

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.

VOLUME IV.]

TORONTO, UPPER CANADA, SATURDAY, AUGUST 8, 1840.

[NUMBER 5.]

Poetry.

THE NIAGARA AND ITS FALLS.

BY J. S. BUCKINGHAM.

Hail! Sovereign of the World of Floods! whose majesty and might
First dazzles—then enraptures—then o'erthrows the aching sight:
The pomp of Kings and Emperors, in every clime and zone,
Grows dim beneath the splendor of thy glorious watery throne.

No Fleets can stop thy progress—no armies bid thee stay—
But onward—onward—onward—thy march still holds its way:
The rising mist that veils thee, as thine herald, goes before,
And the music that proclaims thee, is the thundering Cataract's roar.

Thy Diadem is an emerald green, of the clearest, purest hue,
Set round with wave of snow-white foam, and spray of feathery dew:
While tresses of the brightest pearls float o'er thy ample sheet,
And the Rainbow lays its gorgeous gems in tribute at thy feet.

Thy reign is of the ancient days—thy scepter from on high—
Thy birth was when the morning stars together sang with joy,
The Sun, the Moon, and all the orbs that shine upon this now,
Saw the first wreath of glory which twined thine infant brow.

And from that hour to this, in which I gaze upon thy stream,
From age to age—in winter's frost, or summer's sultry beam—
By day, by night—without a pause—thy waves, with loud acclaim,
In ceaseless sounds have still proclaimed, the Great Eternal's Name!

For whether, on thy forest banks, the Indian of the wood,
Or since his day, the Red Man's son, on his father land has stood—
Who'er has seen thee in these times, or heard thy terrific roar,
Must have bent before the God of All to worship and adore.

Accept, then, O! Supreme! Great! O! Infinite! O! God!
From this primal Altar—the green and virgin sod—
The humble homage that my soul in gratitude would pay
To Thee! whose shield has guarded me through all my wandering way.

For, if the Ocean be as naught in the hollow of Thine hand,
And the Stars of the bright firmament, in Thy balance, grains of sand,—
If Niagara's rolling flood seem great—to us who lowly bow—
O! Great Creator of the Whole! how passing great art Thou!

Yes, tho' Thy Power is greater than the finite mind may scan,
Still greater is Thy mercy, shewn to weak dependent Man:
For him Thou cloth'st the fertile fields with herb, and fruit, and seed—
For him, the woods, the lakes, the seas, supply his hourly need.

Around—on high—or far, or near—the Universal Whole
Proclaims Thy glory, as the orbs in their fixed courses roll—
And from Creation's grateful voices—the hymn ascends above—
While Heaven re-echoes back to Earth, the chorus, "God is Love."

WILD FLOWERS.

How thick the wild flowers blow about our feet,
Thick—strewn and unregarded, which, if rare,
We should take note how beautiful they were,
How delicately wrought, of scent how sweet,
And melodies which do every where us meet,
Whose very commonness should win more praise,
Do for that very cause less wonder raise.

And these with slighter thankfulness we greet,
Yet pause how often on life's onward way,
Pause time enough to stop and gather one
Of these sweet wild-flowers—time enough to tell
Of its beauty over—this when thou hast done,
And marked it duly, then if thou canst lay
It wet with thankful tears into thy bosom, well!

R. C. TRENCH.

SACRILEGE.*

(Continued from No. XL. Vol. 3.)

It is a remarkable fact that the only sin which our blessed Lord and Saviour punished, during his sojourn upon earth, was the sin of Sacrilege. When requested to divide the inheritance between the two brethren, and, on another occasion, to give sentence against the woman taken in adultery, he immediately refused; but, in the case of Sacrilege, he himself makes a whip; punishes the offenders; overthrows the tables of the money-changers; drives the profane out of the temple, with their sheep and their oxen, and even the innocent doves, though all of them were for sacrifices, and only in the court yard (St. John, ii. 14). Such was his holy zeal against this great sin of Sacrilege, that he became at once the accuser, the judge, and the executioner; and this, not only once, but twice; first, at the beginning of his ministry, as recited by St. John, as above; and secondly, towards the latter end thereof, as related by St. Matthew, xxi. 11.

It cannot be too often repeated, that Sacrilege is the crime of robbing God; the crime of appropriating to profane or secular purposes what has been solemnly devoted to religious uses. And as this sin has been committed to an enormous extent in this kingdom, both by public persons and bodies, as well as by private individuals, in former and latter times, our object is to show how heinous a crime it has always been considered by Almighty God, as he has manifested by his displeasure against those who have committed it. The Old Testament and profane writers afford abundant and melancholy proofs of the wrath of God against sacrilegious persons; the above fact from the New Testament, and others which might be related, similar to that of Judas, who robbed the bag, and that of Ananias and Sapphira, who conspired to rob the Church of part of that which they had given to it, prove the same; but we shall, at least for the present, pass over the more ancient, and proceed with some of the more modern instances of the fate of those who have committed the crime of Sacrilege. Far be it from us to affirm, with any thing like positiveness, that the wicked crimes of Sacrilege, which the parties respectively committed, were the direct and actual cause of the miseries which they suffered, for God's judgments are secret; but there is, nevertheless, so much that is remarkable in their respective cases, that it will not be denied that appearances are very strongly calculated to induce and confirm the belief, that the misfortunes which befel them were sent to them by God, in the way of punishment for the sacrilegious crimes which they had committed against him and his holy Church. Let lay improvers, who, though laymen, are nevertheless, in many cases, the Rectors and Parsons of parishes, and bound therefore, for the sacred money they receive, to offer up prayers to God for the sins of the people, attend to these cases, and consider whether they are altogether clear of Sacrilege, and whether it would not be better for them to return to the holy purposes to which it was consecrated, that Church property which they possess. We will, without further introduction now and hereafter, relate from Sir Henry Spelman a number of striking cases, and leave the reader to his own thoughts and conclusions. The first case we mention is that of the Castle of Sherborne, which was granted to the Bishopric of Salisbury by Oswel, called St. Oswel, with several verbal imprecations and cursings, on him or them who should get or procure that property to be alienated from the Church of Salisbury, to which it had been devoted for the service and honour of God; Oswel praying that he or they who should take it might die childless, or an untimely death.

King Stephen was the first who alienated it from the Bishopric after the first donation, in the year 1139.—After a troublesome reign, during a part of which he was in prison, he died at the age of only forty-nine, leaving no legitimate male issue to propagate his family. His eldest son died mad and miserably, choked with the first morsel he attempted to eat at dinner, after robbing the Abbey at Bury St. Edmund's of food because the inmates would not give him money. William Martel, king Stephen's sewer, (the person who placed and arranged the dishes on the dinner table,) next possessed it; and he having been taken prisoner gave it for his ransom in the year 1142. In Edward the Third's time the Earl of Salisbury had it, and he died an unfortunate death, leaving no children behind him. After him the property was possessed by the Duke of Northumberland, who was attained. The Duke of Somerset next had it, and he was attained also. Afterward the Lord Paget had a lease of it from the Bishop, who was attained. Sir Walter Raleigh also possessed it, and he was attained. The Earl of Somerset had it after him, and he was attained also for felony. The Crown then became possessed of it, and Prince Henry hid it; but King James would not suffer Prince Charles to have it, on account of the bad luck which attended the possession of it. The Earl of Bristol possessed it on the 9th of May, 1626, the day on which the above was related to Sir Henry Spelman, by the then Lord High Chancellor.

Richard, Robert, and Anesgot, sons of William Soreng, in the time of William Duke of Normandy, wasting the country about Say, invaded the Church of St. Gervase, lodging their soldiers therein, and making it a stable for their horses. The punishment of such sacrilegious profanation of the house of God was not long delayed, for Richard, escaping by night from a cottage where he was beset by enemies, was destroyed by a husbandman whom he had injured, and who now with a hatchet clave his head asunder. Robert having taken a prey about Youcer, was pursued by the peasants and slain. Anesgot entering and sacking the town of Cambray, in France, was struck in the head with a dart thrown downward upon him, and so died. And though punishment may not always so speedily follow the commission of crimes, let not those who deprive the Church of any property which has been consecrated to God, soothe themselves in their sin; for although God may often, from wise purposes, defer the punishment, yet it will most assuredly overtake them at last.

Consider next the Duke of Somerset, Lord Protector to King Edward the Sixth. Goodwin, in his "Annals," says, that he was a just and pious man, a zealous reformer of the Church, a faithful preserver of the King and commonwealth, save that with the common error of the time his hands were deep in Sacrilege. In the first year of Edward the Sixth, he procured the dissolution of some chantries, free chapels and hospitals, left undissolved by Henry the Eighth. In the third year, he permits his brother Thomas, Lord Seymour, untried, to be attained by parliament; and shortly after, under much blame, signed a warrant for his execution, whereby his brother lost his head and he a friend. In the same year he added new Sacrilege to that already resting upon his head; for he defaced some part of St. Paul's Church, converted the charnel-house, and a chapel by it into dwelling-houses, and demolishing some monuments there, he turned out the old bones to seek new sepulchres in the fields. He afterwards destroyed those dwelling-houses, and used the materials, with those of the steeple, and part of the church of St. John of Jerusalem, by Smithfield, to build his magnificent house in the Strand, London, now called Somerset House. But as the leprosy cleaved to the Jews, so the curse of Sacrilege cleaved to the consecrated stone, and the builder was so unsuccessful that he never finished his house, nor did his son ever inherit it; and the noble building is now occupied by "tax-gatherers," and was only finished as to external appearance and uniformity within the last few years, by the addition of an eastern wing for the use of King's College. To make room for this palace, the Duke destroyed one parish church (St. Mary's), and three episcopal houses belonging to the Bishops of Worcester, Lichfield, and Landaff; and finding that the churches, chapels, and church-buildings did not supply stone, timber, lead, and iron enough for his work, he resolved to take down the parish church of St. Margaret's, Westminster, but was prevented by an insurrection of the multitude, who discouraged and finally prevented the sacrilegious undertaking.

