

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.]

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[NUMBER XXXII.]

Original Poetry.

For the Church.
OUR ALTARS.

The Altars of the Forest land!
Oh bless'd and beautiful they rise—
Bright homes upon a foreign strand,
To greet the wandering Briton's eyes.
A thousand dreams of pleasant thought
Float o'er the heart in startling truth,
As Fancy paints each well known spot
Like these, the worshipp'd shrine of youth;
Where early Faith's first voice was heard,
Where childhood's lips'd each holiest word!

The Altars of the Forest land!
Amid the dark woods' sylvan shade,
Like happy spots of peace they stand,
For rest for weary pilgrims made.
No splendour clothes each humble dome,
No fretted roof or sculptur'd shrine—
But Faith and hope find there a home,
And Christians feel the place divine.
Bright gifts have lain as offerings there,
The treasure'd thoughts of heavenward pray'r!

The Altars of the Forest land!
Fair scions of the parent tree,
Beneath whose far-spread shade we stand,
Amid the blessings of the free.
Here may the wandering Briton come,
Here may he breathe his lowly vow;
He clasps the Altar of his home,
His father's God is near him now!
In the dark waste a fountain springs—
The wearied Dove may fold its wings.

The Altars of the Forest land!
Long be the dear-priz'd birthright ours—
Beneath their fostering shade to stand,
And call them Freedom's guardian powers!
And 'mid the holiest things of earth,
First of the gifts we deem divine,
Be ours—the freeman's sacred hearth,
Be ours—the Christian's stainless shrine!
No brighter boon for man may be
Than these—the treasures of the Free!

Toronto, January, 1839.

ZADIG.

WINTER.*

The general aspect of winter is forbidding. It is the night of the year; the period when, under a mitigated light, nature reposes, after the active exertions of spring and summer have been crowned with the rich stores of autumn. We now no longer survey with admiration and awe those wonders of creative power which arrested our attention in that youthful season, when herbs, plants, and trees awoke from their long sleep, and started into new life, under the kindly influences of warmer suns and gentler breezes; and when the feathered tribes made the fresh-clothed woods and lawns, and the blue sky itself, vocal with the music of love and joy. Nor do we now expatiate in the maturer beauties of summer, when light and heat flushed the glowing heavens and smiling earth, and when the clouds distilled their grateful showers, or tempered the intense radiance by their flitting shade. And mellow autumn too has passed away, along with the merry song of the reapers, and the hum of busy men, gathering their stores from the teeming fields.

Instead of these genial influences of a propitious heaven, our lengthening nights, and our days becoming perpetually darker and shorter, shed their gloom over the face of nature; the earth grows niggardly of her supplies of nourishment and shelter, and no longer spreads beneath the tenants of the field the soft green carpet on which they were accustomed to repose; man seeks his artificial comforts and his hoarded food; the wind whistles ominously through the naked trees; the dark clouds lower, the chilling rain descends in torrents; and, as the season advances, the earth becomes rigid, as if struck by the wand of an enchanter; the waters, spell-bound, lie motionless in crystal chains; the north pours forth its blast, and nature is entombed in a vast cemetery, whiter and colder than Parian marble.

Yet, even in this apparently frightful and inhospitable season, there are means of pleasure and improvement, which render it scarcely inferior to any other period of the revolving year; while proofs of the power, wisdom, and goodness of the great Creator are not less abundantly displayed to the mind of the pious inquirer. With reference to the angry passions of the human race, it is said that God "causes the wrath of man to praise him, and restrains the remainder of wrath;" and a similar remark applies with a truth equally striking to the troubled elements. The Almighty sets bounds to the raging ocean, saying, "Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed." He regulates by his wisdom the intensity of the tempest, "staying his rough wind in the day of the east wind." All the active powers of nature are his messengers: "fire and hail, snow and vapour," as well as "stormy winds, fulfil his word."

The winter landscape has been accused of monotony; and certainly all nature has at this season a less animated and varied aspect than at any other. Unless when sprinkled over with hoar-frost, or covered with a cold mantle of snow, the surface of the earth is of a bleak and faded hue. The woods have long lost the variegated foliage that had previously ceased to be their ornament; and the branches of the trees, with their "naked shoots, barren as lances," present one uniform appearance of death and decay. The howling of the long-continued storm, and the few faint bird-notes heard at intervals in the thickets or hedges, are monotonously mournful. The devastation of the earth, and the sounds that seem to bewail it, are general and unvaried. A few hardy plants and flowers, indeed, begin to swell their buds and expand their petals; but the thick cerements which en-

velopes the one class, and the pale and sombre hue of the other, equally proclaim to the querulous mind the ungenial climate.

Such, at a cursory glance, appear to be the aspect and tone of our winter scenery. But the keenly observant eye discovers even at this desolate season, and in the midst of seeming monotony, that endless variety which characterises every province of creation. On close inspection, indeed, all we behold is varied. Whatever be the season, and wherever lie the scene of our observation, though many things are apparently similar, yet none are exactly or really so. At certain times and places, the mutual resemblances between all the common objects of sense, all that solicits the eye or the ear in the landscape, may be so numerous and striking, that a feeling of monotony ensues; groups of mournful sights and sounds may, in the dead of the year, successively impress us with a sense of melancholy, and incline us to set a limit to the usual prodigality of nature; but yet true wisdom, aided by quick and active observation, easily draws the dull veil of uniformity aside, and reveals to the admiring eye boundless diversity even in the ravaged and gloomy scenery of winter.

Are the woods so uniformly dead, as, on a first survey, they appear? The oak, the ash, the beech, and most of our forest-trees, have lost their varied foliage; but, with the exception of the larch, the numerous varieties of the fir and the pine retain their leaves, and variegate the disrobed grove with their un fading verdure. In the woodland copse, or lonely dell, the beautiful holly still gladdens the eye with its shining and dark-green leaves. Nor are our shrubberies without their living green. The laurel and the bay defy the blasts of winter, and continue to shelter and beautify our dwellings. The flowers have not all vanished. One of the fairest, and seemingly one of the most delicate of them all, the Christmas rose, spots the garden or shrubbery with its bloom, unhurt by the chilling influences of the season. Before the severity of winter is over, the snow-drop emerges from the reviving turf, the lovely and venturesome herald of a coming host. Thus, in the period of frost and snow, and vegetable death, the beauty of flowers is not unknown; but rather what survives or braves the desolating storm is doubly enhanced to our eyes by the surrounding dreariness and decay.

And are the atmospheric phenomena of this season monotonous or uninteresting? Independently of the striking contrast they present to those of summer and autumn, they are of themselves grandly diversified. The dark and rainy storm careers over the face of the earth, till the flooded rivers overflow their banks, and the forest roars like a tempestuous sea. The hoar-frost spangles the ground with a white and brilliant incrustation, or the snow, falling softly, covers the wide expanse of mountain, and wood, and plain, with a mantle of dazzling purity. Then the dark branches of the trees, bending under a load of white and feathery flakes, have a picturesque aspect, and seem to rejoice in the substitute for their lost foliage. And how fantastically beautiful are the effects of frost! Water is transmuted into solid forms of a thousand different shapes. The lake, and even the river itself, becomes a crystal floor; and the drops of the house-eaves collect into rows of icicles of varying dimensions, differently reflecting and refracting the rays of the mid-day sun. The earth is bound in magical fetters, and rings beneath the tread. The air is pure and keen, yet not insufferably cold. Calm and clear frosty days, succeeded by nights that unveil the full glory of the starry firmament, are intermingled with magnificent tempests, that sweep over the land and sea, and make the grandest music to the ear that is attuned to the harmonies of nature.

Variety seems to be a universal attribute of creation. It is stamped upon the heavens, the earth, and the sea. The stars are all glorious; but "one star differeth from another star in glory." The sun eclipses them all; and the moon reigns among them like their queen. The earth is covered with numberless mountains and hills, thick as waves on the ocean, and more wonderfully diversified. From the tiny hillock to the cloud-piercing peak, no two eminences are wholly alike in shape or size, or in any single quality. What valley or plain, what tree, or flower, or leaf, or blade of grass, is in all points similar to another? Search the whole world, and you will find no pair of any of these created things exact counterparts to each other in regard to weight, colour, structure, figure, or any other essential or accidental property. The animal world is as endlessly diversified. Not only is the distinction between the various genera and species wide and impassable, but between the individuals of each species no perfect similarity exists. Twins are commonly most like each other; but yet we are at no loss to distinguish between them. Even when we take two parts, however apparently alike, of two individuals of the same species, we find the same diversity. The variety observable in the human countenance has long been a matter of remark and admiration. The general features are the same in all; but their colour, their relative size, and numerous other particularities, are curiously different. Hence we can at once recognise an individual among a thousand, even when they are of the same stature and complexion with himself.

The diversity of colour is truly astonishing, and is the source of much beauty and enjoyment. Though the primary colours are only seven, yet these are so mixed and blended over all nature as to delight the eye with thousands of different hues of all degrees of depth and brilliancy. Let us look at a bed of blowing summer flowers, and behold the ravishing wonders of colour. The unstained silvery whiteness of the lily, the deep crimson of the rose, the dark and velvety blue of the violet, the bright yellow of the wallflower and the marigold, are but specimens of the rich and gorgeous hues that delight us with a sense of beauty and variety. The fields and lawns, with their bright green, spotted with white clover and crimson-tipped daisies; the meadows, with their buttercups, and all their peculiar flowers; the woods, with their fresh spring verdure, and their flaming autumnal

robes; and the mountains, at one time bathed in a deep azure, at another shining with golden sunlight, all exhibit the marvellously varied touches of that pencil which none but an Omnipotent can wield.

