

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Poetry.

ARCHBISHOP LEIGHTON'S GRAVE, AT HORSTED KEYNES, SUSSEX.

[Horsted Keynes, beautifully situated on the borders of the Ashdown forest, is as secluded now as it was in Leighton's time. I was pleased to hear the cottagers call him "the good archbishop," a kindred spirit, Fenelon. The family aisle or chapel in which he was buried has been demolished, and a wretched brick building used as a school-room, now occupies its place. The slab of Peterworth marble that covered his remains has been broken, probably in removing it to its present situation in the wall of the church, beside that of his brother, Sir Ellis Leighton. The family mansion is now a farm house, and part of it has been pulled down. The tone of Leighton's mind was essentially catholic. His latitudinarian views were rather the result of his extreme desire for religious peace than of the convictions of his mind. "I thought," says he, in his final address to the bigoted and untractable presbyterians of his diocese, "that in our present circumstances, episcopacy might do more for the prosperity of Christ's kingdom by relaxing some of its just pretensions than it could by keeping hold of its own cause. It is not from any mistrust of the soundness of our cause that I have offered these abatements; for I am well convinced that episcopacy has subsisted from the apostolic age of the church. Perhaps I may have erred in my own order in making such large concessions." Leighton was a diligent reader of the Fathers. The blank leaves of his French Bible, now in the library at Dublin, "are filled (says his latest and best biographer, the Rev. J. Norman Pearson), with extracts made by his own pen from Jerome, Chrysostom, Gregory Nazianzen, and several other fathers." He practised a rigorous abstinence, keeping three fasts in the week, and the example of his holy life so wrought upon his brother-in-law, that he gave up a lucrative business because of its dangerous entanglements, and made the care of his ultimate felicity his chief occupation. "Something of a cloistered complexion," says his biographer, "appears to have been wrought in him by the observance of the times, and especially of the Lent, or, as he beautifully termed it, an angelic life was the most excellent; a life spent between ascending to fetch blessings from above, and descending to scatter them among mortals. Some of the prelates and fathers of the first ages had, according to his notions, led the happy medium; and, by mingling pastoral ministrations with devotional retirement, had carved a better medietas than is due to the votaries of a severe and unprofitable solitude."]

Tread lightly stranger, this is holy ground!
Here Leighton dwelt. From the arch-pastor's seat,
Like Basil's friend the sainted Gregory,
Descending here Christ's veteran soldier came
To lead a throned life, and dedicate
A few brief years of leisure, hardly earned,
To God and heaven. Within the village church
He lies entombed. No sumptuous marble marks
The spot, to tempt the giddy throng, and draw
The gaze of idle visitors, who, lost
In ceaseless dissipation,—careless so
They from themselves may fly,—hunt pleasure thro'
The land. A plain grey slab, now broken and displaced,
Just tells the name and age of him who slept
Hard by. Within those walls he loved to speak
Christ's message, nor thought scorn to exercise
The office of a simple presbyter.
Among these circling cottages his tongue
Dropt manna, while, on heavenly themes discoursing,
He taught the peasant how to live and die.
You shadowy road that winds beside the lakelet
Leads to the ancient mansion where he dwelt,
Broadhurst, that still its sylvan name deserves.
And never, sure, seclusion better formed
For one aware of the entire,—seclusion
Most perfect and entire. Bosomed amidst
The walls, in oaken-grove interminable,
Nestles the unhooded anchor's chosen cell.
No sound intrudes, or only such as lulls
The soul to meditation; the hum of bees,
Or gentle gale's low murmurings; or, not
Unpleasing to the ear of him who loves
The forest,—sudden heard the joy's harsh scream,
Or mimic laugh of woodpecker that fits
From bough to bough; or echoing through the glades,
Sifted from distant grange the watch-dog's bay.
Midst these congenial scenes, as Leighton trod
Green lane or woodpath lone, or slowly paced
Your rocky avenue, doubtless his thoughts
Wander to the distant diocese,
No longer his, in Calceola's land,
Where the great city lifts its minister-spire
By mountain, mere, and fell. Ye grass-grown courts
And ruin'd terraces, oft have ye heard
The aspirations of the good old man,
Serving with prayer the world he had forsaken;
While for heaven ripening, day by day he fed
His peace and contemplation—angel's food.
Happy ascetic! happy in thy life's
Mid sunset, nor unanswering in thy prayer
That asked a dying bed by weeping friends
Untended, or by love's sweet services
And unthought ministrations, (subtle links
That bind us to the world,) a dying bed
Beneath the casual shelter of an inn!
Life's weary journey o'er, thou hast received
A heavenly throne and crown of amaranth
From the chief shepherd. And were ours thy faith,
Thy mortified and holy life, what matter were
That asked the same? Or why should we
Censure the worthless casket, so the gem
It holds beside the crown of many stars
That girds his brow who saith, "They shall be mine
When I make up my jewels?"

British Magazine. W. L. NICHOLS.

THOMAS CROMWELL, EARL OF ESSEX.*

Of those eminent men to whose energy and devotedness to the cause of religious truth we are, under God, indebted for the emancipation of England from the tyranny of the see of Rome, few were more distinguished than the subject of this memoir, who was born A.D. 1498, of very humble origin, his father being a blacksmith, and subsequently a brewer, at Putney. By his firmness and assiduity, coupled with the strictest integrity, he raised himself to the highest honours to which a subject could attain; but it is chiefly on account of the service rendered to the Reformation that his character becomes an object of interest. His means of self-improvement were necessarily, from his father's situation, very limited; but, overcoming many obstacles, he obtained a fair education, and in process of time resolved to travel in foreign parts. In what capacity he did so we are not informed; but at length he was employed as secretary to the English factory at Antwerp. Whilst thus occupied, an opportunity presented itself of visiting Rome. A guild or fraternity of the Virgin Mary connected with St. Botolph's Church at Boston, in Lincolnshire, had obtained some important indulgences, for the renewal of which two persons were despatched to Rome. Meeting Cromwell at Antwerp, they persuaded him to accompany them. On their arrival they found the Pope, Julius II., exceedingly fond of the luxuries of the table. Cromwell sent him some English jelly, which so pleased him, that he willingly renewed the indulgences, while he had his cooks well instructed in the mysteries of English confectionary.

As he used to confess to Cranmer, he was but little influenced by religion. He served as a soldier under the Duke of Bourbon, and was present at the sacking of Rome; and at Boulogne he assisted John

Russell in escaping, when nearly betrayed into the hands of the French. It would appear that on this journey, Erasmus's translation of the New Testament excited the attention of Cromwell, who is said to have learned the whole of it by heart.

On his return to England, Cromwell was taken into the family of Wolsey, at that time in the highest favour with Henry VIII., and whose establishment vied in splendour with that of the richest courts. Its magnificence, in fact, had excited the astonishment of the historian, while it testifies the fearful influence of a corrupt Church. Wolsey was an exceedingly ambitious man. This ruling passion was continually manifesting itself, and to it his downfall may be traced. The vast preferences heaped upon him shew that once his power and his ambition. Cromwell was appointed the cardinal's solicitor, and charged with the superintendence of the erection of two colleges—one at Oxford, the other at Ipswich. To make room for these buildings, several small religious houses were demolished, which caused the works to be viewed with extreme jealousy, and Cromwell with considerable dislike. Wolsey, with all his faults, was a liberal patron of learning, in an age remarkable for intellectual superiority. Christ Church, to the present day, even in its reduced state—after he meditated a much nobler establishment—is a splendid monument of his munificence, though Henry is generally termed its founder, and always referred to as such by those members of Christ Church who preach before the University; while his design with respect to Ipswich was magnificent also. This latter foundation, however, which was designed as a seminary, the gateway, an elegant edifice of brick, being all that remains of it. It was intended that the foundation should consist of a dean, twelve secular canons, eight clerks, and eight choristers, with a grammar-school for the education of those who should afterwards proceed to Oxford.

In 1529, the cardinal fell into disgrace at court. Cromwell, mindful of his manifold obligations to Wolsey, used every effort, but in vain, to restore him to the royal favour; and when articles of high treason were sent to the House of Commons, of which he was then a member, he so eloquently defended his patron, that treason could not be proved against him. Cromwell was now taken into the King's service, chiefly by the advice of Russell and Sir Christopher Hale, master of the rolls. Henry is said to have been pleased with his noble defence of Wolsey, though he could not but feel annoyed at the demolition of the religious houses already referred to.

The principles of the Reformation were now beginning to be disseminated in England, though there was no open protest against the corruptions of popery. Henry's wish to obtain from the pope a separation from his queen, Catherine of Arragon, having been frustrated, Cranmer, who had been raised to the archbishopric of Canterbury, pronounced a solemn divorce. Such a step produced an open rupture between the courts of England and Rome. The clergy, at the convocation held in 1531, were prevailed on to acknowledge that "the king was the protector and supreme head of the Church and clergy in England," although with the addition of the following clause, "in so far as is permitted by the laws of Christ." This was not gained without much difficulty, and only while they were under the fear of a penal statute which the king held over their heads, the statute of premunure: the pains of which, it was alleged, they had incurred in submitting to the legatine courts established by Wolsey in 1518. Proceeding gradually, the parliament in a subsequent session abolished all bulls and dispensations. Bishops were to be appointed by the king alone. Monasteries were subjected to his visitation and government. A bishop inculcated the doctrine every Sunday at Paul's Cross, that the pope had no authority beyond the bounds of his own diocese; and at length the act of parliament (28 Henry VIII. c. 1) was passed, constituting the king supreme head of the Church. Cromwell continued to advance in the royal favour. He was knighted A.D. 1531, and appointed, among other offices, master of the king's jewel-office, chancellor of the exchequer, secretary of state, lord keeper of the privy seal, and created baron, under the title of Lord Cromwell of Okeham, or Oakham; and lastly, in 1539, Earl of Essex, and raised to be Lord Chamberlain of England.

