

The Church

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Poetry.

LINES TO ORION.

(From the Dublin University Magazine for March.)

[The late Dr. Hales, F.R.S., in his delightful work, the "Astronomy of Sacred Chronology," has attempted to redeem the history of this splendid constellation from the absurdity and coarseness which heathen mythology would cast around it. He supposes that Nimrod, "that mighty hunter," (Gen. x. 8, 9) was the first introducer of the Zabian idolatry, or worship of the heavenly host, so often alluded to in Scripture. After his death, he was deified by his subjects, and supposed to be transfused into the constellation of Orion; and attended by his two hounds, Sirius and Procyon, (the Great and Lesser Dog,) he rightly hunts the Great Bear, and is thus described by Homer, (see note on verse 11,) who seems to have supplied or assisted the learned doctor's hypothesis.]

Great huntsman of the eastern sky, Orion, huge and bright!
Climbing the dim blue hills of heaven, all in the jewelled night,
Thy golden circle cast around thy dark and untraced form,
And thy starry disk gleaming in the freezing midnight storm.

Bright issue from the cold night wave! a watery couch was
thine,
A thousand fathom wetting deep beneath the salty sea brine;
Yet here thou art, all standing up against the dome of sky,
With belt, and blade, and limbs of light in quenchless brilliancy.

The planets bowled by God's right hand along their whirling
tracks,
The lamps of gold that burn untold o'er the circling zodiac—
The wild north lights that blaze at night—the white moon's
gleaming ball—
These cannot vie with thee, Orion! kingliest of them all.

There are the Silver Brothers—side by side they still are
beaming,
And Perseus, bent like sabre bright, with blade of stars keen
gleaming;
Cassiopeia's golden chair, and the Virgin's sparkle shief,
And Fornalant's fair smile of light, too fair to be so brief.

And the bald Ball, on whose broad brow glitters one eye-like
star,
Gleaming 'midst the pale Hyads, and seems to glare from far
On fair Capella's tender beam, and to quail beneath the rays
Of the lofty Lion Brothers, who from the proud pole gaze.

And Lyra's graceful lark hangs high breathes down its voice
on thee,
On Atair's upward gaze of fire, and fixes his wild light;
While o'er him, all entranced too, still and lovely, follows on,
Swimming in heaven's blue waveless seas, the pale and stately
Swan;

And the dim clustering Sisters, e'er weeping o'er the sea,
And the proud Crown,* all sparkling down, huge Hercules,
on thee!

Great Ursa, with his pointers, treading the north wastes cold,
And Bootes, on whose burning thigh Arcturus flames in gold;
And thou, oh regal Pole Star! in the vast and spangled dome
Of ebon night the loftiest—fast fixed while others roam—
In thy dimness, in thy farness, there is mystery and might,
As thou lookest down o'er star-decked fields of endless sky
and night.

Oh, lovely in thy loneliness!—no star is near thee ever;
While others set, or circle round thee, still thou changest never;
Faint type of Him who fled thee there, heaven's beacon-light
to be.

For the lonely step on the desert path, or the wanderer on the
sea,
But thou and all thy brilliant brothers sparkle not so bright
As Orion, kingly constellation! strong ruler of the night!
As I gaze upon thee now from my open lattice pane,
With thy transverse lines of glittering light uprising from
the main.

And I find thy name in the "Mind old man of Scio's" tuneful
page,
Dark as his eyes, but honoured still through every clime and
age;

How he drew thee, for admiring Greece, through midnight
fields of air,
Great huntsman, with thy two bright dogs,§§ chasing the wild
North Bear.

And again in his bright verse he makes the Thebanian tell
How he saw thy shade in flowery meads of Elysian asphodel,
A star-like form, with belted waist and mace of burning brass,
But like the figures in a dream or the shadows in a glass.

But thy sparkle, and thy name too, is on a letter page,
E'en God's blessed Book; and here I find a record of time gone;
How young and fresh thou seemest now, yet time unheeded
gleams.

Sparkled three thousand years ago before Job's anguished
gaze,§§§

And the Lord himself, thy Maker, wrapped in the whirling
storm,
In voice of thunder, named thy name o'er His servant's prostrate
face.