This universal variety is not merely a display of infinite skill, but is equally beautiful, pleasing, and useful. It adds immensely to our enjoyment of nature, and greatly enhances our idea of God's creative attributes. It furnishes us with the means of discrimination, without which the earth would be to us a scene of confusion. Were there only one colour, and were every mountain, for example, of the same shape, or every shrub and tree of the same size, how dull and monotonous would be every landscape! And if every human face were exactly alike, how should we be able to distinguish a friend from an enemy, a neighbour from a stranger, a countryman from a foreigner? Or, to take an example still more impressive, were the powers and passions of every individual mind in every respect similar, that diversity of character and pursuit which constitutes the main-spring of society and civilization, would not be found. In all this there is adaptation and wise design.

Thus, amidst apparent uniformity, the necessary variety every where obtains. Nor does this variety ever run to excess. Utter dissimilarity is as rare as complete resemblance. All things are beautifully and usefully varied; but they also all wear the distinguishing mark of the same great Artist, and can all be arranged into classes, the individuals of which bear to one another the most curious and intimate resemblances. There is in nature a uniformity that is as beneficial as variety itself. The leaves, flowers, and fruits of a tree or shrub, though infinitely varied in their figure and appearance, are yet all so much alike, that they can easily be referred to their parent species. All the animals of a kind have each their peculiarities; but every individual can at once be recognised by the naturalist's practised eye. Thus has the Author of all things so blended variety and uniformity together, as to delight, yet not bewilder us, with exhaustless novelty; to enable us to class his works into great groups of genera and species, and thereby to exercise our powers of reason and observation in tracing the delicate resemblances and disagreements that meet us in all our inquiries. In the classification of these resemblances and disagreements philosophy is mainly employed; and but for them the active and inquiring mind of man would find no motive for the exertion of its loftier powers. We live and move in a world of inanimate substances, infinitely diversified in form, colour, and chemical properties, and intermingled with organic structures that ascend from the extreme of simplicity to all that is wonderful and complex in contrivance, and that possess almost every conceivable diversity in their essential qualities as well as their modes of existence; and to bring order out of this seeming confusion,—to observe, to generalise, and to classify,—to note the limitless variety of created things, and yet to discover the divine harmony that pervades them all, is the noble province of the philosopher, and even of the humblest lover of nature, who would enjoy aright the objects of his love, and adore with due intelligence the great Author and End of all.

O Lord! every quality of thy works is the result of infinite wisdom. The grand diversities of the seasons, with all their distinguishing characteristics, the beautiful harmony and unlimited variety of nature, alike evince thy goodness, and demand the cheerful gratitude of man.

THE CHURCH CATECHISM FOUNDED ON THE BIBLE.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

The Church Catechism—how I love that name! sounding like an old familiar friend, carrying us back immediately to the days and thoughts of childhood—those days when our yet lisping tongues were taught to repeat it as their first exercise. What a train of recollections it brings! The well-remembered room—the unforgotten fire-place—the very footstool by which, after rehearsing with serious face those mysterious and awful words, we climbed up for the rewarding kiss. And above all, inseparably connected with every idea of the Catechism, arises the form of our own dear mother—looking as she then looked to our infant eyes, the very personification of all that was beautiful, and kind, and good. We recollect how, as we grew older, its meaning gradually unfolded, till we felt the seed that had so long lain apparently dead in our memory spring forth a living plant.

It was while engaged with my class in our village Sunday-school that I was first led to an examination of the Catechism, as founded upon the Bible, and to a mode of instruction in it, which I would strongly recommend to every teacher of youth, and every parent of a family who may not have adopted a similar method. I had, after the repetition of our duty towards our neighbour, desired the children to look out Luke, x. 29-37, and read the parable with which our blessed Saviour answereth the question, "And who is my neighbour?" My little pupils shewed so much eager attention, that I was induced to turn in like manner to the institution of baptism and the Lord's supper; and afterwards to mark at home a few texts in readiness to pursue the plan. I did not complete my very interesting task till for every sentence in the Catechism I had noted down three or four of the most striking verses which prove the doctrine. It answers exceedingly well: when we begin to catechise, each is ready with Bible in hand to look out the text referred to. The one who first finds, reads it. Some of my best scholars have learnt so many of these verses by heart, that they can, upon being asked to show whence any particular portion is taken, repeat the corresponding text. I am frequently gratified by having them come prepared with verses they have found for themselves in the course of the week; and I indulge in the hope that this searching (perhaps with the assistance of their parents) for the foundation of our venerable Catechism, may be the means of inducing them to bring other doctrines of the Church to the

same infallible test; feeling as we do, that the better our Sion is known, the more deeply she will be loved, the more closely she will be adhered to.

The Catechism is associated in our minds with all the endearing recollections of childhood; but we should be doing it great injustice did we consider it only as a task to be learnt then, and in mature years cast aside. Is there one who has never since his school-day repetition of it read over the Church Catechism? let me beg of him to open his prayer-book now, and, in connexion with the Bible, study that, his first instructor in religion. He will find that the lesson of the boy contains all that is necessary for the salvation of the man.

After repeating our Christian name, we are immediately led to consider the inestimable privileges conferred upon us with that name: when baptised into the community of the Church, we were made "members of Christ, children of God, and inheritors of the kingdom of heaven." What a world of brightness and glory do these few words open upon the soul! Let the subject but for one moment be seriously considered, and the whole faculties are absorbed in its contemplation.

In the next answer we are taught, by the promises made for us, how we must so walk as not to forfeit the prize of our high vocation; and we are then reminded to thank our heavenly Father, "by whom we were called unto the fellowship of his Son" (1 Cor. i. 9); and to pray for that grace without which we cannot hope to continue in a state of salvation.

The creed contains a short summary of the fundamental doctrines of our faith—the creation, redemption, and future judgment; the communion of saints in the universal Church, whether militant on earth or triumphant in heaven; the forgiveness of sins, the resurrection of the body, and the life everlasting; based upon that first vital article of our religion, a trusting belief in the glorious co-eternal Trinity, three Persons in one effulgent Godhead—the Father who made, the Son who redeemed, and the Holy Ghost who sanctifieth us.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil," are the words of our divine Master; and in contemplating the commandments we are naturally led to consider the comments which he has made upon them. O how are those who, looking only to the letter of the Jewish tables, might be tempted to say, "all these have I kept from my youth up;" how are they constrained, as their spirit becomes developed, to cry out with the humility of conscious guilt, "Lord, who can stand before thee?"

Our duty towards God I think no one can read without being struck with its extreme beauty; the simple, dignified manner with which it asserts the claims of God upon man, of the Creator upon his creature. In the next is summed up, with the assisting light of the New Testament, the remainder of the decalogue, relating to the duty we owe to our neighbour in the different relations of life.

Then follows our Lord's own prayer, with a short explanation of what we desire of God in it.

And, lastly, we find a simple but explicit account of those two sacraments which Christ has ordained in his Church. The connexion between the outward visible sign and the inward spiritual grace is distinctly marked; and as we have before seen the station to which we were raised by baptism, we are now reminded of that to which we were born by nature. Who can listen to the provision made for infant baptism, without having immediately before their eyes the picture of our divine Saviour, as adopted in the service and presented to us in Mark, x. 13-16? He was much displeased with his disciples for rebuking the fond believing parents who brought their little children for his benediction; and as if to shew beyond all dispute, that the very babes are to be admitted to the privileges of his glorious Gospel, he has caused it to be inscribed upon that page which shall live while heaven and earth shall pass away, that "he took them up in his arms, put his hands upon them, and blessed them."

The Catechism concludes with the last crowning rite of our Church; and by distinguishing between the outward part or sign of the Lord's supper, which still remains bread and wine, and the inward spiritual part or thing signified, the body and blood of Christ, which are verily and indeed taken and received by the faithful in it,—she gives a consistent and scriptural explanation of that holy communion.

What is required of them who come to the Lord's supper? that which will be required of every one of us when we come to die. Are you unprepared to receive the communion? then are you unprepared to die. Are you afraid to partake of the communion? then be still more afraid to die. And, remember—remember, that while the communion waits for you, death will approach uncalled, perhaps in an hour when you least expect him. O then delay not to participate in the one, that you may be ready to meet the other; and God of his infinite mercy grant that each of us, when the awful summons shall arrive which is to conduct us into eternity, may, in the words of that Catechism, which, impressed as it has been upon our hearts from very childhood, will, if its promises have been slighted, its commands neglected, and its sacraments despised, most assuredly rise up in judgment to condemn us,—that we may then "repent us truly of our sins past, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men."

OUR NATIONAL CHURCH.

"TO THE POOR THE GOSPEL IS PREACHED."

We value our national church, because within her strong and guarded precincts we find opportunities secure and frequent, to preach the Gospel. We love the walls by which we are surrounded, not to look at—not as a trophy of superiority—O no,—but because within these walls there is a constant opportunity of presenting HIM before the people

* From "Sacred Philosophy of the Seasons," by the Rev. H. Duncan, D.D.

THE CHURCH.

COBOURG, SATURDAY, JANUARY 26, 1839.

Who is a sweet savour between God and man, Jesus, the precious sacrifice, by whom alone sinners draw near to God—by whom alone God draws near to sinners.

O, we delight, with joy unspeakable, in all the facilities given us to propagate this sound, to carry it throughout the whole land, not to those only who are able and willing to pay for churches and ministers, but to those also who are unable and unwilling;—and the unwilling need it most.

If the only people in the country whom we cared for were people of property—people competent and inclined to supply houses of worship for themselves, we might then, though even then it would be unsafe, because all are liable to fluctuate,—we might then, perhaps, feel less concerned about a national establishment, considered with reference to its effects. But our anxieties are not confined to such;—nay, our chief regard goes amongst the poor: "to the poor the Gospel is preached." Thousands and tens of thousands find it difficult to supply their families with food, and have not, and cannot have, the means, were they ever so willing, of contributing either to places of worship, or to the salaries of ministers. For the sake of these it is that we desire a nationally-endowed church,—that those who are appointed to toil hard through the week for their daily sustenance may have a house to go to freely on the Lord's day without money and without price, and hear of him who is a sweet savour unto God for them,—Jesus, dying that they might live.—*Rev. Hugh McNeile, M.A.*

LOYALTY NATURAL TO MAN.