The king had now, as we have seen, been declared supreme head of the Church, and Cromwell was appointed visitor-general of the monasteries, and vicar-general and vicegerent in all spiritual matters. Of the religious houses, as they were denominated, at different times "were suppressed, six hundred and forty-five monasteries, besides ninety colleges, two thousand three hundred and seventy-four chantries and free chapels, and a hundred and ten hospitals: the revenue of the whole amounting to one hundred and sixty thousand pounds." The condition of many of the monasteries was licentious in the extreme. "Many nunneries," says Southey, "were in a scandalous state; and so little were the austere rules of their institute observed, that, where the observance was insisted on by the visitors, the monks declared it was intolerable, and desired rather that their community might be suppressed than so reformed." It were wrong to pollute these pages with an enumeration of the enormities therein committed; but it may be as well, as a proof of the mental, no less than the moral degradation of the people, to notice some of their absurd notions concerning the sanctity of relics, which came under the special notice of the visitors. At Reading, for instance, there was shewn an angel with one wing, who brought over the head of the spear which pierced the side of the Saviour. At Bury St. Edmunds were found some of the coals that roasted St. Lawrence; the boots and penknife of Thomas à Becket; some of the real cross, and certain relics which had the property of preventing the growth of weeds among corn; so many pre-

* Mr. Russell having become a favourite with Henry VIII., and his companion in the French wars, was appointed to many responsible and important offices, and created Baron Russell of Cheney, 9th March, 1538-9. He was advanced to the earldom of Bedford in the following reign, and appointed afterwards by Mary ambassador to Spain, to conduct her husband Philip II. to England. He is described as having been one of the most accomplished men of his day.

† Every peer of the realm, on first passing through Oakham, is compelled to give a shoe from the foot of one of his horses, which, upon his refusal, the bailiff of the lordship may take by force, or in commutation a sum of money for a horse-shoe, to be nailed on the castle-gate, or some part of the building. Among many different sizes, in proportion to the sum paid for the purchase, and of which various are gilt and stamped with the donor's name, with which various parts of the castle are decorated, are those of Queen Elizabeth, the late Duke of York, and George IV. (Lewis's Top. Dict.)—By some, it is maintained that this privilege was in honour of Cromwell—the castle having been granted to him by Henry as a baronial seat.

tended teeth of St. Apollonia were distributed as amulets against tooth-ache; that they filled a tun; the house of West Acre had pawned a finger of St. Andrew for £40; and lastly, a crucifix at Bexley in Kent, called the "rod of grace," and which had been long held in estimation, because it had been seen to bend and raise itself, and to exercise other bodily functions, was brought to London by Cromwell's order, broke in pieces before the multitude, and the secret springs by which it was moved distinctly shewn; the Bishop of Rochester having first preached a sermon on the occasion.

Surely no man who reads such statements can fail deeply to deplore the prostration of the human intellect to the shrine of so vain a superstition. To such a mind as that of Cromwell, they were disgusting in the extreme, and he employed all his energies to emancipate his countrymen from a galling bondage. "He proceeded by his authority to do away with many of the holidays, and to prohibit pilgrimages, images, and relics; and he ordered that the incumbents of parishes should set apart a portion of their income for repairs, and for the support of exhibitioners, and the poor of the parish."

But the great benefit bestowed by Cromwell was the free circulation of the word of God. Miles Coverdale, in an authorised copy of his Bible published at Paris, dedicates it to Cromwell, and thus concludes the dedication: "I might have dedicated unto your lordship some other little treatise touching some part of the administration of the commonwealth, as prudence, policy, or some other private virtue; but (as much as in the New Testament is contained) the very path and substance of siding, also, that your lordship doth advance nothing so much as the true worship of God, the king's honour, the wealth of his realm, and increase of all virtue (which this New Testament doth teach)—I thought nothing meet to send unto you than that which ye daily occupied withal, and that all your chief study and pleasure are in."

In September 1538, he issued certain injunctions to the clergy, requiring them to provide a large Bible of the largest volume in English, to be set up in some convenient place within the church, to which the parishioners might "commodiously" resort: one-half of which to be paid by the parson, and one-half by the parishioners. No man was to be discouraged from reading or hearing "the lively word of God read." He also ordered that the Lord's prayer in English should be read, and that the clergy should examine their parishioners therein.—The king at the same time issued a proclamation, that it pleased him to permit and command the Bible, being translated into the mother-tongue should be sincerely taught, and openly laid forth in every parish-church. Cranmer also endeavoured to forward the same good work.

The priests, however, resolutely opposed these measures. It was their wisdom to do so. "They read confusedly," we are told, "the word of God, and the injunctions set forth and commanded by them to be read: humming, and hawing, and hawking thereat, that scarce any could understand them." "They bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers, and that the old fashion is the best; and other crafty and seditious sayings they gave out among them." "Notwithstanding, however," Strype tells us, "that it was wonderful to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, and among all vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly persons learned to read on purpose."

We have now traced the rapid progress of Cromwell in the royal favour, and seen the eminence to which by that favour he was raised; but the voice of calumny soon depreciated him in the esteem of Henry. To many parties he was an object of envy, and consequently of dislike. His zeal for the extension of the Reformation, as might have been expected, rendered him peculiarly obnoxious to the papists; while some of those who embraced the reformed tenets, viewed him with distrust. He was, indeed, not unfrequently compelled to act in opposition to his wishes, that he might not expose himself to the royal displeasure. His humble birth was displeasing to the nobility, who could not bear to see a man of the lowest origin exalted to the highest offices in the realm. The people were averse to him on account of the destruction of the religious houses. Another more powerful motive, however, brought about an unexpected revolution in the court. The king had fixed his affections on Catherine Howard, niece to the Duke of Norfolk; and in order to marry her, it was necessary that Anne of Cleves, whom he had espoused at Cromwell's suggestion, and whose relatives were attached to the Protestant cause, should be divorced. The duke had long been the decided enemy of Cromwell, and succeeded in obtaining a commission from the king to arrest him at the council-table, and commit him to the Tower. He was accused, among other things, of abusing the power with which he was invested—of being a heretic, and an encourager of heretics—of having used treasonable language respecting the king—and of having amassed riches in a dishonourable way. It is almost needless to observe, that the accusations brought against Cromwell were wholly without foundation. If, indeed, by his being an encourager of heretics was to be implied, that he was opposed to the corruptions of Rome, then the statement was unquestionably true. "He was condemned," says Southey, "by bill of attainder, an act for thus depriving the innocent of all means of defence having recently been passed with the consent of the judges, and with his full assent, if not by his active interference."

Cranmer alone remained Cromwell's friend, and the next day wrote to the king to the following effect:—"Who cannot but be sorrowful and amazed that he should be a traitor against your majesty—who was so advanced by your majesty—who whose surety was only by your majesty—who who studied always to set forward whatsoever was your majesty's will and pleasure—he that cared for no man's displeasure to serve your majesty—he that was such a servant, in my judgment, in wisdom, diligence, faithfulness, and experience, that no prince in this realm ever had—he that was so vigilant to preserve your majesty from all treasons, that few could be so secretly conceived but he detected the same in the beginning? If the noble princes, of happy memory, King John, Henry II., and Richard II., had had such a counsellor about them, I suppose they should never have been

so traitorously abandoned and overthrown as these good princes were."

The enemies of Cromwell, however, were intent upon his downfall; a bill of attainder was immediately framed against him. The house of peers, without trial, examination, or evidence, condemned him to death, though but a few days previously they had extolled him to the skies. Such is worldly favour.

Cromwell now endeavoured, by the most urgent entreaties, to excite the royal clemency in his behalf. He wrote a most pathetic letter to the king, vowing his constant fidelity, and clearing himself from the false accusations brought against him. It concludes thus: "Written with the quaking hand and most sorrowful heart of your sorrowful subject." But this and other like appeals, though for a time they affected Henry, yet were not successful; he was surrounded by those who would not permit him to act as he probably might have wished; and at length, after six weeks' imprisonment, a warrant was sent for his execution, July 28th, 1540.

When brought to the scaffold, Cromwell carefully avoided all loud protestations of innocence. He was afraid that such might injure his son. He thus earnestly prayed—"Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I, wretched sinner, do submit myself wholly to thy blessed will, and being sure that thing cannot perish which is committed to thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it unto me again at the last day in the resurrection of the just. I beseech thee, grace, make strong my faith, that thou wilt, by thy defend me with the buckler of thy righteousness, against the assaults of the devil. I see and know that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits nor good works that I may allege before thee; of sins and evil works, alas, I see a great heap; but yet, through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sins, but wilt take and accept me for righteous and just, and make me an inheritor of thine everlasting kingdom. Thou, merciful Lord, wast born for my sake, didst suffer hunger and thirst for my sake; didst teach, pray, and fast for my sake; all thy holy actions and works thou wroughtest for my sake; thou sufferedst most grievous pains and torments for my sake; finally, thou gavest thy most precious blood to be shed upon the cross for my sake.—Now, most merciful Saviour, let all these things profit me that thou hast freely done for me, which hast also given thyself for me. Let thy blood cleanse and wash away the spots and foulness of my sins: let thy righteousness hide and cover my unrighteousness; let the merits of thy passion and blood-shedding be satisfactory for my sins: give me, Lord, thy grace, that my faith waver not, but be firm and constant to the end; that my hope in thy mercy and life everlasting may not decay; that love wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death! Grant, O most merciful Father, that when death shall shut up the eyes of my body, that the eyes of my soul may still behold and look upon thee, and when death hath taken away the life of my tongue, that my heart may cry and say unto thee, Lord, into thy hands I commend my soul; Lord Jesus, receive my spirit. Amen."

This prayer being ended, he exhorted the people to pray for the king and his son Edward. He declared his firm faith in God, and then submitted to the blow of the executioner, who mangled him in the most hideous manner.

THE GOOD SOLDIER.

From the works of Fuller.