As if he would assign the worm whose troubled spirit dares
Uplift itself against Him who made a thing like thee so fair.

And tracing thee in God's bright Book to another clime and age,
The Prophet Herlman saw thy beauty, and transferred it to
his page.¶¶

When he prayed proud Judah to repent, from Tekoah's moun-
tain height,
And saw thy glorious God, who knit thy beaming bands of
light.

But most of all I hail thee, as thou comest to visit me
In this winter scene of night, when thoughts are pure
and free;

Friends and kinsmen all have said farewell—spoke the last
good-night—
And I am left alone with thee and Him who gave thy light.

Yet not alone when He is near; His heavens above me roll,
A blazing book, from which I draw deep lessons to my soul.
Oh, if these stars, which are but dreams, have such pure
brilliance,

How rich in waves of living light the glorious fountain must be!
And again, when night comes forth in might, and her jewelled
zone is rolled,

Around her waist, one burning belt of diamonds, rays, and gold,
How solemn is it then to think that this "excess of light,"
To us so fair, yet is not clean*** in his most holy sight.

And deeper still the mind would pierce through the clouded
film of clay,
When chasms reign'd, ere creation dawned, and this vault was
dark and cold,
Till He spoke the word, and straight came forth from the womb
of ancient night

Ten thousand thousand dazzling suns, and decked the heavens
in light.

Poor feeble things of his far light, the source and spring of day,
How faint and dim, how slight, his unapproach'd ray;
Your lamps are bright for life's brief night, yet soon to pale
and die.

When o'er the expectant world will dawn the Day Star from
on high;

Day-break o'er the dark mountains, foretold in Prophet's story,
Up springing, kindling far and near a morn of matchless glory,
When He who wore the thorns of yore will tread the sounding
earth.

And His smile of light beam broad and bright o'er a new
creation's birth.

no officer, however unsupported by influence, need despair of receiving his due reward from the justice and gratitude of his country: "I have never known," added he, "what fortune meant. I never choose my station, and never had a friend but the king's pennant; but I have always gone where I was sent, and done what I was ordered; and he who will act upon the same principles may do as I have done."

The duties of a member of the house of commons were far from being very agreeable or suitable to an active officer in the prime of life; and sir Edward was not sorry to escape from them, by being appointed to a ship (the "Tonant") at the renewal of the war in 1803. On being entrusted with this vessel, he gave a strong proof of his care for the improvement of the younger officers, by advertising for a superior schoolmaster for the "Tonant," and offering him £50 per annum in addition to his pay; so that better instruction might be obtained for them than the regulations of the service would afford. No particular actions occurred during his command of the "Tonant;" and early in 1804 sir Edward was made rear-admiral of the white, and appointed to be commander-in-chief in India.

During the four years in which he remained at this station—where at first an unpleasant dispute arose between him and sir Thomas Troubridge, in which both officers were equally warm, but sir Edward had the right on his side—he did a great deal for the protection of British commerce in those parts; but, though he performed many useful actions, no very brilliant ones were achieved. It was stated, many years afterwards, in the house of commons, by an East India director, who had been in India during sir Edward's command, that "such was the vigilance with which that officer had chased the enemy from our extensive shores, and so powerful was the protection which he gave to our commerce in those seas, that property to the amount of millions had been saved, which otherwise would have fallen into the hands of the enemy."

And a formal declaration to this effect was presented to sir Edward Pellew by the merchants of Bombay, when he left India for England, in 1808. During the voyage, his fleet met with dreadful weather; and the admiral's ship, the "Culloden," was in the greatest danger. For three days no provisions could be cooked; and the crew lived chiefly upon dried rice, with a dram every four hours. The admiral was almost always on deck; and, being advised to ease the ship by throwing some of the guns overboard, he replied: "I do not think it necessary: she will do very well. And what would become of the convoy if we meet an enemy?" He was right: four of the convoy were indeed lost, and the rest was scattered; but they got together again, and at length reached England in safety.