From Dr. Chalmers's *Bridgewater Treatise*.

A monarch, neither hateful for his vices, nor very estimable for his virtues, but who stands forth in the average possession of those moralities and of that intellect which belong to common and every-day humanity,—even such a monarch has only to appear among his subjects; and, in all ordinary times, he will be received with the greetings of an honest and heartfelt loyalty, while any unwonted progress through his dominions is sure to be met all over the land, by the acclamations of a generous enthusiasm. Even the strictest demagogue, if he come within the sphere of the royal presence, cannot resist the infection of that common sentiment by which all are actuated; but, as if struck with a moral impotency, he also, carried away by the fascination, is constrained to feel and to acknowledge its influence. Some there are, who might affect to despise human nature for such an exhibition, and indignantly exclaim that men are born to be slaves. But the truth is, that there is nothing prostrate, nothing pusillanimous in the emotion at all. Instead of this, it is a lofty chivalrous emotion, of which the most exalted spirits are the most susceptible, and which all might indulge without any forfeiture of their native or becoming dignity. We do not affirm of this respect either for the sovereignty of an empire, or for the chieftainship of a province—that it forms an original or constituent part of our nature. It is enough for our argument, if it be a universal result of the circumstances in every land, where such gradations of power and property are established. In a word, it is the doing of nature, and not of man; and if man, in the proud and presumptuous exercise of his own wisdom, shall lift his rebel hand against the wisdom of nature, and try to uproot this principle from human hearts—he will find that it cannot be accomplished without tearing asunder one of the strongest of those ligaments, which bind together the component parts of human society into a harmonious and well-adjusted mechanism. And it is then that the wisdom which made nature will demonstrate its best superiority over the wisdom which would mend it—when the desperate experiment of the latter has been tried and found wanting. There are certain restraining forces (and reverence for rank and station is one of them) which never so convincingly announce their own importance to the peace and stability of the commonwealth, as in those seasons of popular frenzy, when, for a time, they are slackened or suspended. For it is then that the vessel of the State, as if slipped from her moorings, drifts headlong among the surges of insurrectionary violence, till, as the effect of this great national effervescence, the land mourns over its ravaged fields and desolated families; when, after the sweeping anarchy has blown over it, and the sore chastisement has been undergone, the now schooled and humbled people seek refuge anew in those very principles which they had before traduced and discarded. And it will be fortunate if, when again settled down in the quietude of their much needed and much longed-for repose, there be not too vigorous a reaction of those conservative influences, which, in the moment of their wantonness, they had flung so recklessly away—in virtue of which the whips may become scorpions, and the mild and well-balanced monarchy may become a grinding despotism.

REBELLION NO REMEDY FOR TYRANNY.

If things are rightly considered it will appear, that redressing the evils of Government by force, is at best a very hazardous attempt, and what often puts the public in a worse state than it was before. For either you suppose the power of the rebels to be but small, and easily crushed, and then this is apt to inspire the governors with confidence and cruelty: or, in case you suppose it more considerable, so as to be a match for the supreme power supported by the public treasure, forts, and armies, and that the whole nation is engaged in a civil war; the certain effects of this are, rapine, bloodshed, misery, and confusion, to all orders and parties of men, greater and more insupportable by far, than are known under any the most absolute and severe tyranny upon earth. And it may be that, after much mutual slaughter, the rebellious party may prevail. And if they do prevail to destroy the government in being, it may be they will substitute a better in its place, or change it into better hands. And may not this come to pass without the expense, and toil, and blood of war? Is not the heart of a prince in the hand of God? May he not therefore give him a right sense of his duty, or may he not call him out of the world by sickness, accident, or the hand of some desperate ruffian, and send a better in his stead? When I speak as of a monarchy, I would be understood to mean all sorts of government, whosoever the supreme power is lodged. Upon the whole, I think we may close with the heathen philosopher, who thought it the part of a wise man, never to attempt the change of government by force, when it could not be mended without the slaughter and banishment of his countrymen: but to sit still, and pray for better times. For this way may do, and the other may not do; there is uncertainty in both courses. The difference is, that in the way of rebellion, we are sure to increase the public calamities, for a time at least, though we are not sure of lessening them for the future.—*Bishop Berkeley.*

The enemies of every thing British, both on this continent and in the mother country, have long delighted in representing our venerable Constitution in Church and State, as tottering beneath the weight of centuries, and rapidly hastening to dissolution. They have painted the august form of our ancient Monarchy as an ulcerated carcass but barely covered by the costly trappings of regality; our nobility, the most enlightened, patriotic, and religious that any nation ever boasted, as feudal tyrants and the slaves of pleasure; our country gentlemen, as rent-distraining and oppressive landlords; our noble merchants and princely manufacturers, as heaping up riches at the expense of human misery; and all of the higher classes, in fine, as banded in one impious and interested league against the rights and happiness of the lower orders. Of course the Church has not escaped being included in this malignant caricature.—Against her, as the loftiest turret of the Citadel of Conservatism, the fiercest discharges of the democratic artillery have been levelled, and it is not from any want of perseverance with which the siege has been urged, that her walls are not yet levelled to the dust, but still stand to mock the wrath of Infidelity and Republican Dissent, and to vindicate the overruling Providence of God.

But amidst all the troubles which menace our Protestant Constitution at home, and all the conflicts and difficulties which environ our Church in Upper Canada, it is consolatory and animating to look back on the last few years, and to behold the Ecclesiastical Establishment of England awakening its dormant energies, and preaching a Holy Crusade throughout the width and breadth of the land. Neglect, and apathy, and spiritual torpor had been engendered by a long succession of uninterrupted security, and the Army of the Church had, as it were, become dissolved and encrusted by the luxuries and repose of a Capua. The salt was in the land, but it remained almost untouched and comparatively inefficacious in its subterranean bed. Now and then a better spirit came over the Establishment; but it was not until the French Revolution burst upon the world, that the necessity of a wider diffusion of pure religion to the well-being of the State was visible to the national eye. A livelier and self-defensive zeal then began to quicken the Clergy and the Laity; and the example of a righteous monarch on the throne did much to elevate the religious character of the people. Still, however, no movement on a gigantic and united scale was attempted; and the growing extension of education, unsanctified by religion and uncontrolled by salutary checks, was more rapid in its progress, than the effort of the Christian philanthropist to divert it into a safe and well-embanked channel. Isolated exertions, glorious to individuals and partially beneficial to society, here and there erected a dam to arrest the onward torrent of schism and infidelity in religion, and democracy and revolution in politics—but the waves were to be resisted by nought but an extensive break-water, to be constructed by national combination. It was reserved for the present BISHOP OF LONDON to concentrate the scattered energies of the wise and the good, and to commence a work which will canonize his own name in the annals of Christianity, in characters more brilliant and illuminated than those which emblazon his achievements on the classic page, or gild his triumphs on the records of theology.

In the noble effort of BISHOP BLOMFIELD to redeem from profligacy and irreligion the immense population with which London overflows, we attribute the first shock of that electric fluid which has run through and vivified the whole of England, and, conducted by a Chalmers, has even reached to the remotest extremity of Scotland. A prelate more admirably fitted for the emergency could not have occupied the see of London. Sprung from the people, his sympathies were popular; possessed of strong passions he was enabled, by the grace of God, to tame their vehemence without diminishing their legitimate efficacy and strength; adorned with learning beyond his contemporaries, he made it subservient to his sacred profession, and used it to simplify, not to darken religion; endowed with powers of debate, and with a statesman's mind, capable of comprehending a subject in general, and analyzing it in particulars,—he has yet had the prudence to abstain from becoming a political prelate, and has applied to the temporal economy of the Church those sound and varied talents, which a less sincere or wise man might have exercised for the purpose of aggrandizement, or the gratification of political revenge. He saw the wretched state in which London lay through the population outgrowing the means of religious instruction. He girded himself to the task, undismayed by its Herculean difficulties, and called upon the metropolitan city to cease a moment from the pursuit of gain, and to recollect that Tyre and Sidon, queens of Ocean in their day, were now but places where the fisherman dries his net, because they forgot the Lord their God in the fulness of their prosperity and pride.

The City of cities responded with alacrity to the call of its Diocesan, and the voice which thrilled through the heart of the metropolis, penetrated to the extremities of the most distant county. From that moment the work of renovation commenced in right earnest. And here may we not indulge in a patriotic reflection which must come home to the bosom of every British Christian, and in which to indulge, is the privilege of no other nation but our own. Peace prevailed all over the world; England was secure in her own might and the strength of her own repose; and wealth strewed around her every blandishment that could blunt her moral sense, or lull her into a delusive slumber. But within her bosom there existed an Establishment for the safe keeping of the word of God; and the Bishops and Clergy to whom was committed the custody of the National Ark, saw a storm, a deluge approaching; they beheld the startling prevalence of political dissent and licentious immorality; they observed the tempest which was brewing from afar, and they warned the people, that there was but one ark in which they could find safety and survive the flood, and that that ark was the Church of God by law established in the realm.

This faithful warning fell upon ears, not yet barred by human conceit against the lessons of heavenly wisdom.—The piety of Anne was rekindled in the ancient precincts of London, and Churches arose where the poor could listen to that Word which they above all other classes are entitled to hear. A spirit, akin to that which ushered in the Reformation, seized hold of Old England's honest heart, and warmed it into a fervour, with which it never dilates except upon momentous occasions. Societies for building and enlarging Churches were not confined to London, but arose in each diocese throughout the kingdom; munificent bequests of land and money for the perpetual endowment of these

newly erected places of worship became a matter of daily occurrence; associations for supplying the barren wastes of spiritual destitution with divinely commissioned and legally authorized ministers, aided the pious work: old incorporated bodies, connected with the Establishment, threw off the torpor of age and new ones sprung up into the strength and vigour of manhood; and Protestant and Conservative England acted under the conviction that the only means of maintaining the glory of the Empire, and of neutralizing the deleterious effects of excessive national wealth, was to be found in extending the influence, and strengthening the hands of the Church. On this rock she built her hopes, and we know that it is a foundation which can never fail.