What happened to him? In the fifth year of Edward the Sixth he was indicted and declared guilty of felony, upon a statute made in the third and fourth years of Edward the Sixth, but soon after repealed. It is remarkable, that that law was only the year before passed by himself, and himself the only man who suffered under it. He was beheaded on Tower-hill; and Goodwin observes and wonders that he omitted to avail himself of the benefit of Clergy, as though the heavens had determined that he who had spoiled the Church should not be saved by his Clergy. It is also remarkable that none of the nobility died under the rod of justice in King Edward's reign but the Duke of Somerset, and his brother Lord Seymour, the only uncles the king had. And all admit that their crimes, in the estimation of the world, were comparatively light. They did not, however, die the common death of all men, nor were they visited after the visitation of men; and we must therefore not deny that they provoked the Lord, but consider that if they thus sinned in the first profanation, those who continue therein cannot be altogether innocent. William Marshall, Earl of Pembroke (called the Great Earl Marshall), tutor to King Henry the Third, seized, by force of war, two manors belonging to the Church and Bishopric of Ferns, in Ireland. The Bishop, an upright and pious man, earnestly solicited, and at last, demanded restitution of the property; and failing of success, he very properly excommunicated the sacrilegious Earl, who little regarded it, and died under it, and was buried in the Temple church, in London, April 15, 1219.—The Bishop then came to England, and renewed his demands to Earl William, his son and heir; and also applied to the King for his interference. The King requires the Bishop to absolve the Earl, and accompanies the Bishop to the grave, where the Bishop used these words:—"Oh! William, who liest here, ensnared in the bonds of excommunication, if what thou hast injuriously taken from my Church be, with competent satisfaction, restored either by the king, thy heirs, or friend, I then absolve thee; otherwise, I ratify my sentence of excommunication." The king blamed the Bishop for his rigour; but persuaded the sons to restore the property of which their father had robbed the Church. But William, the new earl, and his brethren answered

that their father having obtained the manors by right of war, did the Bishop no wrong, and upon his doing old head be the curse. The Bishop, hearing this, was more grieved at the sons' contumacy than at the father's sacrilege, and going to the king, told him, that what he had said stood immutable, that the punishment of malefactors was from the Lord, and that the curse written in the Psalms would fall heavily on Earl William.—"Let his posterity be cut off, and in the generation following, let their name be blotted out."—(Psalm cix. 13.)—How remarkably was this language fulfilled! Earl William, the father, at the time of his death and burial, left five sons and five daughters—quite enough, one would think, to ensure a numerous progeny. The daughters of course could not perpetuate the name, titles, or honours, of their father; and of the five sons, Earl William, the eldest, first married Alice, the daughter and heir of Baldwin, Earl of Albemarle. After her death, he married Eleanor, daughter of King John, and died without issue, April 6, 1281, and 15 Henry III. He was succeeded in the Earldom by Richard, his second brother, who married the lady Gervasia, and was slain in Ireland, three years afterwards, leaving no issue. Gilbert, the third brother, succeeded to the title, and dignities, and estates. He married Margaret, daughter of William, King of Scotland, and was killed by his own horse, at Hertford, in 1241. Jousting at a tournament, he broke the reins of the bride, and falling from his horse, one foot hung in the stirrup, and he was thereby dragged about the field till rent and torn; he died a miserable death, and left no children. Earl Walker, the fourth brother, succeeded. He married Margaret, daughter of Robert Lord Quincy, and died in London, December 6, 1245, and was buried at Tintern, leaving no issue.—Anselm, the fifth and youngest brother, was, at the death of his brother Walker, Dean of Salisbury; but on becoming Earl of Pembroke and Marshall, he in haste married Maud, the daughter of Humphrey de Bohun, Earl of Hereford, that he yet at last might propagate the most noble family. But non est consilium contra dominum—there is no counsel against the Lord; for he died within a month after his brother and before he was actually possessed of his estates.

Thus, according to the words of the Bishop, the name of that great Earl was utterly bottled out; all the five sons being married, and dying childless, within fifteen years of each other, and within twenty-five years of the death of their father, who had committed the crime of robbing God's Church. This is a very singular instance of the judgment of God.

These cases are so much to the point, and so strikingly awful, that the Christian can scarcely be imagined who would be hardy enough utterly to disregard them. But the fate of the sacrilegious Henry the Eighth and Cardinal Wolsey, which we will next give, are not at all less significant. And the histories of those who assisted them in their sacrilegious proceedings are very remarkable, and will afford matter for profitable contemplation.

LIVES OF THE FATHERS.

NO VII.
DIONYSIUS OF CORINTH.*

In turning over the records of the past, we are more than ever struck with the whimsical partiality of fortune, or rather with the carelessness of mankind. We find large and numerous works extant which we could very patiently have lost, and have ample accounts concerning men about whom we can feel no interest.—On the contrary, we are presented with a few scanty fragments of noble volumes, which would have instructed and delighted us, at the same time that they would fling a clear and steady light upon the history of the age; and we can recover but a few anecdotes, or mere traits of character, of men who were both eminent and excellent, and would have furnished noble models for study and imitation. That inequality in the distributions of merit which pervades a living generation of men, pervades also successions of days.—It is found not only along the surface of the world of the day, but goes also through the depth of days to come. It is humiliating to think by what mere accidents some of the noblest, and of the meanest productions of men have reached us. And these a sad example of the barbarous incuriosity, and ignorance through which we have lost so many of their fellows.

Such is the half-angry feeling excited in the bosom on reading the perusal of the brief remains of the letters of DIONYSIUS OF CORINTH. They are just sufficient to show their interesting nature, and to suggest his admirable character. A mere sketch of either is all that the mind can now either conceive or communicate. We know nothing of him before he succeeded Primus in the episcopal chair at Corinth.† He was fortunate in receiving from his predecessors a church well instituted in sound doctrine, after it had been so long notorious for the contrary. It had now come into port, like one of the vessels of its city, after having been long and severely tossed by the storms of the Adriatic. Conscious that they were celebrated through Christendom much more for their schisms and heresies than for any brilliant services done to the Catholic church, its members would enjoy much self-gratulation on its present state, and both shepherd and sheep would diligently exert themselves for the maintenance of tranquility. This good resolution was confirmed by a superintendence which they could not dispute or resist. God chastised them with a share of the persecution which raged under Marcus Aurelius throughout the Empire. Dionysius saw his flock miserably ravaged; and yet he might truly congratulate himself that the wolf was from without and not from within. Grievous poverty and distress pervaded the church; and Dionysius experienced all the wretched feeling of the parent who hears the cries of his famished children and is unable to relieve them.

A. D. 171.—In the midst of their sufferings, they were relieved by a reasonable help from a quarter whence they had always received the kindest assistance. The Church of Rome, which had formerly used her good offices under Clement to relieve her spiritual necessities, by composing her quarrels, now sent to the church of Corinth to relieve her bodily necessities, under Soter, her present bishop. No one was more likely to feel this exercise of abundant charity with greater liveliness than Dionysius. On the Lord's day, when his whole flock met together, and reposed in the arms of the great Shepherd from the weariness of a harassing world, he caused Soter's letter to be read publicly in the congregation.—Delightful must have been the feelings with which it was heard by those who had received, or would shortly receive, such great benefits from it. It was as the sound of water to the thirsty traveller, who hears it with exceeding joy before he comes to it, and with thankful delight when he has refreshed himself from its stream.—They came to it with every preparation for joy and thankfulness; for they had met to partake of the Lord's body and blood, † to re-

present themselves as one with him in the mystical loaf, and in Him with the whole church of angels above and saints below, to pray for the whole Church, and especially for those more nearly connected with them, and to offer thanksgiving for the many and manifold gifts to body and soul. To hearts thus overflowing with joyful love, Dionysius read the letter of his brother Soter. When the congregation had broken up, Dionysius, with his bosom warm with divine love, wrote an answer, which is doubly interesting, as containing the only fragment which remains of all his writings. It reads (as far as extant) as follows, being addressed to the Church of Rome through Soter.

"For this has been your custom from the first, to do good to all brethren in various ways, and to send supplies of necessities to numerous churches in every city, not only relieving the poverty of the brethren in want here, but also ministering to the need of brethren in the mines: maintaining thus, Romans as you are, a Roman custom handed down to you from your fathers; which your blessed bishop Soter has not only kept, but extended, both by supplying the abundance, which is in the act of distribution, to saints, and by comforting with blessed words, as an affectionate Father would his children, the brethren who arrive at Rome. * * * * * To-day then is the Lord's day, and on it we have read your letter, from which we shall ever have to reap instruction by reading it, as we do that former one of yours which was written to us through Clement. * * * * * Wherefore ye too by means of your exhortation, which ye have given us at such length and so excellent, have again joined into one that which was planted as in Peter and Paul. For both of them came to our Corinth and planted us here, and taught us equally. And equally they taught in Italy, going thither together, and suffered martyrdom at the same period. * * * * * For on brethren requesting me to write letters, I wrote them, and these the apostles of the Devil filled with tares, taking some things out, and putting others in; against whom the word is ordained. We need not wonder; inasmuch as some have attempted to adulterate the Scriptures of the Lord, when they make such attempts upon writings not of that rank."

Such is a portion of the letter of Dionysius to a church which truly proved that sisterhood which it had received from the same fathers, Peter and Paul. Such was the feeling of noble-minded charity on the one hand, and of thankfulness, no less noble-minded, on the other. So indissolubly is pure, undefiled faith linked with the true charity that not only bestows goods upon the poor, but saffers long; and corrupt doctrine with envy, hatred, malice, and all uncharitableness.