The next station of sir Edward was in the North sea, where he continued only for a year, being removed in 1811 to the Mediterranean, in which sea he remained until the peace of 1814 put an end to one of the longest, most expensive, and dreadful wars in which England was ever engaged—a war, at the same time, as glorious and as necessary as was ever undertaken and completed by this or any other nation.—During the three years of sir Edward's being stationed in the Mediterranean sea, his wish to command in a general action was never gratified; and, though the service that he did was important, it was not of that nature which could add to his well-earned honours and reputation. The honest independence of an English sailor is well set forth in some of his letters written about this period; in one of which he says, speaking of the ministry, and his hopes of attention or promotion from them: "I care not who comes in or who goes out; and if they send me on shore, well; and if not, it is the same." Again, in the commencement of 1812, he writes thus: "I can never expect to live the war through, and am not at all anxious about it, if I can only have the happiness of doing service to my country. I would give a great deal to be ten years younger; but, as that cannot be, I must content myself with the reflection that my children are good and provided for; and that I leave them attached to their mother and to each other. We have all reason to be thankful, and to praise God for his great and manifold mercies. We are ready to start at a moment's notice, and have a strict lookout. The enemy are also ready—sixteen sail. God bless you and yours; and may he enable me to do honour to my country and my family; for myself I care not."

His greatest action was yet unthought; but he had no notion of the enemies he was to conquer, or the victory he was to win, at a time when a general peace appeared to put away every hope of adding to the naval glory which he had already acquired.

At the close of the war, in 1814, when several leading generals were raised to the peerage, it was thought proper to confer a like honour upon some naval officer; and the person selected for this purpose was sir Edward Pellew, who was made baron Exmouth of Canonteign (an estate in Devonshire, which he had purchased), and on whom was settled the pension usual to those to whom a peerage is granted for great public services. This was a newspaper that brought him the first account of his advancement in rank, which caused him to be greatly surprised; but he writes, soon after he had received the flattering news, "For the sake of our family, I hope it will be useful and respectable; for myself I am indifferent, and know it will only tend to multiply my enemies and increase my difficulties." During the same year, 1814, the officers of the Mediterranean fleet presented their commander, "as a mark of their respect and esteem," with a beautiful vase, which cost 580 guineas; and, having left the fleet, he returned to England. But, however, he was soon recalled again, in consequence of the escape of Buonaparte from the island of Elba, and the renewal of war. By the English fleet, under lord Exmouth's command, the city of Naples was saved from plunder, and that of Marseilles from destruction; and for these actions our noble hero received high honours from Ferdinand king of Naples, and a large and beautiful piece of plate from the people of Marseilles. The fate of Napoleon was soon decided by providence; and the battle of Waterloo, in which Great Britain and Wellington were the leading powers, hurled for ever to the ground the name and empire of that man, to gratify whose personal ambition many hundreds of thousands of human beings had perished in the prime of life on the field of battle.

The great and crowning exploit of lord Exmouth's life was performed in the following year, 1816; and no service could have been chosen in which his courage and abilities could have been more honourably or more usefully displayed.

But, before I proceed to give an account of the conquest of Algiers, it may be well to state briefly the character of the inhabitants of that place, and the cause that led to its attack. The situation of Algiers on the coast of Africa, at no very great distance from the entrance to the Mediterranean sea by the straits of Gibraltar, is extremely favourable for the mode of life which its natives have followed for some hundreds of years, during the whole of which time they have made themselves notorious and dreaded by their acts of piracy. Of these robbers on the high seas it might have been most truly said that "their hand was against every man, and every man's hand against them;" and (being Mahometans) the cruelties which they inflicted upon Christians, the hinderance which they offered to commerce, and the number of Chris-

tian slaves which they had, combined to render the state of Algiers a nuisance and a disgrace to all the neighbouring nations, or at least to those in Europe. To show the state of barbarity and cruelty which prevailed in this wretched place, it may be observed that, in one case, out of 300 prisoners or slaves, 50 had died of ill-treatment on the first day of their arrival, and 70 during the first fortnight; while the rest were kept in the most miserable condition, being only allowed a pound of bread a day, and subject to the lash from morning to night. Neither age nor sex were spared by these brutish human foes. Shortly after the year 1830, when Algiers, having recovered from the blow given it by Exmouth, had returned to its old cruelties, so as to provoke France to invade and conquer the whole country, the writer of this well remembers to have met with a poor man, an Englishman, who had been in slavery there, and had been set at liberty by the French. He stated that he had seen almost all his companions in distress wantonly maimed and afterwards killed by their inhuman masters at Algiers, who, when at a loss for amusement, would send for one of the slaves, and occupy their time by inventing some misery for him. The poor man who told this piteous tale had not escaped. One day he was sent for, and each of his great toes cut off in the most clumsy and cruel manner, for the sport of his masters; so that, although he had been some time in a hospital in France, he was quite unable to walk with any degree of comfort.

