand, and will not even endure the gaze of the eye.

"Thoughts tending to ambition, they do plot
Unlikely wonders: how these vain weak nails
May tear a passage through the flinty ribs
Of this hard world, my ragged finny walls;
And, for they cannot, die in their own pride."

There is something in this tone which reminds of that very remarkable monument of history, for such it is, the peculiar twang of voice which New England, and indeed all the Union, has derived from the predominance of Puritan elements in its origin. The ethical unsoundness and absurdity of that system, has now worked its way into the physical construction, and the very organs of speech;—a memorable instance indeed of sins punished by being made inveterate even to the third and fourth generation. Now it is this well known tipto pitch of voice, become in our age a physical difference between an Englishman and an American, which an English ear discerns in Dr. Channing's strain of sentiment. It is, if it be not a bull to say so, one continued climax, one protracted excitement, without beginning or end, without definite principles or objects. The only hell he seems heartily to fear, and seek to escape from, is a "monotonous world," (p. 280); or, as he elsewhere calls it, "the spiritless tameness of our characters and lives." (*Self-Culture*, p. 253.)

Dr. Channing seems to have been for a moment startled, as well he, or any man whatever, might be, at that excessive shape of this self-exaltation which arrogates to itself the highest sacred authority, and affects to speak as an inspired apostle or prophet. The passage we refer to occurs in the opening of his remarks on Milton. This happens not to be Dr. Channing's own mode, and therefore his taste refused the unwonted savor; but it is curious to observe how reason, so fertile in backing up conceit, came to his aid, and with what satisfaction and evident sympathy he at last gulps down the whole lump of arrogance.

"The work opens," he says, "with a salutation, which from any other man might be chargeable with inflation; but which we feel to be the natural and appropriate expression of the spirit of Milton." (A most ambiguous compliment.) "Endowed with gifts of the soul, which have been imparted to a few of our race, and conscious of having consecrated them through life to God and mankind, he rose without effort or affectation to the style of an apostle:—John Milton, to all the Churches of Christ, and to all who profess the Christian faith throughout the world, peace and the recognition of the truth, and eternal salvation in God the Father, and in our LORD JESUS CHRIST."

"The great swelling words of vanity" that characterize Dr. Channing's works, are of another sort; nor does he wish to express a rivalry set up against every thing which the Christian venerates, though perhaps virtually not the less sitting in the temple of God, as God, and not the less usurping the Apostolic throne. "Great," "lofty," "grand," and "stupendous," are the pedal notes to which this pompous performer is ever recurring; if they do not rather resemble the big drum of the village band, which at a short distance is all that reaches the ear, leaving imagination to supply the flutes and clarionets. The laboring classes of Boston come to him for instruction as to the best mode of raising themselves, and he very eloquently answers this appeal. Most people would be puzzled at such a task, and so was evidently Dr. Channing. How then does he escape out of the difficulty? After many foreible negations, and ingenious exceptions—true elevation is not this, or that, or the other—he takes refuge in the "great ideas within the reach of every man who thirsts for truth, and seeks it with singleness of heart." This of course wants explaining. The charm is of no use without directions. Perhaps

the following passage, which occurs soon after in the same discourse, will be considered a sufficient practical elucidation of the Doctor's meaning:

"The highest social art is yet in its infancy. Great minds have no where solemnly, earnestly undertaken to resolve the problem how the multitude of men may be elevated. The trial is to come. Still more the multitude have no where comprehended distinctly the true idea of progress, and resolved deliberately and solemnly to reduce it to reality. This great thought however, is gradually opening on them, and it is destined to work wonders. From themselves their salvation must chiefly come. Little can be done for them by others, till a spring is touched in their own breasts; and this being done, they cannot fail. The people, as history shows us, can accomplish miracles under the power of a great idea. How much have they often done in critical moments for country, for religion! The great idea of their own elevation is only beginning to unfold itself within them, and its energy is not to be foretold. A lofty conception of this kind, were it once distinctly seized, would be a new life breathed into them. Under this impulse they would create time and strength for their high calling, and would not only regenerate themselves, but the community."

We have read of a country so swampy, that the peasantry were forced to traverse it on stilts, which became by use as natural to them as their own legs. Such appears to us the result of this author's endeavors. He knows to repose, no content, no union of the humble and the great. Like the frog in the fable, he is always swelling.

One cannot help being struck by the universality with which the moral quality of Socinianism pervades every thought and suggestion in these pages. It exhibits itself on every subject in an indisposition to admit facts, which cannot readily be squared into theory. Nay, rather, it perceives, it realizes no facts, no persons, no things, not the merest historical truisms, not the plainest evidence of the senses, not even the existence and characters of the nearest friends, except only as parts of theories. It results, therefore, in a most flagrant and absurd impracticalness, an unlimited ignorance of human nature, and the most ridiculous projects for its improvement. Dr. Channing's notion of human nature is a shadowy something that a drunkard might dream of, but which the first act of the body, the first real movement of the limbs, must detect. The things that one hears of in nursery rhymes are not more contrary to fact, more impossible, and altogether more external to humanity, than what every page before us abounds with.

If one takes the commonest form or species of fact that one thinks of, viz., a particular statement respecting certain persons and things, it is wonderful how few, how next to none, there are in this immense mass of disquisition, on every variety of subject, human and divine, filling 559 large and very closely printed pages. A few proper names, indeed, are studied here and there, as there are ships on the ocean. If any sound-minded person, proof against the infection of theorizing, wishes to increase his relish for facts, for pieces of positive information, let him read Dr. Channing, for after a few pages his heart will begin to yearn after facts. "Oh monstrous," he will exclaim, "but one half-penny worth of bread to this intolerable deal of sick!" One most striking display of this deficiency is the almost entire absence of quotations from Scripture, which are pre-eminently the facts of a religious writer. Dr. Channing never shrinks from the most serious subjects, but even in his sermons you hardly find a text, or so much as the faintest allusion to sacred history. It is said of a certain writer, that if the Bible were lost, it could be recovered from his works. We wonder what infinitesimal fragment could be picked, like a few grains of gold dust from the mud of a vast river, out of the book before us. But in truth this writer cannot handle facts; he cannot take them in; his stomach has no solvent for them; his nature cannot assimilate them; he lives on jellies, and revolts from solid food. The effect is, that these fifty discourses are fifty deserts of dry generalities, each fifty parasangs long. Those portions which are applicable to certain particular times and places, might be condensed into ten pages. The rest would suit the moon as well as this sublimity sphere. It is a book of arithmetic, full of ingenious calculations, but only just a few facts about weights, measures, exchange, and so forth, barely enough to work the rules with.

We cannot help dwelling a little on this characteristic of the writer, because to our minds it is very significant. There is an utter want of personally or personally interested in Dr. Channing's mode of stating his views and describing things. One cannot "see the man," at least for our part we can only have some rather ugly suspicions. He does not write as a man, as a friend, as a brother, as a father, as a companion, as a Christian minister, or in any definite human capacity. He writes as an abstract declaimer. He philanthropizes by steam. He gives out his universal love as the revolution of the glass cylinder generates the electric fluid. He is a mere machine for essays; you pull out the march of mind peg or the progress peg, or the old abuses peg, and as long as you choose to turn the crank, you may have an unending continuity of lucubration, with a very respectable average of meaning and a good deal of briskness. In about half an hour you begin to reflect that you have gained nothing tangible except an aching arm, and a little giddiness in the head. Though it is all about man, yet man is not in it. Dr. Channing never stands confessed; he does not even loom through the mist of his speculations.—Nor does he raise up others to the mind's eye more than himself.

There is scarcely a symptom of personality more than skin deep in the course of half a hundred lengthy discussions on every kind of topic. Each sentence seems to bristle with a certain horror of entanglement. Though his spirit be ever so wearied, yet can he find no rest for the sole of his foot, for all the world to him is lined for his destruction. He burns with unquenchable zeal against every human affinity, and holds that man to be a traitor to the human race who loves any one of his fellow creatures more than any other.

One cannot, indeed, read a dozen of the pages before us, without seeing that the writer is in a false position with every thing practical. He cannot go along with anybody in any definite word. All action he views externally. Somebody somewhere indulges in a very gratuitous speculation on what would be thought of our ways by an angel, or a native of some more obedient planet than ours, who should be suddenly introduced into this earth without any previous information of our

moral condition, and only a few angelic notions of goodness, and love, and duty. Far be it from us to say there is anything angelic in our author's style; but yet such an abstraction, such a nakedness from human sympathies does he aim at; and so does he endeavor to survey the world.

Thus there is no existing mode of action whatever that Dr. Channing can acquiesce in. His antipathy to the Church as a known, prevalent, and authorized mode of teaching and living, great as it must needs be, is the least of his antipathies, because, perhaps, he stands least in fear of it. His protests against societies and every mode of religious agitation are far more numerous and energetic.

It is the natural result of all this, that when Dr. Channing does attempt to be practical, his suggestions being in defiance of the facts of humanity, are contemptible and ludicrously disappointing. His wish and purpose is not merely to reform the world up to some moderately respectable standard of virtue, but to push on mankind some steps towards the universal prevalence of universal love, towards the happiness of all men, or some such lofty consummation. If his purpose only were to supply a little short-lived stimulus or encouragement as amusement, he would succeed, as indeed any man would who condescended to the task. Measured by this standard, Punch and Judy, as well as the most frantic and blasphemous street preaching, is successful. But looking up to any object worthy of religion or philosophy, Dr. Channing cannot be a less ineffectual performer than they are. For what are his remedies? Excitement, and that without venturing to specify the particular drugs, doses, intervals, and so forth. As if the physician were to leave his anxious patient with the simple admonition, "You must stimulate the system, but there is so much nonsense in all the usual specifics for this purpose, that the only advice I can give you is to warn you against them." Or if Dr. Channing does put the drugs into our hands, he seldom assists us to more than the root, or mineral, or perhaps a dozen unprepared ingredients, leaving us to reduce, compound, and manipulate. Sometimes he merely says to the patient, "You must get well," or "I wish I could see you on your legs," or "A little sleep will compose you wonderfully," or "One solid meal would do you a world of good." But all the while, as the Doctor has a keen eye for failures, and a head full of the evils of excess or inadequacy in every mode of treatment, he falls into infinite inconsistencies. His advice only amounts to "Yes" and "No," "Do this" and "Don't do this." But one continually desiderates the middle course between these extremes, the reconciliation of position and negation. He never indeed pointedly contradicts himself—there is not enough practical aim and modification in his writing for him to be in much peril of that—but if one attempts to put him together and make him out, there results nothing but a maze of the vaguest contrarities;—an endless series of doings and undoings, backwards and forwards, marches and countermarches, reminding one of the kind of goodness and energy displayed by a well-known counterpart of the Doctor's:

"Doctor Faustus was a good man,
He whipt his scholars now and then,
And when he whipt them he made them dance
Out of England into France,
Out of France into Spain;
Then he whipt them back again."