The brunt of this persecution being past, Dionysius had leisure again to raise his eyes from the intent inspection of domestic matters, and to look to the welfare of his neighbours. The sheep belonged all to one owner, and the shepherds had a common master in Christ. They were bound, therefore, as fellow-servants, to yield to one another all the help in their power. With such a view this faithful servant of the good Shepherd, whenever he had leisure from the security of his own flock, would look out from his hill over the general pasture to see if haply he might bring succour in time of need. We cannot contemplate this his view without a feeling of deep and singular interest. The ancient rival states of Greece had long sunk with all their glory into the general mass of corruption and slavishness which had first subjugated, and then kept them in irremediable subjection to the tyranny of Rome. But in the letters of Dionysius we are suddenly presented with an example of spiritual regeneration, by which Athens, Corinth, and Lacedaemon again become names of interest. On hearing them the scholar thinks of their rival, turbulent, and iniquitous republics, and lo! he beholds friendly and holy churches exchanging with each other, in all the liberty of the Gospel, offices of love and charity, cementing alliances of pure faith, having for their magistrates men of holiness and peace, for their factions assemblies devout congregations, for their laws the precepts of Christ, for their common bond of diets, oracles, and games, one council through one spirit, the oracles of Divine truth, and the race, and the wrestling, and the crown of Christian faith and holiness. They were so many beautiful images of the new Jerusalem, rising out of the ruins of their political predecessors. Dionysius could not be ignorant of the history of his country, and this remarkable change in its aspect must often have given rise to deep and serious thoughts in such a bosom.

There was but too much occasion for his interference. Heresy was especially rife in the Greek cities, where it was supplied with such plentiful aliment by their philosophy. This daring offspring of human wisdom every where maintained a violent struggle with divine truth, and wherever it found open resistance useless, began to assail it by secret opposition. It sought to corrupt the doctrines which it could not suppress. It had obtained a footing, and was ready to dispute the ground with Christianity in every quarter, however formerly unlikely.

Besides the Churches of Corinth and Lacedaemon, that of Athens called aloud for his interference. The martyrdom of its bishop Pablius (who seems to have succeeded Dionysius the Areopagite) had left his flock so scattered, and the degeneracy from holy conversation had become such, that they were within but a little of apostasy from the word of the Gospel. The zeal of the next bishop Quadratus had, however, brought them together again, and revived the lamp of their faith. The exhortation of a man so revered as Dionysius would come most opportunely, and very probably it was at the suggestion of Quadratus himself that he wrote a letter to stir them up to a lively faith and evangelical practice. Thus the Churches of Greece emerge to our eyes in a flash of light through the fame of this saint, and are then lost again in the darkness of obscurity.

The bounds of Greece were not the limit of the view of this eagle-eyed pastor. He looked beyond the Aegean, and seeing the Church of Nicomedia vexed by the heresy of Marcion, presented her by letter with the rule of truth whereby to walk. The Church of Amnastus too, in the neighbouring province of Pontus, solicited his advice through its members, Barchylides and Elpistus. But a greater tribute than all these was paid to his character by the Churches of Crete, which, represented under Philip, the bishop of Gortyna, the capital of the island, submitted to his exhortations. They had been carefully nursed up in the truth by their founder Paul, who had afterwards commissioned Titus with Episcopal powers to regulate their polity, and confirm them in sound doctrine. The heretic, however, found an entrance and assailed the faith. Philip himself had been called to assert the truth against Marcion; and Dionysius renewed the advice of the Apostle, to beware of the perversions of the heretics. The Church of Gnosus also experienced the vigilance of his provision. Under her bishop, Pinytus, she was enforcing too rigorously the ascetic rules, which seem now to have been coming into general favour in the Eastern Church. Dionysius remonstrated against this severity, and advised her not to impose upon the brethren a yoke which they were too weak to bear.

Thus did this admirable bishop, posted upon his spiritual hill, survey, like the centinel upon Aco-Corinthus, the wide horizon of the Church of Christ, and keep himself in continual readiness for carrying help to any quarter of distress. He neither slumbered nor slept, and the commanding position of his see, receiving or despatching sojourners and voyagers by her two ports—one on the western, and the other on the eastern sea—would supply opportunities which he, of all men, was least likely to neglect.

He was a shining light amid the darkness of the great difficul-

ties which now beset the Church. Without was the scourge of the cruel persecution of Marcus Aurelius; within was the serpentine insinuation of the Gnostic heresy. To him the ramping roaring lion was a far less dreaded enemy than the serpent in the bosom. The treatment which his own letters received at the hands of the heretics, was a proof of their unscrupulous as well as indefatigable machinations; for he could not depend upon their circulating for any time or distance without being corrupted by them on their way. Irenaeus alludes to the same treatment of his writings.* It was not indeed likely that men who did not spare even the words of the Lord, should withhold their adulterating hands from those of his servants. But what a dreadful picture does it present of the extremities to which the dishonesty of heresy will go, and of the difficulties with which such men as Dionysius had to contend. He could not be certain that the least communication by writing to the brethren might not be turned in its way, into the most deadly spiritual poison, and he might be made to curse where he meant to bless, and to blaspheme the Lord whom he adored. Such fraudulent enmity is much more intolerable than open attack. In the latter, a clear testimony can at all events be borne to the truth: in the former it is falsified at once. All confidence is destroyed. The drawn sword of persecution could be provided against, but when neither most nor drink could be taken by the besieged Church without fear of poison, the times were trying indeed; and such men as Dionysius, bearing up with fortitude and sound judgment against a host of foes, within and without, command our respectful admiration.

It is not necessary to say more of the worth of Dionysius, who is opened to us a beautiful prospect of the Church, which shines the brighter for the surrounding darkness. It opens to us the sight of a company of holy men,—Dionysius, Soter, Palma, Pinytus; each watching at his post, sleepless and immovable, the representatives to us of innumerable others, whose vigilance and labours lie in the darkness of time awaiting the revelation of the last day. Dionysius has left the only name of any note which the Church of Corinth can boast; and the fact shews us the lamentable effects of schism in obscuring the glory, not less than in corrupting the faith, of a Church. Where are now those noisy and factious brawlers, who sought fame and profit by tearing asunder the bonds of charity, who on their narrow stage and in their little day exalted themselves by resisting authorities and reviling dignities? Their memory instantly sank into the dark oblivious receptacle of the fame of knaves and fools. Happy for them, if one great day should never revive it.

Authentic records leave us uncertain of the fate of Dionysius. But if he was not actually a martyr in the body, his name can well dispense with the glory of a crown which was too frequently awarded to the only net by which the person had earned any distinction. His whole life would have been a series of acts of spiritual martyrdom.

PREACHING OF THE PURITANS.

From *Hone's Lives of Eminent Christians.*

The political preaching of the times was absolutely frightful, and sentiments were uttered by ministers of Christ and stewards of the mysteries of God, which are shocking to a sober and pious mind. Teachers of religion called for the blood of Stratford, of Laud, and of the King. No political measure was sure of popularity unless it was advocated from their pulpits; destruction and misery were in their path, and the way of peace they did not know. "What soldier's heart," it was asked by one who preached before the Commons, so early as 1641, "would not start, deliberately to come into a subdued city, and take the little ones upon the spear's point; to take them by the heels and beat out their brains against the wall? Yet, if this work be to revenge God's church against Babylon, he is a blessed man that takes and dashes the little ones against the stones!" In 1643, the same preacher was suffered to speak thus before the same assembly:—"It is better to see people wallowing in their blood, rather than apostatizing from God, and embracing idolatry and superstition. Leave not a rag that belongs to Popery—away with it, root and branch, head and tail." Another thus addressed the people in the presence of the Earl of Essex:—"Beloved, can you forget the soldiers? I say, the soldiers, who have spent their blood for Christ as Christ did for them; even their own precious blood in God's cause at Newbury." One who preached before the Commons in 1644, represented the Supreme Majesty of Heaven as expostulating with them, and saying, "Will you strike? Will you execute judgment or will you not? Tell me; for if you will not, I will—I will have the enemy's blood, and yours too." This same preacher dared to pronounce this profane invitation to the Holy Communion:—"Ye that have freely and liberally contributed to the parliament, for the defence of God's cause and the Gospel, draw near."

Often they expressly pointed out the King for destruction in such words as the following, which were uttered before parliament in a sermon or prayer:—"This arrow will find a joint in Ahab's armour! Draw this arrow as Jehu did against Jehoram, with your full strength, and doubt not but it will, in God's time, smite our Romish Jehoram at the heart, and sink him in his chariot and chair of pride!" Another preached before the same assembly, saying, "Neither let your eyes spare though there are great ones that are guilty; the highest court may reach the highest persons."

A preacher declared that, "If God did not finish the good work which he had begun in the reformation of the church, he would show himself to be a God of confusion, and such an one as by cunning and stratagem had contrived the destruction of his own children." Another prayed thus:—"We know, O Lord, that Abraham made a covenant, and Moses and David made a covenant, and our Saviour made a covenant, but thy parliament's covenant is the greatest of all covenants." And a sermon, licensed and printed in 1645, contains an adaptation of the 136th Psalm to the purposes of solitary exultation, after the following manner:—"O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever; who remembered us as Nасы, for his mercy endureth for ever; who remembered us in Pembroke, for his mercy, &c. &c. Such are some of the specimens which stand on record to show how the pulpit was prostituted to the vilest purposes in those days. They are here inserted in order to give some notion of the faction and fanaticism which were daily working upon the public mind, and Walker, from whose *Account of the Sufferings of the Clergy* they are taken, in remarking upon them, expresses the sentiments which they must naturally awaken in a well-regulated mind. "I am persuaded," he says, "that any considerate person who did not know the event, would imagine that doctrines of blood and blasphemy, so abhorrent from the temper of the gospel, must have created a great detestation of these men in all their hearers; but in fact it was quite otherwise. So much was the infatuation and delusion of those times, that the influence these ministers and lecturers had upon the people, was little less than the doctrines themselves. It is too well known to every one, how the women, by those harangues, were persuaded to part with their thimbles and bodkins in this righteous cause; and that the blessed parliament was the term which they instructed all the people to call them by."