It was to chastise the insolence of this brutish nation, and to demand that Christian slavery should be put an end to, that lord Exmouth left Portsmouth on the 25th July, 1816.

DIALOGUE

BETWEEN THE REV. HENRY HOOKER, A.M., AND MR. CLAYTON, A DISSENTER, ON THE APOSTOLICAL SUCCESSION.

(By a Correspondent of The Church.)

No. VII.—(CONCLUDED.)

Mr. Hooker.—The country which next demands our attention is Scotland. In this country the seeds of error produced their usual fruits at an early period. In 1618 the famous Synod of Dort was held, which ended in the condemnation of the Arminians, who were pronounced guilty of pestiferous errors, and condemned as corrupters of the true religion. This sentence was followed by their excommunication, and the suppression of their religious assemblies. Many of these unhappy people fled their country; and, although after about seven years of exile most of them returned to their homes, yet so erroneous were their views on some of the most important doctrines of the Christian religion, that they differed but little from the Pelagians, and even from the Socinians.

The corrupt state of religion in Holland at an early day, is seen by the appointment of Conrad Vorstius to the professorship of Divinity held by the celebrated Arminius in the University of Leyden. He was declared by the Divines of the Synod of Dort to be a man, who had been "for many years justly suspected of Socinianism." His appointment was condemned in Germany, France, and Great Britain. In regard to it, King James of England added, that "if it did not in time prevent the growing of that pestiferous seed (the Socinians), it would in the end prove the utter ruin of this flourishing Commonwealth." We are told that in 1653 the states of Holland and West Friesland had published a proclamation against the meeting together of the Socinians and their teachers, as also against the printing and selling of Socinian books.

Two years later it was "very much on the increase;" and that "the sect of Socinianism bears great sway in the province of Holland, and is asserted by most of the clergy." In the latter end of this century, we are told by the Protestant Jurist when speaking of Holland, and that "every place is full of these 'In Different,' and that the Socinians and Remonstrants are of that class by profession, and thousands of others by inclination."

Mr. C.—This is a sad state of things which you have painted; but I perceive that it is confined to the seventeenth century. May we not hope that things look brighter there now?

Mr. H.—I am sorry to say, Mr. Clayton, that we can give you but little encouragement to hope so. I will address the testimony of one who has rendered himself somewhat celebrated in the present day, Dr. Candlish, one of the leaders of the late schism in the Kirk of Scotland. He says, "The four Protestant denominations of Holland are Presbyterians in their form of Church government. They differ in their standards of doctrine, approaching more or less near to the sound system of evangelical truth, but all originally holding the fundamental and essential articles of the Christian faith. It is said, that in all of them there has been a great departure from the orthodoxy of their creeds, and a great decline of spiritual life. It is certain (he says), that there has been in the Dutch Church a grievous declension and departure from her first faith and her first love. Laxity in doctrinal views for a considerable time prevailed among a large proportion of the clergy, and even the standard of orthodoxy has been modified. . . . The sentiments of many of the ministers are tainted with the Arminian and Socinian heresies, and with the theological spirit of skepticism." I think, Mr. Clayton, that you will acknowledge that this picture, drawn by a hand by no means adverse, is no brighter than the former.

Mr. C.—I feel constrained, indeed, to acknowledge such to be the case. And I must confess that Socinianism seems to be the sure follower of Presbyterianism, just as we are told that the shark is the constant attendant of a ship on which some deadly disease prevails.