Yet it is the very object and profession of the moralist to find out the mean between these extremes. Not to say, Seek excitement, or Be quiet; nor to say, Retire into solitude, or Go into society. Nor again is it the moralist's office merely to say there is a mean between these. It is of little use to say—at least we need no Channing to say it—Beware on the one hand of excitement; and on the other hand beware of inertia; nor, Beware of loneliness, and also beware of a crowd. This is using the whip and the voice, and not the reins: flogging your horse when he pulls you and your carriage into the right hand ditch, and also flogging him when he gets into the left. The moralist must aim at a definite, practicable line, midway between the extremes. He must chart it, and describe it by its marks and bearings and distances; the danger being really in slight deflexions from the right path, not in great aberrations, which in moral matters are comparatively infrequent, but when they do occur, are generally final and irremediable. Yet there is hardly such a thing as a mean dreamed of in these pages; that is, there is no attempt to lay it down, for when a person decries excess, we admit he does grammatically imply a mean.

The secret of all this is to be found, first, in Dr. Channing's utter impracticalness; secondly, in his intense abhorrence of any thing like authority. A mean implies authority, as reins imply hands. A mid-course implies self-restraint, regard to precedents, submission to near and continual guidance through fear of distant and infrequent dangers; it implies a practical existent system found to answer. A mid-course is usually one which we take, not quite because we see it to be good, but because it is recommended to us by extrinsic considerations. On these accounts a mid-course requires a humble and believing temper. Whereas an extreme, a single principle, recommends itself by its own simplicity; it goes on by its own momentum; it is perfectly intelligible; it accounts for itself; it is self-sufficient, requiring no *dubium* for further progress except the direction it has already come.

Thus, though our author's words be many, yet there is nothing in them but the bare enunciation of principles. If you want a practical direction, it is like "looking for a needle in a bundle of hay." Though contrary principles may in turn receive their due, yet there is no reckoning; just as an honest but slovenly book-keeper puts down his receipts and his payments, but never strikes a balance. Dr. Channing is what the Greeks called *peripetous*, like a man in a balloon carried now this way, now the contrary, as the different currents catch him; or to use more unhappily a more familiar image, he "reels to and fro and staggers like a drunken man." This is the character of his teaching and argumentation. His opinions of history, i. e., of the broad outlines, for there is not a symptom of so much as a schoolboy's knowledge of history, are rather more fixed and defined: though they still are all of the same kind. The practical moralist marks the calendar of past history with the same alternations of brightness and darkness that have chequered his own brief existence; nor does he allow his future anticipations to wear a more uniform hue. But past, present, and future, are universally characterized by Dr. Channing as follows: a universal deep black and festering mass of corruption; past, ditto, with a faint streak of light and beauty here and there, especially at Boston, U. S.; future, all bright-

ness, beauty, order, happiness, glory, and Unitarianism, "and something worse." On these points there is no variety, no alternation of sentiment in our author. They are, to his mind, as immutable landmarks as the mountain shore; as sure and sacred guides as the stars of heaven. It is not of his historical prejudices, but of his advocacy of principles, his moral speculations, that we are speaking. And in this we assert, that he has no other secret of navigation, than to run full sail in one tack, till the man at the watch calls out "breakers ahead," and then to run with equal impetuosity on another, perhaps the contrary one.

WRITING SERMONS.

It is by no means an easy thing to write a good sermon. It may be thankfully admitted, that the Holy Spirit of God, who is in reality the Converter, the Teacher, and the Edifier, is bound by no rules, and can work by the meanest instruments; and that sermons, therefore, may be often useful, which have no claim, in a literary point of view, to be called good. Still, without derogating from the power of the Divine Agent, there may be fitness for accomplishing their end in the means he ordinarily employs; and at least the minister of the gospel will always wish to make the vehicle of the message he bears as perfect as possible; and to offer as spotless an offering as he can, upon the altar of the God he serves. It is this which renders the requisites for a good sermon a matter of interest to the Christian preacher, and which must bear excuse for venturing upon a few short remarks.

Assuming then, that the doctrine of a discourse be sound, and the tone healthy and unaffected, we would lay it down as the chief requisite for a sermon that it be plain. By plainness, however, we mean neither vulgarity nor homeliness; but the quality of stamping a strong and definite impression upon the hearer's mind—a character which is compatible not only with the most polished elegance, but also with the most ornamental rhetoric.—Indistinctness and confusion either of matter or expression weary the attention, and take no hold on the memory; it is only a sharp, clear outline which the mental eye apprehends and retains accurately. Hence it follows, that one of the first excellencies of a sermon is unity of purpose, without which there can be no plainness. Perhaps the rock on which many preachers split, is the attempt to introduce too much into one discourse, as if every sermon must needs be an epitome of the whole Bible, a complete summary of Christian belief and practice. Half an hour is a very short time for such a task; and he who passes a multitude of images in rapid succession before the eye, produces no distinct impression of hues and forms, but a confused and colorless blending of them all. In expository sermons, indeed, a greater variety of subjects may be introduced, because the sacred text carries along the mind and memory, and binds the parts together. Yet even here unity of design should be preserved, if the impression of the whole is to remain; the passage chosen, of whatever length, should be complete in itself, and a oneness of tone should run through the exposition. In textual sermons the preacher's tactics should, we think, be like those of Buonaparte. He should concentrate his attacks upon one point. On this he should bring up his arguments and illustrations in successive masses, till the impression is made, and the position won. The shock will be felt through the whole line. General exhortations and reproofs seldom reach the conscience; and vague, discursive teaching is rarely grasped by the understanding. But convince a man on Christian principles of one sin, or persuade him to one duty; and by the grace of God he will be urged to entire repentance and efforts for universal obedience; and instruct him thoroughly in one truth, and it will be at the same time to prepare him to receive and value others.

Unity of design is mainly secured by what appears to us another requisite of a good sermon, viz., that it should flow easily and naturally from the text. A religious essay with a scriptural motto prefixed is one thing; a sermon on a text is another; and the latter has these advantages, that it has a principle of unity in itself, formed as it is on the nucleus of a proposition of holy writ; and that it enriches with its own proof in the portion of God's word which it is to illustrate and enforce. These advantages, however, it possesses only on condition, that it flows readily from the text, and requires not to be connected by artificial links or tortuous inferences.

One exception to these remarks may perhaps be made. There are some points which, though they seem to require to be explained or enforced, are not of sufficient importance to be the subject of a whole discourse. These may be conveniently treated in the introduction of a sermon, before the text is opened, and the necessity for strict unity commenced, provided the connection with the subject itself, be easy and appropriate.

Another requisite, as it appears to us, of a good sermon is simplicity of division. That oral teaching should be divided in order to be remembered, seems clear; and it is as clear, that numerous or arbitrary divisions load the memory and distract the attention. Those texts therefore are the best, which divide themselves, or which suggest a classification of the subject to the hearer almost before the preacher points it out.

But after all, the most important requisite of a sermon is, that it be scriptural; by which we mean, not merely that its doctrines be agreeable to Scripture, but that they be supported by Scripture. The majority of hearers are incapable or impatient of following a long train of argument; and if they were not, none could be found in general so convincing as the simple reason, *Thus saith the Lord*. It may be fairly assumed in most congregations, that all the hearers acknowledge the authority of the Bible; and this becomes therefore to the preacher the great armoury of reasons and principles, of major premises and middle terms. It is not that abstract and moral reasoning, arguments from analogy, and even arguments *ad homines* may not be sometimes profitably employed; but they should appear as auxiliaries and corroboratives, while the main body of Christian proofs should always be drawn from scripture.—*Christian Remembrancer*.

EPISCOPACY.

From one root, even from our Lord's own powerful word, "As my Father sent me, so send I you,"—He has caused to spring a progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extent of spread, than any human government that ever yet existed. Where a rightfully ordained bishop can be found, there is a direct descendant of the twelve whom our Lord chose to represent Himself, the one great apostle of the Father, and to bear his name and authority through every age, to every climate. Wherever the sun shines on earth their sway has been extended. Dynasties have risen and sunk in darkness, while their long extended line has gone on, in unbroken self-perpetuation. Wave after wave of barbarism and devastation has rolled over East and West, and swept away learning, wealth, arts and civilization, but has broken in powerless ragings upon the rock of the Church's polity. Empires which are even yet the world's wonder—Nineveh, and Babylon, and the Medo-Persian throne, and the iron sway of Rome—were each of less duration and of less extent, than this dynasty of the Galilean fishermen has proved. Even now, in what remotest nook of earth, is it not self-propagated? Australasia, an empire but of yesterday, and Hindostan, with its seemingly eternal

temples and changeless institutions, equally witness the presence and the triumphs of the successors of the Apostles, bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andes and the Himalaya, old Atlas and Caucasus, the Nile and the Indus and the Amazon, have been crossed by Bishops of the Church of Christ, in prosecution of their Master's conquests. Among us Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns, though in the second childhood of old age; it needs and waits the reviving breath of that Spirit which first made, in the valley of Vision, the dry bones live.—Bishop Whittingham.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 27, 1841.