* Euseb. Eccl. Hist. v. 20.

* From the Church Magazine.

* Abridged from the Rev. R. W. Evans' "Biography of the Early Church."

† Compare Eusebius iv. 22, 23.

‡ See Justin Martyr, Apol. i. 67, whence we see that it was the practice of the early Church to communicate every Sunday at least.

"Colonel Axtel, who was afterwards executed, declared that himself, with many more, went to that execrable war with such a controlling horror upon their spirits from those sermons, that they verily believed they should have been accursed from God for ever, if they had not acted their part in that dismal tragedy, and heartily done the devil's work, being so effectually called and commanded to it in God's name."

THE CHURCH.

TORONTO, SATURDAY, AUGUST 8, 1840.

There is in the beautiful and interesting narratives of Scripture so much to instruct as well as to please,—to bring home to individual hearts important practical duties, and to convey to the public mind striking lessons on affairs which concern us all as patriots and as Christians, that an occasional adaptation of their sacred records to our own peculiar circumstances cannot fail to be attended with some improvement.

Such was our impression when, a few weeks ago, we addressed a particular point in the history of AARON as a warning to public men; and in pursuance of the same train of thought, a contemplation of the fate of ELI, and the startling lesson it conveys not to the heads of households merely but to guardians of the community and rulers of the land, may awaken a more anxious concern for the conscientious fulfilment of the trust which by a gracious Providence has been committed to their hands.

Had Eli been one of those profligate and reckless characters which, in the striking language of holy writ, "neither fear God nor regard man," we should not be surprised at the appalling judgment which overtook him: our wonder would rather be that he was spared so long, and permitted to disgrace his honours by a life of unreformed depravity and rebellion. But such was not the case. Every word concerning Eli which the sacred historian records, would seem to prove that he was a man of personal piety and worth,—meek and reverential in his deportment, and, as his last hours would testify, of extraordinary devotion to the service and honour of his God.

In former times, far more than in the present day, it was the pious custom of Christian families daily to assemble together for the worship of their God: they felt, what it is strange that Christians should ever omit to feel, that without the guardian care of that Almighty Friend,—secured, as we are assured it will be, by assiduous prayer,—the temptations and trials of the world and of Satan were things too fearful far to encounter. Then it was considered no trespass upon the decent formalities of life to speak much and often of our heavenly Father's mercies and of our Saviour's dying love,—to introduce them as the topic of discourse what now is sometimes deemed an inroad upon the polished courtesies of society.

Happily, there are thousands still in our Israel who have not bowed the knee to the idol fashions of this vain world; thousands who cheerfully take up and bear their Saviour's cross and shame, in defiance of the frowns or ridicule of the giddy and the thoughtless with whom they mingle.

It was about the season when this languor and decay of the more vigorous and healthful principles which marked the era of the glorious Reformation,—at a time when the baneful example of the more influential classes of society worked their injurious, and, spiritually speaking, their blighting influence upon that large portion of the community who have fewer opportunities of instruction,—it was then that, through the overruling Providence of God and the operations of his grace, systems began to be devised for reclaiming the ground which had so long been permitted to go to waste.

Associations especially were formed for the religious instruction of the children of the poor; in the humble, and not disappointed hope, that such a diffusion of Scriptural knowledge would serve to the general better prevalence of the temper and practice of the Gospel through all classes and grades of the community.

Amongst the institutions devised and successfully prosecuted for the diffusion of moral and spiritual knowledge, and for implanting and fostering the growth of holy principles, not the least important or beneficial have been those schools for religious instruction, well and familiarly known under the name of SUNDAY SCHOOLS.

In our maternal country the benefits achieved by these admirable Associations for spiritual learning, are not to be computed; nor is it possible to say how many millions of the young have there received that moral and religious instruction which has laid the foundation of a holy and a Christian life, and, we may believe and hope, of a happy eternity.

The same benefits have been scarcely less on this new continent; and none who have marked their progress or witnessed their effects, can deny the obligations of the Christian world to the inventor and the upholders of SUNDAY SCHOOLS. But this is a subject on which we have much to say; and we must not unreasonably extend these remarks by prosecuting it now. It is our intention to do so soon; and with a full expression of our opinion as to the means by which they may be vigorously and successfully maintained. It will be our care to detail the parent's obligations and the teacher's duty, while we explain their peculiar benefits to the child; that all may unite in attaching, vigorously and inseparably, to every Christian congregation, a school for the instruction of its rising members in the knowledge of CHRIST AND HIS CHURCH.

We observe in the Ecclesiastical Gazette for June, an account of certain proceedings of the Society for Promoting Christian Knowledge, relative to the endowment of additional Bishoprics in the Colonies.

We have understood that this plan originated with a zealous Clergyman connected with the Canada Clergy Society; be this as it may, it has been taken up with great zeal and ability by the Bishop of London, who has addressed an official letter to the Archbishop of Canterbury upon the subject. In this publication those sound and philanthropic views are put forth in regard to Colonial Government, which unhappily have been lost sight of by Protestant England, whilst Papal Rome has not neglected to employ their great and commanding influence, to the propagation of her principles and the maintenance of her spiritual dominion.

"The children of this world are, in their generation, wiser than the children of light;" the advocates of truth have, with the same simplicity of the "dove," trusted, as it would seem, to the innate purity and strength of their cause; while the upholders of error have exercised the wily craftiness of the "serpent," in leaving no effort untried to propagate their delusion and rivet the chains of superstition.

We must ever rejoice at the manifestation of an ardent and unflinching faith in the promise of the Divine Head of the Church, that "the gates of hell shall not prevail" against it; but the best, the only test indeed of the soundness and the reality of this faith, is to be "fellow-workers" with the Lord in bringing about the fulfilment of his purposes of grace,—in devoting every energy to the advancement of his kingdom upon earth, while we make it the subject of our daily prayers. To "stand all the day" in a vaunting reliance upon the goodness of our cause, is to belie its efficacy,—give occasion to the adversaries of the truth to blaspheme,—

and yield the field of contest to the watchful and insidious foe against whom we have covenanted to fight and struggle to the last.

The Bishop of London, in the publication alluded to, has advanced,—what no lover of his country, no one desirous of seeing its prosperity fixed upon the surest basis, can deny,—the duty of a Christian Government to connect with the formation of every Colony a complete Ecclesiastical Establishment. It is strange, and on any Christian principle it is unaccountable, that while in all new Colonies an ample and bountiful provision is made for the ordinary administration of the Government,—while every needful secular officer receives his appointment and his pay,—the great duty of religious instruction is left to the casual and capricious zeal of any who may volunteer to undertake it!

It can hardly be a matter for surprise that Colonies are found difficult to govern,—that insubordination manifests itself, and even rebellion breaks out,—when no fixed or permanent provision is made for inculcating the fear of God and a reverence, upon Gospel principles, for those that are in authority. The exercise of a spontaneous zeal in disseminating this religious instruction may often be judicious, sound and efficacious; but very recent events in the history of our Colonies, demonstrate that it is often injudiciously and wickedly employed,—and, indeed, for the express purpose of promoting self-aggrandizement, by fostering popular discontent.

This neglect it will be hard, at this eleventh hour, to repair,—the more hard, when we are assured by recent declarations, that our professedly Christian Government will do nothing for the remedy of the evil. Yet, while they stand aloof, and gravely tell the world that the Colonies will not endure a religious establishment,—in other words, that they will not endure the presence amongst them of a minister of Christ, to preach the unsearchable riches and administer the consolations of the Gospel, without any cost or charge of their own;—while they are chargeable with the solemn mockery of uttering such language as this, it is refreshing to perceive that Christian individuals are striving to repair the error, and are desirous, by personal generosity, to effect what Government, in its blindness, are unwilling to undertake. In his letter, the Bishop of London proposes the following plan:—

"1. That a fund should be formed, by voluntary contributions, for the endowment of Bishoprics in the Colonies and distant dependencies of the British Crown."
"2. That this fund should be held in trust, and administered by the Archbishops and Bishops of the English Church."
"3. That, as a general principle, grants should be made for the endowment of Bishoprics, to meet a certain proportion of the whole amount required for such endowment, raised in the Colonies themselves."
"4. That the money set apart from the fund for the endowment of a Bishopric, should be laid out at the earliest opportunity, on the purchase of land within the Colony."
"5. That contributions may be made specifically for the endowments of particular Bishoprics."

Such is an outline of the plan proposed; and it is stated that the Committee of the Society for Promoting Christian Knowledge had agreed to recommend to the Board that the generous contribution of £10,000 should be placed at the disposal of the Archbishops and Bishops of the English Church, towards the advancement of this object.

The universal and absorbing interest excited by the late MEETING on QUEENSTON HEIGHTS elicited from us a promise, made last week, of furnishing our readers with a detailed account of the memorable proceedings. But the accurate and interesting description of this great occurrence, contained in the communication of our attentive correspondent Z, renders additional comments of our own wholly unnecessary. We rejoice that the summons to the desecrated tomb of their brave defender was so enthusiastically answered by those, in defence of whose liberties the gallant hero fell. Their ardour is unquestionable evidence of their resolution to rescue from oblivion the memory of their lamented General, and it shows that they are not yet reconciled to the abandonment of Monarchical principles, however much their loyalty may be depreciated by irreligious rulers, and however assiduously political alarmists may endeavor to impress them with the conviction that they are hurrying onward with a continually accelerating progress towards the miseries of republicanism. Let the Loyalists of Upper Canada cherish unceasingly the spirit of attachment to the cause of order and good-government that has, on this occasion, been so strikingly developed, and, with the aid and guidance of the Almighty, they may defy both the open attacks of enemies without, and the insidious subtlety of traitors within.