Mr. H.—Your comparison, Mr. Clayton, is strong; but I cannot deny that it may be also just. At any rate, you have one very good guide for finding where Socinianism prevails in the present day, when you have ascertained where Presbyterianism prevailed sixty or a hundred years ago. But I must hasten to notice other countries in Europe, in which the Apostolical Succession has been laid aside, and I shall be enabled to prove that this rash and unauthorised step has been followed by similar consequences. We are told that in Belgium, where the great mass of the people are Roman Catholics, there are but eight French Protestant ministers, paid by the State, who afford religious instruction to thirteen different congregations; and yet, of this small number, the still smaller number of four are all that are sound in the faith—the rest, either Rationalists or Socinians, hate it with their whole heart.

And the still more startling information we have regarding Transylvania,—"that Socinianism followed so fast upon the heels of Presbyterianism, that within twenty years of its establishment some hundreds of congregations were infected." And now we are told that the number of Unitarians in Transylvania and Hungary amount to between 40,000 and 50,000.

Mr. C.—But let me ask you, what is the state of the northern Protestant States? I have heard that they are Episcopalian. Are they in a better position than those who are Presbyterians?

Mr. H.—Not that I have been able to learn. But they are Episcopalian only in name. They are not able to trace the Succession up through the line of Bishops to the inspired Apostles; and therefore cannot expect to be in a different situation from their brethren, who are Presbyterians by name as well as in reality. "The doctrines of Socinianism are no longer regarded as strange in Sweden; and they are admired there as a proof of the elevation of thought at which the human mind can arrive." The Catechisms, one of the surest tokens of a people's faith, are said to change frequently, and to suppress fundamental truths, which the confession of Augsburg contained. We are told by a modern and an ultra Protestant traveller: "As regards the influence of religion on morals and conduct in private life, I conceive that the Reformation has not worked beneficially in Sweden. . . . The Reformation, as far as regards the moral condition of the Swedish people, has done harm rather than good."

Mr. C.—But of Denmark you have told me nothing.

Mr. H.—With regard to Denmark, I believe it to be in nearly the same condition as her neighbouring kingdom of Sweden.

Mr. C.—There is, however, still one important country in Europe, which we have entirely overlooked. I hope that the information you have to give me regarding that may be of a more cheering nature. We have lately heard a good deal of the excellent school system prevalent in Prussia; and the present King of Prussia has been very active in establishing the Protestant Bishopric at Jerusalem.—has he not?

Mr. H.—Yes, he has; and so far as that is concerned, I am very much afraid that any system that is not founded on religion, as its basis, however admirably ordered after man's wisdom, will be found unsuited for training men up as men should be trained. It is my opinion, and it may be an old antiquated opinion, and one unsuited for "the enlightenment of the 19th century,"—but still it is my firm opinion, that the best system of education is that which fits man for passing eternity with bliss, as well as time with respectability and usefulness. I believe that the heart and affections are to be cultivated as well as the intellect; and that the cultivation of the intellect, accompanied by total neglect of the heart and affections, renders man only more dangerous to society. And it is to the scriptural system of education in Scotland, the admirable "parish schools of Scotland," that I attribute the remarkable fact, that in that kingdom Presbyterianism has been comparatively free from the awful heresy of Socinianism.

But with regard to the state of religion in Prussia, I am constrained to say, that much of what has been said regarding Germany, is too applicable to that kingdom. The result of what their so-called philosophers designate "free inquiry" for fifty years, has been, that there are few in Prussia who conform exactly to their nominal creeds. The amalgamation of the Lutherans with the other Protestant Churches, whilst each member of the united Church is still at liberty to embrace what opinions he pleases, has had the effect of making them ignorant as to what creed they are to profess. "The miracles of our Lord," says a very celebrated living writer, "are denied to this day by some of the Professors in Prussia;" and again, "they [in Prussia] have but lately recovered Christianity; rather, Christianity and infidelity in its extremest form of Pantheism are still struggling for the mastery in the minds of the very teachers."

Mr. C.—You really make out a bad case against those who have not the Succession; and I feel more than ever convinced that you are right. But let me ask you, Sir, if there are none in that great country of Northern Europe, Russia, who have been guilty of this sin, as you call it, Sir?

