

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, FEBRUARY 23, 1839.

[NUMBER XXXVI.]

Poetry.

TRUTH.

WRITTEN AFTER SPENDING AN EVENING WITH ALLAN CUNNINGHAM.

Come sit thee down, and we will sing
The thinking days of old,
And days that future times shall bring
When we lie dead and cold.
We'll sing mind's winter and its spring
In man's progression on;
How subject, king, and meaneer thing
Must kneel to Truth alone.

We've read of man in ages past,
When reason was a child;
His world the woods, his God the blast,
Untutored, poor, and wild.
Behold him now, in every sphere
Of intellectual skill;
'Tis Truth that onward led him there,
And onward leads him still.

The king, arrayed upon the throne,
From whom injustice flows,
How weak the hand can bring him down,
When Truth directs the blows!
The peasant, low in worldly gain,
E'en shoeless though he trod,
While Truth directs his massive brain
He rises to a God.

From earth and water, sun and air,
Sweet blessings on us fall;
But where is that so bright and fair
Reigns monarch of them all?
The sun without it were a blot;
This life a weight of care;
The earth, but an unsightly spot,
If Truth presides not there.

Then let us look, and smile, and sing,
And think in our own way;
Our clay may rot—our souls take wing,
Truth never can decay.
'Twill live when this our world shall be
Made perfect every span;
Oh! Allan, could we that but see,
What would we wish for then?

Alexander Hume.

SCIENCE AND CHRISTIANITY.

From the British Critic.

There is a certain class of men of science who are constantly on the watch for the merest shadow of a new phenomenon, which may seem to contradict all facts, to unsettle principles, and encourage vague anticipations of coming changes. If a new bed of rock is brought to light, suspicion is thrown at once upon the 1st chapter of Genesis. If an insect is hatched by electricity, why may not man have been hatched without any intervention of the Creator? If shells or bones and pebbles are collected, it is for the purpose of denying a deluge. The regularity of the heavenly bodies is made to argue their eternity; and the development of organized bodies, to supersede the necessity of a Providence. What, in the mean time, has been the conduct of many sincere friends of religion? Have they not shown signs of timidity, very unlike the possessors of an impregnable post? Is there not a tendency to check and fetter science, as a father would prohibit a child from approaching a spot where he would discover something, which his father does not wish him to know? Have there not been attempts to suborn physical science as a reluctant witness to the truth; as if men, who denied the Bible, would confess to a Bridgewater Treatise? Do not men grasp too eagerly at the concurrence of philosophy with revelation, as if evidence to the word of God were a thing to be tolerated by a Christian, except as an additional condemnation for those who reject it? Most assuredly the position which is now occupied by the main body of the defenders of the truth is anything but safe. We have transferred the foundation of our belief from testimony to argument, from persons to things, from others to ourselves, from faith to reason. Even those who are most attached to the Church, if asked why they believe in its doctrines, will answer, because they are true. But ask them why they believe them to be true, and of those who are able to assign a reason, not one in a hundred will assign the right one. The ignorant peasant will probably come the nearest to the answer of the Gospel. "I was born and baptized in the Church, and the Bible tells me to stay in the Church, and obey its teachers; and till I have equal authority for believing that it is not the Church of Christ, as it is the Church of England, I intend to adhere to it." Now such reasoning as this will appear to this rational age very paltry and unsatisfactory; and yet the logic is as sound as the spirit is humble. And there is nothing to compare with it either intellectually, or morally, or religiously, in all the elaborate defences and evidences which would be produced from Paley, Grotius, Sumner and Chalmers, and still less from the Bridgewater Treatises, which, as if the God of the Bible were not the God of Nature, have studiously dropt from their pages all mention of the Gospel, and confined themselves to illustrate the existence of vague undefined power above us. We bog most strongly to protest against any more such evidences of religion, against any evidences whatever, which are to draw off men's minds from the true basis of their belief. It is very true that we are to be able to give a reason for the faith that is in us. But this is no command to give a wrong reason—and it is a wrong reason, however true it may be in itself, when we believe Christianity, not because the Church has told us, in recognition of her authority and in obedience to her commands as our lawful and natural superior, but because its doctrines are conformable to our own individual reason, its laws agreeable to our own personal feelings, the History of the Bible reconcilable with the History of Herodotus or Livy, its mysteries improved repetitions of the theories of Aristotle and Plato, its physical narrations borne out by appearances in stones and planets, its whole scheme

precisely what we should expect from our knowledge and notions of the Deity. These are the reasons on which the reasoning portion of the religious world rest their religion at this day. That is, each man by himself trusts implicitly to his own view of the case; and, if by chance his view is right, he adheres to the Church. The Church will do wisely and safely in looking on her rationalising children with jealousy and distrust—at the same time, she must set their duties before them. Till this be done, there can be neither quietness nor confidence. A man cannot rest without a resting-place distinct from himself, nor feel confidence except in a power other and higher than his own; but when he appeals to the truth, reasonableness, morality, and consistency of Christianity, to any thing but testimony over which he exercises no control whatever, he is, after all, only appealing to himself, to what seems true and reasonable, and consistent to himself: give him a new fact, or change a passing feeling, and his whole scheme is deranged in a moment; another standard is formed, and another class of truths, probably direct contradictions to his former principles, is now to be professed. Against this vacillation there is but one security, *testimony and authority*; and, if the Church will consent once more to take its stand here, nothing can shake it; till another Church has been established, and stood for 1800 years, there can be no argument against Christianity, or against any part of the Church's doctrine, sufficient to counterbalance the argument which we now have in its favour. Testimony is only to be overthrown by testimony; and all other objections are to be met with the simple question,—How can we know what is truth except by testimony? It is really necessary to suggest considerations to those timid minds which are alarmed at the pretensions of our modern discoverers, and to the discoverers themselves who may be meditating attacks upon the faith—and for those who rejoice in every hope of forcing science to witness to the Church, we may suggest the following anecdote:—While the Duke of Wellington was reconnoitering with his glass at Waterloo with the greatest anxiety, to see if he could discover any sign of the approach of the Prussians, a body of troops were observed in the distance. Every eye and telescope were strained in the direction—every heart was beating;—but whether they were French or Prussians it was impossible to distinguish. When all at once a voice exclaimed, "They are Prussians!" "Who are you, Sir?" said the Duke, not at all pleased with the interruption. "May it please your Grace," said an officer, "that man is called Long-sighted Jack, he can discover objects at a great distance." The soldier was immediately called up, and declared that he could distinguish the Prussians by the tips of their feathers. Now, if the Christian Church were in a similar situation with the English General at that eventful moment, unable to distinguish between truth and falsehood, we should be exceedingly obliged to any quick-sighted philosopher who could contribute the slightest particle of assurance to assist our belief. But after the Prussians had come up in sight of all the forces, and were recognised by them all to be Prussians by their dress, language, music, and especially by their falling on the French and pursuing them over the field of battle, if a man had come up to the Duke with a profound declaration that he had discovered them to be Prussians by the tips of their feathers, we suspect his reception would have been the reverse of cordial. We rather fancy that the poor man would have received a much sharper reprimand than the Church is in the habit of giving to the Chemist, Botanist, Anatomist, Geologist, and other Long-sighted Jacks, who, in the heat of the conflict, while the whole army of the Christian faith, comprising the hosts of eighteen centuries, is fighting with the Bible in their hands, come up gravely with a pebble or a butterfly, and beg to assure them of the truth of Christianity by their recognising "the tips of its feathers."

THE SEVEN CHURCHES OF ASIA.*

No. V.

THYATIRA.

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into her; and I will kill her children with death; and all the Churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the Churches."—Rev. ii. 18—29.

It has been supposed by some commentators that the Gospel was not improbably first carried to Thyatira by Lydia, a seller of purple, whom St. Paul met at Philippi, and "whose heart the Lord opened," that she attended unto the things which were spoken, by the apostle. How far this supposition is correct, it is in vain to inquire, as we have no scriptural authority for it; but it is certain, that when the epistle was addressed to the angel of this Church, Christianity had here many consistent disciples.

The epistle opens with an address from "the Son of God," whose eyes are declared to be like to a flame of fire, and his feet like fine brass. These expressions denote his

omnipotence, and his infinite power and strength. With his eyes he discovereth the secrets of all hearts; with his feet he hath power to tread down his enemies. Both expressions declare his divine character, and are calculated to inspire us with awe and reverence towards a Being so infinitely wise and powerful.

The first testimony borne to the Christians of Thyatira was highly honourable to them as professed disciples of the Son of God. Their charity, or love to their fellow-creatures, that great evidence of a passage from spiritual death to spiritual life: their service to the Church at large, and to every individual member thereof; their faith not only in God's word and promises, but their fidelity towards him as their heavenly Ruler and Master; their patience, or submission in all things to the Divine will; and the trials to which they were necessarily exposed on account of their steadfast adherence to the truth,—these were among the works which gained for them the merited commendation of the Saviour. And it is worthy of remark, also, that they are spoken of as having made advances in this state of dutiful obedience. Their last state was better than the first. Religion was a progressive principle in their souls. They were not only in a gracious state, but they were growing in grace; they did not only possess some knowledge of Christ Jesus the Lord, and count all things but loss when brought into comparison therewith, but they kept growing in the knowledge—continually adding some new attainment to that already possessed. And yet in this garden, so fair and so fruitful, noxious weeds were to be found. While the language of commendation is passed, the language of reproof is not withheld, on account of some of the professors of religion being led astray by the abominations of the "woman Jezabel."

"There has been no slight diversity of opinion," says Mr. Milner, "respecting the reference of this term, whether indicating a person or a sect. Grotius and Calaneo understood it to signify a woman of rank and influence connected with the Church in Thyatira, who corrupted the faith, and seduced some of its members to the practice of heathen impurities, after the example of the idolatrous queen of Israel (1 Kings, xvii. 31). The term was common with the early Christian writers as one of reproach. Justin, a patronus of Arianism, had the epithet bestowed profusely upon her. Others, and especially the ancient commentators, supposed the 'woman Jezabel' to point out a sect of false teachers who infested the Church; because, in the language of Scripture metaphor, it is not uncommon to represent a people or party under the general designation of a woman. There is a third interpretation, which supposes the wife of the bishop to be intended.