We have had the pleasure of attending Mr. Buckingham's lectures on Egypt, delivered to numerous and respectable audiences on Tuesday, Wednesday, and Thursday, and the satisfaction we experienced far exceeded our most sanguine expectations. The ability which the learned gentleman displayed in treating of his subject, the judgment he exhibited in diversifying his discourse with anecdotes and allusions of an amusing character, and the animation with which he described the sublime and beautiful scenes he had visited, indicated the touches and coloring of a skilful artist, and effectually prevented the thoughts being even for a moment diverted from the subject. His description of the mighty Nile, of the causes and beneficial effects of its inundations, of the lovely aspect of its cultivated banks, was only equalled by the powerful manner in which he depicted the grandeur of the famous Alexandria, the stupendous magnitude of its ill-fated library, and the gigantic size of the pyramids, the colossal sepulchres of the mighty dead. Nor were his talent and versatility less strikingly manifested in his vivid portraiture of the various and elegant hues the sky of Egypt assumes at the approach of day, and of the beauty of the eastern horizon at that time, when contemplated from the summits of these magnificent relics of former ages.

We solicit the attention of our readers to an advertisement in this number, intimating Mr. Buckingham's intention to investigate, next week, the principal peculiarities of PALESTINE. If Egypt has formed so pleasing a theme; a land, formerly inhabited by God's favoured people, and rendered especially sacred, in the eyes of Christians, by the fact of its having been the scene of our Saviour's birth, ministry, and sufferings, cannot fail of constituting an interesting and instructive subject.—We feel confident that the public, who are now fully acquainted with Mr. Buckingham's merit, will not lose this opportunity of gratifying their literary taste.

We have much pleasure in copying from the Halifax Times, the following announcement of the arrival of the Lord Bishop of Nova Scotia in the Britannia. His Lordship's coming will be hailed with joy by all who are sensible of his disinterested and indefatigable exertions to advance the holy cause in which his valuable services have been enlisted:—

The Lord Bishop of Nova Scotia and family came passengers in the Britannia. His Lordship preached an impressive and eloquent sermon on Sunday in St. Paul's Church. There were present His Excellency the Governor General, and Lieut. Governors Sir Colin Campbell, Sir John Harvey and Sir Charles Fitzroy.

From the same journal we extract the following notice, relative to the movements of the Governor General and Sir John Harvey:—

His Excellency Sir John Harvey, Lieutenant Governor of New Brunswick, and suite, arrived here on Wednesday evening last from St. John, via Windsor.

The Governor General left town for Windsor this morning, where a steamer will be in readiness to take him and Sir John Harvey, who left yesterday afternoon, to New Brunswick.

COMMUNICATION.

MEETING ON QUEENSTON HEIGHTS, TO DEVISE MEANS FOR THE RESTORATION OF BROCK'S MONUMENT.

To the Editor of the Church.

SIR,—A brief outline of the proceedings of the great Meeting on Queenston Heights, may not prove unacceptable to your readers. It is seldom that the pages of a Canadian journal have to describe any national or popular demonstration in which the pen of the writer is not dipped in the venomous fluid of party spirit, and his facts (in many instances unwittingly) distorted and misrepresented, according to his own political bias.

It is to me a grateful task, not less prized for its rarity, to detail an event in Colonial history, in which persons of all feelings and denominations were prominent actors, and which drew together, for one common purpose, perhaps the greatest multitude ever assembled in one spot of this thinly populated country, for a peaceful purpose.

On the morning of Thursday, July 30th, I started for Niagara, in a steambot loaded with between three and four hundred of the citizens of Toronto, and inhabitants of the surrounding District, principally in the uniform of the Canadian Militia Cavalry, Artillery and Infantry. The morning was admirably suited to the occasion, fair and sunny. After a rapid passage across the Lake, we descried the white walls of Fort Niagara, and the stars and stripes floating above them. As we drew near to the mouth of the River, we observed many steam vessels converging toward the one centre. Three behind us, following from the north; two from the west, and two from the far east.

At Niagara, as the general rendezvous, the vessels halted. The arrival of the Lieutenant-Governor in H. M. S. Traveller, was the signal for starting. Proceeding by her, we commenced ascending the noble River, in gallant procession.—Never before had that celebrated stream witnessed a sight so novel and exciting. Nine powerful steam vessels, crowded with passengers, mostly glittering in military uniforms, and covered with flags, over all of which streamed the Red Cross of England, stemmed the powerful current. Our own vessel, the Transit, was radiant with a perfect wilderness of banners—the Societies of St. George, St. Patrick and St. Andrew, being on board in great force, and bringing with them their numerous array of ensigns.

On we swept over the beautiful River; Fort Niagara and its solitary standard faded in the distance. The banks, on either side, became, as we ascended, more and more steep, till at length, at a turn in the stream, we beheld, far above us, the blood-stained Heights of Queenston, still crowned with the shattered and lonely column of the departed hero, and frowning down on the "exulting and bounding River" which emerged from those mighty defiles, as if eager to escape from the torments of whirlpool and cataract, and rejoicing at the far off prospect of its peaceful home in the quiet waters of Ontario. The Heights and Landing were crowded with spectators. The first object that attracted our attention, was a squadron of those splendid soldiers, no unfit successors of the warriors of ancient chivalry—the Queen's Dragoon Guards. They formed a Guard of Honour, with a number of the Incorporated Militia, horse and foot, to receive the Governor. He was accompanied by a numerous Staff, and an escort, with the Band of the 34th Regiment. We proceeded, in procession, from the Landing up through the Village of Queenston, toward the place of meeting by the Monument. A salute of Artillery soon woke the mountain echoes, calling up, in lessening succession, the voices of the hills, till they died away in the distance on the opposite shore. From the mid gorge by which we ascended, the warlike music of Old England, broke forth with beautiful effect, from the bugles of the 34th.

On the crest of the highest ground, immediately beyond the Monument, the Meeting was convened. Hustings were erected for the accommodation of the speakers, and large stands on either side were filled with spectators of the gentle sex. About one o'clock the meeting was organized. In the uniform of a Major-General, took the Chair; round him were congregated the leading inhabitants of the Colony.—The Officials, the Bench, Bar, Army, Magistracy and Gentry. Beneath the platform, a motley multitude was assembled. Many an old uniform, which of old bore the brunt of years of war, was taken from the family chest, to deck the war-worn form of some gray veteran, who stepped firm and erect "beneath the burden of four score," and told bloody legends of Queenston and Detroit. Many an old sword that had flashed in the breach of Fort Erie, or waved in triumph at Chrysler's Farm, or Stoney Creek, was brightened up for this occasion, and fondly borne by its sturdy owner, as a relic of ancient victory. Not a District or County in Upper Canada, had but its representatives there, without distinction of party, and but one feeling of overflowing loyalty pervaded the mass.

On the summit of the broken column, floated a Union Jack,—a daring sailor had climbed up by the lightning rod, and fastened on the Monument of one of her bravest soldiers, the standard of the glorious Empire, that swayed over the broad lands, spread out as on a map beneath that dizzy height.

In a brief, feeling and impressive speech, Sir George opened the business of the day. He was received, by the multitude present, with loud and continued applause. Sir Allan Macnab moved the first resolution; his voice was inaudible in the crowd. Mr. Thorburn, M.P.P., seconded him, in a most loyal and hearty spirit. The first three or four resolutions referred to the estimation in which the services of the gallant Brock were held—how vividly his memory was cherished, and how deeply indignant was the heart of every true man, at the fenshish insult offered to his remains. The subsequent resolutions were moved and seconded by various speakers, many of them—such as the Chief Justice, Judges Macaulay and Hagerman, Colonel Stanton, Morris, Kirby, Rutan, Clarke, Askin, McDonald, Bostwick—having served during the war, sons of the very Heights on which they now stood. We are not sure as to the exact names of those who fought with Brock on that day of mingled triumph and sorrow. The Chief Justice and Colonel Stanton, we know were of the latter number.

Many eloquent and powerful speeches were delivered.—Mr. Justice Macaulay, and Mr. Henry Sherwood, spoke with much effect. Mr. Hagerman's speech, we unfortunately lost, but may well fancy it to have been powerful. Mr. Attorney-General Draper spoke with his usual correct eloquence, and with remarkable strength of expression, and felicity of illustration. The Chief Justice, in a long and truly eloquent address, gave a feeling and impressive sketch of the startling events of last year—the death of Brock, and successful issue of that fearfully unequal struggle. It was delivered with his usual fluency and elegance, and marked by a powerful emotion throughout.—Nothing could equal the enthusiastic reception he received from the assembled multitude. Each resolution was put by the Governor, in these words:—"Is this the sentiment of the people of Upper Canada?"—and a wild shout of affirmative acclamation followed from those to whom the query was addressed. I cannot attempt a transcript, or even an analysis of the speeches, but refer to some of your contemporaries for the particulars. On Sir George Arthur leaving the Chair, the Chief Justice was called to sit. Thanks were voted to His Excellency; and Sir Allan Macnab proposed an Address to the Queen, congratulating Her, in the name of the Militia and People of Upper Canada, on Queenston Heights assembled, at Her late escape from assassination.