Mr. H.—Yes, there are a few congregations of such in it; and listen to what the Russians say regarding them. The Count Pratsoff tells us that, "the Lutherans and Calvinists in his country are now really no better, the majority of them, than infidels." Another writer of the same nation, lamenting the laxity of principle displayed by the English, says: "The English [in Russia] will go any where—to the Calvinists, for instance, who generally deny or doubt about the Trinity, and the Divinity of Christ, and who really have no worship, neither priest, altar, consecration, nor sacraments." Once more "The English will go to the temples of the Lutherans, or even of the Calvinists, and, indeed, do go there freely; whereas I should as soon think," says an eminent Russian, "of going to pray with the Mohammedans, as with men who have no fixed principle of belief, and most of whom, if I am rightly informed, (speaking of the Calvinists,) now deny the Divinity of our Saviour, or regard it as a sort of open question."

Thus, Mr. Clayton, there is not a country in Europe, where we cannot trace the evil consequences of substituting a human invention in the place of the ordinance of Almighty God.

It may not be out of place to remark, that the same law appears to have marked the course of the various native sects of Russia, all of whom have departed more or less from the doctrines of the Greek Church. I am sorry that I have been obliged to detain you so long on this part of our subject; yet I trust that through the thorough review of the workings of dissent in all the countries of Europe, where it is to be found, that we have taken together, you will be led to see the folly and wickedness of breaking loose from the ministry which Jesus Christ instituted before he ascended into heaven.

Mr. C.—I trust, Sir, that the time you have been kind enough to devote to this subject will not be thrown away; for I must confess that, if I am not convinced of the soundness of your peculiar views, I have heard enough at least to make me satisfied that you are by no means without some solid grounds for your opinions, and that it is neither fair nor honest to apply to this your belief the epithets "ridiculous," "preposterous," "mere figment of a fiction."

Mr. H.—I am glad to hear you say so; for, whilst I should be glad if you could see the matter in the same clear light in which I view it, still it cannot but be satisfactory to me to know, that you take a much more favourable view of the case than you formerly did. The next country that we shall consider, if God will, is America. This will furnish us with much food for reflection, and will tend to prove, more clearly than anything we have yet seen, the evils of departing from God's own institutions. In the meanwhile, I hope that you will reflect much upon the workings of the human system in Europe, so that you will be better able to estimate aright its workings on this side of the Atlantic.

Mr. C.—I shall endeavour to do so. Allow me once more to express to you, Sir, the deep sense that I entertain of your great kindness in taking so much trouble with me in this matter.

Mr. H.—Don't mention it, I pray you! I have been more than repaid for all the trouble I have taken in the matter. Besides, it is my duty to do as much, and much more too, if I need be; and I never require to be thanked for the performance of my duty. I shall be glad to see you as soon again as convenient. Good afternoon, Mr. Clayton.

Mr. C.—I shall be glad to call soon again. Good afternoon, Sir.

GERMAN PROTESTANTISM.

(From Dewar's History of German Theology.)

Bruno Bauer was a tutor of Divinity at the University of Bonn. He wrote a work on the Gospels, in which he sets down the New Testament as a pure fiction. And yet he adds, that "the authors of the Gospels are no more to be regarded as cheats and forgers, for framing this image of the Saviour, than a Phidias who sculptured an Apollo or Venus, and thus invented a body to suit the notion of those deities which happened to be entertained among the people."

Soon after the publication of that work the Prussian Government, alarmed by the revolutionary tendency of the school to which the author belongs, determined to take decisive measures for its suppression. Amissive was therefore addressed to each of the Prussian Universities, in one of which, namely Bonn, Bauer was a tutor of Divinity, and the opinion of the Theological faculties was demanded on the two following points:—

1. Upon what ground does Bruno Bauer stand with reference to Christianity?
2. Ought the privilege of teaching to be continued to him?

The replies to these questions by the six Prussian Universities, are signed by twenty-six divines, the most eminent, it is to be presumed, for learning and piety, whom Germany can produce, including Neander, Marheineke, Wegscheider, and Tholuck. Of these twenty-six, eight, in passing a solemn judgment upon this work, (a work, remember, which asserts the Gospel histories to be a series of human intentions and falsehoods) declared they found nothing in it contrary to Christianity; eleven came to the opposite conclusion; while the remaining seven, constituting the theological faculty at Halle, avowed their inability to come to a decision, and remained neutral. In answer to the second question, ten gave it as their opinion that Bauer ought to be deprived of his license to teach theology, while the other sixteen decided that he ought to be permitted to retain it. The Prussian Government adopted the advice of the minority and removed him from his tutorship. But it is a characteristic circumstance, that even those who declare against Bauer, are very careful to assert "that a perfect liberty in believing and teaching, and recommending his sentiments into the future Clergy of their Church, not on the ground of his having given any new and strange interpretation of Scripture, or taught that Christianity contains doctrines different from all those which had hitherto been received; that would have been exercising his privilege as a Protestant, which he might have done with impunity; but because he disclaims the bible altogether, and boldly advocates the total abrogation of the Christian religion."