"The errors," continues Mr. Milner, "taught by the person or party alluded to, were identically the same as those we have noticed in the Nicolaites heresy." And whether it was a person or a party that was referred to, there can be no question, that, as the impious queen of Israel had sought to profane the pure worship of Jehovah by the admixture of impious rites and observances, there was now a similar attempt to draw the followers of the Lord Jesus from that Gospel purity which was required of them. The punishment threatened against this woman and her children, testifies the indignation of the Almighty against her. It contains a solemn warning to professors of every age, not to have any fellowship with the unfruitful works of darkness, but to seek in all things to be conformed to the image of the Son of God, who did no sin.

There was for some time a doubt as to the precise spot on which Thyatira stood. From several inscriptions, however, which have been discovered at Akhisar, or Akiessat, containing the ancient name, there can now be little question but that it stood in the same situation as the modern city, which is at present a place of considerable importance. "The Turks," says Mr. Parsons, in 1820, "have destroyed all remnants of the ancient Church, and even the place where it stood is unknown. At present there are in the town one thousand houses for which taxes are paid to the government, besides two or three hundred small huts; there are about three hundred and fifty Greek houses, and twenty-five or thirty belonging to the Armenians; the others are all Turkish. There are nine mosques, one Greek church, four or five Greek priests, and one Armenian. The Greeks know something of the Romance, and the Armenians of the Armenian; but the common language of all classes is the Turkish: the Greeks write it in Greek letters, and the Armenians in Armenian letters."

"The appearance of Thyatira as we approached," says Mr. Arundel, "was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses to the right: on the left a view of distant hills, the line of which continued over the town; and at the right, adjoining the town, was a low hill, with two ruined windmills." . . . The air of Akhisar is peculiarly salubrious, and not less so its water. "These," says Sir Paul Rycaut, "in conjunction with its trade, have been one cause why Thyatira has so flourished, and been more happy than her other desolate and comfortless sisters." The waters still deserve the commendation this traveller has bestowed upon them when he represents them as "crystalline, cool, and sweet to the taste, and light on the stomach;" but the trade has greatly decreased during the last century.

Mr. Hartley thus describes the present state of the Church:—"Akhisar" is about four hours distant from Mermer. On the way we observed many columns and antiquities, notifying an ancient town. Mr. Arundel discovered an inscription containing the words 'from Thyatira.' Akhisar is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing is by far the best which I have yet seen. The Greeks are said to occupy three hundred houses, and the Armenians thirty. Each of them have a church.

* Here we witnessed a fine Turkish spectacle. The new

muscle of Aïm arrived from Constantinople, with a retinue of two hundred horse. They were all extremely well dressed and mounted; their turbans were white as snow, and the renowned scymitar of Turkey hung gracefully behind them. I was much struck with the lordly air which they displayed. It is well, I thought, for Europe, that such cavaliers have no discipline.

"We paid a visit to the church of the Greeks: it is a wretched structure: upon opening the door, we had to descend four or five steps into the body of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the khan, I conversed for a considerable time with four or five Greeks on the study of the Scriptures—the predicted apostasy from true Christianity, and the means which were furnished for detecting it—the utility of alms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterwards sat up with the same party till midnight, reasoning with them on the most important subjects. I presented the most interesting of these young men with the New Testament; and cannot but indulge the hope that a useful impression has been made on his mind.

"The sacred writer of the Acts of the Apostles informs us that Lydia was a 'seller of purple, of the city of Thyatira'; and the discovery of an inscription here which makes mention of 'the dyers' has been considered important, in connexion with this passage. I know not if other travellers have remarked, that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on this subject, I was informed, that the cloths which are dyed scarlet here are considered superior to any others furnished by Asia Minor; and that large quantities are sent weekly to Smyrna, for the purposes of commerce."

Mr. Hartley visited Thyatira a second time, and makes the following remarks:—"We forded the Hornus considerably above the bridge: at this place and at this season the water is scarcely above the knees of the horses. A second time I crossed the field of battle which was fatal to Antiochus. A very different army is at present ravaging the whole territory. I allude to the locusts; and I am perfectly astonished at their multitude: they are, indeed, as 'a strong people not in battle array; they run like mighty men; they climb the walls like men of war.' I actually saw them 'run to and fro in the city of Thyatira: they ran upon the wall; they climbed up upon the houses; they entered in at the windows like a thief' (Joel, ii. 5, 7, 9.) This is, however, by no means one of the most formidable armies of locusts which are known in those countries. Near Thyatira we still find very beautiful vegetation; the neighbourhood has a most fertile appearance; the white rose is extremely abundant, and scents the air with a most delightful odour. At Thyatira we had very delightful intercourse with the bishop's procurator and with five priests. Christ crucified was the subject of our conversation; and Mr. King addressed the children of the school, forty-five in number. We also distributed many tracts, and gave away two new Testaments; and regretted much that we had not with us a larger supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books, after hearing the following fact, of which we were informed by a Greek of this place. Two missionaries, he said, who were doctress the Rev. Messrs. Fisk and Parsons, had visited Thyatira five or six years ago, and distributed books; they had presented him with one, which he had actually lent to more than two hundred persons."

Mr. Hartley thus speaks with reference to the important spiritual instruction offered by the peculiar circumstances of this Church, and by the tone and tenour of the epistle addressed to it.

"The language addressed to Thyatira is rather different from that of the other epistles: the commendations are scarcely surpassed even in the epistle to Philadelphia, while the conduct of some was impious and profligate; the Church thus exhibited a contrast of the most exalted piety with the very 'depths of Satan.' In too many parts of Christendom we observe a similar state of things even at this day: how important, then, the admonition, 'That which ye have already, hold fast till I come!'

"And this language is not only designed for those who have recently been brought to the knowledge of Christianity; it is a caution very needful for those who have long been acquainted with its infinite value. The most ostensible danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual, we are in much greater danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his crown, after he has won many victories. Let the joy which he feels, under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection that he is still possessed of a heart which is 'deceitful above all things and desperately wicked,' and that he is still encompassed by a 'world' which 'lieth in wickedness.' When the disposition of 'fearing always,' is united to the character of watchfulness, courage, and simple dependence on the Divine aid, then will be realised obedience to the caution, 'Hold fast that which ye have.'

"The address to the unfaithful part of the Church at Thyatira is at once alarming and inviting. It contains one of those many denunciations of Divine anger which place it beyond all doubt, that 'God will by no means clear the guilty.' Nothing will save them from the indignation of Him who has revealed himself as a consuming fire to the wicked."

May God impart to us such a measure of his heavenly grace, that we may deserve the commendation bestowed on the faithful of Thyatira; that we may abound more and more in the cultivation of every Christian virtue; that our zeal in the cause of God's truth may go on to burn with a

* From the Church of England Magazine.

parat and a brighter flame; and that we may give increasing testimony that we are living branches in the true Vine, by the manifestation of those fruits of the Spirit's influence which are among the most satisfactory evidences of a growth in grace. Whatever be the precise nature of the blessings promised in the concluding verses of the epistle, whatever may be that power with which the faithful servant shall be invested, when the redeemed shall reign with the Saviour in glory, and when Jesus, "the bright and morning Star," shall gladden the hearts of his ransomed people,—we may rest assured of this, that if made partakers of their unpeakable blessedness, we shall not cease to adore the grace and mercy vouchsafed to us, whereby alone we are enabled to "overcome," and keep ourselves pure in the midst of an evil and adulterous generation.

OPINIONS OF FOREIGN REFORMERS ON THE QUESTION OF SEPARATION FROM THE CHURCH OF ENGLAND.

CALVIN, speaking of the Government of the primitive Church by Bishops, observes: "This kind of government some call hierarchia, an improper name; but if, omitting the name, we consider the thing itself, we shall find that these old bishops did not frame any other kind of government in the Church from that which the Lord hath prescribed in his word."

Calvin also drew up a liturgy himself for the use of the French Church.

BEZA, in 1567, writes: "We think them not to be of such great moment, that on their account the pastors should abandon their ministry rather than assume those garments: or that the flock should desert their pasture rather than listen to ministers so apparelled." And further, "I exhort them with tears to obey from the heart their queen and all her bishops."

ZANCHIUS, in a letter to Jewel, writes: "There seems no reason why a pastor should leave his flock, so long as he may freely teach, and administer the sacraments according to the word of God; although he may be compelled to do something which he cannot wholly approve."

BULLINGER, in answer to the question of some over-scrupulous English divines, "whether the clerical dress was to be considered among things indifferent," writes, "It does appear to me to be a thing indifferent, since it is merely an arrangement of the State; only let it be decent, neat and uniform. Religion does not consist in such matters."

The opinions of Gualter, Peter Martyr, and Bucer, to the same effect, may be seen in Strype's Ann. vol. i. pt. ii. p. 153, &c.

This was the view taken by foreign reformers on the question of conformity. And so, again, with respect to complying with the Act of Uniformity in 1662, the following testimonies will suffice. The first is from a Dutch Calvinistic minister—the latter are from two French Presbyterian ministers. They had all been in England. Their entire letters may be found at the end of Stillington's "Unreasonableness of Separation."

LE MOYNE, having reviewed the doctrines, discipline, and liturgy of the Church of England, writes, "These ought to oblige all good men not to separate from it, but to look upon her as a very orthodox Church. Thus all the protestants of France, as well as those of Geneva, Switzerland and Holland. From whence, then, does it come, that some Englishmen have so ill an opinion of her, and divide so rashly from her? Is not this to divide from all the ancient Churches, and from all the Protestant Churches, which have always had a very great respect for the purity of that of England? I look upon these men as disturbers of the Church and State, and who are doubtless animated by a spirit of sedition."