Amongst the duties embraced in the practice of the Christian, the season of the religious year upon which we have entered calls our attention to the solemn obligation of Fasting.

In the ritual of the Church,—so affectionately cherished by her faithful sons, and so widely revered even by them that are without,—we observe a special injunction to the duty of Fasting on particular days and at stated seasons. The authority of the Church, on this as on every other point, should command at once our obedience and respect: these, at least, are not to be refused until we discern in the ordinances and duties that she enjoins any contradiction to God's Word written. Even in these latitudinarian days,—when it is the vice of the times that, spurning every thing like wholesome control, every man should do what is right in his own eyes,—the justice and expediency of a prompt assent to this tenet laid down in the twentieth Article, will at once be conceded: "The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written." We find it, then, decreed by the Church, that certain Fasts should be publicly observed, as well as certain days of Abstinence kept by Christians in their private capacity. This decree, as members of Christ's visible Church, we should feel ourselves under an obligation to obey, provided we find in it no violation of the wholesome rule laid down in the Article just quoted: we are bound, we repeat, to obey it, unless we discover it to be contrary to the spirit or the letter of the written Word of God. To "the law and the testimony" on this point, it will be profitable, therefore, for us to appeal.

In referring to the Old Testament, we find in the Book of Leviticus (chapters xvi. and xxiii.) that the whole multitude of the children of Israel were commanded, on the tenth day of the seventh month, to keep a solemn fast unto the Lord, as being a day of cleansing, of atonement, and of reconciliation. On that day the people were required to lament, and mourn, and weep, and bewail their sins; and to mark the Divine sense of this religious obligation, whosoever upon that day did not humble himself, and bewail his sins, and abstain from all food until the evening, was to be "destroyed from among the people." This was the Divine command; and we observe in the same Scriptures accounts of this religious practice both on the part of nations and of individuals. In the contest of Israel with the tribe of Benjamin, recorded in the twentieth chapter of Judges, it is said that in their affliction for their successive defeats, they "came unto the house of God, and wept, and sat there before the Lord, and fasted that day until the even." When Judah was invaded by the combined forces of the Moabites and the Ammonites, a formidable confederacy, "Jehoshaphat feared and set himself to seek the Lord and proclaimed a fast throughout all Judah." In the perplexity of Israel on their return from the captivity at Babylon, Ezra "proclaimed a fast at the river of Ahava, that they might afflict themselves before their God." And when Jonah, by command of God, called upon the Ninevites to repent, they "proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

In regard to individuals, David, we are informed, humbled himself and fasted, when he made intercession to Almighty God for the life of the child begotten of Uriah's wife. King Ahab fasted, and his punishment was protracted, when he repented of the murder of Naboth. Daniel "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Esther, in the peril of the Jews from the malice of Haman, fasted with her maidens, and did neither eat nor drink three days, night or day.—But will it be said that the custom of the pious under the Levitical dispensation is no argument for Christians, who are released from the yoke of the law and live under the freedom of the Gospel? Both the precepts and the example of our Lord, and of his Apostles after him, prove that we are not to regard ourselves as exonerated from this duty. Our Lord mentions fasting in conjunction with almsgiving and prayer,—which last are unquestionable duties; and the directions he gave concerning the performance of it, sufficiently suppose its necessity. He condemns the abuse of it, and finds fault with the Pharisaic manner of performing it; but he says not a word in disapprobation of the duty itself. So far from this, he himself was pleased, before entering upon his ministry, to give us an extraordinary example in his own person, by fasting forty days and forty nights. Moreover, although he excused his disciples from fasting, as long as He, "the bridegroom was with them," he says expressly that "the days will come when the bridegroom shall be taken from them, and then shall they fast." Accordingly we find that, after his ascension into heaven, the duty of fasting was not only recommended but practised by the Apostles. "Defraud ye not one the other," says St. Paul, "except it be with consent for a time, that ye may give yourselves to fasting and prayer." Antecedent to the separation of Barnabas and Saul for their peculiar work, the brethren "ministered to the Lord and fasted." At Antioch, when these apostles "had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord." "I keep under my body," says St. Paul, "and bring it into subjection:" in another place he says, "approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;" and in describing his persecutions and sufferings, his afflictions from without and his voluntary acts of self-denial, he speaks of having been "in fastings often."

To manifest the sense of the primitive Church upon this duty, we need not refer to a decision of the Council of Chalcedon, held A.D. 451, and one of the four General Councils, the authority of which is almost universally recognized by Christians. The fathers there assembled, six hundred and thirty in number, very positively asserted the duty of fasting, while they sought to correct the abuses which had crept into the Church concerning its performance; and accordingly they decreed, in order to reform these abuses and restore this Christian practice to its proper use, that every person, as well in his private as his public fast, should continue all the day without meat and drink, till after the evening prayer,—a canon which sufficiently explains what was the sense of the early Church in regard to this duty.

But as no duty is enjoined in Scripture without a practical benefit resulting from it, the obligation of fasting is imposed, not only as a proper means to express

sorrow and grief, but as an efficacious method for disposing our minds towards the consideration of serious and holy things. The health of the soul, it is well known, is in a great degree dependent upon the health of the body,—at least upon its temperance as evinced in the corrupt passions of the heart: this last, then, is susceptible of much improvement from the exercise of fasting; and consequently our spiritual part shares in the beneficial influence. And it cannot be doubted, that the testimony which this exercise affords of a humble submission to Almighty God,—bemoaning our sins in the affliction of our bodies,—will gain his heavenly blessing, more especially as such an evidence of our humility so closely corresponds with his own revelations and the practice of the most holy men in every age.

As to the special seasons of fasting, if the general duty be conceded as Scriptural, there can be little difficulty in admitting the authority of the Church in appointing the occasions most appropriate for its performance. We have, for example, the injunction of the Church to her members, as a portion of ordinary Christian practice, to observe each Friday in the year as a day of fasting; and this because, if a stated fast in each week is to be observed at all, the day on which the Redeemer of the world was crucified cannot but be considered as peculiarly appropriate. "The Jews," says Bishop Cosins, "made choice of Mondays and Thursdays [for special days of prayer and humiliation] in regard of some great calamities that befel their nation upon those days; and that they might not be three days together without doing some public service to God. The Christian Church had the like reason of Wednesdays and Fridays, wherein our Saviour was betrayed and crucified; the moral reason of once in three days, with a convenient distance from Sunday, concurring. The observance of these days for public assemblies was universal, and the practice of the oldest times."

The fast of the three Rogation-Days,—which are the three days previous to the Ascension of our blessed Lord,—was originally owing to the appropriation of that period to a general humiliation by Marcellus, Bishop of Vienne, about the middle of the 6th century, in order to avert some particular calamities that threatened his diocese. It was confirmed by the Council of Orleans held in the beginning of the 6th century; and is retained in the Church for the reasons thus advanced by Wheatly,—"in these fasts the Church had a regard, not only to prepare our minds to celebrate our Saviour's ascension after a devout manner; but also by fervent prayer and humiliation, to appease God's wrath, and deprecate his displeasure, that so He might avert those judgments which the sin of the nation deserved; that he might be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of his wrath, pestilence and war, which ordinarily begin in this season."

This is a striking reason for a general humiliation of the Church at that particular time; and no person, not disposed to cavil needlessly at her requirements, can scruple to concur in its propriety. We should now go on to show that she has been directed by a similar wisdom in her other appointments of seasons of fasting; but our limits warn us to defer the prosecution of the subject until next week.

Amongst the modern professors of "liberality," we do not conceive it necessary to advert often to one so prominent, on our Provincial theatre, as the Editor of the Toronto Examiner; for although we shall always do our best to supply to the virtuous and sober-minded of the community some antidote to the wicked principles which he, with various co-workers in the same cause, is so industrious in disseminating, we are careless about giving any very special notice to his rampant, reckless, and ill-concocted articles. We may, however, step a little out of our usual path to compliment him upon the specimens of his favourite "liberality," in the character of his recent reflections upon the Church of England Clergy, as gleaned, we presume, from those respectable assemblages which are wont to gather in the tap-rooms of village inns, and whose animadversions upon men and things are usually more freely and eloquently poured forth as the potatoes circulate, and when latent spite is kindled into something like the courage of an open accusation.

The Church of England Clergy can afford to smile at such exhibitions of spleen as the Editor of the Examiner has recently afforded; for nothing else could have provoked them but a mortifying conviction that both the Clergy and laity of the Church of England feel it to be a duty of loyalty to their Queen and of allegiance to their God, to withhold their support, in any Election contest, from such desperadoes in politics and such bankrupts in religious principle, as the individual we have alluded to.

His comparative praise of other sects and parties, at the expense of the Church of England may, or may not, be valued by them; it must, we confess, be a sign of a taste sadly depraved, if such laudatory notices should provoke any thing else than pity, and its kindred feeling contempt; for we may be assured that should the Western portions of this Province chance to contain a thriving settlement of Mahometans, and amongst them a godly number of voters likely to be at the service of the most "liberal" dealer in libels against the Christianity of the land, this ambassador of sedition would not have failed to include their religious belief and polity in his eulogistic remarks!

The Examiner's invectives against the Clergy of the Church of England will pass, in most quarters, just at the rate at which common sense and common honesty would estimate them; and if his own conscience be so much seared as to remain at ease after these multiplied calumnies, he is more than ever the object of public commiseration. And the death of ordinary principle would have to be deplored as much as the absence of ordinary education, if a constituency should be found willing to commit its political and moral welfare to the keeping of an individual so lost to Christian temper and so degraded in his views of legislative duty, as this gratuitous and public calumniator. Their encouragement of such a person to aspire to a place amongst the legislators of the land, would be a stronger argument than any other we could advance for the diffusion deeper and wider of that Church influence which he dreads as intensely as he dislikes.

We are not required to stand forth as the advocate of our honoured and beloved brethren of the Clergy, who, by good and evil report, can pursue their noiseless and useful way. They will persevere in endeavouring to establish the principle and the practice of genuine Christianity, undaunted by the hostility of open foes, and not disheartened by the apathy of professing friends. Let but the members of the Church live by the rules of her discipline, and be guided by her ritual in their devotional practice, and they will not fail to show themselves faithful and humble servants of their God, and loyal and devoted subjects of their Queen.