DISHONOURING GOD.

(By Bishop Pilkington.)

What causes the Jews at this day to be driven out of their country, their city and temple utterly destroyed, and they themselves abhorred above all men, but denying Christ to be their Saviour, and not receiving his gospel nor building his house? What causes most part of those people to whom St. Paul wrote his epistles, which we have to this day, and many other countries too, among whom the other apostles preached, to be given up now unto the Turks and heathens' hands, but that they fell from their faith, which they received by the apostles' preaching and forsaken the same? His life, and his death, and his resurrection, and his ascension, and his coming again to judge the living and the dead, and his kingdom, which we have to this day, and many other countries too, among whom the other apostles preached, to be given up now unto the Turks and heathens' hands, but that they fell from their faith, which they received by the apostles' preaching and forsaken the same? 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Original Poetry. Carmina Liturgica; HYMNS FOR THE CHURCH.

N.B.—These Hymns are "fixed to the Tunes used in Churches," being of the same Meter with the received "Version of the Psalms of David." L.—SUNDAY AFTER ASCENSION-DAY. P.M. (AS PALM CHURCH.)

was the Messiah, whom I had been taught to expect in a different form from that in which he is really presented in the Old Testament. Still I could not see everything so clearly as to be enabled to give up all for him; I had not strength enough to avow my feelings publicly, though I did not hide them from several of my brethren, especially from one with whom I had more frequent intercourse; to him my sentiments were well known, and it pleased the Lord to raise him up, after having been acquainted with for several months, to inform the elders of the congregation: they could do no otherwise than take the matter into serious consideration, and I am sure that it was not without very painful feelings to themselves, that they made known the circumstances to the Rev. S. Herschel, chief rabbi, who has the power of deciding these matters. He requested my suspension, until he heard again from the congregation, in order finally to decide. This was one of the most painful periods of my life. Satan stirred up every possible means to present doubts and fears to me.

cells. What was it that made them value this weary height? It was, that, beyond that forest of chimneys and desert plain of slates, they could see the Cedar of Lebanon! His checks pressed against the rusty bars, the poor debtor would pass hours looking upon the cedar. It was the prisoner's garden, and he would console himself in the weariness of a long, rainy, sunless day, in thinking the cedar will look greener tomorrow. Every friend and visitor was shown the cedar, and each felt it a comfort in the midst of so much wretchedness to see it. They were as proud of the cedar in this prison, as if they had planted it. Who will not grieve for the fate of the Cedar of Lebanon? It had grown and flourished for a hundred years, for cedars do not need centuries, like the oak, to attain their highest growth, when, just as its hundredth year was attained, the noble, the beautiful tree was cut down to make room for a railway. This was done just ten years ago; and now the hissing steam-engine passes over its withered roots. Such things, it seems, must be; and we must not too much grieve, or complain at any of the changes that pass around us in this world of changes, and yet we cannot but feel sorry for the Cedar of Lebanon.—Sharpe's Magazine.

D. E. BOULTON, BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, AND MASTER EXTRAORDINARY IN CHANCERY, COBOURG, CANADA WEST. DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, COVENANTER, &c. DIVISION STREET, COBOURG, CANADA WEST. COBourg, Oct. 21, 1845. 432-1f

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. &c. (Over the Store of J. V. Boswell & Co.) COBOURG, CANADA. COBourg, Dec. 18, 1844. 388-1f

LANDS TO LEASE, ON FAVOURABLE TERMS. District, Township, Lot, Con. Acres. Johnston, South Crossly, 12, 7, 200

Advertisements. RATES. Six lines and under, 2s. d., first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 3d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4s. per line first insertion, and 1d. per line each subsequent insertion.