DE L'ANGLAIS writes, "Since the Church of England is a true Church of our Lord, since her worship and doctrines are pure, and have nothing in them contrary to the word of God,—and since that, when the Reformation was there received, it was received together with episcopacy, and with the establishment of the liturgy and ceremonies which are there in use at this day,—it is without doubt the duty of all the reformed of your land to keep themselves inseparably united to the Church. And those who do not this, upon pretence that they should desire greater simplicity in their ceremonies, and less of inequality among the ministers, do certainly commit a very great sin; for schism is the most formidable evil that can befall the Church."

M. CLAUDE writes: "Our Churches have always looked upon you not only as a sister, but as an elder sister, for whom we ought to have a kindness, accompanied with respect and veneration, and for which we do present most ardent prayers. I could wish, with all my soul, that those who are gone so far as to think to break the external bonds, would consider whether that they pretend to do be not directly contrary to the spirit of Christianity. There is no man that does not see that this would be schism."

THE HISTORY OF CHRISTIANITY.

The history of Christianity remains to be written. The chapter in Gibbon is the weakest in that splendid monument of human prejudice and learning. The spirit of Christianity seems to have oppressed and crushed the philosopher of Lausanne. Other and better hearts have, indeed, laboured at the great enterprise; but their labours are only fragmentary; they possess neither the epic unity nor the embellished action which the narrative demands. The history of Christianity, we repeat, remains to be written. But every year fresh stores of curious illustration are accumulating under the hands of acute and anxious investigation; the crumbling record is being unrolled, the dark places brightened, the rough plaques made smooth. Prophecy, too, which Bishop Newton called a growing testimony, continues to grow and to put forth fresh verdure. The pilgrimage of the lonely traveller brings additional evidence and confirmation of our faith; and even the very stones may thus be said to declare the omnipotence of God.

These materials cannot continue to be unemployed; some one in the lapse of time, may arise to bless and to ennoble his country and his race—one, who to the quick sagacity, the vivid perception, and the unbounded erudition of Gibbon, shall unite the apostolic fervour, the meek enthusiasm, and the mild humility of Heber; together with the accurate revision, the transparent style, and the illuminating fancy of Southey. Even now, when the horizon is overcast, and the thunder rolls in the distance, we do not despair of beholding such a history, lofty and opposite as the qualifications may be. It may be nurtured into beauty and strength in the retirement of a country parsonage, like the Polity of the Venerable Hooker; or fostered in the shade of those antique cloisters—the high and lettered retreats of a noble hierarchy—from whence so many champions, in full equipment, have already descended, to fight the battles of the Cross. Who would not be content

with Milton, to "live laborious days" for the completion of such a task? Who would not count every thing dross that he might rear so resplendent a temple for the Genius of Christianity? There is something mystic and inspiring in the thought of this sequesterment from the tumult, the pleasures, the honours of life,—this journey into a far country,—this transmigration, so to speak, into an earlier century, only to return into our own, to purify and adorn it.

To such a genius the History of Christianity, involving, as it does, the decline and fall of a gorgeous superstition, and the overthrow of all that costly apparatus of mythology which shed a lustre over the Greek and Latin literature, will present a theme of absorbing interest; nor will its splendour be diminished by approaching it through the mysterious glories of the Hebrew Polity. "I have often thought," observes a very ingenious writer, "that the beautiful passage in which our Saviour compares himself to a hen gathering her chickens under her wings, and the sublime one in Deuteronomy, where Jehovah's care and guardianship of the Jewish nation is likened to an eagle stirring up her nest, fluttering over her young, spreading abroad her plumes, bearing them on her wings, and making them ride on the high places of the earth, may be regarded as symbolical of the peculiar character of the two dispensations. The earlier was the manifestation of the power of God, and shows him forth in his kingly majesty; the latter is the revelation of the love of God, full of all gentleness and household tenderness, and more than fatherly or motherly kindness." The calm benignity of the Christian Dispensation will beam with a peculiar beauty through the awful clouds and gloom of the Apocalypse; and the voice of the beloved Disciple fall with delightful melody upon the soul after the denouncing trumpet of Ezekiel.—*Church of England Quarterly Review.*

THE CHURCH.

COBourg, SATURDAY, FEBRUARY 23, 1839.

For some time past we had intended to direct the attention of our readers in general to the plan for the establishment of a DIOCESAN PRESS in this Province, which had been agreed upon at the Visitation of the Clergy at Toronto in October last. The proceedings upon this subject were subsequently embodied in the form of a Prospectus; a copy of which was transmitted to every clergyman in the Diocese, with an accompanying Circular detailing more minutely the views and intentions of the Managing Committee. This Prospectus, from the mode of circulating it which we had adopted, we did not consider it necessary to re-publish in our columns; but we gladly embrace the present opportunity of offering our cordial thanks to those of our contemporaries who have kindly copied it into their journals.

Since the transmission of the Prospectus alluded to, a Circular has been forwarded to our brethren and agents, intimating a slight change in some of the arrangements originally agreed upon. It has been thought expedient, on many grounds, not to carry into full operation, for the present, the plan detailed in the Prospectus; but to content ourselves, during the current year, with procuring from England a sufficient supply of type to enable us to present "The Church" to our readers, at the commencement of the next volume, in a new and more attractive form. To carry into execution this portion of our plan, it has been considered that an instalment of five per cent on the amount of stock subscribed, payable on the first of July next—and probably an equal instalment on the first of January next—would be sufficient. It is hoped that, in the course of the year 1840, the whole of the material for the completion of a Printing Office, will be procured,—all of English manufacture, now, and of the best quality.

We may take this occasion to announce to our numerous readers that in June next, at the commencement of the third volume, a very considerable enlargement of our paper is proposed to be made. This being carried into effect,—and without any addition to the terms of annual subscription as now established,—we naturally count upon a very considerable increase of our present extensive and most gratifying patronage. In its enlarged form, we shall be enabled to add to its general interest and usefulness by furnishing to our readers a much increased quantity of Ecclesiastical and Civil Intelligence. When the arrangements for the establishment of a Diocesan Press shall have been completed, it is intended to appropriate a portion of its capital to the printing of such Books and Tracts as are calculated to forward the cause which it is the design of this Journal to advocate; and for the advancement of this object, it is probable that the Committee will recommend the extension of the capital Stock to double the amount proposed in the published Prospectus. As it is intended to call in the Stock subscribed for on terms as easy as possible to the subscribers,—by small instalments and at long intervals,—it is hoped that the numerous local claims which present themselves to almost every community will not materially interfere with our expectation of very speedily procuring the full amount of capital required.

We believe that our valued and useful contemporaries of the Episcopal Church in the United States have each of them respectively a Press of their own, and that this is rendered efficient for the promulgation of much religious and useful knowledge independent of what is conveyed through the medium of the Journal itself. We have great satisfaction in adverting again to the benefits which have resulted to Western New York, and to that Diocese at large, from the establishment of that faithful herald of sound Church principles, the *Utica Gospel Messenger*; and we have been rejoiced to mark its steady advancement and ultimate triumph over obstacles which were once deemed insurmountable. The last number of the late series of that excellent periodical, contains a full and interesting account of the difficulties it has encountered and the victories it has achieved. Many pleasing anecdotes are furnished of its gradual and growing influence in quarters where once it had the most violent prejudices to encounter,—a proof that a firm and unbending advocacy of the genuine, and what we may term the constitutional principles of the Church, without any thing of that pernicious and dangerous compromise which is so often yielded by the falsely named "liberality" of the day, will meet at last its reward in the better establishment of sound religion, and in the removal of prejudices which ignorance alone of the real character of our Zion had served to maintain.

There is much in the following circumstance detailed by the excellent conductor of the *Gospel Messenger*, to which there existed a striking parallel in this Province at the time when our own humble journal was started:

"It was in the autumn of 1826, and but a few months after the Editor of the *Messenger* became a resident of Western New York, that he was strongly urged to commence the pub-

lication of a Weekly Paper, in which the character and claims of the Church should be set forth and maintained. There was believed to be great necessity for such a measure, as there were then in circulation some Journals in which Episcopalians were assailed in no measured strains of rebuke and reproach.

To meet this state of things, and at the same time to avoid being drawn into sharp contentions and angry controversies was supposed impossible; and many Churchmen who felt the want of such a paper dreaded its commencement, as they very frankly stated, fearing that we should soon be involved in stormy and pernicious disputes. We heard the din of invective, and saw the sneer of scorn, as our "little paper," the odious "seven by nine," went out, in humble dress, it is true, but relying upon the Holy Spirit for our guide we resolved that none of these things should move us; and if at times we found "the old man" rising up within, we aimed not to speak unadvisedly and rashly."

Such too, during a much shorter career, has frequently been our own experience of editorial temptation and trial; and although there may be a few who choose to deery our principles and misrepresent our conduct, we do not regard such assailants as impartial judges of our course, and have every satisfaction in reverting to the influential and gratifying testimonies constantly received from better informed and less prejudiced quarters, in favour of the *spirit* in which this journal has been conducted. With the exercise of Christian courtesy we do not consider the firmest maintenance of our own principles to be incompatible; and while we have endeavoured faithfully to support the one, it has been our care never wilfully to offend in the other. Our effort has been steadily and zealously to inculcate those principles which become sound Churchmen and loyal subjects; and if, in the prosecution of this duty, we have undesignedly given cause of offence to any, we can only pray them to "forgive us this wrong."