His Excellency, and 5 or 600 guests, then sat down to a dinner, which passed off like the meeting, with the utmost enthusiasm, hilarity and good feeling; and, as the gray shades of evening were gathering round the cliffs of Queenston, we embarked on our return to Toronto, delighted with the day's proceedings, and proud of the country which was capable of such a noble manifestation of respect for the memory of one that had died nobly in its defence, and of loyalty to its Sovereign, and attachment to its institutions.—Soon, very soon, may we behold, on those memorable Heights, a noble evidence of the affection of Upper Canada, to her heroic defender, rearing his lofty crest over the spot where his ashes are deposited, a glorious beacon to the land to which the gray-haired loyalist might direct his children's attention, who are impressed on their minds the divine lesson which no one can practice more fervently than the hero of that lonely column.—"Fear God—Honour the Queen."

And fully may the stranger, pausing there, Pray for that gallant spirit's bright repose, For he was Freedom's champion!"

Yours, &c.

Toronto, August, 1840.

From the Newcastle (England) Journal.

SEMINARY OF ST. SULPICE AT MONTREAL.

REMARKS ON THE PROPOSED ORDINANCE TO ERECT AND ENDOW AN ECCLESIASTICAL CORPORATION IN THE PROVINCE OF LOWER CANADA.

Concluded from No. 3.

The "rights and privileges" which "either or both of the said Seminaries" could have exercised "before the 18th day of September, 1759," while the Colony appertained to His Most Christian Majesty, the King of France, are not generally known, and it admits of some doubt whether the framers of the Ordinance were fully informed on that head. The "objects, intents, and purposes" of the St. Sulpicians will be spoken of hereafter; but the main point to be considered is, that the landed proprietors of the City and Island of Montreal, and other extensive estates, are to be made to ordain the vassals of these Ecclesiastical Lords; with the privilege, it is true, of purchasing their exemption from the said exactions, and presenting them as a free gift to the St. Sulpicians, and then in the plenitude of Ministerial generosity, leaves to the landed proprietor the option of purchasing his relief from the burdens it imposes, or of becoming a vassal of the Ecclesiastics of the Seminary of St. Sulpice.

The landed proprietors, whose rights are thus summarily proposed to be dealt with, invoke the Royal Proclamation as a protection from this measure of injustice; but the Royal Proclamations are to be disregarded, still they appeal to an Act of the Imperial Parliament, as a pledge of the national faith, by which they shall not be made the serfs of an Ecclesiastical community. If the feudal yoke must be borne, let it, at all events, have the impress of Royalty, for, as far as all the landed proprietors are the serfs of the Queen, it has been asserted that the landed proprietors have been gainers by the substitution of an Ecclesiastical, instead of the Royal power, as Seigneur; inasmuch as the St. Sulpicians have been in the habit of compounding with the Crown for the lands *à ventes*, at a lower rate than that authorized by law. It certainly is the case, that the Seminary, by holding the estates by a defective title, and being unable to enforce its claim in a Court of Law, has generally accepted, from the English inhabitants, a lower mutation fine than existed, according to its "rights and privileges," before the 18th day of September, 1759. In some instances, one in particular which could be named, of a wealthy and public spirited individual who had openly avowed his intention of resisting the claim, a compromise was effected on the payment of a sum, trifling indeed, as compared with the amount which a Seigneur may lawfully demand. Individuals, especially among the more wealthy class, have unquestionably been gainers by this mode of adjusting accounts, but by weakening the force of opposition, and depriving the landed proprietors of the support and active co-operation of those who, from station and influence, ought to have taken the lead, has materially assisted the St. Sulpicians in their negotiations with the Government, and enabled them to obtain the Ministerial sanction to a measure, repugnant to the interests and feelings of the English inhabitants generally.

The Crown entered upon the enjoyment of its rights in these Seigniories, the landed proprietors, both French and English, were united in obtaining some measure of relief.—The schools and colleges established by the St. Sulpicians are essentially French, and it has sedulously been inculcated on the French inhabitants that any endeavours to dispossess the Seminary of its Feudal rights, were directed, not so much against the St. Sulpicians as against the language, laws, manners, and customs of the "Canadian Nation." Prejudices and feelings were thus excited among the most numerous class of the population, in favour of the Seminary, which would not have operated, if similar exactions had been demanded by the Crown, and the revenues employed for other and general purposes, and for the bettering the vexatious and oppressive character of feudal exactions; that among other "rights and privileges," the Seigneur is entitled to claim from every purchaser of real property a fine equal to one-twelfth part of the price, a claim which recurs with each successive sale, it cannot be supposed that the British Government would have desired to perpetuate such a system of taxation on the estates belonging to the Crown, or the evil effects. The liberality—or what, perhaps, may be better termed the policy of the Seminary, has delayed the final settlement of the question, and has been the cause of delay, which has been occasioned by the culpable neglect of the Ministers of the Crown, is now urged as a principle of reason for granting to the St. Sulpicians the legal right to continue their exactions. The question of right is readily set aside, and if the Government measure is persisted in, many thousands of British native-born subjects will be handed over, like so many Russian serfs, to be dealt with according to the "rights and privileges," which existed before the 18th day of September, 1759; and this monstrous and inequitable proceeding is alleged to be justified, because the writ and equitable claim of the Crown have, for the last eighty years, denied to the British inhabitants an act of justice, and because the St. Sulpicians have, during that period, been permitted, by the Government, to exact, from the British inhabitants, a large revenue, contrary to law. It might be supposed, that in sanctioning an act of such gross injustice to the landed proprietors, that Government was influenced by some weighty considerations of state policy; that it was essential to the general interests of the province, that, in this instance, the rights of individuals should be disregarded and set at naught; and that the end aimed at, would confer a great and lasting benefit on all classes of Her Majesty's subjects within the province. A slight inquiry into "the objects, intents, and purposes" of the proposed grant will suffice to show that, on public grounds, it is wholly indefensible, and that, in its general bearing on the interests of society, it is as inexpedient and impolitic as it is unjust.

The "objects, intents and purposes" of the St. Sulpicians of Montreal, so far, at least, as the public are concerned, according to their constitution and privileges before the 18th day of September, 1759, are the education and instruction of certain Indian tribes. This was, doubtless, an object of much importance, when the St. Sulpicians were first established and endowed in the colony; but the few remaining Indians having a claim on the Seminary, are educated and instructed at so trifling an expense, that it scarcely merits being taken into account, as compared with the revenues of the community. The surplus funds accruing to the St. Sulpicians have been expended and appropriated at their discretion. They have claimed and exercised a right to determine, at their own pleasure, "the objects, intents and purposes" to which it should be applied, and it is generally understood that a part of these funds has been remitted and expended in France and the United States. The proposed Ordinance, which is advocated by some well meaning persons, because, as they suppose, it provides for the education of the people, contains no provision whatever for that purpose. The estates and revenues are made over, without restriction, to the St. Sulpicians, "for the same objects, intents, and purposes as the Ecclesiastics of the Seminary of the Faubourg Saint Germain Lez Paris, or the Seminary of St. Sulpice of Montreal, according to its constitution, before the 18th day of September, 1759, or either or both of the said Seminaries might or could have done, or had a right to do, or might or could have held, enjoyed or applied the same or any part thereof, previously to the last mentioned period." What the Seminary of Paris, or the Seminary of Montreal, "might or could have done" with the revenues before the 18th of September, 1759, is not defined; they might, it is true, have established schools in this colony, but there is no official document on record, showing that they were bound to do so, and declaring what part of their revenues shall be appropriated for that "object, intent, and purpose."

The estates and revenues in question are of immense value. The evidence given before the Commissioners in 1806 on this head, has reference only to the Fief and Seignior of the Island of Montreal, no estimate having been made in respect to two other extensive Seigniories, including a large extent of unoccupied land, and a domain farm within the limits of the city of Montreal. It is confidently believed that the St. Sulpicians will realize, under the proposed Ordinance, a sum not less than £300,000, besides which, they are permitted to invest £30,000 in real estate, which, if judiciously laid out in a young and rising colony, will, in the lapse of years, produce a considerable income. The granting of this enormous wealth—so disproportioned to the resources of the province,—to an Ecclesiastical Corporation, which is empowered to admit and elect new members in perpetual succession, without check or interference by the imperial or Provincial Governments, would be unwise and imprudent, under any view of the case, but there are other circumstances connected with this grant, and the uses to which it will be applied, which render it peculiarly partial and oppressive. The tax imposed by the Ordinance is to be levied indistinctly

Yours, &c.

Toronto, August, 1840.

ALBAN, A TALE OF VERULAM.
CHAPTER III.—A CHRISTIAN CONGREGATION.

Alban most punctually obeyed his father's last commands. First of all he chose a little knoll, not far from the highway, which commanded a full and uninterrupted view of the meadow, and there laid him in the tomb; over it he raised a lofty pyramid of white marble of Liguria; this he surrounded with a belt of dark cypress. Thus the monument was conspicuous to the whole neighbouring country. Alban ever gave it a look as the last light of evening fell upon it, and as the early tints of morning first made it visible.

In the next place, as soon as the cares of settling his father's affairs were over, he entered upon the enquiry. It served to divert his grief at the same time that he was performing a duty. He unrolled the volumes of Philosophers which he had brought with him, and studied intensely their writings down from Plato to the latest Platonist. Never were they pursued with greater eagerness after conviction; and yet, when he rolled up the last volume of the last author, and summed up in his mind all that he had acquired, he found himself come back exactly to the spot whence he had started; and the end so much desired, the remedy against the bitterness of death, although offered by all of them, was quite as distant as before. The very utmost he could attain to was a picture of hope, not a substance of belief; and the outline even of that picture was very imperfect, and its colours faint: there was nothing in it definite. It seemed a different subject at different times and in different positions.

Angry and disappointed at his ill success, Alban allowed a morbid disgust to take possession of him.—He blamed the Gods for having brought him into life for the mere purpose, it would seem, of making him taste of the bitterness of death. He felt himself to be a mere lump of matter animated at their caprice, and for their amusement. As soon as they were satisfied with the enjoyment of the spectacle which he exhibited, he was to be dismissed to his former state of lifelessness.