At the same time the Press contributed a resistless impetus to this newly awakened zeal. The Church was no longer left to be assailed by the calumnies of freethinkers and sectarians, without a voice being lifted up in her defence. The old orthodox publications maintained their footing, and their ranks were swelled by the *Church of England Magazine*, the *Church of England Quarterly Review*, the *Penny Sunday Reader*, and a host of other periodicals adapted to the understanding of every rank in society, from the highest to the lowest. The Provincial Journals ably seconded these righteous combatants enlisted under the Banner of Church and State; and the Clergy, as a body, dragged into polemical controversy against their will, when they found themselves on the field of battle, drove the enemy headlong from it, and not only remained masters of the ground, but followed the routed squadrons of the foe and razed their very strong holds to the dust.

A glorious change was quickly visible. The Bishops, as they proceeded on the visitations of their dioceses, found the young press forward, in increasing thousands, to receive the rite of confirmation, and lay their fresh and best affections on the altars of their country. They were unremittingly called upon to preside at the meeting of some recently-formed association for the promotion of the Established Religion, or to consecrate some edifice which modern piety had erected; and truly might these right reverend pastors exclaim in the language of Wordsworth, a poet whose Muse never takes a loftier flight, than when circling, like a guardian angel, the venerable cathedrals of England,—truly might they exclaim with this noblest of living bards,

"The time
Is conscious of her want; through England's bounds
In rival haste, the wish'd-for Temples rise!
I hear their Sabbath Bells' harmonious chime
Float on the breeze—the heavenliest of all sounds
That hill or vale prolongs or multiplies."

The change too was visible in the State. As the Church arose from her slumber, and put on her robes and beautiful garments, the State dashed the ashes from its head, and the sackcloth from its loins. The right hand of democracy was palsied; dissent sickened; and the demon of Revolution withdrew his harpy talons from the prey, which he was about to clutch. Every rising Church became a fortress of Conservatism; and up to this very moment at which we are writing, the National Christianity and the cause of Conservatism, have steadily, and hand in hand, advanced in the career of victory.

And are not these general reflections pregnant with encouragement to the Churchmen of Upper Canada? Did we not want some stimulus to rouse our lagging zeal? and may not the discordant murmur of treason long since hushed, and the loud shoutings of surrounding enemies still ringing around us, be sent by Providence to dissipate the deafness of our spiritual ears? May not the late conflagration at Toronto be a minor instrument in the hands of God for testing and strengthening our devotion to the Christian Institutions of the Empire, and for summoning us to that course of individual and aggregate exertion, which shall enable the Church in Upper Canada to tread, though unworthily and at a distance, in the footsteps of the "Mother of us all,"—that Mother, who while her own wants press heavily upon her, yet careth for us, and gathereth us as chickens under her wings.

We can scarcely take up an English Newspaper, that does not contain one or more accounts of Testimonials of esteem presented to Clergymen of the Established Church by their parishioners, or the people among whom they minister. To one is given "a beautiful gown and cassock"—to another "a piece of plate"—to a third, "a silver coffee-pot and two prayer-books containing the lessons of the day"—to a fourth, "a splendid Polyglott Bible"—to a fifth "a house to live in"—to a sixth, "a handsome silver Tea-service." Indeed so numerous have these marks of attachment to the National Clergy become, that in some of the periodical publications of the Establishment, there is a monthly space allotted for the insertion of these gratifying notices.

It also occurs to us as worthy of remark, from a tolerably familiar acquaintance with the English Papers, that the greatest number of works advertised in any department of literature, are religious and theological in their character, and that by far the largest proportion of these are written by Clergymen of our Church.

Yet many of these very individuals, who receive these spontaneous tokens of affection, and who devote themselves to the pursuits of sacred learning, are designated in the language of certain Dissenters,—we quote their exact words, from various sources,—as "a heathen and popish caste of priests," "masquerading wolves," "belly-gods," "black-footed locusts," and "murderers."

If any other proof be required of the increasing success of the Church, and of the weakness of its opponents, it is to be found in the use of such vituperative language as this,—language which, in those that employ it, is the surest indication of desperation and defeat!

It affords to us the most unfeigned satisfaction, to observe the alacrity and zeal with which the congregation of St. James's Church at Toronto have come forward to restore the noble edifice of prayer of which, in the inscrutable Providence of God, they have lately been deprived. A public meeting of the congregation was held in the City Hall on the 9th inst.—two days after the fire—when the Venerable the Archdeacon, with a spirit bowed but not broken by this great calamity, presented a luminous Report, embodying a plan for the restoration of this sacred edifice to its former commodiousness and beauty. The principle of the plan thus submitted, was, that every pew-holder should have his pew restored to him, in the renewed edifice, precisely in its former state, upon his advancing one-third of its original cost. The amount thus calculated upon, including debts due to the church and the sum for which it was insured, would leave available—after deducting a considerable amount due by the church—upwards of £4000 towards the restoration of the building. This does not, however,

comprise the free donations which may reasonably be anticipated, not merely from citizens of Toronto but from generous Churchmen throughout the Province at large,—and which we have every confidence will be more than double the amount that, with a becoming consideration of the pressure of the times, was set down by the Archdeacon.

The particulars contained in this Address were submitted to the consideration of a Committee of eight gentlemen, of which the Hon. W. H. Draper, Solicitor General, was Chairman. To the excellent Report drawn up by these gentlemen, and submitted to a general meeting of the congregation on the 16th inst. there are annexed the opinions of various Architects in the city, pointing out improvements which might judiciously be adopted in the re-edification of the Church, and stating the cost at which they could respectively be carried into effect. The following which we extract from the Resolutions passed upon this occasion, will state the decision which, upon this important subject, has been arrived at:—

Resolved,—That excepting the free sittings the interior of the Church be laid out into Pews precisely as in the former Edifice, so that each owner of a Pew in the Old Church may have the same situation and accommodation in the New.

That the recent Pew-holders have their Pews restored to them in the same state as when first purchased, on paying one third of the original upset price, together with such arrears on the former sales and accruing rent as may be still due.

That a Subscription List be opened for the re-edification of the Church, payable in four instalments, to be called in at intervals of not less than three months, at the discretion of the Building Committee.

That a Building Committee be appointed for the restoration of St. James's Church, with power to obtain Plans and Specifications, and to adopt the best mode to carry the foregoing resolutions into effect, at an expense not to exceed £7000, and that such Committee consist of the Gentlemen who composed the Committee who prepared the foregoing Report, with power to add to their number.

We have much satisfaction in calling attention to the advertisement on our last page, relating to the HOME DISTRICT SCHOOL. We consider this Institution to be fortunate in the acquisition of a Master so competent and experienced as Mr. CROMBIE. The testimonials which this gentleman has received from the various places in which he has exercised his laborious and honourable vocation, of the high respectability of his general acquirements, and of his peculiar diligence and success in teaching, enable us to express our confidence that the Home District School will prosper under his management.

The various other facilities of education, developed in our advertising column, are a subject for congratulation; and they who avail themselves of them, we feel assured, will not be disappointed.

We regret to state that, on Sunday the 13th inst. the house occupied by our esteemed brother, the Rev. C. T. Wade, Rector of Peterboro', was totally consumed by fire. The accident took place during Divine Service; but through the zealous and praise-worthy exertions of the Militia forces stationed in that town, the most valuable part of Mr. Wade's property,—books, paper, plate &c.—was rescued from the flames. His loss, nevertheless,—we regret to learn—is very considerable. The house, which belonged to J. Hughes Esq. of Emily, we understand was insured.

To the Editor of the *British Colonist*, in whose editorial qualifications courtesy and good nature form such conspicuous ingredients, we beg to say that we omitted the extract from the *Times* to which he alludes, for the same cause that we did not insert a passage from the *Standard* of quite an opposite character,—because, with the respectable Editor of the *Montreal Gazette*, we are unwilling to throw before the public any subject for further irritation upon the Church Questions.

We tender our cordial welcome to "THE BANNER OF THE CROSS," the first two numbers of which we had the pleasure of receiving this week. May this banner never be furled, until, beneath its folds, the Lord's battle shall be fully won!

ECCLESIASTICAL INTELLIGENCE.

EASTERN CLERICAL ASSOCIATION.

This body held an interesting Session in By Town on the 9th and 10th inst. It was attended by ten of the Brethren, viz. the Rev. Geo. Archbold, E. Boswell, W. Harper, M. Harris, J. B. Lindsay, J. Puffer, H. Patton, R. V. Rogers, S. S. Stroug, and W. W. Wait.

The time of the Brethren was pleasingly and profitably occupied, during the season they had the privilege of remaining together. Among other matters that engaged their attention, may be mentioned, a plan for extending to the more destitute of our Brethren, those precious blessings of the Gospel, enjoyed by their more fortunate fellow Churchmen, who have it in their power to attend the regular ministrations of God's word and sacraments, at the hand of his regularly appointed ambassadors. Although the Members of the Association feel that they have individually, as much, nay more duty to perform within the bounds of their respective charges, than they are capable of discharging in an adequate manner; still they cannot view the spiritual destitution of many hundreds of the children of the Church,—the scattered sheep of its flock,—without feeling an earnest desire to minister to their necessities as far as is in their power. It was with this view that two years ago they pledged themselves to the Lord Bishop of Montreal to raise £75 per annum for three years towards the support of a Travelling Missionary to labour in the Johnstown and Bathurst Districts. Having been hitherto disappointed in their long cherished hopes of obtaining such a Missionary, owing to the scarcity of Clergymen at the disposal of the Bishop, the Members have resolved, that until a zealous and efficient labourer can be procured, they will themselves endeavour to supply the pressing want by their own personal ministrations at stated intervals. Their plan is scarcely yet matured, but they hope to be prepared by the next meeting of the Association to put it into immediate operation.