The following interesting anecdotes are given by the Editor of the *Messenger* as proofs that "the day of small things" in the career of editorial responsibility and toil is not to be "despised"; but that important and gratifying results will often attend at last the steady and conscientious prosecution of these duties:

"We may be permitted to add some of the cases now in our mind: A worthy brother in the ministry was in the habit of taking several copies of the *Messenger*, that he might have a copy or two to hand to members of his flock, whose circumstances would not allow them to become subscribers. These loaned numbers of our sheet performed their weekly office, and were as he said, "messengers of good." In one case, the paper was regularly read by a pious woman, whose husband if not an avowed infidel, was too near one to be willing that his family should read it. On one occasion, having glanced his eye over one of our own articles which seemed to reprove such principles and life as his, he became exceedingly angry, ordered the paper sent away, and forbidding another to be brought to his door, left the room. After some hours he returned—the paper still lay upon the table. The wife merely suggested that if he would calmly read over the offensive article she believed he would see that he had done himself, the writer, and his family, great wrong. In a rather sullen manner he did so,—he was silent—he read it again, and then said, "perhaps I was wrong—you may continue to read the paper." The result was, that he became a diligent reader of the *Messenger*, and after a short time went to the clergyman, related the whole matter, soon after became an altered man in life and conversation, and up to the time of our last information of him, he was a devout and consistent communicant, always ascribing his conversion to the influence of the divine Spirit upon his perusal of the once despised paper.

"A highly respectable member of our communion, has with his own lips declared to us, that for years, while he allowed the *Messenger* a place in his house for the gratification of his wife, he was a firm and open unbeliever, but that he no sooner found his mind inclining to religious study than the *Messenger* became so interesting to him that he was never willing to lay it down till he had read the whole, from which he had gathered some of the happiest moments of his life.

"Another instance: An intelligent and pious lady, who contributed to some of our early volumes, but who has been dead several years, informed us in a letter, that when the *Messenger* first came to her house, and it was from its commencement, her father who was an inmate of the family, and a strongly attached member of another communion, would not read the paper on any account, nor was he far several years, willing to hear it read. At length he was induced to listen while his daughter read an article or two, which interested his feelings. "There must," said he, "be some good in that paper after all; what you have read is of a spirit and temper which becomes a Christian." From that time he became a constant reader. His prejudices were removed, and for many years he became an admirer of the Prayer-book, and delighted to join in the worship of the Church."

Our editorial career has not yet been sufficiently long to create the expectation that results so happy and so gratifying have flowed from the labours in which we have been engaged; but we are not without assurances that, in many instances, the principles we have been advocating have gained a greater respect, and serious prejudices have been removed which formerly existed against the views it has been our province to disseminate. This, indeed, it would be but fair to infer from the greatly increased and steadily increasing patronage by which our labours are cheered. The circulation of this journal to the most remote corners of either Province,—its patronage and support in quarters where hitherto perhaps no other publication had been borne but the herald of open sedition or the organ of mischievous agitation,—all give joyous evidence of a silent but decided and increasing homage to the spirit of this well-worn adage,—
"Magna est veritas, et prevalabit."

We are sorry to be driven in defence of the Church of England, to make any unfavourable remarks on the character of a Journal, which, if we be rightly informed, is the property of the respected editor of the *New York ALBION*. That gentleman has, for many years, with much industry and tact maintained the cause of British and Monarchical Institutions in the commercial Metropolis of a Great Republic, and, in the columns of the *Albion*, has never, to the best of our recollection, admitted a paragraph, or indited an editorial observation in a spirit of hostility to our venerable Establishment; on the contrary it has evidently been his practice and his delight to present it in an advantageous light to his very numerous and intelligent readers.

Our esteemed contemporary will therefore give us credit for the reluctant feelings with which we allude to the offensive paragraphs, reflecting on the Church and its ministers, occasionally introduced into the *Emigrant*. We are aware that in that print there are also occasional notices of events that redound to the honour of the Establishment; but what we complain of is, that falsehoods and misrepresentations culled from the Radical English Journals, notorious for their revolutionary politics and unchristian virulence, should be sent circling throughout the United States and the North American Provinces. We do not deny that there are occurrences, disgraceful to the characters of some few of our Clergy,—because they are but men, and out of fifteen thousand of them there must be some, over whose failings there is too just cause to mourn. But we do protest against that unfair practice of holding up institutions to odium and contempt, because individuals connected with

them in an official capacity fall into errors, from which no class of human beings is exempt. A bad king is no proof that the principle of Monarchy is vicious; one Judas does not criminate the remaining eleven disciples; the system is not to be saddled with the vices of the person who administers it; neither is a whole body to be pronounced useless, because one member is either truncated or unsound.

It may be alleged that extracts such as those which we deprecate, are inserted with no malevolent intention, but are merely introduced, amidst a variety of miscellaneous intelligence, as illustrative of one of the many shifting phases that the state of Society is continually presenting. But surely the cause of morality and religion must suffer, when the failings of the Clergy are dragged into the public gaze; and certainly no good can be derived from such an exhibition comparable to the evil produced by it;—little else, indeed, can result from it but pain to the sincere Christian, be he minister or layman, and encouragement to the libertine and atheist.

Such a mode of warfare is too frequently carried on against the Church of England, because assailants using such discreditable weapons, and regardless of inflicting a wound upon Christianity provided they can inflict a greater upon a rival,—know full well that the champions of our holy cause disdain to retaliate and make reprisals in a similar manner. And it is a great source of satisfaction to ourselves that although during the time of our being entrusted with the management of this Journal, we have witnessed our brethren of the Clergy both at home and in this Province, defamed by name in newspapers, political and pseudo-religious, we have never given insertion in our columns to a personal stricture on the minister of any denomination, or intentionally merged the higher obligations of the Christian in the alleged partizanship of the Churchman. If our Church is to borrow its main strength from the defects and weaknesses of other religious bodies, it must be weak indeed!

The circumstance that has given rise to the preceding remarks, has been our observing in the *Emigrant* of the 30th January, the calumny against the Rev. E. Morris (whose case we noticed in our paper of the 2nd February) borrowed from a Welsh print and forming the first item under the head of "Wales." It is but justice, however, to state that in the next column, and almost side by side, is the following paragraph:

"*Tokens of Respect for the Established Church.*—George Barnes, Esq. Talydylissa, in the parish of Llanelly, in the county of Carmarthen, lately presented the Rev. E. Morris, Vicar of Llanelly, with a beautiful and valuable silver Chalice, for the use of the communicants belonging to St. John's Chapel, in the said parish of Llanelly. The chapel of St. John has been lately built at the sole expense of R. G. Thomas, Esq. for the convenience of the inhabitants of that remote part of the parish, and is situated about eight miles from the Mother Church, and Divine service is performed there once every Sunday, which makes a fifth service now in that parish, where there was only one when the present zealous minister of that parish was presented to it. It is highly gratifying to state, that Mr. Morris has also been lately presented with a valuable gown and cassock, of the value of twenty pounds, by a gentleman who has resided for some time at Llanelly, and who has had ample opportunities to witness the zeal and efficiency with which he discharges his arduous duties. But the best proof of all is the respectable and numerous congregation attending the services of the Church,—there being present the last Sunday of all, no less than five magistrates of the County with their families; and it was a transporting sight to behold so many worshippers, of high and low degree, in their parish church, joining in their common supplications to the throne of grace."

It is, as we have said, but doing justice to the Editor of the *Emigrant* to remark that,—unlike the *Guardian* who, as our readers will recollect gave currency to a libel against the Rev. E. Morris,—he has stated both sides of the question; but then both of them cannot well be true; and where the character of a Clergyman, and the Christian interests involved in it are at stake, it is but fair, but British, and but Christian to hold up the bright side of the picture, and to hope what is favourable, rather than surmise what is injurious. We do not expect that a newspaper, such as the *Emigrant*, addressed to all parties in religion and politics, should fill its columns with extracts laudatory of the Established Church, to the exclusion of testimonies to the zeal and piety of Dissenters; but we are convinced it would be better for the highest interests of mankind, if it were to provoke us to emulation by examples of virtue, rather than encourage us in uncharitable feelings by the spectacle of our neighbour's transgressions. Would it not, for instance, be much more beneficial and gratifying to a moral community, to have such paragraphs as the following introduced into their favorite paper, in place of calumnies and libels upon the Clergy, based on a whisper, and originating in sectarian or political prejudice?

"We learn, with much pleasure, that the excellent and munificent Dr. Warneford, Rector of Bourton-on-the-hill, has expressed his determination to give five several sums of £500 towards the endowment of each of the five following Churches: the building of which has been undertaken by the Diocesan Church Building Association, viz. White's Hill, in Stroud; Longford and Twigworth; Leekhampton; Hillesley, in Hawkesbury; Cinderford, in the forest of Dean; upon condition that the appointment of the several ministers of these churches shall be in the hands of the Bishop of the Diocese.—*Gloucestershire Chronicle.*

"The Rev. J. W. Minton, the esteemed and much respected minister of Darlington, and his brother, have given the very handsome sum of £2000 towards the endowment of the new church of that place.—*Essex Herald.*"

"Within the last few months no less than 130 ministers of the Established Church have received tokens of respect from their parishioners."

"The following information has been received, on good authority, and no doubt will be read with interest:—The Rev. John B. Maude, M. A., Senior Fellow of Queen's College, has offered to endow four additional fellowships at that College, thus increasing the number from 16 to 20. The offer has been accepted by the Provost and Fellows, and will be acted upon immediately.—*Oxford Herald.*

"The late Rev. William Richardson, for 53 years the respected minister of St. John's parish in the city of Chester, has left the sum of £2000 to the Society for Promoting Christian Knowledge; £2000 to the Society for the Propagation of the Gospel in Foreign parts; and £2000 to the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels. He has also bequeathed the sum of £600 for the erection of an organ in the venerable church belonging to the parish, over which he had been for so long a period the worthy vicar."

We are convinced that the esteemed and judicious Editor of the *Albion* will concur with us in the justice of these observations; and we further feel assured that, now he is cognizant of the fact, the *Emigrant* and *Old Countryman*, if under his control, will no longer be made the vehicle of disseminating intelligence that must wound the feelings of many a Briton,—that must disparage the glory of British Institutions on the continent of North America,—and, what is even more lamentable than all, must attach a stigma to our common Christianity.