Now it was that he felt most sensibly the want of a friend to whom he might impart his perplexities, and by sharing them, alleviate their burden. But in this far distant province, one who could perform such an office towards Alban, was not to be found. The youth of the colony, however he might enjoy their society as companions of amusement and exercise, were quite unqualified to take a share in his studies or meditations. The old were quite as impracticable; they were veterans, who had gained their share in the country by their own good sword, and laughed with scorn at the very name of philosophy. Paulinus, Suetonius, and Agricola were they who for them had discovered the great end; and perhaps their discovery was really more valuable than all the rambling and fruitless fancies of Plotinus and his fellows, upon which Alban was engaged. Aware of what an answer, if any, his enquiries would meet among his friends, he kept his studies secret, and the seclusion, demanded by custom upon the death of a father, effectually shielded him from all interruption.

He had reached the very pitch of this uncomfortable state, and his perplexity was extreme, when one evening he went into the chamber in which his father had breathed his last. He surveyed the bed with tears, and then sat down in the very chair which he had occupied by his side in his last moments. He went over in his mind once again the objects of his enquiry. Disobedient man—just God—the certainty of retribution—the inefficiency of repentance, or of any other means devised to avert the arm of divine justice—the life to come, all these were revolved in his thoughts once more; until wearied and disgusted with the endless perplexity, he rose up and took his station at the window, just as he had done on the evening before his father's death.

It was the very moment of sunset; he saw the fiery orb make a plunge, as it were, and sink into the region of darkness—but only to return in glory. Happy sun, cried he, who daily diest but to live again, canst thou tell me the secrets of the chambers of death, and of the regions which are beyond this diurnal sphere? He had scarce uttered these words, when he was startled by the sudden re-appearance of the figure which he had seen on the night preceding his father's death. It was moving in the dusk along the highway, in the same solemn manner as before, and when arrived opposite the window, looked up as before, but, if any thing, with a look of increased tenderness and interest.

Alban was precisely in the mind to follow the invitation, and scarcely needed the recollection of his former resolution. He rose up, and came upon the highway just in time to see it turn off the road into a bye-way. He hastened along, and entering a deep and narrow lane, saw the figure moving on before him; keeping it in sight, he advanced cautiously, taking advantage of every turn to disguise the pursuit. A wild open heath now presented itself, and across this he tracked the figure, which never once cast a look behind. The shades of night had now come on when they entered a wood; here he could follow more closely without hazarding detection, but at the same time it was more difficult to keep sufficiently in view the object of his pursuit; every instant the chase became more perplexing. Sometimes he completely lost sight of the figure; at other times he came suddenly, with a rustle of the underwood, so close behind, that he wondered how he did not create alarm. The wood seemed interminable, and became more thickly entangled, until at length he came all at once upon a wide open glade.

The moon was now shining forth with exceeding brightness, so that every object stood out with the distinctness of daylight. In the centre appeared a Druidical altar of enormous size, and around it was a circle of cells; but to his astonishment they were deserted, roofless, and ruinous. A belt of gigantic oaks girded the sacred inclosure, but they were quite destitute of the usual decorations; not a mark presented itself of any present use of the spot for sacred purposes. On the contrary most conspicuous were the signs of disuse and neglect. Melancholy are such sights; they tell us that not only whole generations of men, but also entire modes of thinking are passed away, and throw us to a long and obscure distance from the former tenants of the spot. Here, however, the desertion could have been but recent, and struck Alban with extreme surprise. But he had little leisure to reflect upon these strange proofs of the neglect of the patriotic and proud and enthusiastic Briton towards his national rites, for the figure was fast gaining ground. Another long and intricate maze of the forest was threaded through, and the very brightness of the moonlight, falling capriciously through the thick bowers which rose overhead, and giving, by contrast, a double obscurity to the greater part which lay in shadow, rendered his pursuit more difficult. At last the figure stopped.

It was in the very deepest and most tangled recess of the forest. Overhead the boughs of spreading oak, thickly interlaved, formed a screen impervious, it would seem, to any outward influence of night or day, of sun or moon, of heat or storm. Around was a dense thicket of brambles, which in this sheltered spot never

dropped their leaves, but formed throughout the year an impenetrable screen, save through a narrow winding path, which Alban would never have discovered, had he not seen the figure glide in.

In the centre of this inclosure he dimly distinguished a rude low structure, into which the figure appeared to descend. A light gleamed forth from the opened door into the night around, and momentarily gave to view the surrounding trees. It shone full in Alban's face, and he caught a momentary view of many heads within.—His curiosity was now raised to a great pitch; he immediately went up, and sought about for some loophole through which he might obtain a glimpse of what they were doing within. On examining it, he found the building to be a spacious hut, rising not above five feet from the ground. The floor within was therefore deep below the surface. Its walls were composed of rough un-mortared stone, and its roof was so covered with a coat of fallen leaves that it was impossible to make out its materials.

In such a structure it was not difficult to find the chink which he was searching for. He saw that the place was full of men and women, all arranged in the most decent order, one sex on one side, the other on the other of the room. A lamp hung from the centre, which threw a clear light over the whole assembly. He was now convinced that he had detected an assembly of Christians, whom Diocletian's persecution (although as yet much mitigated in Britain) had driven with their rites from towns and cities into deserts. His first impulse was immediately to return and inform Bassian; his curiosity however prevailed, and he determined to witness as much as he could of their practices. At the further end of the room appeared a group standing round a large vessel of water, and close by it the figure which he had been following. He could but dimly descry the features, yet was again struck with the notion of their being familiar to him.

Into the arms of this person a baby was now placed. Immediately there occurred to Alban's mind the horrible stories which had been told of these Christian assemblies; how they murdered children, and made a cannibal banquet on their remains. What then was his horror when he saw it plunged under the water. He was starting to rush to its rescue when he saw it taken out, and, after a few rites being performed on it which he could not understand, restored to the arms of its nurse. The group now broke up, and the old man, whom he had followed, went to the opposite side of the room.—There he knelt for a long time before a table which was covered with eating and drinking vessels.

Again there occurred to his mind the accounts which he had heard of the intemperance and debaucheries of these nightly meetings. Yet, if such were going to take place, the preparation was most strange. The old man was evidently praying with great earnestness, and at times the whole assembly chimed in with his prayer, or responded to it in sounds of most affecting melody.—At last the man of prayer arose, and then, standing with his back to the table and face to the people, began to harangue them. Great was the fervour on his part, and deep the attention on that of the people. So animated was his delivery, so clear his voice (which again he recognized) that Alban heard every word. The subject was patience and fortitude under their present severe trials. Much he dwelt upon the forgiveness of their sins by a merciful God through his only Son, and much on the certain assurance of a blissful immortality through Christ. Most eagerly did Alban devote his attention to every word and sentence of this oration.—It professed an attainment of the very object of which he was in search. The conclusion was in these words:

Faint not my brethren, for though the fight be long and weary, the victory is ours. We have a Captain who hath vanquished sin and death, and under whose feet all the powers of this world are laid prostrate. The immortal weapons of spirit can never yield to arms of flesh. Let us arm ourselves with these weapons, and to railing oppose blessing, to cursing praying, to the spirit of falsehood the spirit of truth, to insolence meekness, to ill-treatment patience. Let us not by a moment's impatience of suffering give advantage to the enemy, but in every way approve ourselves his soldiers who conquereth by charity and love. Reverence your rulers, for they are of his ordinance, and cannot smite us but by his leave; then are their blows his lessons to wayward children that he may bring them to perfect obedience. Pray for your persecutors, for your Lord and Master prayed for his. Pray for Augustus and Caesar, who bear the sword, as deputed by our heavenly king. To use the exhortation of the blessed Paul to the Corinthians, be ye steadfast, immovable, ever abounding in the work of the Lord, forasmuch as ye know, O sons of God, vessels of the Spirit, redeemed of Christ, heirs of everlasting life, bliss and glory, that your labour is not in vain in the Lord. To Him, who is our resurrection and our life, our hope and our glory, let us now raise the song of thanksgiving, and bless him no less for what he taketh away, than for what he giveth.

This address was shortly followed by certain unintelligible motions and prayers, after which bread and wine were distributed from the vessels. Prayer and a joyful strain of sacred song succeeded; and, just before they broke up, they sang their concluding hymn with such a soul-subduing plaintive sweetness that Alban, in despite of all the struggles of prejudice, felt his heart melt. It ran as follows:—

Though dark the night that lovers above,
And wild the wood with mazes drear,
God holds on high his lamp of love,
And every path is bright and clear.

The Lictor waves his daily rod,
The robber wields his nightly sword,
We will not fear. Our help is God,
His Son, his Spirit, and his word.

What! thought of all our little flock,
Some never shall rejoice in this band?
Lord they are thine. No mortal shock
Shall shake them from their Shepherd's hand.

So, when with all thy glory crown'd,
While Angels shout behind, before,
Thy Son shall bid his trumpet sound,
We all shall meet to part no more.

The strain lingered in Alban's ear for some time after it had ceased. The noise of the breaking up of the assembly awoke him from his reverie, and warned him to run to a place of concealment. He climbed up into a tree which was close at hand, and thence securely beheld the company issuing forth. His heart was moved with deep compassion, and respect too, when he beheld a promiscuous crowd committing themselves to the perils of the night and of the forest; when he saw old men tottering along, mothers with babes at the breast, delicate girls, tender striplings, braving, for the sake of their religion, such severe trials, when not only the robber, but, who was still more to be dreaded, the civil officer and spy hung upon every step. And is it against such a people as this that the mighty Augustus is waging war, and filling the empire with the noise of proclamations! he asked indignantly of himself.

He waited until the last figure had vanished into the gloom, and then descended; and after much difficulty traced his way through the wood, and reached his chamber in a very different mood from that in which he had left it. He could not sleep, so overwhelmed was he with the flood of thought which his night's adventure

had let in upon his mind. He rose with the sun, and walked forth into the fields, endeavouring to put into some order the various and distracting reflections which crowded so incessantly upon him.