We are gratified to perceive that the able communications of "Scotus" on the subject of Education, occasionally transferred to this journal from the Hamilton Gazette, have now been re-published in a more stable and less perishable form,—having been collected into a neat pamphlet just issued from our Diocesan Press. We have often expressed our approbation of the views

which this writer advances; and they cannot fail of being appreciated by every mind qualified to form a correct judgment upon the subject. As of the material edifice which is destined to stand high above the ordinary structures around it, he would have the foundations of learning to be wide and deep and strong,—like the base of the pyramid, which, towering heavenwards, has stood the storms of thousands of years. That strong and broad foundation of literature can, it is obvious, only be laid in some noble and well-endowed University which will embrace every department of science, and professors qualified to recommend it, in all its varieties, to the world. Thus, to adopt the sentiment of "Scotus," will it constitute a grand reservoir, a fountain-head, of learning, from which the lesser streams of knowledge may be diffused far and wide throughout the land.

We cannot but feel assured that an individual so enlightened as the Governor General of this Province, will at once discern the force of the arguments so ably and comprehensively brought forward by "Scotus," and supported by the powerful testimony, furnished more than forty years ago, of that distinguished man General Simcoe, who will strive to add to the laurels already earned the establishment of an University which, with judicious management, would become "the Oxford or Gottingen, not only of Canada, but of all America."

Our readers will be happy to learn that the Clergy of the Home District have recently formed an Association amongst themselves, similar to those which have been established in other sections of the Province. They have long been convinced of the excellence of such meetings, as tending to refresh their spirits, to promote unity of feeling, and to strengthen their hands in their important labours, but their great distance from the places where the other Associations meet, has prevented their having had the pleasure of assembling with them.

In pursuance therefore of a previous notice, a number of the Clergy assembled at the Rev. Geo. Mortimer's, Thornhill, on Wednesday the 17th instant, when a Clerical Association for the Home District was formed. We understand that the meeting was exceedingly unanimous, and afforded an agreeable prognostic of the pleasure and profit to be derived upon future occasions, when the objects of the Association may be expected to be fully realized.

There were present, we are informed, at the late meeting, the Rev. Dr. Phillips, the Rev. Messrs. Geo. Mortimer, Grasset, Mayerhoffer, Osler, Taylor, Gibson, and Townley, besides which there were a number of letters read, apologizing for unavoidable absence, and stating the warm concurrence of the writers in the object of the meeting.

In the evening the Rev. H. J. Grasset preached in Trinity Church, Thornhill, to a large and interested congregation, from Galatians ii. 20.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday the 25th of April. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis attested in the ordinary manner. The Examination will commence on Wednesday the 21st April, at 9 o'clock A. M.

ECCLIESIASTICAL INTELLIGENCE.

DISTRICT CHURCH IN NEWCASTLE, WITH PATRONAGE VESTED IN TRUSTEES.—It affords us great satisfaction to learn that the Lord Bishop of Durham has consented to the erection of the above church, which, our readers will recollect, was in contemplation about a year ago, and for which a large sum of money had been subscribed. His lordship will assign a district according to act of parliament, which it is intended should comprise the most destitute part of All Saints' parish, where there is a population of considerably above 20,000. The patronage will be vested in five trustees, the incumbent of the parish of All Saints being a trustee ex officio, and the remaining four to be chosen by the subscribers out of their own body, one of such four being a clergyman of the Church of England, and the rest laymen, members of that Church. Every subscriber of £20 to confer one vote—of £50 two votes—of £100 three votes—and of £300 and upwards four votes in the choice of trustees.—Newcastle Journal.

DEATH OF THE REV. DR. ROBINSON.—Died at the Rectory House, Clifton, on Friday, the 4th instant, aged 66 years, the Rev. John Robinson, D.D., Rector of that parish, and of the adjoining parish of Clifton, and one of Her Majesty's Justices of the Peace for the county of Northumberland. Dr. Robinson was born in Templestrey, in the county of Westmorland, Jan. 4, 1774; but his parents, who were respectable in a lowly station, removed, soon after his birth, to Penrith, in this county, where he first began to lip his mother tongue, and in the grammar school of which town was laid the solid foundation of that classical learning in which he became afterwards so distinguished a proficient. After having taught the schools of Patterdale and Winton, the worthy doctor became in 1795, at the age of 21, Master of the Grammar School of Ravenstonedale, in Westmorland, which, during the memorable period of 23 years that he superintended it, flourished to an unprecedented degree, and attracted the attention of parents in different quarters of the globe; and many are his pupils now engaged as ministers of the Church of England, or in other honourable professions, who, but for him might still have remained in plebeian obscurity. Dr. Robinson relinquished the Grammar School of Ravenstonedale in December, 1818, when the Rectory of Clifton was presented to him, but retained the living, which he had for some time held with the school, till 1838, when he obtained the Rectory of Clifton, which he continued to hold with the adjoining Rectory of Clifton till his lamented death. The learned doctor was the author of several valuable works. His Grammar History, and Ancient and Modern History, published early in the present century, are very popular school books. These were quickly followed by the Antiquities of Greece, and other useful publications; but his Theological Dictionary demands especial notice, as a work which deservedly obtained for its author an uncommon degree of reputation. The life of the lamented doctor was one of indefatigable industry as a minister, preacher, and author, and he conscientiously fulfilled the ministerial office for the space of forty three years. May his example be beneficial to the rising generation, and be the means of inducing others to try to attain the same distinction by the like means—by the application of the talents intrusted to their stewardship to useful, and honourable, and sacred objects.—Carlisle Patriot.

From the Halifax Times. On Sunday morning last, (Jan. 10), the Lord Bishop of this diocese held an ordination in St. Paul's Church, at nine o'clock, when Mr. William Elder was admitted to the holy order of Deacon, and the Rev. William Mims Godfrey, B.A., Deacon, to the order of Priesthood. His Lordship was assisted in the imposition of hands, upon Mr. Godfrey by the Venerable Archdeacon Willis, D.D., and the Rev. W. Cogswell, M.A.

Mr. Elder was formerly in charge of the respectable Baptist congregation at Bridgetown, in the county of Annapolis, where, we believe, he always maintained a high character for simple-minded piety. Having been led, however, to a conviction of the Scriptural authority for infant baptism, he published some years since a calm statement of the reasons which had influenced his opinion, and led him to resign his connexion with the congregation which he faithfully served. In the process of his inquiry into the nature and subjects of baptism, Mr. Elder became convinced of the necessity of Episcopal ordination, and soon after his separation from his late charge at Bridgetown, applied to the Bishop of Nova Scotia, for orders in the Church of England. His Lordship, remembering the Apostolic injunction, to "lay hands suddenly upon no man," prescribed a probation of at least three years, in order that the permanency of Mr. Elder's change of views might be not only satisfactory to his Lordship but evident also to the Church at large. Five years have elapsed since that time, during which Mr. Elder, having been in charge of a large school at the Cape Breton Coal Mines, has commended himself by Christian simplicity and godliness of conversation, as well as by increasing conviction of the Scriptural propriety of his

application for Episcopal orders, to the approbation of the present Ecclesiastical superiors. We believe that he will return, for the present at least, to exercise his ministry among the people with whom the last five years have been spent.

The Rev. Mr. Godfrey, having been admitted to Deacon's orders by the Lord Bishop of Montreal, on letters dimissory from this diocese, has been most acceptably engaged in the discharge of his ministry during the past year, as assistant to the Rev. Edwin Gillip, of Annapolis. We are not informed of Mr. Godfrey's further destination, but believe there are several vacant missions in the diocese, to any of which the acceptable nature of his past ministrations will commend him.

From the St. John's (N. B.) Courier.

NEW EPISCOPAL CHURCH.—On Sunday last, the Rev. I. W. D. Gray, Rector of Trinity Church, in an eloquent and impressive discourse, called the attention of his congregation to the necessity that exists for a third Episcopal Church on the eastern side of the harbour, and adduced data, which had recently been collected, to show that in the four wards on the eastern side of the harbour there are about thirteen hundred poor people who properly belong to the Established Church, but who, on account of the difficulty in obtaining pews, are in a great measure prevented from attending public worship, unless on Sabbath evenings, when Trinity Church is open for Divine service, and admission to the pews is free to all. The greatest number of poor people in the several wards, was found to be in King's, and in that district, in its immediate vicinity, it was proposed to erect the new Church, in which it is intended to have free sittings for at least five hundred persons, with pews for about an equal number, and these, instead of being sold, as is the case in the other Churches, would be let at low rents to persons who, not being in circumstances to purchase at high rents, could nevertheless afford to pay a moderate rent, and which they would gladly do for the privilege of attending the Church of their fathers. We trust our worthy Rector will be induced to commit his able discourse to the press, as we have little doubt the statements contained in it, when generally known, would not fail to place the subject in so striking a light before our citizens, as, in a short time, from their known liberality, to realize funds for the immediate commencement and speedy accomplishment of the proposed most desirable undertaking, especially, as from the arrangements already made, no additional charge would accrue to the parish for the labours of a Missionary.

From the New York Churchman.

It will be highly gratifying to the Church to learn that the Right Rev. Doane, of New Jersey, has been invited to preach the Consecration Sermon at the opening of the Rev. Dr. Hook's Church, in Leeds, England, and that Bishop Doane will embark for Europe in June next, to enable him to comply with the aforesaid request. The Archbishop of York, the Bishop of Ripon, and other dignitaries of the Church, together with about three hundred of the Clergy, are expected to be present at the Consecration. The Bishop of London, we hear, was invited to preach the sermon, but as his numerous engagements and duties preclude the possibility of his doing so, the above choice has been made, which is no less honourable to the Anglo-Catholic Church, than gratifying to the friends of Bishop Doane.

Civil Intelligence.

FURTHER EXTRACTS FROM OUR ENGLISH FILES.