We have lately received, and readily give insertion to the following Circular from the Lord Bishop of Montreal; and in doing so, we cannot refrain from expressing our cordial approbation of the motives which have prompted it, and our earnest hope that these will be duly appreciated and liberally responded to. It should, we conceive, be a principle laid down and established amongst Churchmen that when, through the Providence of God, calamity and disaster have overtaken one portion of the brotherhood, those who have been mercifully spared from a similar trial should commiserate the misfortune of their brethren and administer to them in the day of their adversity. "Weep with them that weep," implies more than merely the tear of compassion or the expression of regret; the feeling and sympathizing heart, affected especially by Christian influences, will seek to alleviate the woe which it laments and to bear a share of the burden whose pressure upon others it deploras. "If one member suffer, all the members should suffer with it," affords, in this instance, a rule of duty which apostolical practice as much as apostolical precept renders it impossible to mistake.

The Bishop, in his Circular, very justly alludes to the fact that in proffering the humble mite of our succour on the present occasion, we are, in most instances, only repaying a debt. Few churches—country churches especially—in those Provinces are erected without assistance from other places; and there are many who can bear testimony that the more wealthy inhabitants of Toronto have not been backward in contributing such assistance towards the completion of sacred edifices in remote situations and where the poor or scattered population needed the help of their better provided brethren. Here we are forcibly reminded of the kindly feeling which has been manifested by our brother of the *Gospel Messenger*. The following are his words, and we have great pleasure in transcribing them:

"We well and gratefully remember how much we valued the kind expressions of sympathy which the Rector of St. James', the Venerable Archdeacon of York, conveyed to us on the destruction of our (then) own house of prayer, St. Peter's Church, Auburn. With these expressions, we had a demonstration of substantial worth in a liberal contribution towards replacing the building which the fire had wasted. Our sorrow now is heightened by the consideration that with all our sympathy, we were without the means to reciprocate the generous donation. Still we will express the hope that there are some in Western New York who will supply our lack of service."

It may be said that a population which numbers amongst its members so many wealthy persons as that of the city of Toronto, does not need the slender help which their brethren in other parts may be enabled to contribute towards the relief of their calamity; but to this we answer, that wealthy as they may be, they have been taxed by charitable calls to the extent of their means, and that the house of God which has been laid waste by the flames was so very recently erected that they had scarcely recovered from the burden of expence which it created. But it is not, in fact, for the rich that we are called upon to contribute our aid; they are ready and forward to pay again, as they had paid before, for the privilege of a seat in the sanctuary;—but it is to assist the poorer members of that numerous congregation in procuring once more a house of God to worship in "after the manner of their fathers," that we may consider this appeal more particularly to be made.

But we shall not dwell upon this subject: we feel assured that the principle upon which our excellent Bishop has sought to enlist our Christian sympathies in this behalf will be duly appreciated; and that Churchmen throughout the Diocese will, in the present instance, manifest the evangelical duty thus forcibly inculcated in the precious charter of our faith—"Look not every man on his own things, but every man also on the things of others"—"Bear ye one another's burdens, and so fulfil the law of Christ."

Quebec, 26th January, 1839.

(Circular.)

Rev. Sir,
It having pleased God to permit the destruction by fire, of the Church of the Rectory of Toronto, believed to have been the largest Protestant place of worship in the North American Colonies, and but recently erected, by means of great exertions and sacrifices on the part of the Clergy and Congregation, who are left without a sanctuary in which they can assemble,—I am persuaded that the Members of the Church throughout the Diocese, will, according to their ability, be willing to contribute to the object of repairing this lamentable loss. I request you, therefore, to take the first favourable opportunity of making a Collection in your Church or Churches, for this object, after giving it your best recommendation from the Pulpit; and it will not, I am sure, be forgotten that the erection of almost every Church in which this appeal will be made, has in part been provided for by aid received from quarters unconnected with the respective congregations.

The collections may be remitted to me, or to the Archdeacon of York at Toronto, as may be found most convenient. Small contributions from those who have small means, will be thankfully received.

I avail myself of this opportunity to request that (if you have not already done it at my desire) you will furnish me, at your earliest convenience, for the information of the Incorporated Society for the Propagation of the Gospel, with all such details of fact respecting places in your neighbourhood which are spiritually destitute or imperfectly provided with the means of grace, as are calculated to create a feeling of sympathy in the minds of that portion of the public who are interested for the salvation of their fellow creatures.

I am, Reverend Sir,
Your affectionate brother,
G. J. MONTREAL.

We regret to be obliged to say to any of our new subscribers, that to supply them with back numbers is utterly out of our power. We can furnish a few, but not consecutively,—and a complete set we are unable to make up even from the first of January last. While we are sincerely sorry for any disappointment which the communication of this intelligence may create, our numerous and zealous supporters will, we are assured, unite with us in rejoicing at its cause.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF CAVAN.
Rev. Samuel Armour, Incumbent. Service is performed each Sunday, as usual, at 10 A. M. in St. John's Church, and at half past 2 P. M. in St. Paul's Church, both in Cavan. His ministrations are extended on week days to the neighbouring townships of Emily and Ops.
During the year 1838, there were
Baptisms, 116
Marriages, 26
Burials, 14
Communicants, including Emily and Ops, 150
On the 18th October last, 39 persons were confirmed in St. Paul's Church, and on the following day 21 in St. John's, total, 60.

MISSION OF THE CARRYING PLACE.

Rev. John Grier, Minister. Service, on Sundays is performed at the Carrying Place at 11 A. M.; at the Trent once in four weeks; at Ameliasburg once in four weeks; and at Brighton; on account of the Militia force stationed there, once a fortnight,—all at 3 P. M. Occasional week-day services are held in Hillier, Frankford on the Trent, and in the valley of Cold Creek; where the attendance is always highly satisfactory.

The stations in Ameliasburg, Hillier, and Cold Creek, would each of them occupy the undivided services of an active and devoted clergyman; and it is hoped that they may soon be supplied with the ministrations of one who can yield to them his exclusive care.

In 1838, there were Baptisms, 99; Marriages 31; Burials 15; Communicants, (including 20 in Hillier) 80.

Consecration of Trinity Church, Gray's Inn Road.—This edifice, which has been erected as a chapel of ease to the extensive and populous parish of St. Andrew, Holborn, was consecrated on Thursday by the Right Rev. the Lord Bishop of London, with the usual ceremonies. The building was crowded in every part, and a very considerable collection was made after the service. The church, which is an elegant and commodious structure, is situated nearly opposite the eastern end of Guildford street, on a portion of the ground used for burial by the parish of St. Andrew. It has been erected partly by subscriptions among the benevolent members of the Establishment in the neighbourhood, and partly by a grant from the Church Building Fund. The want of a place of worship was long felt in this densely populated district, and more so when the one in question was first projected. Since that time the chapel formerly occupied by the sect of which the notorious coalheaver, William Huntington, was the leader, and which is within a few hundred yards of the new building, has been fitted up and consecrated in connexion with the National Church, and the numerous congregation now assembling there is under the pastoral care of the Rev. Mr. Mortimer, formerly of St. Mark's, Clerkenwell. Another new church is in the course of erection near King's-cross, at no great distance from those above referred to.—*Standard*.

On Sunday se'night a commodious chapel, lately purchased from the Independents, situated at Harishill, near Dudley, was opened according to the rights and ceremonies of the Church of England, under a license from the Lord Bishop of the Diocese.

Decline of Quakerism.—Of the 16 Quaker meetings in the County of Suffolk, eight of the houses are closed for want of congregations, and of those remaining the number of Friends attending are constantly diminishing. These facts have been mentioned to several of the Society of Friends, who seem quite unconcerned at the event, which bids fair speedily to extinguish that religious body in this county.—*Bury Herald*.

Mercantile Munificence.—At the great Conservative Dinner in Liverpool, the Rector in acknowledging the toast of "Church and State," mentioned the gratifying circumstance that a Liverpool merchant, Mr. Gladstone, had contributed four thousand pounds towards the erection of a church, besides endowing it with a perpetual annuity of fifty pounds towards the maintenance of the Minister. This is no solitary instance of munificence on the part of that highly honourable class of Society, as the Metropolitan Church Fund and the contemporaneous subscriptions in Manchester and Glasgow, towards Church extension in those important districts, abundantly testify. By God's blessing, the examples of Guy, Heriot and Gresham, in liberally contributing to the necessities of their respective times, are not lost upon the present generation.

The Church and the Navy.—The steeple has many a time been the best landmark for steering a vessel safe into harbour; and they whose standard is the banner of St. George should never forget that they sail under the colours of the Church.—Churchmen have supplied some of the greatest names in the Navy—we need only instance Nelson.—*Naval and Military Gazette*.

Summary of Civil Intelligence.

LATER FROM ENGLAND.

The mail of Wednesday morning furnished us with an Alban Supplement, announcing the arrival at New York of the packet ship *Cambridge*, from Liverpool, with papers to the 10th of January, from which we gather the following intelligence.

From the *New York Albion*.

It gives us great pleasure to hear that Lord Durham's legal appointments in Lower Canada have been confirmed. The position of the cabinet is unchanged, but it is understood that great preparations are making to open a most vigorous Parliamentary campaign.

Messrs. Hume and Roebuck have been extremely active in their endeavours to try the validity of the process under which the twenty-four Canadian prisoners were transported. The prisoners have been kept entirely apart from visitors, but Mr. Roebuck, producing a judge's order, has had an interview with them. He has served the justices and the jailor with formal notices not to deliver up the bodies of the prisoners until the writs of Habeas Corpus should reach London. It is the intention of this gentleman to defeat if possible the design of transporting those prisoners to the British Penal settlements.

The Corporation of Hull having addressed an invitation to the Earl of Durham, to name a day for a public dinner to be given him by the Town Council and the Inhabitants of that place; his Lordship has excused himself for the present, alleging that certain important duties connected with the late office of High Commissioner in the North American Colonies, will prevent him from leaving town before the meeting of Parliament.

The following atrocious act has caused strong sensations throughout the whole frame of British society, the nobleman thus sacrificed having possessed a powerful influence in his district, and which he has always used beneficially and liberally.