A soldier is one of a lawful, necessary, commendable, and honourable profession; yet, God himself may seem to be one, free of the company of soldiers, in that he styleth himself "a man of war." Now though many hate soldiers, as the twigs of the rod, War, wherewith God scourgeth wanton countries into repentance; yet is their calling so needful, that were not some soldiers, we must be all soldiers, daily employed to defend our own, the world would grow so licentious.

He keeps a clear and quiet conscience in his breast, which otherwise will gnaw out the roots of all valour; for vicious soldiers are compassed with enemies on all sides, their foes without them, and an ambush within them of fleshly lusts, which (as St. Paul says) war against the soul. None finer to go to war than those who have made their peace with God in Christ; for such a man's soul is an impregnable fort. It cannot be scaled with ladders, for it reacheth up to heaven; nor be broken with batteries, for it is walled with brass; nor undermined, for it is founded on a rock; nor betrayed by treason, for faith itself keeps it, nor be burnt by grenades, for he can quench the fiery darts of the devil; nor be forced by famine, for "a good conscience is a continual feast."

He chiefly avoids those sins, to which soldiers are taxed as most subject. Namely, common swearing, which impaireth one's credit by degrees, and maketh all his promises not to be trusted; for he, who for no profit will sin against God, for small profit, will trespass against his neighbour.

He counts his prince's lawful commands to be his sufficient warrant to fight. In a defensive war, when his country is forcibly invaded, 'tis pity but his neck should hang in suspense with his conscience that doubts to fight. In offensive warfare, though the case be harder, the common soldier is not to dispute, but do his prince's command. Otherwise princes, before they levy an army of soldiers, must first levy an army of casuists and confessors, to satisfy each scrupulous soldier in points of right to the war, and the most cowardly will be the most conscientious, to multiply doubts eternally. Besides, causes of war are so complicated and perplexed, so many things falling in the prosecution, as may alter the original state thereof, and private soldiers have neither calling nor ability to dive into such mysteries. But if the conscience of a counsellor, or commander in chief, remonstrate in himself the unlawfulness of this war, he is bound humbly to represent to his prince his reasons against it.

He esteemeth all hardships easy through hopes of victory. Money is the sinews of war; yet if these sinews should chance to be shrunk, and pay casually fall short, he takes a fit of this convulsion patiently; he is contented, though in cold weather, his hands must be their own fire, and warm themselves with working; though he be better armed against their enemies than the weather; and his corset more whole than his clothes; though he have more fasts and vigils in his almshouse, than the Romish Church did ever enjoy; he patiently endureth drought for desire of honour, and one thirst quencheth another.

He attends with all readiness to the commands of his general: rendering up his own judgment in obedience to the will and pleasure of his leader, and by an implicit faith believing all is best, which he enjoineth; lest otherwise he be served as the French soldier was in Scotland, some eighty years since, who first mounted the bulwark of a fort besieged, wherupon ensued the gaining of

the fort. But Mareschal de Thermes, the French general, first knighted him, and then hanged him within an hour after, because he had done it without commandment.

He will not in a bravery expose himself to needless peril. 'Tis madness to shout in the ears of sleeping temptation, to awaken it against one's self, or to go out of his calling to find a danger. But, if a danger meets him, (as he walks in his vocation,) he neither stands still, starts aside, nor steps backward, but either goes over it with valour, or under it with patience. All single duels he detesteth, as having first no command in God's word; yet, this arbitrary deciding causes by the sword, subverts the fundamental laws of the Scripture. Secondly, no example in God's word; that of David and Goliath moving in a higher sphere, as extraordinary. Thirdly, it tempts God to work a miracle for man's pleasure, and to invert the course of nature, whereby otherwise the stronger will beat the weaker. Fourthly, each dueller challengeth his king as unable or unwilling legally to right him, and therefore he usurps the office himself. Fifthly, if slaying, he hazards his neck to the halter; if slain, in heat of malice without repentance, he adventures his soul to the devil.

But when God and his prince call for him, our soldier had rather die ten times, than once survive his credit. Though life be sweet, it shall not flatter the palate of his soul, as with the sweetness of life, to make him swallow down the bitterness of an eternal disgrace. He becometh not to get to his side a probability of victory, by the certainty of his own death, and fieth from nothing so much as from the mention of flying; and though some say he is a madman, that will purchase honour so dearly with his blood, as that he cannot live to enjoy, what he hath bought; our soldier knows that he shall possess the reward of his valour in heaven, and also making the world his executor, leave to it the rich inheritance of his memory.

him, he may take it with more honour than the other can give it; and if he throws up his desperate game, he may happily win the next, whereas, if he playeth it out to the last, he shall certainly lose it, and himself.)

In time of plenty, he provides for want hereafter. Yet generally, soldiers so hate covetousness, that they cannot affect providence for the future, and come home, with more marks in their bodies than peace in their pockets.

He is willing and joyful to embrace peace on good conditions. The protraction of peace, and not the satisfying of men's lusts and liberties, is the end of war. Yet how many having war for their possession, desire a perpetuity thereof! and fearing peace will starve whom war hath fattened, and to render themselves more useful, they prolong discord to the utmost, and could wish when swords are once drawn, that all scabbards might be cut asunder.

SUFFERINGS OF THE SCOTTISH EPISCOPALIANS.*

There is not to be found in any Protestant nation an example of penal laws at once so oppressive and insidious as those which this history has described. A resolution was thereby avowed to extirpate a whole communion, by rendering their worship illegal, and by depriving them of all the political privileges which are most highly valued in a free country. In less enlightened times, when death was made the punishment of an erring faith, public sympathy was in general so much excited, that the bloodiest statutes were soon reduced to a dead letter. Even in Scotland, where the influence of public opinion was probably less felt than in any other European kingdom, the attempt made to check the Reformation involved the sacrifice of but few lives, whether in civil or ecclesiastical courts. The sight of a martyr, standing amidst the faggots which are about to consume his living flesh, creates deep thoughts and serious reflections in all who witness his constancy; and hence, in most cases, the cause which has recourse to such means for support, has rushed to a speedy and irrevocable fall. But who compassionated the unseen prisoner, and the weary exile? Who traced the steps or the sufferings of him who was chased from the scene of his Christian labours, saw his chapel closed, his flock scattered, his person reviled, and the sources of an honest independence dried up? Law pursued him in the form of starvation and contempt; marking him as one excluded from the benefits of civil society, deprived of political rights himself, and carrying a similar disqualification to others. Even his meek resignation and unresisting principles exposed him to neglect; for had he, like the Covenanters, taken the field, and sounded the note of war, he would have assumed a more interesting attitude in the public eye, and his death on the scaffold would at least have thrown a deeper odium on an illiberal government.

The privations which the Scottish Episcopalians were doomed to endure, are recorded no where, except in those private histories, the materials of which belong to biography, rather than to a general narrative. All appearance of public worship was necessarily avoided, and the clergy had recourse to a method, practised by them before they enjoyed toleration, of visiting families in private, where a few faithful followers met to celebrate the rites of their Church in the utmost secrecy. Sometimes they had little chapels, in such they might be caught, in the recesses of narrow streets or alleys, where they conveyed the more resolute of their adherents with caution, and by stealth. Frequently these secluded places of worship were in the lofts of ruined stables and cow-houses, and were only approachable by moveable ladders and trapdoors, placed under the charge of some vigilant friend; and at one time, the existence of such retreats was carefully concealed, except from those in whom the greatest reliance could be reposed. At the present day, the traveller in one part of Scotland may visit the wild caves in which the heroes of the Covenant shunned the pursuit of Claverhouse and Dalziel; and, in another, especially in the towns beyond the Forth, he may see the rude garrets and antiquated apartments, wherein, during their period of dejection, were wont to assemble a few concealed worshippers belonging to the Scottish Episcopal Church. For the latter no indulgence appeared, and to them no terms of accommodation were even held out, and the fact that their communion was not utterly extinguished before forty-two years of such darkness passed away, can only be ascribed to the power of principle co-operating with the sense of duty.

For the Church.

ON THE IMPRECATIONS IN THE BOOK OF PSALMS.

Many of the objections which sceptics or infidels raise against the sacred Scriptures, occasion no perplexity to the Christian. He sees at once the depravity of heart, the enmity against God and the truth, from which they spring, and the vanity of those carnal reasonings which give them all their force. But when the penman of the Psalms, whether David or others, utters the most awful imprecations, denouncing not only all temporal evils, but even eternal damnation on men, it frequently creates the most distressing difficulties in the minds of pious and, in other respects, wise men. Hearing the Psalmist cry "destroy thou them, [or rather, impute their guilt to them] O God! Cast them out in the multitude of their iniquities! Let death seize upon them and let them go down quick into hell," a holy man asks, with an anxious mind and wounded feelings, how can this be consistent with religion, of

* From Russell's History of the Church in Scotland.