We hear from Madrid that the Spanish Government has accepted the offer of Mr. Aston, for the mediation of Great Britain between it and Portugal; and that Espartero has pledged himself, in the event of the success of the mediation, to abstain from all offensive measures. It is to be hoped that this statement is true, and that Espartero is serious in abiding the result of Great Britain's mediation, as it is well known that the conquest of Portugal is a favourite measure with all Spanish Liberals, and that a war with a weaker power would be most acceptable to the Spanish army.—St. James's Chronicle.

MR. OWEN.—On Monday morning, Mr. Robert Owen, the Socialist, entered the Commercial Rooms, but was almost as soon again shewn to the door and bowed out, his exit being accompanied by a salutation of hisses. He stayed long enough to inquire how he could be introduced, and being told that it must be by a member, he said, "Oh, I'll get my friend Stoke to introduce me." In the course of the morning he had the cool impudence to wait on the Mayor, and request his permission to have a body of the police force at his meetings, to preserve order and protect himself; we need not add that the request was promptly refused.

It is stated in the best informed circles that upon the meeting of parliament a bill will be introduced, for the formation of a militia upon a most efficient plan; and as it is found that the navy can be completed with volunteers, without having recourse to impressment, so it is intended that the same plan should be resorted to as regards the militia, and that oppressive and obnoxious system of ballot which, from the numerous exemptions the higher classes of society are entitled to, makes it fall principally upon the middle and lower classes, will be abolished. In the meantime it is to be hoped that the attention of government will be drawn to the present inefficient state of the permanent staffs, and those hoary veterans, who are borne down with age and infirmities, and are sending their way, with the aid of a walking-stick, to the place of muster once a month, will be allowed that retirement their long services so justly entitle them to, and their places filled with young and efficient men.

The Independent of Brussels states that, on the 12th inst., three days before the funeral of Napoleon, a man of elderly but healthy appearance presented himself at the French Embassy in that city, and seemed as if he wished to demand a passport. Nobody could make out what language he spoke, and after all the hangers-on of the embassy and trial their skill as interpreters, recourse was had to the cook, who bore the reputation of being a first-rate linguist. By his means it was found that the man spoke a mixture of Flemish and Egyptian, and that he was one of the Mamelukes of the Guard who had served under Napoleon. The poor fellow, on being questioned what he wanted to do, stated that he desired to go to Paris to attend the Emperor's funeral, that he had 10 francs in his pocket, and his old uniform in a bundle which he carried in his hand. His papers were proved to be in due form, and he actually having served was proved. The passport he wished was delivered to him, and some money to help him was also granted; the poor fellow then set off to walk, as he said, to the French capital, at the rate of 26 leagues a day; and the Independent conjectures that he was one of the Mamelukes who figured in the procession of yesterday week.—Galignani.

AUSPICIOUS ASPECT OF POLITICAL AFFAIRS.

From the St. James's Chronicle.

The House of Lords has shown a disposition to break those iron bonds of discipline which have too long rendered its noblest and most patriotic purposes comparatively useless to the country; and the House of Commons is progressively improving up to the point when it will present a decided Conservative majority. But let us take the character and prospects of the House of Commons from another Whig Radical authority, Mr. E. Ellice, Junior, who will be found fully to confirm the melancholy forebodings for their party of Messrs. Gibson and Gisborne. At a late dinner at Cupar Mr. Ellice delivered himself as follows:—"The government," he said, "might not move so fast as many of their friends could wish; but great allowance must be made for them under the present difficult circumstances of their position. It should be remembered that their majority in the Commons was extremely small; that the majority against them in the Lords was overwhelming; that many of their lukewarm supporters in the House of Commons would desert them the moment they proposed any of those measures which would add extensively to the direct influence of the people upon the government of the country; and that their small majority was even then daily decreasing, from the influence of wealth, power, and station, which the aristocracy had brought to bear upon the constituencies."

Mr. Ellice describes the declining condition of his party in the House of Commons truly enough, but he does not truly describe the cause of that condition. It is not the "wealth, power, and station of the aristocracy" which have beaten down the Whig-Radical party. The aristocracy had just as much wealth and power—and more station, for they held the offices of the government—when they were trampled upon 11 years ago as they have now. The change in the character and conduct of the aristocracy since 1830 has been slight, though we admit that there has been some change for the better; the people it is who have experienced a mighty improvement. The falsification of all the Whig-Radical promises held out to them—the substitution of bastilles for bread, as means of relieving the distressed classes—have done much; but the increased and increasing efficiency of the Church, through its new temples, and through its multiply schools, has done a great deal more to bring the people to a right understanding and temper. In truth, Whig-Radicalism now finds refuge only in a few places where the people are imperfectly educated, and still more imperfectly instructed, and where, rarely seeing the actual conduct of the aristocracy and gentry, they believe all that is reported of the rapacity, the pride, and the hard-heartedness of the higher classes. If all England were fully informed, all England would be Conservative—and to this, we doubt not, it will come at last.

Meanwhile it may at first sight seem an alloy to our reasons for thankfulness that Lord Melbourne and his colleagues are still in office; we, however, do not think that there is anything in this circumstance to abate our gratification. Practically, though much against his will, Lord Melbourne carries on the government as a good Conservative. Why he does so Mr. Edward Ellice, Jun., has explained, and every candid mind must accept as satisfactory Mr. Ellice's apology for his noble friend's good conduct. It would be enough, however, for us to know that the Premier's conduct is good, as far as England is concerned; we will not rob Lord Palmerston of his just praise by any reference to the foreign policy of the government; it would be enough—we repeat it—for us to know that, with whatever motive, Lord Melbourne governs well, to be satisfied with his government; but when we remember that among the aspirants to his lordship's succession, there are persons like Lord Ellenborough, whose fear of a "Catholic question" would cause them to strangle the Reformation itself; and when we further know that an Ellenborough ministry would, instead of being, like the present, pressed into the right path, be pressed from that path, we see abundant reason for contentment with things as they are. This is the very welcome to the Carlton Club, or among the people who are willing to exchange newspaper wages for official salary, but we believe that it is pretty generally the feeling of the country. The sober-minded and right-hearted classes of Englishmen wish indeed for the return to power of that honest and skilful statesman whose retirement from office before a vile intrigue challenged the recorded compliments of respect and condolence from millions. But, highly as they respect Sir Robert Peel, they are not blind to the two great defects of his character—distrust of his personal influence, and distrust of the sagacity and good dispositions of the people: the first, a fault almost always connected with merit of the first order—the second, an error not required in the old Tory school of politics. Believing Sir Robert Peel, however, the minister destined to exit the country to the highest station, we wish to see him in office indeed, but in office as he has never been before—completely his own master—untrammelled by old engagements—unfettered by new alliances, and possessing that amount of personal influence which would force even upon himself a knowledge of the place he fills in the eyes of the country. Sir Robert is formed for the minister, not of a select class or of a party, but for the minister of the Conservative democracy, to which he properly belongs. For his own sake, as well as for the sake of the country which we believe him born to serve and to elevate, we trust never to see the right honourable baronet in office, otherwise than as the leader of the Protestant Conservative democracy. In that character he will be the most powerful minister since the day of William Pitt, because he will be almost the only minister supported by a distinct, intelligible, operative, popular principle—in that character we shall have him, if we only wait until we can have him a free man, which—we say it respectfully—has never yet been. It is a high compliment to Sir Robert Peel, that his name is cautiously excluded from all the schemes of a coalition generally circulated, and that his is the only name so universally excluded. Indeed, we hear little in any quarter of Sir Robert Peel just now. Why? Because the people care little for any change of government at present. Let circumstances indicate the necessity of such a change, and millions added to the millions who recorded their regret at his retirement will carry the late Premier into office, to direct the government of the country while Heaven shall spare him to it.

We have said so much to justify our contentment with the present state of the government, that we have little room to advert to the foreign policy of the administration during the last year. It were unjust, however, to deny that it has been generally (we hate making exceptions, except a case) prudent, honourable, and prosperous. Lord Palmerston (the merit we believe to have been all, or at least principally, his) has fallen back upon old Conservative principles and old Conservative alliances, and his success has corresponded to the improvement. His lordship has shown himself within the last year the best Foreign Secretary since the time of the late Marquis of Londonderry. This is an additional reason for our contentment with things as they are; for a ministry kept constantly in check at home by a powerful opposition, and showing no disposition to act ill abroad, but the contrary, may very well be borne with for a while. Show us, however, a chance for a Conservative ministry coming into office upon some intelligible and fixed principle, and we shall be as anxious for a change as any one can be (who has not marked out an office and salary for himself). Let us know that we are to have Sir Robert Peel, with a Cabinet of his own making—not with one made for him before he knew that he was in office; let us know this, and we shall lend our hands as heartily as any to remove Lord Melbourne, and even, though not without regret, Lord Palmerston. But we see no prospect of anything of the kind at the moment in which we write.

SPEECH OF W. E. GLADSTONE, ESQ., BEFORE THE SCOTTISH EPISCOPAL CHURCH SOCIETY.

Right Reverend Sir, it affords me the utmost gratification to enjoy at length the opportunity I have long desired of testifying in public the deep interest I take in the affairs of the Episcopal Church of Scotland. (Cheers.) Nor in this sentiment in any degree peculiar to myself, for it is well known to me, and I trust well known to most of those who hear me, that there is nothing more sincere—more cordial,—I might almost say—nothing more intense, than the interest with which those who compose the truly sister Church of England, regard the proceedings of this Church. (Loud cheers.) I therefore do not require those recollections of my own extraction which, notwithstanding—connecting me more closely with this Church—do enhance the feeling of warm regard, affection, and satisfaction, which I experience. That satisfaction, I must confess, is somewhat qualified as I enter on the resolution put into my hand, and which I could not but most earnestly wish had been retained by those who exercise the pastoral office among us, who are authorized and called on to speak to us of the things which relate to our peace and our duties. The resolution is to the following effect:—"That this meeting would support and strengthen the operations of the Society under a solemn sense of the religious responsibility which is imposed upon them in that duty."