The deceased was we believe, the second son of the late celebrated judge, in whom the title was first created.
Attempt to Murder Lord Norbury Dublin, Jan. 2.—It is our painful duty to record a particular act of atrocity, but one of such fearful frequency that the narrative falls, to a certain extent in producing that degree of horror in the public mind which in a better regulated state of Society it could not fail to excite. The event to which we now refer is the attempt—and we fear, too successful!—to assassinate the Earl of Norbury. This atrocious occurrence took place last evening at five o'clock in his lordship's own demesne, and within a very short distance of his own house. He was on foot and was fired at from a

plantation, the ball entering below the left breast, and it is feared inflicting a mortal wound. An express arrived this morning at an early hour bringing the melancholy intelligence and the surgeon-general immediately left to render his professional assistance to the noble sufferer. The scene of this last outrage was committed at Durrow Castle, in the King's county, where Lord Norbury, as a resident landlord dispensed the rites of hospitality with a munificent hand and where he in conjunction with his estimable lady exercised towards his tenants and the poor all the kindness and benevolence which their relative positions could demand. At a late hour of the day we learned from private letters received at this office, that the wounds were inflicted by swan drops, and that the miscreant who fired was very close to his lordship when the shot was discharged. Several of the pellets passed through the fleshy part of the left breast and entered the left arm where they lodged; but more than one had entered the breast, and it is feared the lung on that side. Lord Norbury was accompanied by his steward at the time, and was walking past a plantation that skirts a wood from Kiltbeggar to Tulamore.—His Lordship only returned yesterday morning to Durrow abbey, from a visit to Lord Charleville.—[*Dublin Mail*.]

VIOLENT STORM—THREE PACKETS LOST!

LATE NEWS BY THE CAMBRIDGE.
Our late storm seems to have been far exceeded in severity and extent of disaster by one which swept over the West of England on the 6th of January. No less than 13 columns of the Liverpool Mail are filled with its ravages. In that town the damage was so general that not one street entirely escaped. Great numbers of chimneys were blown down, crushing the houses in their fall—roofs were carried away—garden walls prostrated, &c.—and in some instances entire houses were reduced to heaps of ruin. Several lives were lost, but in a very extraordinary number of cases, persons who were buried by the fall of bricks and ruins, were subsequently extricated alive, and for the most part little injured.

The disasters among the shipping were terrible.—No less than three of the New York packets were lost, the Oxford, St. Andrew and Pennsylvania.—The Oxford went on shore in Hootle Bay on the night of the 6th, with all her masts standing.—The next morning, the passengers, 13 in number, with the captain and crew, landed in safety, with their luggage. The masts fell in the course of the night.

Near to the same spot, the steamer Redwing, a tender for the mail, went ashore. So violent was the hurricane, that although the Redwing had three anchors out, and her full power of steam on, one of the cables snapped and the other two anchors dragged, the vessel going bodily on shore, till at last the captain was obliged to slip his cables, to avoid running into the Oxford. The wind then drove the vessel on her beam ends, and being unable to get her head to windward, she went on shore sideways.

The St. Andrew struck on the Burbo Sands.—The passengers were taken off by a steam vessel, the Victoria. High encomiums are paid, in the Liverpool papers, to the cool and steady conduct of Capt. Thompson. The ship was a total wreck.

The passengers lost in the Pennsylvania were T. J. Barrow, Mr. Parsons, of the firm of Parson and Hughes, and Mr. Douglas of this city; and Mr. Suetor of Carthagena.

It was reported on the 10th that 26 persons had been rescued from the Pennsylvania—44 from the Lockwoods, and 23 from the St. Andrew.

The flags of all the shipping in port are now at half-mast in token of regard for the memory of the much lamented Capt. Smith of the Pennsylvania, and those of his officers and passengers.

The accounts from the interior are quite as frightful as those from the sea-coast. At Manchester the violence of the storm was terrific. In the surrounding country the destruction of trees was immense. In one park alone 150 were prostrated, and 170 more very much injured by the loss of large limbs and branches. At Blackburn no less than eleven factories had their chimneys levelled, doing great damage in their fall.

The storm extended to Ireland, committing great ravages in Dublin and other places.

The ship Lockwoods, with a great number of passengers on board, went upon the North Bank, her fore and main masts falling in the shock. She was boarded by the same steam vessel, the Victoria, which took off 33 passengers and about 17 of the crew. Forty or fifty persons were believed to have perished on board the Lockwoods.

The packet ship Pennsylvania went on the same North Bank, about a quarter of a mile eastward of the Lockwoods, where her hull was nearly covered by the sea. The captain, crew and passengers were seen in the rigging on Tuesday, the 8th. On that evening the Victoria steamer put off to their assistance, and was within sight of them next morning, but could render them no aid. The sufferers were seen in the rigging, and their cries could be heard.

One of the passengers, Mr. Thompson of New York, had been seen by Capt. Nye, of the Independence, at Lonsowe.—He reported that himself and three other passengers and five seamen left the ship in one of the boats, which was swamped and the other three were drowned. Mr. Thompson ascribed his own safety to a life preserver he had on.

On board the Pennsylvania, Captain Smith, a commander universally esteemed, the 1st and 2d mates, about seven of the crew, and four of the passengers had perished. Fortunately six had been saved.

The captain and fifty-four of the crew and passengers of the Lockwoods were saved. All the survivors on board this ill-fated vessel were brought away except one man. The wife of this person was on board, in a dying state, and he refused to quit her. The sight on board was most heart-rending. Men, women and children were lying dead over the sides or hanging lifeless in the rigging, having perished from the severity of the weather.

The following is the best account we have been able to collect of the number of persons saved in the steam tug-boats.—From the St. Andrew, 23; from the Lockwoods, 55; from the Pennsylvania 26; making a total of 104 saved from the three ships. Between 40 and 50 persons are said to have perished in the Lockwoods. She had on board 108 souls when she sailed, of whom one was born that day.

The Rev. Mr. Stephens, who has made himself so notorious of late by his violent and inflammatory harangues at the torch-light meetings, had been arrested; but a successor, more violent even than he, had sprung up in the person of a Mr. George Julien Harney.

The report of Mrs. Maclean's death, on the coast of Africa, is, we regret to say, confirmed. Her death was caused by Prussic acid, which it appeared she had been in the habit of taking in small quantities for the relief of spasms.

The Edinburgh Chamber of Commerce has resolved, by a vote of 16 to 2, to petition for the repeal of the corn laws. Shipments of Wheat for England continue to be made from Lisbon.

The packet steamer Great Western is advertised to depart from Bristol on the 28th of January—the Liverpool on the 6th of February.

LOWER CANADA.

MURDER OF MR. TASCHE.

Much excitement has lately been created by the murder of M. Tasche, at Kamouraska, L. C. The details of this dreadful act having been before the public for some days, it becomes unnecessary for us to insert them, nor do we regret being spared the melancholy task.

It appears in addition to what has formerly transpired in connection with the murder, that Dr. George Holmes, upon whom the strongest suspicion rests, and who had fled to the States, has been arrested at Burlington, Vt.

We have to record another atrocity perpetrated by the American borderers on a British loyalist, but it was not accompanied by the barbarities on human beings which characterized its predecessors. On Thursday evening last, the barn of Mr. Daniel Shaw, of Sherrington, was maliciously set fire to, when twelve head of cattle were consumed, besides one set of double and single harness, and about five or six tons of hay. How long will our government submit to be thus insulted, and how long will the patience of the loyalists be taxed ere they retaliate ten fold?—*Mont. Herald*.

The application for a writ of Habeas Corpus, in the case of Tazis, at Quebec, has been rejected by the Court of King's Bench there.—*Mont. Courier*.

From the Montreal Gazette.

Dear Sir,—I have not observed that the following letter from the American Missionaries to Mr. McNeill, the British Minister in Persia, has been yet copied into any of the American or Canadian papers, though it well deserves it. The St. James's Chronicle, of November 27th, says, with relation to it— "We have much pride and pleasure in laying before our readers a letter from the American Missionaries in Central Asia, to Mr. McNeill.

"It is surely gratifying to find that while the worst part of the American population are embarking in conspiracy and outrageous crime, in order to impair the power and influence of the Empire, the better citizens of the Republic anxiously press forward to acknowledge that England is the best benefactress to the human race; and in relation to the best interests of man, as philanthropists and Christians, say these excellent men, 'we do rejoice whenever we behold indications of the extension of English influence in Asia; for we feel confident that such indications present the surest of human pledges of the amelioration of both the temporal and eternal prospects of men in any countries thus affected.'

"Never was a more glorious panegyric pronounced upon a nation than is conveyed in these few simple and eloquent words; and our grateful acknowledgments of the compliment must be the more unequivocal as we know that it is deserved and therefore sincerely paid."

MILES.
To His Excellency John McNeill, Her Britannic Majesty's Envoy Extraordinary, and Minister Plenipotentiary to the Court of Persia.

Orooomiah, August 22, 1838.

Sir,—Permit me to express to you the sincere regret we feel that we are unable to do ourselves the pleasure of seeing your Excellency before you may leave this country.

One of my colleagues, as well as myself, went to Tabriz, soon after we heard of your expected departure, in the hope that one of us, at least, might meet you there; but circumstances beyond our control compelled us to return before your arrival, and we now find it hardly practicable to leave our families, and repeat the journey.

Permit me, therefore, to take this method of expressing to you in behalf of myself and our Mission, our very deep sense of obligation to your Excellency—alike for personal and official favours—to the gentlemen of your suite and detachment, with the most of whom we have the pleasure of acquaintance, for their very kind and polite attentions—and to the very powerful and revered Government which you represent, for the official protection which it has afforded us and our object, during our residence in this country.

We should most heartily regret your intended departure, did we not confidently hope and expect, that, as a consequence of this and attendant measures, British influence will soon be re-established in this country, on a firm and advantageous basis; and while we would not meddle with party politics, yet, as philanthropists and Christians, we do rejoice whenever we behold indications of the extension of English power in Asia; for we feel confident that such indications present the surest of human pledges, of the amelioration of both the temporal and eternal prospects of man in any country thus affected.