The Report of the "Committee appointed at the late visitation of the Clergy at Toronto, for the purpose of framing such Rules and Regulations, as they might deem expedient with a view to the establishment of a "Widow's fund," was submitted to the attention of the meeting, but as the discussion arising upon it was found to intrude too much upon the time of the Association, a Committee was appointed to consider the question maturely, and report at the next meeting of the Association.

Another subject brought before the notice of the Brethren, was the cruel and unjust system of persecution to which the Church in this Province is at present exposed. The

idle clamour raised about Tythes, spiritual tyranny, &c.—a clamour originating in the first instance with the envious and malicious, and since sustained by working on the fears of the credulous and ignorant, has been maintained with a perseverance and zeal worthy of a better cause. The manifest, and in many cases (it cannot be doubted) the desired tenacity of these reports, is not only injurious to the interests of the Church, by arraying popular prejudices against her; but is also destructive of the peace of our country, by rendering many of the people dissatisfied with the mild paternal government under which we live. Impressed with a serious conviction of the existing necessity that these false charges should be promptly met, and the public mind disabused of any wrong impressions it may have received, through the unwearied officiousness of those who have evil will at Zion; the Brethren determined no longer to allow them to remain unnoticed. Too long have they regarded with dignified silence the unholy designs of their adversaries; too long have they "kept silence even from good words, though it was pain and grief to them;" but instead of working in their adversaries' repentance and a better mind,—instead of making them ashamed of their violence against those, who when reviled, reviled not again,—their silence has been supposed to give assent to the false charges brought against them; and their Christian forbearance, construed into a sense of the weakness of their cause, and an inability to refute the malicious and railing accusations of their opponents. A committee was therefore appointed to draft an Address to the public on this subject.

A letter from the Bishop, requesting information respecting the spiritual wants of this portion of the Diocese, was also referred to a Committee, with instructions to report to his Lordship, the substance of such communications as they may receive from their Brethren of the Association.

Much of the time of the Association was occupied with these matters; the remainder was devoted to a consideration of the several questions proposed at the previous meeting. Two hours were, we trust, profitably employed in reading and commenting upon the solemn service for the Ordering of Priests,—a service, to which the Minister of the sanctuary should frequently refer with prayer for the divine blessing, to enable him to discharge the responsible duties there pointed out, to the glory of God, the welfare of those precious souls committed to his charge, and to his own acceptance as a faithful servant of his heavenly Master. Divine service was held in the church at half past six on both evenings of the Session. The prayers were read the first evening by the Rev. J. Padfield, and the sermon from Ephesians i. 3, 10, was preached by the Rev. George Archbold. On the second evening the Rev. E. Boswell read the prayers, and a sermon on the evils resulting from Schism was preached by the Rev. R. V. Rogers, from Romans xvi. 17. This latter sermon, at the request of the Association, the Reverend preacher has consented should be published.*

The next meeting of the Association is appointed to be held in the parsonage house, Williamsburgh, on Wednesday end Thursday, the 6th and 7th of March next. The Session closed, as it had commenced, with the appointed prayers offered up by the President.

H. PATTON, Secretary.

* This shall appear, if possible, in our next number. Ed.

From English Papers.

PROPOSED NEW CHURCH IN LIVERPOOL.—The crowded state of St. Jude's Church, and the frequent suggestions that have been made in the public prints and otherwise, for the enlargement of the accommodation, or the erection of a new place of worship, we are glad to hear drawn from the Rev. Hugh M'Neile a letter to the members of his congregation; and copies having been forwarded by the churchwardens, with the reverend gentleman's name as a contributor of £100, a meeting was held in the school-room of the church, on Monday morning, and the response to the appeal was an instant collection, which realized the sum of £2000.

STATE OF RELIGION IN THE DIOCESE OF OXFORD.—"At each successive visitation, the answers which you have afforded to my inquiries have given me the means of making a close review on all points connected with the religious statistics of the diocese; and I am enabled, with heartfelt gratitude, to say at each successive visitation I find the result of increased exertion and devotion to the interests of religion as well among the laity as the clergy. And I should do little justice to my own feelings, did I not seize this opportunity of bearing witness to, and expressing my deep sense of the munificent liberality which has been shown by various individuals in this diocese with respect to the building and endowment of churches. And if I enter into fewer particulars on this point than I should naturally be inclined to do, it is because I am aware that the very feeling which has prompted such exertions, is one that shrinks from the publicity of praise; yet this I will say, that should any one assert that a spirit of indifference prevails amongst us, I can point out in one district only of this diocese as now constituted, no less than nine places of worship, which, during the last few years, have been raised and endowed by the generosity of private individuals. The same spirit is abroad among us with reference to the enlargement and repairs of churches; and it is well that so it should be; for the places are few indeed in which I am unable to hear the cheering intelligence of increasing congregations and additional services."—Bishop of Oxford's Charge.

EXTRACT FROM DR. CHALMER'S SPEECH AT HADDINGTON.—"Some time since, he (Dr. C.) was staying at the house of a gentleman in the country. One Sunday he happened to be unwell, and was left in the house by himself, all the rest of the family being at church. It happened that Lord Durham was travelling in that neighbourhood at the very time, and his lordship thought he would call at the house. Well, he did call—and he (Dr. C.) was the only person to receive him (laughter); they could not help themselves (laughter), and were for two hours within the four corners of the same room together. He (Dr. C.) thought their scheme was so generally connected with the Radical part of the community, (laughter) that he spoke of it to Lord Durham. He was very glad to report it—indeed, he thought it worth its weight in gold what Lord Durham had said—it was this—he thought it was as much the duty of the state to care and provide for the religious instruction of all her subjects, as it was the duty of a parent to provide for the religious education of his children. (Cheers.) And he (Dr. C.) said in reply, that all that was necessary was for the government to carry out the principle."

The Lord Bishop of Ripon, during last week, consecrated three new churches in the archdeaconry of Craven, Lothersdale, Stonyhurst-green, & Settle. Lothersdale Church con-

secrated on Monday the 22d ult., is the first church which has been built and consecrated in Craven for the last 300 years. On this occasion, the bishop was the guest of Dr. Bosfield, at the Vicarage, Carlton, where a numerous party of the neighbouring families were invited to meet his lordship. After the consecration an elegant *déjeuné* was given to the bishop, and the ladies and gentry attending the ceremony, by G. N. Sidwick, Esq., of Stone Gap, where every delicacy of the season was furnished by the hospitable host and hostess. We cannot omit to notice the munificent gift of £1000, from the Rev. Walter Levitt, the Vicar of Carlton, towards the endowment of the church; this is truly a good beginning, after a rest of 300 years, and an example which we trust will be followed by many in the beautiful and romantic district of Craven, where nothing seems wanting to complete the delightful scenery with which it abounds but the more frequent occurrence of the tower or spire of a church.—Leeds Intelligencer.

In a Convocation held at Oxford, Nov. 29, the sum of £500 from the University chest was unanimously voted to the Society for the Propagation of the Gospel in Foreign Parts, for the promotion of the objects of that Society.

BIRMINGHAM NEW CHURCHES.—At the meeting held in Birmingham on Tuesday week, for the purpose of instituting a "Birmingham Church Building Society," it was announced that the contributions then exceeded £10,000; they now rapidly approach £13,000. Among the amounts subscribed are the following:—The Right Rev. the Lord Bishop of Worcester, £100; Right Hon. the Lord Calthorpe, £500; James Taylor, Esq., £500; William Chance, Esq., £500; Daniel Ledsam, Esq., £500; J. F. Ledsam, Esq., £500; W. Taylor, Esq., £300; Rev. Dr. Gardner, £200; Mr. W. Newton, £200; George Bacchus, Esq., £200; Rev. T. Mosley, £150; Mr. Joseph Stock, £150; Charles Tindal, Esq., £150. The following have subscribed £100 each:—Mrs. Taylor, Moor Green, Miss Taylor, John Taylor, Esq., Strensham Court, Mrs. J. F. Ledsam, Rev. J. Garbett, Rev. J. P. Lee, Rev. E. Palmer, Rev. J. C. Birrett, Rev. Sydney Gudge, Rev. H. Kempson, Rev. Edwin Kempson, W. C. Alston, Esq., A Friend, Mr. J. Y. Bedford, Mr. J. O. Bacchus, Mr. John Cope, Mr. John Homer, R. H. K., Mr. Clement, Ingloby, Mr. Thomas Knott, Mr. Isaac Lea, Mr. John Mabson, Mr. Edward Armfield, Mr. W. Sharp, Messrs. J. and J. Smallwood, S., James Turner, Esq., Mr. P. M. Twells, Mr. T. Penn, Dr. Puyton Blackiston, Mr. Robert Smith, J. W. Whately, Esq., The Ven. Archdeacon Spooner, £50; Richard Spooner, Esq., £50, &c. &c. No less than £1200 has been subscribed by the clergy of Birmingham towards the object.

Summary of Civil Intelligence.

Advices from England one day later than those brought by the *Royal William* have been received, but they furnish no additional news. We annex some further extracts from the papers previously received. Those that follow, relative to Russian interference in our Colonial affairs, will be perused with interest:

From the London Times.

The malignant interest shewn by Russia in the Canadian insurrection, is not confined to the remote posts of New Archangel, or the banquet contributions of Admiral Kupreman, which have been mentioned in the French papers, and in the Times of yesterday. We have the best means of knowing that direct overtures have been made by a Russian agent in New York, under the disguise of a Polish refugee, to the Poles in this country. Money was lavishly offered to convey recruits to the frontier, and to equip them in the United States. The party of the Canadian patriots was insidiously identified with those sacred rights of national independence which have more claim than any mercenary cause upon the sword of a Polish soldier. Fortunately, the character of the agent was not unknown to the Poles in England, and their good sense and proper feeling led them to reject with contempt proposals evidently suggested by the desire of embarrassing the British government on the one hand, and of rendering the Polish cause unpopular in England on the other.