I can truly say, I would much rather be called on to speak to the details connected with the operations of this society, touching the facts with regard to the destitution of the Church in Scotland, than that I should be called on to remind this meeting, even in the simplest terms, of the motives, grounds, and feelings, with which we are to proceed in discharging this duty,—that it should be mine to lay before this meeting considerations intended to show that it is a sense of religious responsibility which is imposed upon us in that duty. And most nearly indeed are the functions of this society connected with the most affecting of all considerations which belong to our religious duties. For what is the nature of this society? It is a society in which we are met together as Christians to provide for the wants of one another. It is a society in which we are met together to endeavour to counteract and redress some of those defects which belong to the mere congregational system, where each congregation is left to supply means for relieving the temporal wants of its minister. Now that object is undoubtedly of primary obligation; but it is far more contracted and less moving than that which the society proposes. The interests of the congregation, as such, belong to the present; the interests of the Church, as such, belong to ourselves, our own social position, and which we may be led to promote from motives that may to some extent be questionable. The spirit of rivalry and competition may enter into it; regard for human opinion and society enters largely into it; and a spirit of personal affection and attachment to him under whom we may be placed. But all those feelings—though I speak not in depreciation, especially of those which I have mentioned latterly, may divert us from the cause of a society, which has for its object, that the members of the Episcopal Church of Scotland should minister out of their abundance, to the wants of their less prosperous brethren; that we, who are members of one another, and all subordinated to the Great Head of the Church, should fulfil the great law of mutual love—that whenever one member rejoices, another should rejoice; or whenever one member suffers, another should suffer. I fear there are too many suffering members of this society; and I understand its object is to fulfil the law of mutual helpfulness, by ministering to their need, thereby reaping the blessing of God, strengthening in ourselves the sense of Christian communion, and all the advantages which result from it. Therefore the proceedings of this society are immediately in connection with our deepest sense of religious responsibility: for it requires us to fulfil those offices of kindness which we owe to one another as members of a Church. When we look at the aspect of the Church, we shall see that this is a great work. It is indeed a great work. I trust that from day to day new wants will be revealed in different parts of the country, and that as new wants are revealed, new energies will be put forth for their supply, and that the operations of the society will be multiplied. I am one of those who can find many consolations under the circumstances of this Church. It is difficult for mortal man to anticipate the course of events. Yet I cannot but cherish the hope that this Church has an important mission. (Cheers.) I cannot venture to conjecture what her destiny for the next half century may be. Yet I feel that it will be as distinct from the destiny of the last half century as that was from the destiny of the preceding half century. (Cheers.) It is true circumstances are greatly altered. We stand in the position of a Church receiving no aid from the state. It is true we have not those temporal means which we once possessed. But with

* From the Scottish Star.

PAGES FROM AN UNPUBLISHED WORK ENTITLED THE MILITARY CHAPLAIN.

NO. I.—THE SACRAMENT OF THE LORD'S SUPPER.

I suppose there is scarcely any person having arrived at years of discretion, in a Christian community, and calling himself a Christian, who has not at one time or another had his thoughts called to this subject. Those who are tolerably punctual in their attendance at church, and who hear even a part of the service, can scarcely have failed to have this duty enforced on their attention, so that they were driven to acknowledge that it was incumbent upon them to fulfil it, or to provide some excuse sufficiently plausible to themselves at least for its omission.

There is indeed, something in the institution, from which minds habitually worldly must naturally shrink—it is a public acknowledgment of Jesus Christ, as our Master—of our faith in Him, and our entire dependence upon Him, which cannot by any means be rendered consistent with sentiments and pursuits of exclusive worldliness—it must needs force them for a time, out of their ordinary channel of thought and action—there must be some sacrifice of the time and the talents now utterly devoted to Mammon—or else the sacrifice must be reversed—they must give up one or the other; and therefore do so many, bearing the name of Christians, and members of Christian Congregations, turn their backs on the Table of the Lord, and therefore do so few accept His gracious invitation. And yet of all those who suffer the doors of the Church to be closed after their departing steps, when the Preacher has exhausted his eloquence and taxed his powers of persuasion in urging them to stay, of all those crowds there is perhaps not one who has not provided himself with some good reasons for the disobedience and contempt he is showing to the God who made, and the Saviour who redeemed him.

And here I will ask one simple question, and let it be the test of the excuses you have made to yourselves:—put it to your own hearts and charge them to be faithful in their response. Did a large earthly inheritance—did the rank, or wealth, or honours, of this world depend upon your obedience to this command, would you not be more in earnest in your endeavours to qualify yourself for its fulfilment? would you then be content with the reasons which now satisfy you in your neglect of it? God forbid that a sinner should judge hastily or hardly of his fellow sinners, but my belief is (and let them contradict me who in their hearts think differently) that if the Minister could offer money, and lands, and titles, and honours, and promotions to those who would accept this invitation, having first qualified themselves to their own satisfaction, the churches would require to be greatly enlarged, and the Ministers of the Altar to be very much more numerous than they are at present.

And if this be indeed so, if your hearts tell you that it is so, pause, and think with me how terrible a proof is contained in this fact of estrangement from God, and slavish subjection to the Prince of this world—the enemy of our souls.

A better, richer, nobler inheritance is freely offered to your acceptance than the kingdoms and principalities of earth could provide you—a priceless treasure—a House in Heaven—an eternal exemption from care, or pain, or anxiety, or danger, or suffering, in any form, and yet “the love of the world” and “the lusts of the flesh” and “the pride of life” seem to you more precious; and for them, fading and frail and unsatisfying as they are, you are resigning your hopes of salvation—you are trifling with your own undying souls. The madness and folly of one who would dance blindfold on the brink of a precipice, are reason and wisdom compared to this.

“We are unworthy, therefore dare not,” this excuse seeming to imply a reverence for the institution makes many feel easy under a direct act of disobedience. They do not see the evident distinction between being unworthy and taking the Sacrament unworthily. The best and purest of human beings is unworthy. The guilty and self-condemned are the invited guests: a sense of sinfulness is a needful part of preparation. Alas! if sinless purity alone could entitle us to approach the Table of the Lord, it would be deserted even by the ministers of His Altar. There are others who say, “I am too deeply engaged in business to be able to spare time for the requisite preparation for so solemn a rite.” The discharge of your religious duties, the safety of your undying souls is your first and most important business, and you had better give leisure up and even let your bodies suffer for want of food, than allow your souls to perish for want of spiritual nourishment. However much every faculty of your minds may be engaged in business now, remember that the time must come (and you cannot tell how soon) when you will stand in judgment before Him whose ordinances you now treat with contempt, before Him whose business on earth it was to suffer and die for your sakes. The time must come when your busy hands and brain will have crumbled into dust, and your very names be forgotten, while the soul you now value so lightly will but have begun its existence for an eternity of happiness, or for an eternity—a vast, boundless, incomprehensible eternity—of punishment.

And let no one think for one moment from what has been said, that I would urge them to come unprepared, or in an unsuitable spirit, to the Holy Sacrament; or that compliance with the mere “outward and visible form” is all that is required of them. Far from this! I would shew them what is the needful preparation of the heart for a safe and profitable reception of the Holy rite, and I would urge upon them the ruin and danger of neglecting it. If you be not prepared to partake of the Sacrament, you are not prepared to die, and that is an event which no one can put off at will to “a more convenient season.” The same faith, the same humility, the same repentance, which will bring you to the Saviour by his own appointed means on earth, alone can give you a well founded and scriptural hope of being admitted into His presence in the world to come. But with a humbling sense of your own depravity, a deep conviction that you are for your sins justly under condemnation, and that you are in yourself helpless and hopeless, yet in a full assurance that he who died on the Cross for the sins of the whole world is sufficient to save you, were the sins of the whole world concentrated in your individual case,—with this belief, and an earnest desire to take refuge in the mercy of God from the snares of Satan, through the merits and mediation of His Son, draw near with faith, erring and wandering as you may have been, and take this Holy Sacrament to your soul's comfort, though all the earth with one voice stand up to forbid you.

By a Correspondent of the Church, Rev. M. O'Sullivan.

and most exalted in station of his countrymen had acted in a manner to deserve rebuke, this humble minister of the Gospel faithfully and eloquently discharged his severe duty; and I can almost fancy that I see him now as, when two of the most distinguished of his parishioners, who were known to be at variance, appeared at his communion-service, he overcame the shrinkings of his modest nature, and descended on the mission, and with a face which was as the face of an angel, that in the sight of his little congregation the parties might be reconciled. And they were reconciled; for, were it not for the manner of his departing hence, I would say that it was not in man's nature to withstand his gentle solicitations. I am the more sensible now of his worth, because I have to confess that during his Christian life I did him one injustice. His house was ever open to me, and his wise counsel and his engaging and instructive conversation. I never entered his doors without a feeling as if I passed where no profane thought should come, nor returned from a visit to him without bearing with me an influence of good. For all this I am deeply responsible. But I was about to speak of the injustice. I saw that his habits of life were frugal, as far as consisted with propriety; I saw that his broken health needed relief and recruiting; and I believed his income to be large enough to allow of the necessary relaxation, and sometimes doubted if it would not be well if he allowed himself the benefit he might derive by procuring the assistance of a curate. I was undeceived when I learned that his dear family were left without any provision; but I had previously learned enough to instruct me, that thus, in all human probability, it must have been.

In a year of scarcity almost amounting to famine (one of those visitations by which Ireland has been not unfrequently scourged), my revered friend was left almost alone to succour the distressed within the bounds of his parish, and incurred in this charitable agency, what for himself and his family he almost superstitiously avoided, a debt, which he was discharging by instalments for many years. It is not improbable that this debt may have become, providentially, the occasion of his martyrdom.