Were we to reside at Tabriz, we believe, that it having been known that we have enjoyed English protection, the moral influence of the English name might be sufficient still to protect us. But, situated as we are in this remote town, which has never been the residence of Europeans for any considerable period, and is fearfully infested with the lawless Looties, it is our decided opinion, that prudence requires us to make some arrangement for additional security for ourselves and families, on the departure of your Mission, and we beg you to suggest to the Rev. Mr. Merrick, who hopes to meet you in Tabriz, and will act as our agent in the case, any measures which you may deem proper to be taken, and afford him all the assistance which may be found necessary to secure the object.

For everly praying that abundant blessings may rest on you personally, and that complete success may attend your Excellency's official measures, and with sentiments of unfeigned gratitude and respect, I beg to remain, Sir, your very obedient servant,

JUSTIN PARKING,
Missionary of the A. B. C. Foreign Mission, on behalf of the American Mission to the Nestorians of Persia.

UPPER CANADA.

The Upper Canada Gazette of 9th inst. gives the result of the Courts Martial held at Kingston and London. It is as follows. At Kingston 140 prisoners were tried, of whom 137 were found guilty, and sentenced to death. Twenty of them were recommended to mercy, and three, viz. William O'Neill, Martin Van Slycke and James Cummings, acquitted. At London 43 were tried, and being found guilty were sentenced to death. Four, viz. David McDougall, George Putnam, William Bertlett, and Sidney Barber, were recommended to mercy; and Abraham Tiffany, who was also tried, was acquitted.

The Lieut. Governor speaks in the highest terms of approbation of the impartiality and ability which was displayed by the Officers composing the Courts.

From the London Gazette.

Excursion.—Cunningham, who was executed on Monday the 4th inst. was Colonel among the brigands. He was a citizen of the United States, a waggon maker by trade, and conducted his business for several years at Beechville, London District.

Joshua Gillan Doan and Amos Perley, were executed on the morning of Wednesday last, at the usual time. There has been a rumour here for some days past to the effect that Dr. C. Duncombe with three other persons had been taken prisoners in the neighbourhood of Dunnville. We cannot give credence to the story though a person here positively states that he has seen him in custody.—*Hamilton Journal*.

EASTERN CLERICAL ASSOCIATION.

The Brethren belonging to the Eastern Clerical Association are respectfully reminded, that the next meeting of the Society is appointed to be held at the Parsonage in Williamsburgh, on Wednesday the 6th of March proximo.

HENRY PATTON, Secretary.
Kempville, Feb'y 13, 1839.

BIRTHS.

At Kempville, January 20th, the lady of the Rev. H. Patton, of a Son.
At Brighton, on the 14th February, the lady of Colonel Landon of a son.

List of Letters received to Friday, February 22nd:

Rev. J. Shortt, add. sub.; Rev. H. Patton; Rev. W. S. Harper; Angus Bethune Esq.; J. White Esq.; J. Wettenhall Esq. rem.; R. P. Hotham Esq. M.P.P. sub. and rem.; Rev. J. Abbott, rem. for vol. 1, and add. sub.; Rev. Wm. Abbott, rem.; Rev. S. S. Strong, add. sub. and rem.; Rev. J. Shortt, add. sub.

ERRATUM.—In the marriage notice of the Rev. Mr. Kennedy last week, for Whitty in the Home District, read Darlington in the Newcastle District.

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

379. When David perceived that the Lord was propitiated in consequence of his having offered sacrifice on this occasion, he fixed upon this spot as the place for his future sacrifices: and on the same spot the temple was afterwards built which was erected by his son Solomon. From what passage of Scripture do you learn this latter circumstance?—(2 Chron.)

380. Though David himself was not permitted to build the Temple, because he had carried on extensive wars, and had consequently "shed much blood on the earth," yet he very largely dedicated of the spoils he had by these means accumulated, towards its erection. Can you specify the amazing amount of the talents both of gold and silver which he thus set apart?—(1 Chron.)

381. How does it appear that not merely the materials for the erection of the temple were furnished by David, but that the whole of the plan was likewise furnished by him, and that this plan (like that communicated to Moses respecting the building and furnishing of the tabernacle) was given by immediate revelation from God himself?—(1 Chron.)

382. When "David was old and full of days, he gathered together all the princes of Israel, with the priests and Levites," and made Solomon his son king in his stead. Do you recollect the striking and solemn charge which he then delivered to his son respecting his personal piety and devotedness to God?—(1 Chron.)

383. Do you remember likewise the encouraging charge which he gave to him connected with the building of the house of God, beginning with the words "Be strong and of a good courage"?—(1 Chron.)

384. David, after establishing his son Solomon in his kingdom, is said to have died in a good old age, and full of days, riches, and honours. Can you tell David's age when he died, taking for granted that he was thirty years old when he began to reign?—(1 Chron.)

385. Notwithstanding the aggravated offence with which this excellent man stands charged in Scripture, he is nevertheless described as being a man after God's own heart.—What do you conceive to be the meaning of this expression?

CHURCH CALENDAR.

Feb. 24.—Second Sunday in Lent.
"St. Matthias' Day.
March 3.—Third Sunday in Lent.
10.—Fourth Sunday in Lent.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XVII.—THE BURDEN.

Walking along a hilly road the other day, I observed a young girl, apparently about sixteen, carrying a large bucket of grain, as I supposed, from a brewery not far behind us, to replenish the trough of her pig, or to fatten her fowls.—There was something painful in the continued effort with which the poor girl ascended the path. The right arm was evidently on the full stretch downwards, while the left was no less forcibly extended horizontally, to assist, with body and neck inclined in the same direction, in affording a counterpoise to the heavy weight that dragged her earthward.—After a while, she rested for breath, placing her bucket on the ground, and her hands to her hips, as if to relieve the overstrained muscles so severely taxed; then, at the foot of a higher ascent, she resumed the load, and proceeded more painfully than before.

At this juncture a girl, considerably less than herself, who was loitering near a gate on the road, accosted her, and after a short parley, going round to the other side of the bucket she also took the handle; and thus sharing the burden between them, they trotted along, with countenances and manner so changed, that I could not but mark them; the expression of fatigue and vexation on the aspect of the burdened traveller gave place to one of sprightly satisfaction, while that of the helper, before vacant and lifeless, brightened with animation as they chatted away. The weary step of the one, and the lazy lounge of the other, were alike succeeded by a light and lively pace; and I hardly know which was most pleasant to witness, the relaxed outline of the overworked arm, or the vigorous movement of that which had just been folded in useless inactivity. My pace being slow, they soon outstripped me, and, turning off into a lane, were presently out of sight. Not so the lesson conveyed; it was one that we all require to learn anew very frequently, for it illustrated a text of daily and almost hourly applicability in every station in life: "Boar ye one another's burdens, and so fulfil the law of Christ."

Revolving in my mind this little incident, I traced in the unoccupied girl a resemblance to many well-meaning Christians, who, relieved at the moment from any heavy pressure on their own strength or fortitude, stand by, as it were, to remark how their fellows proceed under some present weight; but it must be confessed that the contemplation is not always followed up by an extension of prompt assistance. The duty of burden-bearing is admitted by all who acknowledge the authority of the Gospel, but it is too much confined to what the Lord sees good to lay upon us—too little considered with a reference to the precious text above quoted. Few will refuse to lend the aid that is asked of them; but they are not very many who will step out of their own path to proffer help when it is not demanded of them, although that proffer is, in a multitude of cases, the principal part of the benefit conferred. I saw plainly that a very small portion of the actual weight of the bucket was transferred to the smaller girl; but she put her hand to it with hearty good will, and the companionship, the practical sympathy thus afforded, administered such a cordial to the other, that I doubt not it lightened the load in a far greater degree than if two-thirds of the contents of the bucket had been subtracted, and the remainder left for her to bear alone.

Nothing would so sweeten the intercourse of God's people on earth as a diligent cultivation of this principle and habit. A thousand occasions for bearing a brother's burden pass by unimproved, because unmarked by us; while he, perhaps, marks them, and is pained by the omission. To comfort the feeble-minded, to lift up the hands that hang down, to bear the infirmities of the weak, is an office that the meekest, the most inexperienced, may easily perform, and in so doing confer a lasting benefit on themselves.—There are some professors who appear as a sort of gladiators on the scene, ambitious to exhibit their own powers of endurance, and, still more, of inflection, and rather to take advantage of a brother's comparative feebleness for that purpose, than to impart to him of the gift that they have re-

ceived. Such, while wounding their weaker brethren, break the law of Christ, and inflict a blow on his cause. The superiority, whether openly vaunted of or silently displayed, becomes a reproach, and often produces in the mind of the harassed individual a secret murmuring against the will of Him, who, in severally dividing his gifts according to that mysterious will, leaves one in poverty, that another may minister to him out of his abundance. Our proud hearts generally contrive to discover something in ourselves whereof to glory; and in that one thing we should ever be most watchful that we offend not. A man of strong reasoning powers will be tempted to seek victory in an argument with one not so well exercised in that line—namely, to court an argument, in the anticipation of triumph, perhaps at the sacrifice of that unity of spirit which he stately prays for.—One whose views of doctrinal truth are deep and clear will, frequently be beguiled into increasing the perplexity of a hesitating mind, and quenching the light that does but glimmer in comparison with the clear beams of his own, in order to display the latter in all their brightness; forgetting, perhaps, that there may be much light with little heat, or none; and that the clearest head may be joined to a heart in the Laodicean state, which the Lord accepts not. A fluent talker on spiritual matters will exceedingly dishearten one who may secretly, though needlessly, fear that his own lack of words proceeds from lack of love; and a disposition naturally phlegmatic, assuming the appearance of being fixed on the sure foundation, beyond the power of passing events to affect his settled repose of mind, will break the bruised reed that quivers in every breeze. In any of these cases, or in numerous varieties that belong to the same class, is the burden borne, or the law of Christ fulfilled?