* From the Church of England Magazine.

which the very essence is love—which commands us to love our enemies—to do good to them that hate us—to pray for them that despitefully use us—to bless them that curse us—to bless and not curse? It has been feebly replied by some, "this was under the Jewish dispensation, which was less perfect than the Christian, and which tolerated many things that the Gospel condemns." But will this satisfy those who remember that true religion is the same in essence under every dispensation? Can we forget that the Old Testament expressly commands us to exercise benevolence towards our enemies? Has not Moses in the law said, "if thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back again—if thou seest the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." Was it not from the old Testament that our Lord quoted that precept, worthy of the Saviour of mankind, "if thine enemy hunger feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head," to melt him down to love? Has not Christ, in the parable, expounded the grand precept of the law, "thou shalt love thy neighbour as thyself," as enjoining acts of kindness towards the Samaritans, whom the Jews considered as their worst enemies? There is more weight in the observation, that many of the most awful imprecations are in those Psalms, which not only speak expressly of Christ, but in which he himself is the speaker, so that the denunciations fall upon his enemies, and are predictions of the fate of Judas and the Jews. But this answer will seem insufficient, because it will scarcely apply to all the imprecations. The first, which is mentioned above, is from the 5th Psalm, which cannot, without forcing it, be taken to an arbitrary hypothesis, but interpreted to speak of Christ. If then, there is but one imprecation (and there are many) which cannot be accounted for by this observation, we must seek some more comprehensive solution of the difficulty. For this, it has been usual to have recourse to the criticism on the form of words in the original Hebrew. It is observed that the Hebrew language employs the same form of speech to express both the imperative mood and the future tense of the indicative, so that the same words may be translated, let them go down quick into hell, or they shall go down quick into hell; thus all the predictions might with equal fidelity to the letter of Scripture, be read as simple prophecies of future events. Hence it has been much the vogue to translate in the future, instead of the imperative, all those passages which contain imprecations or denunciations of vengeance. There is, however, a serious objection to this plausible mode of extricating ourselves from the difficulty. The Holy Spirit has himself, in other parts of Scripture, determined that some of these passages in the Hebrew language has not the same ambiguity in this case as the Hebrew, and, in the New Testament, some of these imprecations are quoted by the inspired apostle, in such a way as to overthrow the favourite hypothesis, which would render all these passages in the future tense as simple predictions. Hence the late Dr. Horne, Bishop of Norwich, in his pious Commentary on the Book of Psalms, might seem to deserve some severity of reprehension for translating the 69th Psalm in the future, when the Holy Spirit, in the Apostles of the New Testament, has declared, that it is to be understood in the imperative. In Acts i. 20, we read, "it is written in the Book of Psalms, let his habitation be desolate, and let no man dwell therein, and his Bishopric let another take;" but the Bishop so far differs from the Apostle as to render it, "their habitation shall be desolate." In the same way he treats other verses which are quoted by St. Paul in Rom. xi. 9, 10. Now, whatever uncertainty there may be in the Hebrew, the Greek of the New Testament is unquestionably in the imperative and optative; which should have checked the prevalent propensity to translate the Psalms in the future.

But, after all, I ask, with some surprise, how it is that those who believe the Psalms not to be the private suggestions of the writer's own mind, but that holy men spoke as they were moved by the Holy Ghost, should have found any difficulty in the imprecations alluded to? So much of the Psalms are evidently beyond any human mind, that they compel every Christian to exclaim,—the voice of a God and not of a man! This divine Book contains the most minute predictions concerning future events, foretelling what thoughts would arise in men's minds, the dispositions they would feel, the exact words they would speak, and the extraordinary actions they would perform, hundreds of years after the Psalms were penned, so that it is evident that the Psalmist was not then uttering his own views, but was the organ of the Deity to express God's will and intention. In the simple prophecies, he uttered things which he often could not thoroughly understand, and, of course, could not feel all their force; so in those passages which are imprecations or denunciations, as well as declarations of future events, he did not know upon whom they would fall, and of course could not feel any ill-will or revenge, but was himself carried away by the divine afflatus, to utter the oracles of God to men. Now when we read the predictions in the Psalms, no one says, what a penetrating mind David's must have been to tell what men would exist, and how they would think, feel, speak and act hundreds of years to come! No one says, what prescience he must have possessed, to know so long before hand how Christ would appear on earth—what reception the Jews would give—to tell exactly what words he would speak on the cross—and what the Jews would throw in his teeth—to discover that they would give vinegar and gall in his thirst, and part his garments amongst them, casting lots who should have the whole of his robe! Every one says, this was not David's singular foresight or wisdom, as if he could search the hearts of men, and even know what they would think, feel, speak and act in future ages: the sweet Psalmist of Israel himself explains the affair when he says, "the Spirit of the Lord spake by me, and his words were in my tongue." Then, why should we say that it was a revengeful spirit that dwelt in David's breast when he uttered such dreadful imprecations? We might as well ascribe the prescience of the royal Psalmist to his penetrating mind, as the vengeance he denounces to his revengeful heart. The same inspiration which furnished him with the one, caused him to utter the other. The only material objection to this statement is, that many of the Psalms are composed on events in David's own life, and are thought to apply directly to his enemies, Saul, Doeg, or Abiathar. But it is evident that David's whole character and history were typical, and adapted to convey the divine mind in various important particulars. Thus, when he was meditating on events relative to his own life, his spirit was transported to utter predictions of Christ and his history. Hence, what would suppose the thoughts of his heart concerning his enemies, evidently are exact predictions of futurity, though it is the will of God that they be delivered as denunciations, and not as mere predictions. If then I heard a person utter such things as proved him elevated above humanity, delivering the mind of the omniscient God, revealing not only my most secret thoughts and wishes, but even ascertaining what they would be,—which only the spirit of God could foretell,—if, in the midst of these I heard him say, "let death seize upon him, and let him go down quick into hell," I should no more attribute this to the evil disposition of his heart towards me, than I should ascribe the former to his knowledge of my heart, and of futurity; but I should tremble at the denunciations of a righteous God, convinced that the speaker was the organ of the Deity, to utter views and determinations not his own.

April 1, 1840.

DUTY OF THE CHRISTIAN PREACHER.

Let our Christian orator, who would be understood and be heard with pleasure, pray before he speak. Let him lift up his thirty soul to God, before he pronounces any thing. For since there are many things which may be said, and many modes of saying the same thing, who knows, except He who rules the hearts of all men, what is most expedient to be said at the present hour? And who can cause us to speak what we ought, and as we ought, unless He, in whose hands we, and our words, are? And by these means he may learn all that is to be taught, and may acquire a facility of speaking as becomes a pastor. At the hour itself of

speaking, a faithful spirit will think his Lord's words adapted to his circumstances: "think not what or how ye shall speak, for it is not ye that speak, but the Spirit of the Father which speaketh in you." If the Holy Ghost speak in those who are delivered up to persecutors for Christ, why not also in those who deliver Christ to learners? But, on the other side, if any say that men need to know no rules, nor follow any studies; if the Holy Ghost make men teachers; it might be said, also, men need not to pray: because our Lord saith, "your Father knoweth what ye have need of before ye ask him."—St. Augustine.

THE CHURCH.
COBOURG, SATURDAY, APRIL 18, 1840.

In the productions of the vegetable kingdom there is much that bears an analogy to the condition of man, as well in their frailty and perishableness as in their restoration to life and beauty after a temporary death. The grass and the flower,—to which man, in his fragility, is compared,—have their summer day of pride, and then their season of decay; but when the blight of autumn and the frost of winter have withered their freshness and effaced their beauty, there is a renewal of their life and glory in the spring. The earth, released from winter's icy thralldom, is clothed again with all the magnificence of flowers and fruits. Even now we are anticipating the speedy presentation of this general resurrection of the vegetable world. The "grass," lately sapsless and to all appearance dead, is regaining its life and verdure; the "flower of the field" will soon again spread its tints to the sun and shed its perfume on the breeze.

With the same confidence does the Christian, looking to his risen Saviour and the promises of that Saviour's word, anticipate a glorious spring beyond the grave,—a resurrection of the inanimate and decayed body to an unending life,—a clothing again with immortal flesh of the "dry bones" which have whitened on the plain, or blanched in the deep, or mouldered in the soil. There is something in the allusion to the "dry bones" by the prophet Ezekiel, very striking and very appropriate to the reflections naturally awakened at the present season of the religious year, when we are commemorating the joyful resurrection of our Lord from the dead. For although this passage, in its first and more direct sense, is an allegory, and an unimpeachable proof of their condition was,—even as "the dry bones in the open valley,"—a merciful and complete restoration awaited them; yet it may be considered as strictly appropriate also to the resurrection of human nature,—to the release of the body from the bands of death and the imprisonment of the grave, and to its re-union with the soul never again to be severed.

The resurrection of our blessed Lord—the great event which it is, at this season, our privilege to commemorate—is the earnest of our own resurrection; but like him we must first pass through the grave and gate of death. Nor in the prospect of a future triumph over the sting of death and the corruption of the grave, is the contemplation of their terrors to be repressed. And perhaps no warning is needed to induce a becoming reflection of seriousness upon the change which we must undergo, and the fearfulness of the struggle which with the "last enemy" is to be endured. For that change cannot be a happy one, and that struggle cannot end in victory, unless the anticipated resurrection have a spiritual commencement now,—unless it be realized, in time, by a change of the heart and a renewal of the life.

Even in this sense the "dry bones" can live; that is what is spiritually withered and dead can be renewed to the beauty of holiness and the image of God. It is true that with men this is impossible; but the analogy of nature, as well as his own revealed word, proves that it is possible with God. When we look at the withered herbage as at one season presented, and observe its transformation to luxuriance and fruitfulness at another, we know the reasons for the change. We know that the sunshine and the showers which God is pleased to send are the instruments of that new life,—that without his providential interposition, there could be no renovation of that decayed verdure,—no clothing again of the forests with their leaves, or the land with its herbage and fruits. But if God so clothe the grass of the fields,—if, without his solicitation, he grants to them this renewal of life,—much more, as the answer of importunate prayer, will he send the dew of his Holy Spirit into the corrupt or barren hearts of those beings whom Christ's precious blood hath been shed to redeem, and for whom he is a continual Intercessor at his Father's right hand.

And here let us not deceive ourselves. There can be no future resurrection of the body to glory, unless there be a present resurrection of the soul to the holiness and the purity which the Author and Finisher of our faith demands. For assuredly it is the doctrine of the Bible that they who are in Christ Jesus should be new creatures—be transformed in the renewing of their mind—be converted, and in the temper of their souls, in the guilelessness of their spirits, become as little children: assuredly it is the doctrine of that Liturgy which we daily use and which is founded upon the Bible, that "as Christ died and rose again for us, so should we die from sin and rise again unto righteousness." To hold any other doctrine—apart from its Scriptural authority—would, indeed, be an absurdity, something abhorrent to plain sense and reason; to think, for example, that persons may call themselves Christians—indulge the hopes and look for the privileges of Christians—and yet live, at the same time, in as much indifference and neglect of Christian faith and practice as if they had no knowledge of a crucified and risen Saviour. These are things to be considered and corrected, if any would profit by the death, and be made partakers of the resurrection of Christ.