From the London Sun.

We copy from the Times of this morning a short leading article on the subject of Russian sympathy for the rebels in the Canadas, which we think worthy of attention, inasmuch as it confirms several reports to the same effect, communicated to us during the last week, but of which we took no notice, as they were not sufficiently authenticated to warrant us in giving currency to them. According to one report, the agents of Russia in Paris are authorised to spare no expense in sending as many Polish officers as possible to the United States, where arrangements are already made to secure them a high nominal rank in the rebel army.

FRANCE AND SPAIN.

From the Correspondence of the N.Y. Courier and Inquirer. Paris, Dec. 12, 1838.

Of the state of Spain it is dangerous to speak; because of the ever-varying incidents occurring there. A new cabinet has been established, but being of the milk and water sort, is not likely to be long lived. The revolt at Seville is at an end, but the government is not a whit better off. Espartero is said at length to have resigned the command of the army of the north, but it is doubted. Carlists and Christiansos still continue to butcher the prisoners by scores. Don Carlos is hourly receiving remittances of money via Sardinia, (said to come from Russia)—but his arrival in Madrid does not appear much more likely than it was on this day last year, when wagers were laid that he would be in the capital before Christmas.

Our domestic politics have little in them this week that would interest you. The threatened coalition of the republicans, ultra Liberals, modern Dynastists, Imperialists, Doctrinaires, and *Juste Milieu* men, is merely a report that a coalition ministry is about being formed, in which Thiers, Guizot and Dupin will act distinguished parts. The Chateau (a figure by which, in newspaper parlance, the King is meant) neglects no opportunity to catch and to attack the leading men among the deputies, as they arrive in town.—It will be strange, therefore, if, after all, he succeed not in continuing Count Mole in power. His own system does not however, as you already know, rest upon the maintenance of any individual minister in office, so that perhaps I have already said too much upon the subject.

Marshal Gerard is appointed to the command of the National Guard of Paris and its environs, vacant by the death of Marshal Lobau. This is one of the most discreet appointments made by the King.

UNITED STATES.

STATE OF MAINE—BOUNDARY.

The following passage occurs in the speech of the Governor of the State of Maine to the Legislature, in relation to the Boundary:—

"The long standing question touching our N. E. Boundary, I regret to be obliged to say, still remains open and unadjusted. How much longer the pacific temper of Maine is to be taxed, not only by the continued assertion of an unfounded and preposterous claim of title to her territory, but to exclusive possession until the question of right is settled; or how much longer her patience is to be tried by the tedious and unjustifiable procrastination heretofore indulged, remains to be seen.—For myself, I am persuaded such a state of things cannot much longer continue. A struggle of arms, it is true, is but a poor arbitrator of right between contending parties, and is a calamity too dreadful to be lightly hazarded.

"But there is a point beyond which forbearance would be more than pusillanimity. It would be dishonouring our noble ancestry, and committing treason against those who are to succeed us. The general government must soon feel it to be its unavoidable duty to insist upon a termination of this question—peaceably, if possible, but at all events and at all hazards, to see it terminated. If, however, the General Government, under no circumstances, should be disposed to take the lead in measures less pacific than those hitherto pursued, yet I trust we are not remediless. If Maine should take possession of our territory up to the line of the treaty of 1783, resolved to maintain it with all the force she is capable of exerting, any attempt on the part of the British government to wrest that possession from her, must bring the general government to her aid and defence, if the solemn obligations of the constitution of the United States are to be regarded as of any validity.

"This step, however, is only to be taken after the maturest deliberation. Once taken it should never be abandoned. "The course pursued by both branches of Congress, during the last session, (in addition to strong views expressed by the President) in the unanimous adoption of resolutions re-organizing and asserting in strong terms the justice and validity of our title to the full extent of all the territory in dispute—and the determination manifested by prominent members in both houses, to stand by us in every event, is one among the few encouraging circumstances which surround the case, and which cannot, I think, be without its effect upon the hitherto pertinacious injustice of the British Government.

"If you should not deem it necessary that there be immediate action upon this subject, circumstances may render it proper for me to make some further communication to you in regard to it before the close of the present session. But whatever course you may think best to adopt, to secure to Maine her just rights, I can assure you of my hearty co-operation. And if rashness do not guide our counsels, but our positions be taken with wisdom and prudence, and then maintained with a firmness unflinching and inflexible, a successful result to this long pending controversy is beyond a reasonable doubt."

The following resolutions have been read in and ordered to be printed by the House of Representatives at Washington:— Resolved, That the President of the United States be requested, if in his judgement not incompatible with the public interest, to communicate to this House—

1. The correspondence, if any which has been had, between the Government of the United States and that of Great Britain, or the military or civil authorities of either, in relation to the troubles in the British Provinces of Upper and Lower Canada, and to alleged violations of neutrality on the part whether of Great Britain, or the United States, or any of the officers, subjects, or citizens of each.

2. The correspondence had, or measures taken, by the Executive, if any regarding citizens of the United States, made prisoners of war at any time in any of the insurrectionary movements of Upper or Lower Canada.

3. Whether the Government of Great Britain has made reparation for the seizure and destruction of the steam boat Caroline within the waters of the United States, and the murder of American citizens on board the same, by a band of armed invaders from the Province of Upper Canada, acting under the orders and authority of the Colonial Government of said Province.

4. Whether the Government of the United States has entered into negotiations with that of Great Britain for the purpose of arresting and preventing the farther distribution of presents and payment of war subsidies by the latter Government to the Indian tribes within the territorial limits and jurisdiction of the United States; and, if so, what has been the result of the said negotiations.

5. Whether the Government of the United States has given to that of Great Britain the stipulated notice to annul and abrogate the convention of the 6th of September, 1827, under cover of which, and of the convention of the 20th of October, 1818, the Hudson's Bay Company has proceeded, by the connivance, or with the permission of the Government of Great Britain, to establish military posts in the territories of the United States beyond the Rocky Mountains.

6. Whether the Government of the United States has taken any measures, and if any, what, to adjust, settle and mark the boundaries between the United States and the British Provinces in North America, from St. Mary's Falls, between Lake Huron and Lake Superior, and so northwardly and westwardly along the frontier of the State of Michigan and the territories of Wisconsin and Iowa to the Rocky Mountains.

7. What correspondence, if any, the Government of the United States has had with that of Great Britain, or any of its authorities or officers, or with the Government of the State of Maine, in regard to the late survey or investigation of the northeastern boundary line of the United States by the Government of the said State.

8. Whether any correspondence has recently passed between the British and American Governments relative to the free navigation of the navigable rivers common to the United States and the British possessions in North America, or of navigable rivers running in part or in whole through the territories of both Governments, and, if so, the result of the same.

From the New Orleans Bee of January 7th.

INTERESTING FROM MEXICO.

By the arrival of the Spanish schooner Baliza, from Vera Cruz, which she left on the 23d December, we are in possession of intelligence confirmatory of the recent reports respecting a conflict between the French troops and the Mexican forces under the command of Santa Anna. The statement that the Mexican Chief had been wounded, and had suffered amputation of the leg, proves to be correct.

We learn in addition, that the city and castle have been evacuated by the French. Santa Anna has allowed eight days to the French residents in Vera Cruz for preparations for their departure, and sixty days have been accorded to the French in the interior for the same purpose. It was currently reported that the Mexican government has resolved upon the expulsion of all foreigners without exception.

From the same source we derive information that part of the French fleet had removed from Vera Cruz, in order to renew the blockade of other Mexican ports. The corvette *Creole*, commanded by the Prince de Joinville, had gone to Havana on a cruise, and there now remained but four vessels of war before Vera Cruz. The blockade of the town is nevertheless strictly enforced, and no vessels whatever are allowed to enter.

The French brig *Marie Therese* has been chartered by the French Admiral to leave in about ten days for New Orleans with one hundred and twenty French residents. The army of Santa Anna, about seven thousand strong, is said to be encamped at ten miles distance from the town.

The schooner *Cors*, from Metamoros, brings news that the town is besieged by the federalists, who number some nine hundred, and is defended by a similar force under command of General Filisola. No action had as yet taken place. The assailants, we are told, are but poorly equipped, being unprovided with artillery, and principally composed of dragoons and musketeers.

LOWER CANADA.

Yesterday at two o'clock, a meeting of the Executive Council was held at the Government House; when Her Majesty's Commission appointing His Excellency Sir John Colborne Governor General, Vice Admiral, and Captain General of all Her Majesty's Provinces within and adjacent to the continent of North America, was read by the Clerk of the Executive Council; after which His Excellency took the several oaths required on such occasions. A salute by the Royal Artillery, stationed on the Champ-de-Mars, announced the installation of the new Governor General.—*Mont. Courier*.

The four men found guilty of the murder of Mr. Walker at La Tortu were executed in Montreal on the 18th instant, together with Decoigne the Notary. The publicity of the execution, it is hoped, will have a salutary effect on their countrymen, who, with singular infatuation, expressed some doubts as to the execution of Cardinal and Duquette. We have now at the head of affairs a man who will do his duty towards the loyalists, long insulted by the impunity of rebellion.

We are glad to learn that François Nicolas, one of the individuals who went through the mockery of a trial for the murder of Chartrand, has been retaken by Mr. Wm. M'Ginnis, on a charge of High Treason. He flourished as a Captain at Napierville, and has been secreted since the 23d December last, under the name of Francois Perron, in a small house near a wood, about half a mile from the main road leading from St. Johns to Isle aux Noix.—*Mont. Herald*.

The officers, non-commissioned officers and privates in the first battalion of Volunteers, under the command of Lieut. Col. Bethune, have handed to the treasurer of the Lacole and Odelltown fund, one day's pay, amounting to £65 6 0, in aid of the fund.—*Id.*

We are happy in stating, on competent authority, that the increase in the revenue of Lower Canada, collected at the Ports of Quebec and Montreal for the year ending 5th Jan. inst., exceeds that of the preceding year to the same period by the sum of £46,000 sterling.—*Quebec Mercury*.