In process of time I became separated from my friend, but could not lose my anxiety for his welfare. When disturbances commenced in which Church property and the clergy were violently assailed, my anxiety was painfully increased to learn that even the life of this good man was in peril. I had an opportunity to speak freely with him, and urged the expediency of a temporary removal from the scene of danger. I said, as I thought, that it need be only temporary. I said no government could be so lost to all sense of justice or self-respect as to tolerate long the sanguinary excesses which were converting Ireland into something worse than had yet been realised on earth; and that law must soon be vindicated. He was not to be moved. He had considered well the extent of his dangers, and he felt that his duty was plain and direct. He would remain at his post. He was not insensible to the perils of his situation, and would gladly, if he could, lessen or remove them. As to his income in tithes, to him personally, it was of small moment that it should be reduced. If he could procure peace by allowing a reduction which should affect himself alone, he would sacrifice much to purchase it; but he would not violate a sacred trust, by alienating Church-property and defrauding a successor. He was in the Lord's hand, let him do what seemeth good. He received my suggestions as a Christian would, but satisfied me that as to the point of residence he was immovable. On this occasion he detailed to me the circumstances of the first threatening notice he had received. He was, as was his habit, after all the family had retired to rest, engaged in his sacred studies, when suddenly a report of firearms, so loud and near that it seemed to shake the house, stunned him. Such was the signal which usually announced that a notice had been posted. “I arose,” said he, “and having satisfied myself that the noise came from without the house, opened gently the doors of the apartments of my wife and children, and looked anxiously to see if they had been alarmed. All were peacefully sleeping, and I thanked God for the mercy from the bottom of my heart.”

Towards the last days of this good man's life, his dangers seemed to have disappeared. I received assurances that his saintly life and charities had produced the natural effect: but all was hollow. He had been visiting an infirm parishioner, at a distance of three miles from his home; he had walked—I believe he could not allow himself the indulgence of a horse or carriage. Worn by the exertion, he attempted to return by a shorter way than that of the public road. In the fields, a sense of weariness and cold overpowered him, and he approached the house of a Roman Catholic parishioner, to rest for a little and recover warmth. He was so feeble, that it was necessary to assist him over a stile which interposed between his path and the house. It appears that he was courteously invited to enter and take a seat; that he was, on leaving the house, accompanied on his way by its master; but after the lapse of many hours, late in the night, he was found upon the earth, where he had been stoned, mangled and bleeding and speechless, but not yet quite liberated from the agonies of death.

Thus Irvine Whitty died; a man whose countenance only, by its subdued and saintly expression, might have disarmed the wildest hatred. Thus he died, returning from a charitable office, exhausted with toil, and languishing under bodily sickness, in the fields of those who had experience of his kindness and who knew his worth; in the sight of numbers who owed to his benevolence many a comfort in the season when, but for him, their sufferings would have been extreme: in their sight he lay for many a fearful hour in the death-struggle, and none came near to minister unto him, and none summoned friends to his relief. He had been ready to give, glad to distribute: he had been at the bed of fever, and in the huts where penury sought a shelter; and there was a time when blessings followed him as he went upon his offices of mercy: but in that awful day he was looked upon and deserted in his parting agony. What fell poison must have been infused into human hearts, to render them thus merciless! To him who departed, his going hence, and the manner of it, was of small account. He has had his crown; but it is an awful lesson to think, that one thus “lovely in his life” should lie on the earth, dying, where neither tear, nor tender touch, nor prayer, nor blessing soother him—a witness, an unambiguous witness, that the spirit which seeks the destruction of the Protestant Church, is of a kind which quenches the sympathies of human hearts, and is not to be charmed into peace or mercy by all the gentleness and all the virtue that is bestowed upon the most blameless of mortals.

There was a show of a trial for this portentous crime. Two individuals were arraigned for the murder; and when the principle witness, as it would seem, was brought forward, he refused to give evidence. He was commanded, he said, to make oath that he would refuse; and when the judge explained to him that such an oath could not bind his conscience, and therefore that he must bear testimony to the truth, the poor man proposed the pertinent question, “Must I be shot, my lord?” and finally shewed which obligation and which government he thought the stronger; declaring that he would go to prison rather than risk his life by becoming a witness. The culprits were acquitted; and the village, from which the merciful man had been taken away, celebrated, it is said, the acquittal by a general illumination.

ARCHDEACON WHITTY.†

† Rev. M. O'Sullivan.

THE LATE REV. THOMAS ROBINSON, M. A. VICAR OF ST. MARY'S, LEICESTER.

The following account of Mr. Robinson's first convert, is extracted from a letter by his widow to a friend—

“As far as I can depend on my memory, the following are the remarkable circumstances related by my dear Mr. Robinson, of a young woman whom he attended, in the Isle of Ely, shortly after entering holy orders. And this child of God, he always called the first fruits of his ministry.

“He was requested to visit a poor ignorant young woman, who was confined to her bed by rheumatism, and was such a martyr to it, that her limbs were entirely contracted, and her state of suffering very severe. She was very illiterate, not even being able to read; and so ignorant of spiritual things, that if she knew there was a God, it was the extent of her knowledge; for, I think he said, she was unconscious she had a soul. He began with the plainest truths, convinced her she was a sinner, and pointed to the Saviour! She imbibed these instructions as children do their milk, and was as much nourished by them; for her progress was astonishing. In a few months she became an established Christian, and discovered an acuteness of natural understanding, which before he had given her no credit for possessing. But her knowledge of divine things appeared miraculous—the master almost became the scholar, and his visits to her were some of his richest cordials. After attending her many months, he end drew nigh; and, on his calling on her one morning, he found her surrounded by her neighbours and family, apparently in a state of insensibility. He said to her, ‘Mary, you are going to glory; but before you go, have you not one word to say in behalf of that Saviour who has done so much for you? Tell them what a Saviour you have found!’ She opened her eyes, and said ‘Raise me, and I will try to say a few words.’ When being supported by pillows, she began with an account of her own ignorance when her beloved pastor visited her—related her gradual improvement in divine truths, her present establishment in them, and happy experience. With an eloquence, almost supernatural, she spoke of the teachings of the Holy Spirit, by which she was rooted and grounded in the faith of Jesus; and then expatiated on his mercy, love, and truth, with a glow of gratitude, and sublimity of expression, which astonished her hearers—beseeching them to fall low at the foot of the cross, as poor hell-deserving sinners, and they would be sure to find mercy, as she had done. Being exhausted with speaking, (for if I remember she had spoken near an hour,) she was some time silent—when, looking beyond the bed, as if she saw something which entranced her, she said, with a celestial smile, turning to her sister—‘I shall not be long—do not you see them, sister?’ Then stretching out her arms, she fixed her eyes again on the same part of the room, and cried out, ‘Will you not wait for me? O, stay, I am coming.’ When immediately she fell back on her sister's bosom, and expired.

“This is a faithful narrative in substance, (though not given exactly in his words,) of what I have often heard my beloved husband repeat with high delight; and he always considered the case of this young woman given him, as an encouragement on his first entrance into the ministry. She had always been, I believe, what is called a harmless character; but, after light had broken in upon her dark mind, she became an example of patience under the most acute and protracted sufferings, as well as of every other Christian virtue.”—*Cottager's Monthly Magazine.*

DISINTERESTEDNESS OF LUTHER.

Disinterestedness was a leading feature in the character of Luther: superior to all selfish considerations, he left the honours and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which, millions sacrifice every enjoyment in this life, and every hope of happiness in the next! The Reformer says, “Lord God! I give thee thanks, that thou hast willed me to be poor upon the earth, and a beggar. I have neither house, land, money, nor possession of any kind, which I can leave. Thou hast given me a wife and children; I commend them to thee: nourish them, teach them, preserve them, as thou hast hitherto preserved me, O Father of the fatherless, and Judge of the widow!” The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. In one of his epistles, Luther says, “I have received one hundred guilders from Tauberein; and Scharitz has given me fifty; so that I begin to fear lest God should reward me in this life. But I declare I will not be satisfied with it. What have I to do with so much money? I give half of it to P. Priour, and made the man glad.”

FAITH EXPLAINED TO A CHILD.

The following story was related to the children of a Sabbath-school in Boston, by a clergyman, from a distant city, and subsequently written from memory of a little boy belonging to the school:—Two brothers, sons of a devoted missionary in Burmah, when quite young, were bereaved of their parents, and were sent home to America, where a kind minister adopted them as his own. When about ten year of age, one of them became pious, and joined the Church. The other felt very angry with his brother for this, and would not even speak to him. In a little while he became conscious of the wrong he had done his brother, and thought he would try to become pious too. One day, the minister with whom he lived, saw something unusual in his conduct, and guessed the cause of it. He then took a chair and placed it at some distance from him, and told him to stand in it, and fall forward, and he would catch him. The boy immediately got into the chair, but did not fall forward. He wished to obey, but was afraid he would not catch him. He, however, put one hand upon the mantel-piece, thinking to save himself if the minister did not catch him; but the minister told him that would not do, he must trust to him alone. The minister then told him he would surely catch him, if he would fall forward. The boy then summoned his courage, and fell, and he caught him. The minister then told him that that was faith, and that he wished him to go with the same confidence to Jesus Christ.—*American Christian Watchman.*

The Garner.

Expect troubles before they come. The very state of the world is uncertain and unstable, and for the most part stormy and troublesome. If there be some intervals of tranquillity and sedateness they are commonly attended with longer periods of inquietude and trouble: and the greatest impressions are then made by them when they surprise us and come unexpectedly. When the mind is prepared for them by a kind of anticipation, it abates the edge, and keenness, and sharpness of them. By this means, a man, in a great measure, knows the worst of them before he feels them, which renders them not so smart and troublesome to sense as otherwise they would be. This pre-apprehension and anticipation

of troubles and difficulties is the mother of prevention, where it is possible; and where it is not, yet it is the mother of patience and resolution when they come. Bilety, the martyr, was wont before he suffered, to put his finger in the candle, to habituate himself to patient undergoing of his future martyrdom; by this means he, in a great measure, knew the worst of it, and armed himself with resolution and patience to bear it. Men are apt to feed their fancies with the anticipation of what they hope for and wish in this world, and to possess it in imagination before they attain it in fruition; and this makes men vain; but if they would have the patience sometimes to anticipate what they have just cause to fear, and to put themselves under a pre-apprehension of it, in relation to crosses and troubles, it would make them wise, and teach them a lesson of patience and moderation before they have occasion to use it; so that they need not then begin to learn it, when the present pressure renders the lesson more difficult. This was the method our blessed Lord took with his disciples, frequently to tell them beforehand what they must expect in the world, Matt. x., and in divers other places, telling them they must expect in this world the worst of temporal evils, that they might thereby be prepared to entertain them with resolution and patience, and might habituate their minds for their reception.—*Sir M. Hale.*

THE TRUE END OF LIFE.