By nature we are in a state as lifeless and unpromising as the "dry bones" of Ezekiel's vision; and from this barren condition nothing can deliver us—nothing can re-animate our spiritual decay—but the breath of the Almighty: the same power that created, can alone restore; and this restoration can be accomplished only in the way which, in his death and resurrection, Christ our Redeemer hath manifested. We must die unto sin, before we can live again unto righteousness. The heavenly life and holy spirit of the spotless Lamb of God must be revealed in our hearts: an intimate union and communion must be formed betwixt us and our life-giving Saviour: we must dwell in Christ and Christ in us; we must be one with Christ and Christ with us; and then, then only, will these "dry bones" live, and rise, and reign with their Deliverer forever.

The prevalence of scepticism and the growth of infidelity, with all their demoralizing consequences, so generally complained of at the present day, is, we think, in no slight degree, to be ascribed to the character of the publications which have of late years been propagated with so much industry amongst all classes of society. The writings of Voltaire and of kindred spirits prepared the minds of the French people for that appalling overthrow of their government and subversion of their religion which, about half a century ago, startled and shook the whole civilized world; and history informs us with what assiduity similar efforts were employed in the British isles to bring about the same fearful revolution. The sound Christianity inculcated in the National Church

has proved, with God's blessing, a check to that formidable growth of religious and political error which could, at any time, render a general convulsion an object of immediate apprehension; but it is not to be supposed that while the watchmen are more faithful and awake than they were wont to be, the enemy has ceased to "sow tares," or that persons even now are wanting of subtle wiles, by every device, are disseminating the wickedness who, by every device, are disseminating the poison of infidelity and the temper of anarchy amongst the British public. Where a broad and open development of their real principles might alarm, recourse is had, in the prudent wisdom of the world, to more insinuating methods of giving them circulation and ensuring them success. Where blasphemous treatises would meet with open and instant opposition, works are put forth in which, under the most alluring form, the principles of error are cautiously interspersed with some ingredients of truth; and where philosophical essays might not be read or understood, the spirit of republicanism and of infidelity is inculcated through the medium of some elegant poem or fascinating novel. A Byron and a Moore, with a host of imitators, have pretty successfully done their part in unsettling the primary truths of Christianity and the first principles of moral obligation; while, under the winning guise of romance, a Bulwer and others of a kindred caste have been quietly but surely working out the same baneful result.

We know not precisely the character of a work of fiction, some extracts from which have lately come under our notice, entitled the "Maiden Monarch, or the Island Queen": not having seen the work itself, we cannot pronounce upon its merits as a whole; but from the specimens published, we are warranted, we conceive, in advising the exercise of some caution as to the doctrines and views which, under a captivating exterior, it seems to promulgate. We may be mistaken in our suspicion; but we are strongly impressed with the belief that it is the work of an individual who, probably from some interested motives, seeks to uphold that system which is maintained by the radical innovators of the day, and who brings forward the venerated authority of the Queen's name in support of theories which are sectarian in their bias and republican in their tendency. We are led to an apprehension that the author is not imbued with any very sound principles of Churchmanship, when he is so indefensible in his opinions upon National Education, which he brings forward in his shallow but specious remarks upon that subject. The British nation have spoken out with sufficient manliness and distinctness upon the system of education which dissent and infidelity, in a temporary covenant, are desirous, if possible, of establishing in England. They know full well that nothing more effectual could be devised for undermining the influence of the Established Church and sapping the foundations of Christianity itself; and while one party have mainly in view the destruction of the first, they readily avail themselves of the alliance of another who, in seeking the same work of demolition, cherish avowedly the ulterior object of dispensing with Christianity altogether. This result of the proposed Education scheme, thoughtful and conscientious people in the Mother Country have at once foreseen; and petitions, by thousands, have therefore been poured in against it. We shall only add that the voice of the Church, the peers, the gentry, yes and of the respectable middling classes in England are somewhat more to be regarded than the irresponsible dogmas of a nameless novel-writer.

But the most onerous sentiment upon which, in these extracts, our eye has lighted, is the alleged manner in which the regal authority is conferred: the doctrine therein broached is repugnant, at least to those principles which we feel it a religious duty to cherish. We allude to those words which, by the writer in question, are put into the mouth of our gracious Queen,—"*My people have placed a sceptre in my hand, a crown upon my brow.*" The inference which a stranger would draw from this assertion is that England is an elective monarchy,—for here it is plainly implied that the source of regal power is in the people! We have scarcely patience with these republican innovations upon the scriptural view of the derivation of kingly authority which is so manifestly upheld in the whole spirit of our admirable and Christian Constitution, and which is so impressively brought to the mind both of the monarch and her subjects at the Coronation-Service: we feel that it will be enough to expose to our readers the tendency of such modern refinements upon old established principles, and that they will reject as indignantly as we do ourselves a theory of government so unconstitutional and unscriptural. By and by, if such principles are allowed to make their way through the land, unnoticed and unchecked, we shall have a revival in our own country of the blasphemy so rife in France. Under the portraits of their present King, exhibited not long ago in every shop window in Paris, is the following inscription,—"*Louis Philippe, King of the French, NOT BY THE GRACE OF GOD, BUT BY THE WILL OF THE PEOPLE!*"

We have marked, with every becoming feeling of Christian compassion and sympathy, the desire lately manifested by our contemporary of the *Guardian* for the restoration of peace and amity amongst some of the conductors of the public press as have hitherto unhappily differed. We believe our journal will not generally be accused of having evinced a controversial or pugacious attitude; or of having deviated from the line of defensive warfare, where any warfare was rendered unfortunately necessary. We have stood forth honestly, boldly and calmly in support of those first principles by which good subjects and sound Christians ought, in our humble judgment, to be guided: we have fearlessly met any open attempt which has been made to subvert those principles; and we have endeavored to unravel the wily web of sophistry by which others, with less courage but equal wickedness, have sought to loosen and destroy them. In this course it is our determination, without wavering, to persevere; and no opponent of those principles which as supporters of the altar and the throne we are religiously bound to maintain,—whether high or low in station, whether in lay or clerical garb,—shall we ever meet with compromise, or accept into a league which truth and honesty must condemn. And here we must observe that the terms upon which the *Guardian* so condescendingly offers peace, are such as we cannot in conscience accept: they would involve a rejection on our part of what we hold and believe to be true, and what, with that solemn conviction, we feel it a duty to inculcate. That power, either civil or ecclesiastical, is lodged in the people; in other words, that the voice of the multitude is to decide what form of government we shall live under, or what system of religious polity it is most expedient to adopt,—is a tenet which, as grossly unscriptural in its theory, and most mischievous in its practical workings, we shall firmly and perseveringly resist. On both these points—so essential to the well-being of the body politic and the welfare of the Church of God—the divine wisdom has furnished us with revelations sufficiently explicit. Men, without sin, cannot as whim or fancied interest may direct, change their form of government; and touching the priestly office, "no man may take that honor to himself, except he be called by God, as Aaron was,"—except credentials can be exhibited of its having been conferred according to the divine intention and the apostolic institution.

We observe in a late number of the *Guardian* a very disingenuous application of the term "*Apology*," as adopted by Mr. Perceval in his excellent and, we believe, unanswerable work; when every man of moderate education knows so well the sense in which, as thus employed, it is meant to be understood. If the erudition of that editor—which is probably not very extensive—reaches so far back, he will probably have heard of, if he has not read, Justin Martyr's *Apologies* for Christianity; he is perhaps aware of the existence of Bishop Jewell's *Apology* for the Anglican Church: he is no doubt acquainted with Bishop Watson's *Apology* for the Bible, in answer to Gibbon and Tom Paine; and whatever may be the meaning at present almost exclusively attached to the word, it is but reasonable to believe that the excellent prelates last mentioned had knowledge enough of the English language not to make a misapplication of the term in using it in the sense in which it is obvious that they did, viz.—An answer for, or defence, as the Greek word (*απολογία*) from which it is derived, literally signifies. We can hardly impute to ignorance in the editor of the *Guardian* his late perversion of that word, as used by Mr. Perceval; but perhaps he will deem this to be more charitable and complimentary than to ascribe it to the only alternative,—a wilful and dishonest misapplication of it, in order to deceive his readers.

The work on Canada from the pen of Chief Justice Robinson, to which we alluded a few weeks ago, has just been republished at Toronto; and a careful perusal of it has fully sustained our antecedent impressions of its ability and its value. It is entitled "Canada and the Canada Bill,"—its main object being an examination and dissection of the proposed measure of Re-union;—but a long and valuable introductory chapter is given, containing a succinct account of the resources and political condition of the North American Provinces. We had commenced a review of this excellent work; but our time and space compel us to defer it until next week. In the mean time, we offer the following extracts from the dedicatory letter to Lord John Russell:—

"It has been stated in public debate in strong terms, and I think by your Lordship, that the difficulties which have occurred in Canada, including the late calamitous insurrections, and the whole train of evils which led to them, have flowed from the unfortunate fate of falling into the supposed error. But, my Lord, having been an inhabitant of Canada during the whole period of the separation which has been thus lamented, I have ventured to form a different opinion of the effect of that measure. I ascribe to other causes the difficulties which have arisen in Lower Canada; and I believe that the remitting the provinces would prove to be, in fact, a much more unfortunate policy than the separation of them is even supposed to have been. However this may be, infallibility in the measure of the Government is not assumed to be an attribute of the present age any more than of the last; and I am anxious that while there is yet time, those considerations which her Majesty's Government have thought it safe to disregard should, at least, pass in review before those whose judgment as to the destinies of the Canadas must soon be decided, for good or for evil."