We understand that a very large number of the prisoners detained on account of political accusations were yesterday discharged from the goal. Our informant states one hundred.—*Mont. Transcript, Jan. 22.*

UPPER CANADA.

During some night of the past week a discharge of musketry (some thirty or forty shots) was distinctly heard by the sentries in the upper end of the town, which proved to be from a detachment of Militia posted near the residence of Dunham Jones Esq., who discovering several persons upon the ice, near our shore, and having hailed them and receiving no satisfactory reply fired upon the Party, the fog at that time being very dense, the villains escaped, whether any of them were wounded is not known. There appears to be no doubt that their object was plunder.—*Prescott Sentinel*.

Execution of Banditti.—Hiram Benjamin Linn, Adjutant of the Brigands, was hung at London on the 7th inst. Capt Daniel Davis Bedford was executed on the 11th, and Albert Clark on the 14th.—*Toronto Commercial Herald*.

We are rejoiced to contradict a report of the death of Col. Prince, that steady and upright officer is still in good health, and long may he continue so.—*Star*.

We regret to announce the death of Col. Maitland, which took place, we are informed, at London a few days since, after a short illness induced from fatigue and anxiety.—*Id.*

Perhaps no stronger or better evidence could be given of the unity of mind amongst the people of Upper Canada, than the total abstinence on the part of the press from the agitation of all existing party questions. From the first moment of attack upon us from without, all party questions were buried in forgetfulness.—The Clergy Reserves,—Responsible Government,—Family Compact,—with every other subject of contention, seems to be lost sight of. Members of the Church of England and those of the Kirk of Scotland, are alike ready, side by side, to chastise the daring intruders with our affairs. Conservatives are linked with many honest and well meaning Reformers in the same cause.—*Brockville Statesman*.

A CARD.

The subscriber hereby tenders his unfeigned thanks to his friends in Millbrook who by their timely exertions saved his Store and property (which accidentally caught fire) from destruction on Sunday night last.

JOHN KNOWLSON.

Cavan, 22d January, 1839.

List of Letters received to Friday, 25th January.

Ven. the Archdeacon of York; Rev. C. Matthews (per H. J. G.) rem.; J. Kent, Esq. (2) add. sub.; Hon. J. Macaulay; Rev. R. D. Cartwright, add. sub.; Rev. H. Patton, rem.; Rev. E. J. Boswell, add. sub. and rem.; Rev. T. Greene (Wm. Spence, Esq. rem.); Rev. C. T. Wade; Dr. G. R. Grasset, add. sub. and rem.; Lord Bishop of Montreal; Rev. A. Palmer, add. subs. and rem.; H. Bishoprick, Esq.; J. Knowlson, Esq.

There will be Divine Service in St. Peter's Church, in this town, on Sunday next (to-morrow) as usual.

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

365. One of the greatest drawbacks upon the general excellence of David's character was his sinful conduct connected with Uriah the Hittite and his wife Bathsheba.—Can you relate the striking and beautiful allegory in which the sin of David is described? as well as the effect which was produced on his mind upon hearing it?—(2 Sam.)

366. David having on this occasion been guilty of the crime of murder, his life was justly forfeited, but God graciously declared to him that he had put away his sin from him, so that he should not die.—Where do you find this declaration?—(2 Sam.)

367. Since however by this guilty procedure he had made the enemies of the Lord to blaspheme, and as he was more over a public character, it was necessary that some public as well as lasting token of God's displeasure should be inflicted upon him.—Can you tell the three particulars in which his just punishment consisted?—(2 Sam.)

368. One of the marks of God's displeasure was manifested in the death of David's infant child.—Can you describe the affectionate but submissive conduct of David upon this trying occasion?—(2 Sam.)

369. The principal punishment however inflicted on David connected with this guilty transaction was the accomplishment of the declaration that "The sword should never depart from his house."—Can you specify the instances in which this was more particularly fulfilled in the premature deaths of three of David's children?—(2 Sam. & 1 Kings.)

370. Which of the Psalms of David do you conceive to have more especial reference to this transaction, and which describes the feelings of deep humiliation which he subsequently cherished?—(Psalms.)

371. In what parts of this penitential Psalm does he pray for deliverance from the guilt of murder? and from which of his petitions do you infer that he was apprehensive lest he should become a castaway, and should have the influence of the Holy Spirit totally withdrawn?—(Psalms.)

CHURCH CALENDAR.

Jan. 27.—Septuagesima Sunday.
30.—King Charles the Martyr
Feb. 2.—Purification of the Virgin.
3.—Sexagesima Sunday.
10.—Quinquagesima Sunday.
13.—Ash Wednesday.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XVII.

THE CONSTELLATION.

One of the first objects that attracted my infant attention was the constellation of Orion. There is no personal event of any moment within my recollection—no change, in a life replete with sudden and unexpected changes—that I cannot in some way connect with the principal stars of Orion. To ascertain upon a starlight night, at bedtime, what was the relative position of my sparkling friend, ever formed a matter of careful investigation, when I happened, as a child, to be domiciled beyond the paternal roof; and I believe it is the case to the present time. No scientific inquiries, no stores of astronomical knowledge, are concerned. It is one of those predilections, or involuntary associations, that neither time nor change can affect; unless as the lapse of the one, and the bereavements of the other, draw closer the ties that endearing recollections have strengthened with every passing year. Many a wild and beautiful thought of childhood, many a romantic idea of opening youth, many a soothing reflection of riper years, seems to hang in clusters on the magic form of Orion; revealing themselves to me, while I gaze "in dreamy mood" upon its familiar outline.—In all there is a sweetness known only to such as love to look into the past; but more than the mere luxury of reveries I have found in that constellation.

I can realise the scene with heart-thrilling accuracy, when one glimpse of that bright phantom, as it then seemed, was worth to me all the splendour of a thousand noonday suns. My nominal home was then in another hemisphere; the Atlantic rolled between me and all that could constitute a home. Winter, such as our England knows not, nor can conceive of, had set in with a severity unusual even in that climate. At a very late hour I was returning from a scene of giddy mirth, where the laugh and the song had fettered a youthful party round the supper table until midnight struck unheeded, and a reluctant separation sent them on their respective paths. Mine lay along a track sufficiently defined by the tread of many feet, and the pressure of many sleighs; but on either side the unbroken, though undulating, surface of snow stretched off in the dreariest monotony imaginable. To the right it terminated in low lands, and the undistinguishable course of a river; on the left, a drift, that covered with its swell the intersecting views of wooden fence—for no hedge-rows blossom there—became by degrees level with a higher range of fields; then, sinking for a space, it rose again at the horizon, not in the flat line that marked the opposite extremity, but in those peculiar masses that shew a forest, or rather an impenetrable wood of low thick trees, to be buried beneath them. We had ascended a rising ground, which shut out the cluster of houses recently quitted; and the onward path was lost in a confused distance.

Perhaps there is no time when the mind so eagerly turns inward, to brood again over an habitual sorrow, as at the close of a sustained effort to appear light-hearted and serene. It was my case, with many aggravations, just then; and the desolateness of that frozen scenery was but a type of the dreary waste that my spirit displayed. I walked forward, endeavouring to fancy myself alone; and with gloomy satisfaction, if such a word was then admissible, I secretly claimed the character of an outcast from all that was pleasant, all that was cheering, all that was allied to joy, or hope, or consolation, in a cold and comfortless world. In this mood I looked slowly around me, then raised my eyes, in listless abstraction, above the heavy line of snow-capped woods, and there, sparkling among myriads of stars, with an effulgency as indescribable as was the piercing keenness of the atmosphere, I beheld Orion.

And in Orion I beheld my distant, long-lost home; I remembered the magnificent lines that shaded my favorite walk; I saw the tall spire of the venerable minister, from behind which the constellation used to steal upon my sight; I beheld the purple clusters of the vine that mantled my father's house, and the smiling faces that rejoiced beneath them.—

What though the abode was now another's home, and the party scattered, and the paternal head laid low in the dust, beneath that massive cathedral roof, and in the scenes that rose to my mental view, I could never, never more rejoice: still, for a moment—and such a moment too, of mid-winter without and within—they were again my own, with all their sunbeams and flowers, glad looks and loving smiles.—My heart beat freely, my step rose lightly, and when the short, sweet vision dissolved in tears, they were tears of resignation, almost of thankfulness. Any sensation is preferable to that of a warm and loving heart striving, against its nature, to become a misanthropic icicle; and from such a wretched struggle Orion had delivered me.

It will be evident, that at the time referred to, I had not learned to take heed to the light shining in a dark place, nor to watch for the rising of the day-star in my heart. I considered the heavens the work of God's fingers, but without a reference to the vileness of man, or the amazing love of God in Christ to him. In fact, I knew neither the one nor the other. I grieved not as a sinner, but as a sufferer; and the consolation to be drawn from visible things well suited an earthly nature. Far higher and holier thoughts are now interwoven with those splendid monuments of Divine power—the architecture of the heavens. But though sin atoned for, and salvation wrought out, and an incorruptible, undimmed, unfading inheritance laid up for God's people, are the substance of the tale which the heavens are telling to earth, still a soft and shadowy recollection of all that sweetened or that saddened bygone times, cleaves to the starry forms that won my childish attention, and have hovered around my path to this hour. They are chroniclers of much that would otherwise be forgotten, and which it is profitable to remember. They tell a tale of sin, of ingratitude, rebellion and presumptuous pride, on the one side; of long-suffering mercy, forbearance, forgiveness, and blessing on the other; of dangers wantonly dared, and deliverances miraculously wrought. With a voice more eloquent than angel's tongue could utter, they deliver the admonitory words, "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, and whether thou wouldst keep his commandments or no."

DONNE.