Were you to ask a number of persons what was the true end of life, each would give you a different reply; and unless there was a Christian present, each reply would be wrong. “Riches make themselves wings;” the breath that gives fame can destroy it; pleasure is the spark that mounts upwards and expires; in these there is nothing enduring; nothing that prepares an immortal being for a future immortality; nothing that arms the soul against the changes of time, and the inroads of affliction; nothing that in the end satisfies the soul. God gave this world, with all its possessions, to minister to the comfort of his creature man, but he knew that not one of them could fill the void within; and therefore he says to each of us, “Give me thy heart.” Once fully recognise this axiom—“time, the school for eternity,”—and our tastes, our pursuits, our employments, and our recreations, will follow in well regulated order. So long as we fancy ourselves the mere creatures of a day, at liberty to please ourselves, and do what we will with our own, we must necessarily be triflers. We may mix up much that is graceful and attractive, nay, much that is valuable, with our trifling; but if we leave eternity out of our calculation, and provide only for time, we may have our reward in present pleasure, and present success; but when death comes where will that reward be? If the things that are seen are our chief good, what is to be done when we can neither take them away with us, nor remain on earth to enjoy them? Youth, gaiety, and good temper, may give a charm to your present existence; but then the future—sickness, affliction, age, death,—will they, of themselves, avail for those dark hours? Give this a serious thought; and may you be enabled to “remember your Creator in the days of your youth, while the evil days come not, and the evil years draw nigh when you shall say, I have no pleasure in them.” May you be enabled from this time to say unto Him, “My Father, thou art the guide of my youth.”—*Jewsbury.*

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THE ONE THING NEEDFUL.

The fashion of this world passeth away, and all the glory and splendour of it will, in a little time, have an end. How great then, is the folly of that man, and how deplorable will his condition be, who, instead of “seeking the kingdom of God and his righteousness, in the first place,” has consumed his days in seeking after the honours and riches of this world, and lives as if he cared not what became of him hereafter, provided he may but enjoy “the pleasures of sin for a season.” He that is truly wise, will consider that he has a soul as well as a body to take care of; a spiritual and immortal substance, which can never die; but when enlarged from that prison in which it is now confined, must live for ever, either in happiness or misery. Shall we then be so foolish as to confine our ambitious pursuits within the narrow limits of this world, without considering what will be the condition of our souls hereafter? Let us rather make religion the great business of our lives; and, while we have time and opportunity, let us prepare for that great account which we must one day give. Let not the pleasures and vanities of this world which will shortly have an end, make us unmindful of the great and momentous concerns of eternity. May God, of his infinite mercy, give us all grace to see and follow the things that belong to our everlasting peace in this our day, lest they be hidden from our eyes. May we be persuaded to hearken to the advice of Solomon,—“Fear God, and keep his commandments; for this is the whole duty of man.” May we always keep in remembrance our Saviour's merciful caution:—“Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh.”—*Melmoth.*

THE GRAVE.

What is it that can make us startle, and shrink at the thoughts of death? The mighty and the rich of this world may tremble, but what is the sting of death to those whose life has been altogether misery? or what power has the grave over the unhappy? Is it not rather a refuge from violence and oppression, and a retreat from insolence and contempt? Is it not a protection to the defenceless, and a security to him who had no place to flee unto? Surely in death there is safety, and in the grave there is peace; this wipes off the sweat of the poor labouring man, and takes the load from the bended back of the weary traveller. This dries up the tears of the disconsolate, and makes the heart of the sorrowful to forget its throbbing; “in this case the agonies of the diseased, and give a medicine to the hopeless incurable; this discharges the naked and hungry insolvent, and releases him from his confinement, who must otherwise have come thence, till he had paid the uttermost farthing;” this that rescues the slave from his heavy taskmaster, and frees the prisoner from the cruelties of him that cannot pity. This silences the clamours of the defamer, and hushes the virulence of the whisperer. The infirmities of age, and the unweariness of youth; the blemishes of the deformed, the frenzies of the lunatic, and the weaknesses of the idiot, are here all buried together; and who shall see them? Let the men of gaiety and laughter be terrified with the scenes of their departure because their pleasure is no more; but let the sons of wretchedness and affliction smile and be comforted, for their deliverance draweth nigh, and their pain ceaseth.—*Vincent Bourne.*

Advertisements.

WM. STODART & SONS, PIANO-FORTE MANUFACTURERS TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON.

Table listing piano models and prices: Mahogany, Fine Mah. Rosewood, Guineas, Guineas, Guineas. Includes models like Patent Horizontal Grand Piano-Fortes, Patent Semi-Grand, Cabinet, Cottage, Piccolo.

MAHOGANY. Waxed, Polished, Long hinge & fret work. Square Piano-Fortes, 6 oct. and met. plate. Do. do. do. do. Do. circular covers and met. plate. Do. 6 octaves, bar and met. plate. Do. do. do. do. Do. 6 octaves, do. do. Do. Patent Grand Square Piano-Fortes, 6 oct. Do. do. do. do. Do. do. do. do.

THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERICAN, AND INDIA GOODS, HAMILTON.

CONSIDERS it his duty not only in justice to himself, but also for the benefit of Town and Country generally, again to call their attention to his present STOCK OF GOODS in the above line, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to present to the public, by thus giving it in a future advertisement. The Subscriber has been principally induced to enter into the Trade so extensively this Fall, on account of the great bargains which were presented to him, and he is well assured that the Customers far below the usual prices, cannot fail to attract the notice of the Public generally.

He does not consider it to be a duty incumbent on him to apologize for thus calling on the public for their patronage, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him.

In a previous Advertisement the Subscriber mentioned that he was enabled to sell his Goods TEN PER CENT CHEAPER than he had imported them himself; but he now confidently asserts that he can sell his present Stock at least 20 per cent. less than he could afford, were he not obliged to pay the various charges attending their transportation to the Canada which he avoided, by purchasing Consignments in Montreal, far below the Sterling cost.

On account of the LARGE SUPPLY at present on hand, the Subscriber is well aware that his Purchasers this Winter, confined merely to Hamilton and its vicinity, the consumption would be far too limited to exhaust his present Stock, previous to the arrival of his Spring supply; for which reason he would respectfully request his Customers from a distance,—well convinced that they will be fully recompensed for any addition to their journey in coming to his Establishment.

The Subscriber's extensive patronage has heretofore received notice from the Public he considers a sufficient guarantee that the advantages he now offers will be fully appreciated by them; on which account he is emboldened to call on them still for a continuance; assured that his Old Customers will be still more gratified from an examination of the present prices of his Goods.

The Subscriber considers it not only vain, but useless for him to attempt to enumerate within the compass of an Advertisement, the different articles and quality of Goods comprising his Stock. Suffice it to say, that almost every article in the above line, suitable for the Season, may be had at his Establishment; and Purchasers may also rely on immediate attention being paid to them, as there are at present an increased number of hands in the Establishment.

The Subscriber would merely call attention to a few articles not comprised under the denomination of either DRY GOODS or GROCERIES, viz.: a large quantity of the best SPANISH SOLE LEATHER, BOOTS AND SHOES, PLUSH AND BEAVER BONNETS, and a variety of other Goods, such as Hats, Caps, and Military Uniforms. Of which articles there is a very full supply; all of which will be sold on the same REASONABLE TERMS!!!

The Subscriber still continues a Store in DUNDAS, where an assortment of the above line may be had at some reduction. For the information and guidance of Strangers, the undersigned would particularly point out the situation of the Establishment, as otherwise they might be inconveniently and it is situated at the West end of the Brick Block, and next door to Mr. JESON'S Hardware Store.

THOMAS STINSON, 25-41. Hamilton, December 7, 1840.

HATS, CAPS, AND FUR HATS. CLARK & BOND, gratified to be respectfully announced the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept. 1840.

AXES! AXES! AXES! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. The Subscriber, and others in want of the above article, will please to call and examine for themselves. Every AXE equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 10th October, 1840.

A CARD. J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of resorting to the principal Hotels, he has opened a convenient room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in the line, will be kept on hand. Wigs, Scissors, and Frizzettes, always on hand, or made to order on short notice. Toronto, September 17, 1840.

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be paid on the 15th day of August, 1840, at the Office of the Bank, on and after the 3rd day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend to be distributed in full, or in part, as may be desired, at the rate of Exchange current on the 3rd day of August, to be then fixed by the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the 3rd day of August no transfers of Shares can take place. (Signed) G. DE BOSCO ATTWOOD, Secretary. London, June 3, 1840.

D. R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carllie. Cobourg, June 19th, 1840.

To be Sold or Let in the Township of Seymour. THE South-East lot of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. 27th Jan. 1st, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champion's Axes. Hospital Street, Toronto, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES. Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840.

A BAZAAR, in aid of the funds of the House of Industry, will be held in this City during the first week in May, to which the Ladies of Toronto are respectfully requested to contribute. The exact day on which the Bazaar will be held, as also the place to which contributions are to be sent, will be announced in a future advertisement. A large portion of the means of this institution has hitherto been derived from an annual parliamentary grant, of which it is this year deprived in consequence of the Legislature not having assembled; and the contributions of the charity are so nearly exhausted, that it is much to be feared that the House must be closed, unless some great efforts are made to support it. Toronto, Feb. 6, 1841.

Earthen, Chinn, and Glassware Establishment. No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are Earthenware, China, Tea, Breakfast, Dinner and Dessert Sets, Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co., Toronto, October 30, 1840.

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-41

The Church. Published for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday.

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