"If, upon matters connected exclusively with Upper Canada, I have spoken with more than usual confidence, it may be accounted for by the facts, that for the last eighteen years I have been a member of the legislature, having served nearly an equal period in each house; that I have been, for a much longer time, in the public service of the Province; that I have had the satisfaction of receiving the thanks of the legislature for the part taken by me in adjusting their financial difficulties with Lower Canada, and have been honoured with the express approbation of my Sovereign, and the repeated approbation of the Secretary of State during my long career in public duty. I may venture, I believe, further to state to your Lordship that, notwithstanding the many changes of administration in England and in the Colonies, I have not, that I have been aware of, been so unfortunate as to incur the displeasure, in any instance, of those under whom I have had the honour to serve. The three distinguished persons who have represented the royal authority in Upper Canada for the last twenty years are now in England; and they will bear me witness that their confidence and friendship, which I believe I retain, were not purchased by the surrender of my own judgment, or by the suppression of my opinions on any matter that could affect the welfare of the province."

"I am well aware, my Lord, that so long and intimate a connection with the colony as I have described may very possibly, in respect to some points, have produced a bias which persons actuated by their position to more extended views would be in no danger of contracting. And I dare say that the apprehension of this has induced the British Government to resort frequently to the expedient of sending out commissioners to report upon the institutions and condition of colonies to which, up to the period of their employment, they had been utter strangers. But on this side there lies another danger not altogether imaginary. It may happen that the officers selected for this special service may, by their previous course of politics in England, have been committed to the support of theories and opinions not merely visionary, but pernicious and unsound, to which they may bend, however insensibly, not their reasonings and recommendations only, but their statements. They may have principally in their view the advancement of some personal or party object quite apart from the interests of the colony to which they have been sent, but to which objects they may nevertheless be content to sacrifice the safety, the internal peace, and the religious interests of a distant territory with which their fortunes are in no measure identified, and to sacrifice with still less hesitation the character of local administrations, of public bodies, and of public servants, whose claims to justice may be esteemed a small matter in comparison with some general course of policy to be advanced on this side of the Atlantic."

"Your Lordship, I am sure, will readily admit that, in looking to the present, your testimony may most safely be relied upon as the foundation of parliamentary proceedings, the first requisites to be ascertained are integrity of character and honesty of purpose; and where these are equal, it will hardly be believed by your Lordship that Providence has condemned the inhabitants of Canada to such a hopeless inferiority of intellect, that they must be supposed incapable of giving an account of what they have seen and heard, and experienced in a daily intercourse of thirty or forty years, as may be gathered by strangers in travelling along its borders, and in mixing with those whom chance and the courtesies of society may throw in their way."

"I will end by observing that I shall bear, as cheerfully as others, my individual share of whatever consequences may flow from those measures which Parliament shall ultimately adopt, after the question has been presented, in all its aspects, to their consideration. But I could never patiently bear the reproach which I should feel I deserved, if, at such a moment, I refrained from communicating freely to others the apprehensions which I now feel so strongly myself."

We beg to acknowledge the receipt of the following Sermons, and to thank their authors for the courteous manner in which they have been transmitted to us:—

"The Mystery of Godliness, the Pillar and the Ground of the Truth, by the Rev. Benj. Slight, Wesleyan Missionary.

"The Exalted Objects of the Christian Ministry, by the Rev. Matthew Ricey, A.M."

We have also to acknowledge a sermon from the able pen of our fellow-labourer, the Rev. E. Denroche, entitled, "An Apology for the Doctrine of Spiritual Temperance, or, the Church of Christ the true Temperance Society."—Of these publications we are obliged, for the present, to defer our further notice.

The Annual Meeting of the Newcastle District Committee of the Society for Promoting Christian Knowledge, will be held in the Grand Jury Room of the Court House, at Cobourg, on Monday the 27th inst. at half-past ten o'clock precisely. Members of the Society, and all others interested in its welfare, are earnestly requested to attend. The Annual Report, to the close of the year 1839, will then be presented.

of this interesting ceremonial; and as we have not been furnished with an account of it from any of our private correspondents, particulars must be deferred to next week.

ECCLIASTICAL INTELLIGENCE.
THE EPISCOPAL COMMUNION IN SCOTLAND.

A Pastoral Letter, addressed to the Clergy and Laity of the Episcopal Communion in Scotland, by the Bishops of that Church, assembled in Synod, in September last was read last Sunday in the chapels of St. Andrew and St. John, in this city. "We cannot," say the Right Rev. Fathers, "commence our address without reminding our brethren, however briefly, that no religious community in the Christian world has had greater difficulties to struggle with than our Church in every period of her history from the Reformation to the present day. During the long period of neglect, reproach, and suffering, to which, as a Christian community, we have been subjected, we have patiently submitted without any effort, individually or collectively, to rouse the sympathy, and to guide the zeal, of our own people against any of those institutions which enjoy the countenance of law. More especially, though they may not be able conscientiously to approve either the form or the management of that establishment which they are legally bound to support, they have uniformly, and in all circumstances, contributed to its maintenance without a murmur. We may confidently assert, that we cherish no enmity against those who differ from us, and most sincerely do we desire to live in perfect charity with Christians of all denominations. This we conceive, at the same time, to be perfectly compatible with a strict and steady adherence to all those principles by which we are distinguished from other churches and communities." The Right Reverend Fathers proceed to congratulate their brethren on the cordial concurrence and respect with which the late Code of Canons has been received by the Clergy of all their six dioceses. They state the success of "The Scottish Episcopal Society," so recently commenced, has been already such as must gratify every genuine churchman; and they vindicate it from the suspicion of party objects and of principles not avowed. In recommending a strict adherence to the system by which, as a Christian community, they are distinguished, the Right Reverend Fathers remark that "it appears that the first step in the deviations of all those communities which have renounced the faith which was once delivered to the saints, was by renouncing the reverence due to the fellowship and the sacraments, which were instituted to guard the doctrine of the Church, and to guide the conduct of her members. Such men and such communities affect to find fault only with human confessions and standards, as unjust impositions on Christian liberty, while they profess to maintain the Scriptures to be the only rule of faith and manners. This sounds well, and in a certain sense it is true. But if we renounce the ancient land-marks preserved from the apostolic age by the Church catholic, and if we lightly esteem the sacred ordinances by which the truths of Scripture are ascertained, enforced, and applied, we in effect place the faith which the Scriptures require, and the doctrine which they teach, at the mercy of fallible and presumptuous men, at once deceivers and deceived. It would, indeed, be an interesting and an important task to trace, step by step, the various and very gradual deviations by which the reformed on the Continent and the Puritans in England and Ireland have passed from their original high doctrinal Calvinism to Semianism, to Arrianism, to Socinianism, and, last of all, to Unitarianism, which is but a single remove, if indeed it be in any respect a remove, from absolute Deism." In conclusion, the Right Reverend Fathers say, "Finally, then, brethren, let us faithfully maintain, as by the most solemn obligations we are bound, the principles and peculiarities by which we are distinguished; but let us do so, as is equally our duty, by cherishing, at the same time, the most Christian and charitable feelings towards all who differ from us; even towards those who, in utter ignorance and prejudice, bring against us the harshest accusations. We would willing remove, if we could, their unjust prejudices. But we cannot for this, nor for any earthly object, consent to alter the venerable system which the experience of so many ages has so happily approved. We dare not even dissemble the truths which we profess, however disagreeable they may be to some of those who differ from us. If they are satisfied with their own systems, which they hold as exclusively as we do ours, they must in all justice yield to us the liberty which they claim to themselves, and which we are not disposed to dispute. Our system, and even our phraseology, altered, so as to remove certain prejudices, and so as to meet, if that were possible, the popular current of the times, might for a very transient period increase our reputation and our numbers in some places; and might add to the influence and importance of such popular individuals as might be able and disposed to avail themselves of the change. The increase of our Church is not to be desired on such terms, nor for such purposes. We must continue humbly indeed, as is our duty, but yet steadfastly, to maintain our position, as our venerable predecessors did, in more perilous times, by maintaining all our principles and all our institutions. Numerical strength acquired by a dereliction of our approved principles, or any of them, and by an accommodation of our sacred institutions, so as to suit the cravings of private opinion, would inevitably, and very quickly, prove absolute weakness, by introducing among us those who would of necessity change the whole character and conduct of our communion, by leading it to other religious views, and by conducting it gradually, but certainly, to other modes of faith and practice. We have no reason to be ashamed of our past history, persecuted, calumniated, and despised as we have been by the hereditary prejudice and enmity of many. Our condition, as a Christian community, is still as humble as our enemies even can well desire, for in these days of universal toleration, they have, were they so disposed, neither the power to extirpate, nor even to persecute us. But we are much less careful of our external condition than our spiritual character, of that especially which attaches us to the Holy Catholic Church, and which brings down to us the fellowship (*κοινωνία*) and the economy (*οικονομία*) of the apostles, as well as their doctrine, which continues to us the sacraments in all their original power and efficacy—those instituted means of divine grace by which we are matured in time for the merits of eternity." From a statement which accompanies the address, it appears that, in the year 1838, the Scottish Episcopal Church, numbered eighty-three congregations, eighty-six clergymen, 2098 catechumens, and 8523 communicants. The number of baptisms was 2113; of confirmations, 784; of marriages, 204; and of deaths, 404.

EXTRACT OF A LETTER FROM THE REV. T. D. GREGG TO THE MAYOR AND CORPORATION OF DUBLIN.