Apart from these, there is the selfishness that, without aspiring to alms at any one's expense, is too much wrapped in its own concerns or enjoyments to take thought, practically, for those of another. They would help if called on—at least so they say, or think; but as to going out of their way, they see no occasion for that. And as those who most need sympathy are generally the slowest at asking it, this class rarely find occasion to exert themselves. The Christian's duty is to tread in the steps of his Master, who was found of them that sought him not; and to give unasked that which, alike unasked and undesired by him, he has received of God. How far the outstretched hand of offered assistance, the tone of sympathy, and the step of kind companionship, will go in lightening the heaviest burdens, and cheering the most care-worn mind, they alone know who have both needed and found such fellow-helpers on a toilsome road; and, in like manner, the richness of the recompense internally enjoyed by the conscious succourer, is only to be ascertained by experiment. There is not in the whole Bible a precept, the fulfilment of which does not bring gladness to the heart that obeys it; and perhaps among them all, as there is none more imitative of the Lord Jesus in its object, so there is none that in its application more directly insures the two-fold blessing, than that which says, "Boar ye one another's burdens."

THE GENIUS OF BURKE.

In almost all the instances of mental superiority, it will be found, that it is a superiority above the average level of the species, in but one thing—or that arises from the predominance of one faculty above all the rest. So much is this the case, that when the example does occur, of an individual so richly gifted as to excel in two of the general or leading powers of the mind, his reputation for the one will impede the establishment of his reputation for the other. There occurs to us one very remarkable case of the injustice, done by the man who have but one faculty, to the man who are under the misfortune of having two. In the writings of EDWARD BURKE, there has at length been discovered a rich mine of profound and strikingly just reflection on the philosophy of public affairs. But he felt as well as thought, and saw the greatness and beauty of things, as well as their relations; and so, he could at once penetrate the depths, and irradiate the surface of any object that he contemplated.—The light which he shined from him entered the very innermost shrine and recesses of his subject; but then it was light tinged with the hues of his own brilliant imagination, and many gazing at the splendour, recognized not the weight and wisdom underneath. They thought him superficial, but just because themselves [were] arrested at the surface; and either because, with the capacity of emotion, but without that of judgment, or because with the capacity of judgment but without that of emotion—they, from the very mongrelness and mutilation of their own faculties, were incapable of that complex homage, due to a complex object which had both beauty and truth for its ingredients. Thus it was that the very exuberance of his genius injured the man, in the estimation of the pignies around him; and the splendour of his imagination detracted from the credit of his wisdom. Fox had the sagacity to see this; and posterity now see it. Now that, instead of a passing meteor, he is fixed by authorship in the literary hemisphere, men can make a study of him; and be at once regaled by the poetry and instructed by the profoundness of his wondrous lucubrations.—Dr. Chalmers.

THE BOYHOOD OF WILBERFORCE.

William Wilberforce, of an ancient and opulent family, was born at Hull on the 24th of August, 1759. Of his early years very little is remembered; but it formed, we are told, one amongst the many expressions of his gratitude in after life, that he had not fallen upon a barbarous age, when it would have been thought impossible to rear so sickly and delicate a child. Even in his childhood that tender consideration for others, which marked his maturer years, was clearly developed. "I shall never forget," says a frequent guest of his mother's, "how he would steal into my sick room, taking off his shoes lest he should disturb me, and with an anxious face looking through my curtains, learn if I was better." In his seventh year he was sent to the grammar school of his native town; and his elocution, as we learn from Isaac Milnor, the brother of the master, was already so remarkable, that he was often placed upon the table to read aloud, as an example to the other boys. After remaining at this school for two years, he was removed, upon the death of his father in 1768, to the residence of his uncle at Wimbleton and St. James's place. His next school was of a very inferior description, and the diet upon a par with the instruction. His return to Hull transferred his education to better management. Here he gave the first indication of devotion to that lofty enterprise which has immortalized his name. "His abomination of the slave-trade," writes a surviving school-fellow, "he crined when he was

not more than fourteen years of age. He boarded in the master's house, where the boys were kept within bounds.—I lived in the village: one day he gave me a letter to put into the post office, addressed to the Editor of the York paper, which he told me was in condemnation of the odious traffic in human flesh." His literary talents were also beginning to unfold themselves. His compositions were of a superior order, and he was fond of committing English poetry to memory. The favourite companion of his morning walks was Beattie, of whom Southey remarks, in the Life of Cowper, that "no poem has ever given more delight to minds of a certain class, and in a certain stage of their progress;" that class a high one, and that stage perhaps the most delightful in their pilgrimage. Wilberforce loved to muse over the history of the "Minstrel" during his morning walks.—Church of England Quarterly Review.

The Garner.

THE MISER.

That he denies himself the comforts and enjoyments of life, is the least part of his crime; for whilst he pinches himself he starves the poor, and by living like a beggar in the midst of plenty, he withdraws from the needy and industrious that maintenance which God has appointed for them.—Human laws have provided no remedy for this evil, nor indeed can they; but it may one day perhaps be found as criminal to rob the poor of their work, as to rob the rich of their possessions! Nay, this oppression often meets with its reward in the second or third generation, even in this world. It is common to see the miser's son or grandson squander the wealth of his ancestor with the utmost folly and profuseness; and when we behold such instances, can we help thinking, that the providence of God is using the extravagance of the son, to do justice to the poor, who were injured and oppressed by the penury of the father? For whatever mischief extravagance may do to private men and families, yet this good at least flows from it, that the same extravagance, which is the undoing of a vain rich man, often makes way for the advancement of many an industrious poor one; or is at least, for the time it lasts, a new fund of work thrown into the maintenance of the needy.—Bishop Sherlock.

FEAR OF DEATH.

Surely, to the sincere believer, death would be an object of desire instead of dread, were it not for those ties—those heart-strings—by which we are attached to life. Nor, indeed, do I believe that it is natural to fear death, however generally it may be thought so. From my own feelings I have little right to judge; for, although habitually mindful that the hour cometh, and even now may be, it has never appeared actually near enough to make me duly apprehend its effect upon myself. But from what I have observed, and what I have heard those persons say whose professions lead them to the dying, I am induced to infer, that the fear of death is not common, and that, where it exists, it proceeds rather from a diseased or enfeebled mind, than from any principle in our nature. Certain it is, that among the poor the approach of dissolution is usually regarded with a quiet and natural composure which is consolatory to contemplate, and which is as far removed from the dead palsy of unbelief, as it is from the delirious raptures of fanaticism. There is a true unhesitating faith; and they are willing to lay down the burthen of a weary life, in the sure and certain hope of a blessed immortality.—Southey.

A WINTER REFLECTION.

While we contemplate the decaying sun,—while we weep over the bier of nature, and hear the winds of winter desolating the earth,—what is it that this annual revolution teaches even the infant mind? Is it that the powers of nature have failed, that the world waxeth old, and that the night of existence is approaching? No! It is, that this reign of gloom and desolation will pass;—it is, that spring will again return, and that nature will re-assume its robe of beauty. In the multitude of years that have gone before us, this mighty resurrection has annually been accomplished. To our fathers, and the old time before them, the yearly beneficence of Heaven has been renewed; and, while the night of winter has sunk in heaviness, joy hath as uniformly attended the morning of the spring.—Rev. Archibald Alison.

A CHURCHMAN'S PRAYER.

God grant that a church which has now for nearly three centuries, amidst every extravagance of doctrine and discipline which has spent itself around her, still carried herself as the mediator, chastening the zeal by the words of soberness, and animating the lukewarm by words that burn;—that a church which has been found on experience to have successfully promoted a quiet and unobtrusive and practical piety amongst the people, such as comes not of observation, but is seen in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach,—that such a church may live through these troubled times to train up our children in the fear of God, when we are in our graves; and that no strong delusion sent amongst us may prevail to her overthrow, and to the eventual discomfiture (as they would find too late to their cost) of many who have thoughtlessly and ungratefully lifted up their heel against her!—Rev. I. J. Blunt.

TRUTH.

The eye by long use comes to see even in the darkest cavern; and there is no subject so obscure, but we may discern some glimpse of truth by long poring on it. Truth is the cry of all but the game of a few. Certainly where it is the chief passion, it doth not give way to vulgar cares and views; nor is it contented with a little ardour in the early time of life; active, perhaps, to pursue, but not so fit to weigh and revise. He that would make a real progress in knowledge, must dedicate his age as well as youth, the later growth as well as first fruits, at the altar of truth.—Bishop Berkeley.

PROFESSION NOT PRACTICE.

Some men talk like angels, and pray with great fervour, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections: they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince; they are, for all their fine words, impatient of reproof, scornful to their neighbours, lovers of money, supreme in their own thoughts, and submit to none: all their spiritual life they talk of is nothing but spiritual fancy and illusion: they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly.—Bishop Jeremy Taylor.

Advertisements.

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School house, in this City, under the superintendence of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

STUDIES.

Table with 2 columns: Study Name and Terms per Quarter. Includes English, Spelling and Reading, Mental Arithmetic, and Latin for the first year, English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping, English Grammar, English Composition, and Elocution, Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c.

The full quarter charged, if the Pupil is once entered. No deduction but for sickness.

Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks.

By order of the Board of Trustees. M. C. CROMBIE, Principal. Toronto, 7th January, 1839.

A LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing, and the Guitar would be taught, if required. Application may be made [if by letter, post paid,] to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Rutan of the same place. Cobourg, January 18th, 1839.

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

THE REVEREND J. SHORTT, of Port Hope, has a vacancy in his family for another pupil. Application and references (if by letter, post paid,) may be made to the Editor of "The Church." January 12, 1839.

WANTED by a family in the London District, a Governess, fully competent to teach Music and French, together with the ordinary branches of education. Application may be made (post paid) to the Rev. G. Salmon, Simcoe, U. C. January 8, 1839.

FOR SALE.

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

METRA HORATIANA.

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

BY THE REV. F. J. LUNDY, S. C. L. Lato Scholar of University College, Oxford, and Head Master of the Quebec Classical School.

"Saudere qui necis, versiculos laceras." 35-6. Claudian.

CHAMPION, BROTHERS & CO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. ParLOUR do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS. To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half yearly in advance.

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

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.