(To be continued.)

THE CAR OF LITERATURE.

Literature, as well as science, if it does not go forward, is apt to perish where it stands; or even to lose ground rapidly. But, let us not imagine, that he, who sits aloft, guiding the car; or that the fiery steeds which bear it along; are alone entitled to our admiration. How many unscen are, at this moment, employed, in shaping the various and complicated parts of that divine machinery! How many, in drawing together the fit materials for its structure; scattered, as they are, over the whole surface of the universe! How many, in exploring distant regions, for those great and brilliant dyes, which glitter in the sunshine of peace; and captivate, for a time, our roving fancy! How many faithful and diligent pioneers are now clearing thickets, forcing out precipices, and removing the obstructions, with which time, and neglect, and prejudices, and ignorance, have contributed to impede our progress! How many skilful engineers are planning new lines of direction for our road; smoothing ascents, cutting off angles and useless windings, uniting the yawning sides of valleys, round which we formerly toiled in tedious circuit; and providing, across the hitherto untrodden gulf, a firm and safe passage! How many of livelier imagination, and more buoyant spirits, are adorning the road-side with flowers; dressing out the right and left, in all the fair varieties of nature; opening the landscape to our view; and giving us, at intervals, a prospect of those happy fabled regions; lit up by the gleams of hope and of memory; which please, even at a distance; and charm away the tedium of human life!

The Garner.

CHRIST OUR EXAMPLE.

The Apostles, having once converted men to the belief and obedience of Christ, thought no argument more powerful to persuade them to the practice of all Christian graces, than the example of their divine Master. This they urge upon all occasions, and with this they recommend their precepts and counsels. Particularly St. Peter, (1 Pet. ii.) exhorting all Christians to patience under sufferings, and a constant resolution to endure the most grievous afflictions, and even death itself, for the sake of their religion, a duty which may justly be accounted the greatest and most difficult of Christianity, giveth this reason first, (ver. 21.) For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his steps. By which reason he manifestly shows that it is the indispensable duty of Christians to follow the example of Christ, and that thereto we are chiefly called; otherwise he could never have inferred from those words, that it was an obligation, incumbent upon all Christians, to be patient under sufferings and adversities, this being but a consequence of that grand and more general duty. However faint we may not doubt of it we are told that, *he who saith, he abideth in Christ, ought himself also to walk even as he walked.* (1 John, ii. 6.) And in another place, *if any man hath not the spirit of Christ, he is none of Christ's.* So that if the command and intention of our Saviour can oblige us, if the sense of our duty, and exhortation of the Apostles can move us, if the desire of union with Christ, and being accounted members of his body can persuade us, we have on all sides abundant reason to apply ourselves to the serious imitation of his most holy example.—*Rev. Henry Wharton.*

FEAR AND LOVE.

In heaven love will absorb fear; but in this world fear and love must go together. No one can love God aright without fearing Him; though many fear Him, and yet do not love Him. Self-confident men, who do not know their own hearts, or the reasons they have for being dissatisfied with themselves, do not fear God, and they think this bold freedom is to love Him. Deliberate sinners fear but cannot love Him. But devotion to him consists in love and fear, as we may understand from our ordinary attachment to each other. No one really loves another, who does not feel a certain reverence towards him. When friends transgress this society of affection, they may indeed continue associates for a time, but they have broken the bond of union. It is mutual respect which makes friendship lasting. So again, in the feelings of inferiors towards superiors. Fear must go before love. Till he who has authority shows he has it and can use it, his forbearance will not be valued duly; his kindness will look like weakness. We learn to contemn what we do not fear; and we cannot love what we contemn. So in religion also. We cannot understand Christ's merits till we understand His power, His glory, His unspeakable holiness, and our demerits; that is, until we most fear Him. Not that fear comes first, and then love; for the first part they will proceed together. Fear is allayed by the love of Him, and our love sobered by our fear of Him. Thus he draws us on with encouraging voice amid the terrors of His threatenings. As in the young ruler's case, he loves us, yet speaks harshly to us that we may learn to cherish our own hearts. He hides himself from us, and yet calls us on, that we may hear his voice, as Samuel did, and believing, approach Him with trembling.—*Rev. J. H. Newman.*

CONSOLATION.

Permanence is the property of the permanent. But how is it with us? our contingencies dissolve and perish, the victims of perpetual decay and change. Life and death, as they are called, which seem at first of contrarious natures, unite together at the last, the one succeeding to the place of the other. The one, originating from corruption, which is our mother, and proceeding through all the changes of corruption, terminates in corruption, the end of life; the other concludes the scene of our afflictions, and oft transplants us to the realms of bliss. I know not if it can justly be entitled death, more terrible in the name than in the substance. Indeed, our reason is most preposterous, our minds most weak; we dread those things which present no cause of fear, and those which we ought to shun we consider as desirable.

There is one life—to look forward to the life above. There is one death—in; for it is that which destroys the soul. All things else, however esteemed and prized by some, are the mere shadows of dreams, the insidious phantoms of the mind. What loss, what calamity have we sustained, if we are translated to a real existence? if liberated from the changes, and the giddiness, and the satieties, and the base extortions of the world, we dwell with permanent, imperishable beings, and shine, like lesser luminaries, encircling in choral dance the one Grand Light. Thou wilt tell me, thy widowhood afflicts thee. Let hope be thy consolation. Thy separation grieves thee; but it is not grievous unto him. And where would be the sweet virtue of charity, if a man, choosing for himself the smoothest path, should leave the more rugged and toilsome way unto his neighbour? What evil can really affect her who, in a little time, shall feel no more? The predestinated day is near. Sorrow is not immortal. Let us not aggravate the lightest woes with ungenerous and ignoble thoughts. If we have been bereaved of the choicest blessings, we have enjoyed them too; to be bereft, is the lot of all; to enjoy, is not the lot of many. Let not that disturb the serenity of our minds, but let this console and animate us. It is reasonable that the better should prevail. Where is thy son, thine Isaac, whom, in exchange for all, he bequeathed to thee? Demand of him those trifling services of love, to lead thee by the hand, to be a slave to thee, and bless him with far greater in return; his mother's benediction, his mother's prayers, and liberty in the realms above!—*St. Gregory Nazianzen.*

HOW TO READ THE SCRIPTURES.

Great danger is to be apprehended of our being attracted and enchained to the study of the Word solely, or even principally, by the beauties of its composition, and by the general character of the sublime and interesting subjects of which it treats; and thus, mistaking delight in its language, imagery, and general contents, for joy in the contemplation of its intrinsic excellencies, and the experience of its saving power. So far is it from being a matter of surprise to me that carnal men are drawn to the study of the Word, and are oftentimes found delightfully perusing and eloquently praising its varied contents; that it is a matter of surprise, and only to be accounted for by its holiness, which repels, and its truths which alarm, why they are not more attracted to a book, which for poetical beauties of every description, for historical facts, touching all nations and all ages, for helps to philosophy in all its branches, stands unrivalled,—excelling all other books in the graces of composition, the quantity, variety, and usefulness of the subordinate information it conveys, almost as it does in the high matters of its origin, its character, its efficacy, and its end. The very mould into which sacred truth is cast, the form it assumes, increases the peril, lest the message of God should come in word only and not in power also; lest the excellency of speech, through our corruptions, should so engross the attention and captivate the mind, as that the subject be forgotten or subordinated; and, while the fancy is delighted and the mind informed, the heart remains, as to any radical and saving change, unaltered and unconverted. The more beautiful, then, and interesting and attractive, by reason of its suitableness to our peculiar taste and habits of thought and research, any portion of the sacred page is found, the greater care should be observed, that we rest not in word only, that we recall to mind the great end for which all Scripture is given by inspiration of God, which is not to gratify the taste, nor to amuse the imagination, nor to improve and elevate the mind, nor to store the memory with images and truths, however gratifying and even useful, but to convert the heart and save the soul by its powerful operation and sanctifying energy, when employed in the Spirit's hand as an instrument to fulfil the purposes of God.—*Rev. H. S. Owen.*

Advertisements.

BANK OF BRITISH NORTH AMERICA.

THE Court of Directors hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third 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 Third day of August no transfers of Shares can take place.

By order of the Court.
(Signed) G. DE BOSCO ATTWOOD,
Secretary.

London, June 8, 1840.

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THOMAS CHAMPION,
Secretary.

Toronto, July 7, 1840.

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JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravelly & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book.

43—6m

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THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

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A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stable and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.
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THE South-East half of Lot No. 16 in the 7th 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. Douglass Esq. Belleville, or to Robert El liot, Cobourg. If by letter post-paid.
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Having, as Publisher of the Church newspaper, added a Printing Office to his establishment, and imported a full supply of type &c. from London, he will be enabled to execute orders for every kind of Book and Job Printing, in a superior manner.

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville 18—1f

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carille. Cobourg, June 19th, 1840. 15—1f

VANNORMAN'S STOVES.

CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other Stoves, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the Trade. 110 King St. Toronto.

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER.

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

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CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of—Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shields and Scabbards; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Epaulettes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW, 47—1f

Toronto, Sept. 12th, 1839.

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CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND

AGENTS FOR VAN NORMAN'S FOUNDRY,

HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c., suitable for this market. Toronto, December, 1839. 26—1f

IS published for the MANAGING COMMITTEE, by

HENRY ROWSELL, Toronto, every Saturday—TERMS.

FIFTEEN SHILLINGS per annum when sent by mail or delivered in town. To Postmasters TEN SHILLINGS per annum. Payment to be made yearly, or at least half yearly, in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

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* From "Tales of the Ancient British Church," by the Rev. R. W. Evans.