DR. BEAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND. REMOVED TO BAY STREET, NEAR TO FRONT STREET, Athol for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 353-1f

EDUCATIONAL BOOKS. No. 1. Preface and First Steps to the Catechism, 7 1/2

AUTOBIOGRAPHY OF THE LATE BISHOP ALEXANDER. (From the Christian Observer.) I was born in a town in Prussia in the year 1799, educated since the seventh year of my age, principally in the Talmud, and in the strictest principles of Judaism.

THE CEDAR OF LEBANON. I am going to give the history of what was, perhaps, the first Cedar of Lebanon brought over to Europe. It grew in the Jardin des Plantes, in Paris, and was such a loved and favourite tree, that people like to repeat the story of its first being planted, the adventures it had gone through, and the changes it had seen; and thus I am now going to tell you.

NOTICE. I hereby given, that D'ARCY E. BOULTON, Esq. of Cobourg, Ontario, West, is sole Agent for the general management, superintendence and sale of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARRIER, Trustee of EUPHRASIE BARRIER; and that no sales will be recognised, or payments upon mortgages acknowledged, that are not effected personally with Madame Barriere, or this her Agent, Mr. Boulton, &c. All mortgages, or persons indebted for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boulton, who is authorised to collect and receive the same.

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER At the Office of "The Church." ALSO, BLANK DEEDS AND MEMORIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWER. Handsomely printed on superior Paper and on Parchment.

MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO, JUNE, 1844. 364

BOOKS FOR CHILDREN, FOR SALE. At the Depository of the Church Society, KING STREET, TORONTO. In 18mo., neatly bound, with Engravings.

Strong impressions of prejudice against the very name of Christ, was all the knowledge I possessed of him, and in blindness and ignorance I never felt curious to inquire the reason of that prejudice, I looked upon all other sects besides Jews, as the Gentile idolaters mentioned by Moses and the prophets, from whom I found sufficient reasons and commands to abhor their practices. But blessed be the Lord God of Abraham, Isaac and Jacob, who has dealt thus mercifully with me, a worm, who am not worthy of the least of his mercies, in raising me from a death-like sleep in which so many still remain, who are satisfied with a false peace, without a wish or an effort to be awakened from his dangers.

Farm for Sale. FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton, 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation.

TO LET, On Reasonable Terms, THE COUNTRY RESIDENCE, LODGE, and extensive OUT-BUILDINGS, &c. belonging to Mrs. CARTWRIGHT, elegantly situated on the Bay, two miles from the Town, on a Macadamized Road, with about 40 acres of land.

THOMAS H. EDMUNDS, TAILOR, ROBE MAKER, AND DRAPER, NO. 2, CHURCH STREET, TORONTO. IN returning his sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would beg most respectfully to inform them that he has just received (per Great Britain from London), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province.

BRITISH AMERICA FIRE & LIFE & MARINE ASSURANCE COMPANY, (INCORPORATED BY ACT OF PARLIAMENT) AGENT AT COBOURG—ROBERT HENRY, Esq. November, 1844. 383-1f

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also their respective brokers for the renewal of policies.

This produced great uneasiness of mind; but instead of turning my face to the Lord God in prayer and supplication to direct and lead me in the right way, I endeavoured to shrink and turn away from the Divine light which had thus begun to dawn upon me. About this period, the situation at Plymouth most providentially offered itself, and I was led to accept it, partly from its having been represented to me as more advantageous, but chiefly from the desire I felt to become reconciled to my former views, and regain my peace of mind, with a full determination to have no intercourse with Christians; and during my first three months at Plymouth I strictly adhered to this resolution;—Satan so far aided the wishes of my wicked heart as to lull me again into a delusive peace.

TO LET, A good House and Out Buildings, &c. with a good House and Out Buildings, &c. Kingston, August 28, 1845. 424-1f

Wool. THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woolen Factory, Cobourg, by the Subscriber.

MONTEAL TYPE FOUNDRY. THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

REGISTER BOOKS. THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. Rev. H. Russell, Bathurst, N.B. A. McKenzie, Esq. P.M., Bellefleur and Seymour

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