The advocates of the union between church and state do not hold it proper, lawful or right, to coerce men into the profession of truth, nor to punish those who are so infatuated as to hold erroneous doctrines. They only say that a Christian state should uphold the doctrines of the holy Catholic Church, denounce the destructive errors that are at variance with general and individual happiness, and on the principle of persuasion, co-operate with the church to extend the sway of truth, and diminish the measure of falsehood. Let it be understood, moreover, that the Holy Church has, under God, the power of compelling the state to do so much. Be it ever remembered that the power of truth put forth and exerted by the Church of Jesus Christ, overthrow Popery when it was firmly established in these lands before, and would overthrow it, or any other system of error, aye, or of indifference either, if it were adopted by the state to-morrow. Truth is great, and will prevail. It would do so, however, after the delay of years, and the shedding of oceans of the blood of martyrs. That, however, you may be brought clearly to perceive the nature of "the Voluntary System," which is now working against the church, allow me to give you the following extracts from a

FIRST SUNDAYS AT CHURCH.

MORNING PRAYER: APOSTLES' CREED TO THE END, INCLUDING THE LITANY.

In our former conversation, said Mr. Hargrave to William on the following Sunday, we considered the Morning Service of our Church, as far as the end of the Hymns after the Second Lesson.

'Yes, papa,' said William; 'and so we shall have to begin to-day with the Apostles' Creed, if you please.'

'Very well,' replied Mr. Hargrave; 'and as we are now all assembled again, with a little time on our hands, we shall be glad to do so. You seemed quite as much pleased in attending Church this morning, as you did on Sunday last, and you behaved very properly indeed. I hope, my dear boy, you will always keep up your interest in the duties of public worship, by having, through God's grace, a right understanding and right feeling on matters connected with it. Have you any question to ask, William, concerning the Apostles' Creed?'

'I do not know that I have, papa; because you have already said so much on this subject, when you have kindly undertaken to explain the Catechism to me.'

'I certainly do consider,' said Mr. Hargrave, 'that you have been already sufficiently instructed in the history and substance of this Confession of our Faith; and as we have not time, so neither have we occasion, to enter into these particulars at present. I would observe, however, respecting the place which the Creed holds in our Morning Prayer, that it is very appropriate. It occurs between the third part of the service, namely, the Lessons, and the fourth part, which consists of petitions. Now it is very right that we should make this profession of Christian belief after hearing the word of God read; and the practice is in accordance with that saying of the Apostle, "Faith cometh by hearing, and hearing by the word of God," (Rom. x. 17.) and it is equally proper that we should repeat it before we proceed to offer up our petitions, according to those other words of the same Apostle, "How then shall they call on him in whom they have not believed?" (Rom. x. 14.) In repeating the Creed, therefore, in this part of the service, we express that faith in what we have heard, which is the ground of what we are about to ask. And it is surely delightful, as well as proper, for minister and people, after the reading of Scripture, to join in a public profession of the pure and holy faith which is derived from that sacred source. It is, if rightly considered and duly performed, a happy and encouraging exercise for a Christian people, at this moment, to profess their acceptance of those glad tidings of great joy which the Gospel has made known; and to acknowledge their belief in God the Father, who hath made them and all the world; God the Son, who hath redeemed them and all mankind; and God the Holy Ghost, who sanctifieth all the elect people of God.'

'I thank you, papa,' said William; 'this is what I had not observed.'

'You perceive,' said Mr. Hargrave, 'that the minister and congregation stand while they repeat the Creed. This posture is intended to denote our steadfast belief in the articles which we rehearse, and is at the same time a token of reverence or respect. It is related by many of the commentators on our Liturgy, that, at the recital of the Creed, the nobles in Poland and Lithuania used formerly to draw their swords, in token that, if needful, they would defend and seal the truth of it with their blood. We are not called to draw swords in defence of the Christian truth; but still it is right that we should, in every proper and needful way, earnestly contend for the faith which was once delivered unto the saints' (Jude 3.) However, as long as you are a little boy, this is a duty which will rarely, if at all, be thrown in your way. It will for a long time, my dear child, be your part only to learn and to obey.'

'Never repeat the Creed,' said Mr. Hargrave, in a tone of great seriousness and feeling, 'carelessly, thoughtlessly, or irreverently. Each article of our faith,' says the pious Bishop Horne, 'will teach us some important part of our duty. Therefore, when we profess to believe in "God the Father Almighty," let us learn to love, fear, and obey, so good, awful, and great a being as God is. From "Jesus" we should seek salvation; from "Christ," the anointed, as a prophet, instruction; as a priest, atonement; as a king, protection; as "the only-begotten Son," the adoption of children; as "our Lord," we should serve him—for his wonderful conception, in faith—for his nativity, in humility—for his sufferings, in patience—for his cross, in crucifying sin—for his descent, in meditating on another world—for his resurrection, in newness of life—for his ascension, in setting our affection on things above, on the pleasures at God's right hand—for his return again to judge the world, in awe of his second coming—for his judgment, in judging ourselves before we come to be judged by him. From the "Spirit" we should seek the breath of saving grace; that so in the "Church" we may partake of a high and heavenly calling; in the "holy" Church, of sanctification; in the "Catholic" Church, of communion with our brethren in prayers and sacraments, in brotherly love, in peace, and good-will; and all this in order to a firm persuasion of the "remission of sins," as well as a confident hope of "resurrection," and translation to "life everlasting." I add, in the words of the pious and primitive Bishop Wilson:—"Let us put these questions every one to himself, and have a direct answer from our own heart.—Is my life answerable to my faith? Does my faith purify my heart? Does it make me sensible of my sin and misery? Does it make me seek for in earnest, and value, a Redeemer? Do I find myself governed by the Holy Spirit of God? Do I labour to secure the forgiveness of my sins, by a true repentance and amendment, when I have done amiss? Do these amazing truths—everlasting life and everlasting misery—awaken in me a concern answerable to what I am to gain or lose? I may then judge whether my faith is saving, or whether it is only the faith of hypocrites. If the latter, these articles of our Creed will only be so many articles of our condemnation. From which judgment and condemnation may God deliver us all, for the Lord Jesus' sake!" (Sermons, Ser. xxxvi.)'

'How would you describe, in the language of the Exhortation, that part of the service on which the Church enters after the recital of the Creed?' continued Mr. Hargrave, addressing himself to William.

'We now proceed to "ask those things which are requisite and necessary, as well for the body as the soul."'

'True,' said Mr. Hargrave. 'We have seen the Church acknowledging her sins in the Confession; and then setting forth God's most worthy praise in the Psalms; and then hearing his most holy word in the Lessons; and after that, with one heart and one mouth, declaring her assent to the Catholic faith which that word contains. And now, having her conscience absolved from her sins, and her affections warmed with acts of praise, and her understanding enlightened by the word, and her faith strengthened by profession, she is prepared to enter solemnly on supplication and prayer, and to ask, as you say, for those things which are requisite and necessary, as well for the body as the soul, as they are appointed in the following parts of the service. As it was in the Temple of Solomon, the further you went in the more

sacred was the ground which you were treading, so it is with this magnificent structure, the Liturgy of our Church. We have, as it were, entered the gate; we have been sprinkled with the blood of the sacrifice; we have offered up the incense of praise; and now we go to appear before the mercy-seat of the Most-High, advancing with a holy boldness to the throne of grace, with the catalogue of our wants, with our prayers and intercessions. But before we proceed to the Prayers, we meet one of those beautiful and ancient practices which are often so admirably preserved in our Liturgy—I mean the mutual salutation of minister and people—in that address of the minister, "The Lord be with you," and the answer of the people, "And with thy spirit." These verses, we are told, are found in the Western Liturgy, ascribed to St. Peter, and in most of the Liturgies of the East. When some persons proposed to alter these expressions, a council, held in the year 635, not only ratified this form of salutation, but enjoined that it should be used without variation, according to the custom of all the East; where, as the acts of the council inform us, it was looked upon as an Apostolic institution. The practice, therefore, which is retained in our Church is, at all events, of very high antiquity. The salutation of the minister, "The Lord be with you," is strictly scriptural. Boaz said to the reapers, "The Lord be with you;" and they answered him, "The Lord bless thee." (Ruth ii. 4.) St. Paul also uses the expression, "The Lord be with you all," and, "The Lord Jesus be with your spirit;" (2 Thess. iii. 16; 2 Tim iv. 2.)

'I remember, papa, that I scarcely heard these words this morning: for they were said just while all the people were kneeling down.'

'While some of the people were kneeling down, if you please, William,' replied Mr. Hargrave; 'all in our pew continued standing during this time.'

'Yes, papa, we were standing after a great many other persons had knelt down; I remember that I wished to ask you about this.'

'The truth is, my dear William, that in this particular there is a carelessness of practice in our public assemblies, which is very disadvantageous, and much to be regretted. The words of which we are speaking are not so much a prayer, as the expression of a wish; and they are not addressed directly to God, but by the minister and people to each other. The minister ought to continue standing while he pronounces those words, "The Lord be with you;" and the people ought to remain in the same position while they return the answer, "And with thy spirit." Then the minister, still standing, ought to pronounce that exhortation, "Let us pray." And after this, both minister and congregation ought to kneel down devoutly, and begin the Prayers. Read the Rubric after the Apostles' Creed, William.'

'And after that, these prayers following, all devoutly kneeling, the minister first pronouncing with a loud voice—'

'Observe now,' said Mr. Hargrave, 'that this contains no order for praying and kneeling, until the minister shall have first pronounced the words to which we have alluded. The whole transaction, as it is described in the Prayer-book, is extremely beautiful, and conceived in a truly Christian spirit. May we have grace always to take part in it with a becoming temper, with suitable feelings of humility, charity, and devotion!—It is right, indeed, to observe prescribed order, especially when it is so appropriate and significant as that of which we have been speaking: but let us remember that the thing signified is of still more importance than the sign. Let us follow the rubric of our Liturgy, with respect to the posture it prescribes in this part of the service; but let not the thought of it prevent us either from giving a serious and hearty welcome in our own minds to that seasonable salutation of the minister, "The Lord be with you," or from returning that salutation with Christian charity and fervour, when we say, "And with thy spirit."'

'I well remember,' said Alice, 'that our excellent friend, the late vicar, used to say, that he hoped all Christians in his congregation would greet him with this wish from the bottom of their hearts, and afterwards unite fervently in the prayers offered up on behalf of the bishops and clergy.'