To Mr. Coleridge is due the merit of having recalled the learned attention to the extraordinary excellencies of this great and good man, who enjoyed the friendship and admiration of all the eminent individuals of an epoch fruitful in intellect. Day after day, year after year, the press has sent forth its gilded swarm of buzzing authorlings; hour by hour the minute piles of their insect architecture have been growing up, interrupting the flow of purer waters, and gradually forcing in a wrong direction the entire current of our literature. The mention of Donne, in the Table Talk, attracted the notice of two or three inquisitive scholars; and his sermons, after sleeping for a century upon the shelves of the University Library at Cambridge, were taken down to gratify a newly awakened curiosity. A similar circumstance happened, we believe, at another great national establishment. We hail with delight the dawn of a better and more salutary taste. The Roman citizens adorned the vestibules of their dwellings with the images of their ancestors; so that in their incomings and outgoings, the faces of the patriot, the warrior, and the philosopher, were ever present, to remind them of their exploits, and to stimulate them to their imitation. The design was crowned with success. The virtue of one generation was transferred, by the magic of example, into several; and heroism was propagated through the commonwealth. May we behold a corresponding veneration for our mighty ancestors in the faith! Let us consult the oracular Dead for an answer to our difficulties; let us descend into the sepulchres of these holy teachers of the truth; and whatever may be the weakness of our mental frame, whatever the organic debility of our imagination; we shall, like him who was cast into the tomb of Elisha, be revived and strengthened, and made to stand upright. Donne is, in the broadest, truest, and most comprehensive signification of the name, an evangelical preacher. Robert Hall dwells earnestly upon the want of unction in the great divines of the preceding centuries; he admits the copiousness, the purity, the exactness of their moral instruction, and the general propriety and accuracy of their decisions; he admires the splendour of their genius, the illumination of their learning, the exuberance of their invention; but he complains of their viewing moral duties too much apart from the light of revelation, of their omission to inculcate the great and pressing truth, that by the deeds of the Law no flesh living shall be justified. The agency of the Spirit he considers to be insufficiently honoured or acknowledged; the doctrine of the atonement too negligently and weakly enforced. Hence he arrives at the conclusion, from the general character of their works, that they deemed a belief in the evidences of revealed religion, united to a correct deportment in social life, a satisfactory fulfilment of the demands of Christianity; and as a natural and irresistible corollary of the proposition he has constructed, he pronounces them to be unsafe guides in matters of faith. We entertain the hope of reversing this decision upon the theological and scriptural merits of the illustrious writers whose cause we are advocating. But however strongly, for the sake of argument, we may admit these objections to bear upon his contemporaries and successors, they are totally inapplicable to Donne, of whom we suspect the able critic just quoted to have known very little. Whether or not the Cross of Christ be dimly seen through the exhortations of the Bishop of Down and Connor, its shadow lies broad and deep upon every page of the Dean of St. Paul's; the agony of Gethsemane is always present to his remembrance; the darkness of the Crucifixion breathes a solemn gloom over his feelings; Jesus is the name before which he delights to prostrate his genius. The extension of these remarks will only allow us to adduce two instances of the imaginative manner in which an obvious thought presented itself to his apprehension. The first is a simile:—

"But as a thoughtful man, a pensive, a considerate man, that stands still for a while, with his eyes fixed upon the ground before his feet, when he casts up his head, hath presently, instantly, the sun, the heavens for his object; he sees not a tree, nor a house, nor a steeple by the way, but as soon as his eye is departed from the earth where it was long fixed, the next thing he sees is the sun in the heavens; so when Moses had fixed himself long upon the consideration of his own insufficiency for this service, when he took his eye from that low piece of ground, himself,—considered as he then was,—he fell upon no tree, no house, no steeple, no such consideration as this,—God may endow me, improve me, exalt me, enable me, qualify me with faculties

fit for this service; but his first object was that which presented an infallibility with it," &c. &c.

The second is a metaphor:—
"The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high or how large that was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too,—it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince, whom thou couldst not look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of a churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, this is the patrician—this is the noble flour; and this the yeomanly—this the plebeian bran?" Coleridge adds a brief and expressive "very beautiful indeed!" to the passage; and his editor compares it with Hamlet, Act V. Sc. I. The sermon was preached March 8, 1838.—Church of England Quarterly Review.

The Garner.

THE RIGHTEOUSNESS EVANGELICAL.

Know this, that in the righteousness evangelical, one duty cannot be exchanged for another, and three virtues will not make amends for one remaining vice. He that oppresses the poor, cannot make amends by giving good counsel; and if a priest be simoniacal, he cannot be esteemed righteous before God by preaching well, and taking care of his charge. To be zealous for God and for religion is good, but that will not legitimate cruelty to our brother. It is not enough for a man to be a good citizen, unless he be also a good man; but some men build their houses with half a dozen cross sticks, and turf is the foundation, and straw is the covering, and they think they dwell securely; their religion is made up of two or three virtues, and they think to commute with God, some good for some bad; as if one deadly wound were not enough to destroy the most healthful constitution in the world. Deceive not yourselves. It is all one on which hand we fall; "The moon may burn us by night as well as the sun by day; and a man may be made blind by the light of the sun as well as by the darkness of the evening;" and any one great mischief is enough to destroy one man. Some men are very meek and gentle naturally, and that they serve God withal, they pursue the virtue of their nature: that is, they tie a stone at the bottom of the well, and that is more than needs; the stone will stay there without that trouble; and this good inclination will of itself easily proceed to issue; and, therefore, our care and caution should be more carefully employed in mortification of our natures, and acquist of such virtues to which we are more refractory, and then cherish the other too, even as much as we please; but at the same time we are busy in this, it may be, we are secret adulterers, and that will spoil our confidences in the goodness of the other instance. Others are greatly bountiful to the poor, and love all mankind, and hurt nobody but themselves; but it is a thousand pities to see such loving, good-natured persons to perish infinitely by one crime, & to see such excellent good things thrown away to please an uncontrolled and a stubborn lust; but so do some escape out of a pit, and are taken in a trap at their going forth; and stepping aside to avoid the hoar-frost, fall into a valley full of snow. The righteousness evangelical is another kind of thing: it is a holy conversation, a god-like life, a universal obedience, a keeping nothing back from God, a sanctification of the whole man; and keeps not the body only, but the soul and the spirit, unblameable to the coming of the Lord Jesus.—Bishop Jeremy Taylor.

"SMOKING FLAX SHALL HE NOT QUENCH."

The man deserves not the name of Christian who feels no desire to be united to that God, who descended from Heaven, that our nature might thither ascend, and there continually dwell. The simplest and weakest among the followers of Jesus must surely have an earnest wish to be where his Leader and Guide has gone before, to prepare a place for him. Where his treasure is, there will his heart be also; and like the smoking flax, will send up some exhalations of desire towards that holy and happy mansion which is now preparing for him in his Father's house. So far from quenching this faint and feeble desire, the great Friend of human nature will kindly cherish it, and will breathe forth the gentle influence of his Holy Spirit, to nourish and increase it. From his high and heavenly abode, he looks down with complacency on his Church, his temple here below, and with watchful eye surveys the lamps of his sanctuary: where he finds empty vessels without any oil, without one spark of heavenly fire, like to those of the foolish virgins in the parable, he throws them aside as utterly unworthy of his care, because no longer fit for his service. But wherever he meets with the smallest particle of celestial fire, wherever he perceives the faintest spark of sincere love to him, wherever he beholds the principle of true piety, which, although just expiring, yet renders the heart susceptible of divine love, there will he bountifully afford his heavenly aid, to strengthen the feeble efforts of this decaying piety; he will blow up the languishing spark into a lively flame, and cause it to shine brighter and brighter unto the perfect day. Where there subsists the smallest principle of true holiness, he will not fail to cherish it; under the kindly breathings of his heavenly grace, the smoking flax shall not be smothered, nor shall the rudest blasts that may assault it be able to quench it, because thus sheltered and protected by his all-powerful hand.—Dr. Skinner, Bishop of Aberdeen.

PERPETUAL OBLIGATION OF THE SABBATH.

In the Book of Genesis, the mention of this institution closes the history of the creation. An institution of this antiquity, and of this general importance, could derive no part of its sanctity from the authority of the Mosaic law; and the abrogation of that law no more releases the worshippers of God from a rational observation of a Sabbath, than it cancels the injunction of filial piety, or the prohibitions of theft and murder, adultery, calumny, and avarice. The worship of the Christian Church is properly to be considered as a restoration of the patriarchal, in its primitive simplicity and purity;—and of the patriarchal worship, the Sabbath was the noblest and perhaps the simplest rite.—Bishop Horsley.

Advertisements.

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. 32—6w.

THE HOME DISTRICT SCHOOL.

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

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

CARD OF STUDIES, TERMS, &c.

STUDIES.

Terms per Qr. £ s. d.

English, Spelling and Reading, Mental Arithmetic, and Latin, for the first year,.....	1 0 0
English Spelling and Reading, Writing, Practical Arithmetic, and Book-keeping; English Grammar, English Composition, and Elocution; Geography, Ancient & Modern; Construction of Maps, and Use of the Globes; Civil and Natural History; Elements of Astronomy; Latin and Greek Classics; Euclid; Algebra, &c. &c. &c. &c.	1 10 0
Fuel for the Winter Season,.....	0 7 6
Contingencies,.....	0 1 3

The full quarter charged, if the Pupil is once entered. No deduction but for sickness.
Hours of attendance, in the Winter Season, from 9 to 12, A. M., and from 1 to 3, P. M.; and in the Summer Season from 9 to 12, and from 2 to 4. Holidays, in the Summer Season, six weeks; and in the Winter Season, two weeks.
By order of the Board of Trustees.

M. C. CROMBIE,

Principal.

Toronto, 7th January, 1839.

32—6w.

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. 32—6w.

EDUCATION.

THE REV. H. CASWALL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy Orders.

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels.

Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—1f

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. 31—6w.

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. 31—6w.

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Toronto, July, 1838. 7-f.

The Church

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