'He did so, my dear,' replied Mr. Hargrave; 'and I doubt not he said this with the greatest sincerity and feeling. He was a holy and humble man, and a faithful minister of God; he knew the greatness of his calling, and the difficulties and dangers attending it; and therefore he was anxious that the prayers of his people should ascend together with his own, both for his own safety and spiritual welfare, and for the best interests of those over whom the Holy Ghost had made him overseer.—The ministers of the Gospel, my dear Alice, while they enjoy peculiar privileges, are exposed also to peculiar temptations and difficulties in their sacred vocation.—Let us study to profit by their ministry, and forget not to implore, both in public and private, a blessing for themselves. In connexion with this subject, I often think of a beautiful and affecting passage which I have read in one of the Homilies of Chrysostom:—"If Jacob, when set over the flocks, appointed to feed brute creatures, and required to render an account to a fellow-mortal, passed sleepless nights, and endured heat and cold, and all the changes of the weather, how much more should we labour for the benefit of our flock, seeing that we are set over spiritual and immortal beings, and shall hereafter render an account of our ministry, not to a fellow-mortal, but to the great God!" (Chrysost. ad Pop. Antiochenum, Hom. 3.)'

'And yet,' observed Mrs. Hargrave, 'very delightful to my apprehension, is the pastoral nature of the duty which devolves upon a parish-priest. I must own that I regard the Christian minister, in this point of view, with especial honour.'

'You are right, my dear,' replied Mr. Hargrave, 'in your estimation of this matter—very right. There may be situations in which a Christian minister may attract more notice; and there are, undoubtedly, places of greater dignity, and of more extensive responsibility, in the Church. But, according to my idea of the temper and views which are especially suited to a clergyman, the post of duty which must be most agreeable to him is that of the settled and resident minister of a country parish. I hope that our dear Henry, who is now so industriously employed at college, will hereafter be ready and able to discharge the duties of the sacred office, in any situation to which Providence may lead him; but I am happy in knowing that he has a decided preference for the strictly pastoral occupation of a parish-priest.'

BISHOP MORTON.

In the chancel of the Church of Easton Maudit, Northamptonshire, there is a beautiful monument placed in memory of the pious Bishop Morton, who fled to this place in the time of the rebellion. His epitaph records his piety and his sufferings. It is translated thus:—"Here abides that little which was mortal of a man most celebrated for piety, literature, hospitality, and munificence, the Reverend Father, and Lord in Christ, Thomas, bishop and count palatine of Durham, of the renowned family of the Mortons, whom Elizabeth Leedhall bore to Richard at York, the sixth of nineteen children, whom the very noble college of St. John the Evangelist, in the University of Cambridge, fostered as

a most erudite scholar, honoured as a most select fellow, experienced as a most munificent benefactor, and will ever celebrate as a singular ornament,—whom the Churches of Marston, Alesford, and Stoford, possessed as a diligent rector,—of York as a pious canon,—of Gloucester and Winchester, as a careful dean,—of Chester, Lichfield and Coventry, and Durham, as a vigilant bishop, who after numerous labours surmounted, treaties elaborately compiled, and afflictions endured for the cause of the Holy Catholic Church of Christ, in the long (alas! too long) tempest of the Church, tossed here and there,—at length driven hither, stripped of all his goods (except good reputation and good conscience), at last even of his body,—old and unmarried, here rests in the Lord, awaiting a happy resurrection, which, at length, the good God will give him in due time. Amen. He died the day after St. Matthew's, and was buried on the feast of St. Michael, in the year of Grace 1659; his age 95; his episcopate 44.—Church of England Magazine.

The Garner.

EVIDENCE OF CHRIST'S RESURRECTION.

It has been well contained against infidels, that if the body of Christ had really remained in the sepulchre, the Jewish rulers would have produced it in public, for the purpose of refuting, in the most convincing manner possible, the doctrine of the resurrection; and that with respect to the common cavils about the watch, the severity of the Roman discipline (of which none could have been better apprised than the soldiers), the poverty of the disciples, which removed them from the means of offering an adequate bribe, even if the offer and acceptance of it could have been practicable—together with every attendant circumstance, are ample demonstrations that it must have been removed in a supernatural manner. The credibility of the history is likewise increased by the fact, that not one of the Evangelists cites any eye-witness of the act of the resurrection, but merely those of its results; whereas, had not the Gospels been intrinsically genuine, and had their authors been inventors of the marvellous, the Gospels would probably have described the act itself, and their writers, like those of the Apocryphal, would have launched at once into accounts the most marvellous and absurd.—Church of England Quarterly Review.

THE DOCTRINE OF A RESURRECTION.

The natural course of variations in the creature illustrates the doctrine of the resurrection. In every four-and-twenty hours there is a revolution, amounting to a resurrection. The day dies into night, and is buried in silence and in darkness, the next morning it appears again, and reviveth, opening the grave of darkness, rising from the dead of night; this is a diurnal resurrection. As the day dies into night, so doth the summer into winter; the earth is covered with snow, and becomes a general sepulchre; but when the spring appears, all nature begins to revive and flourish; this is the annual resurrection. The corn, by which we live, is buried in the ground, in order that it may corrupt, and, being corrupted, may revive and multiply; our bodies are fed with this constant experiment; and we continue this present life by a succession of resurrections. Thus all things are repaired by corrupting, and revive by dying; and can we think that man, the lord of all these things that die and revive for him, shall be detained in death, so as never to live again?—Pearson.

THE WONDERFUL WORKS OF THE MESSIAH.

Now the "wonderful things" which Messiah's "own right hand" showed him, I take to be the overthrow of the Pagan superstition, in the Roman empire, and other great kingdoms of the world, by the mere preaching of the Gospel, seconded by the exemplary lives and the miracles of the first preachers, and by their patient endurance of imprisonment, torture, and death, for the sake of Christ. It was, indeed, a wonderful thing, wrought by Christ's single arm, when his religion prevailed over the whole system of idolatry, supported as it was by the authority of sovereigns, by the learning of philosophers, and most of all, by the inveterate prejudices of the vulgar, attached to their false gods for the gratification which their very worship afforded to the sensual passions, and by the natural partiality of mankind in favour of any system, however absurd and corrupt, sanctioned by a long antiquity. It was a wonderful thing, when the devil's kingdom, with much of its invisible power, lost at once the whole of its external pomp and splendour; when silence being imposed on his oracles, and spells and enchantments divested of their power, the idolatrous worship which by those engines of deceit had been universally established, and for ages supported, notwithstanding the antiquity of its institutions, and the bewitching gaiety and magnificence of its festivals, fell into neglect; when its cruel and lascivious rites, so long holden in superstitious veneration, on a sudden became the objects of a just and general abhorrence; when the unfrequented temples, spoiled of their immense treasures, sunk in ruins, and the images, stript of their gorgeous robes and costly jewels, were thrown into the Tiber, or into the common receptacles of filth and ordure. It was a wonderful thing when the minds of all men took a sudden turn; kings became the nursing fathers of the church, statesmen courted her alliance, philosophy embraced her faith, and even the sword was justly drawn in her defence.—Bishop Horley.

THE RIGHTEOUSNESS OF CHRISTIANS.

The matter which is here required, is certainly very great; for it is to be more righteous than the Scribes and Pharisees; more holy than the doctors of the law, than the leaders of the synagogue, than the wise princes of the sanhedrim; more righteous than some that were prophets and high-priests, than some that kept the ordinances of the law without blame; men that lay in sackcloth, and fasted much, and prayed more, and made religion and the study of the law the work of their lives: this was very much; but Christians must do more. * * * They did well, and we must do better; their houses were marble, but our roofs must be gilded and fuller of glory. But as the matter is very great, so the necessity of it is the greatest in the world. It must be so, or it will be much worse: unless it be thus, we shall never see the glorious face of God. Here it concerns us to be wise and fearful; for the matter is not a question of an oaken garland, or a circle of bays, and a yellow ribbon: it is not a question of money or land, nor of the vain rewards of popular noises, and the undeciding suffrages of the people, who are contingent judges of good and evil; but it is the great stake of life eternal. We cannot be Christians, unless we be righteous by the new measures: the righteousness of the kingdom is now the only way to enter into it; for the sentence is fixed, and the judgment is decretory, and the Judge infallible, and the decree irreversible: "For I say unto you," said Christ, "unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—Bishop Jeremy Taylor.

INFLUENCE OF EXTERNAL OBJECTS.

The mind of man in spirituals, acts with a corporeal dependence, and so is helped or hindered in its operations according to the different quality of external objects that incur into the senses; and perhaps sometimes the sight of the altar, and those decent preparations for the work of devotion may compose and recover the wandering mind much more effectually than a sermon or a rational discourse; for these things, in a manner, preach to the eye, when the ear is dull and will not hear; and the eye dictates to the imagination, and that at last moves the affections. And if these little impulses set the great wheels of devotion on work, the largeness and height of that shall not be at all prejudiced by the smallness of its occasion. If the fire burns bright and vigorously, it's no matter by what means it was at first kindled; there is the same force, and the same refreshing virtue in it, kindled by a spark from a flint, as if it were kindled by a beam from the sun.—Dr. South.

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March 11th, 1840.

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THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27-1

BANK OF BRITISH NORTH AMERICA.

THE Court of Directors hereby give notice, that a half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place. By order of the Court. G. DE B. ATTWOOD, Secretary. London, 7th December, 1839. 4w39

FOR SALE OR LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggy and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath. A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-1f

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported. This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots. The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country, To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO.

N. B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS. Front Street, Toronto, } 13*36
16th Feb., 1840. }

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices;
- Plain and Fancy Cassimeres and Buckskins;
- Plain and Plaid Prints and Beaver Cloths and Flannels;
- Tweed and Gallishiel's Cloths;
- Plain and Twilled Prints, Gingham, and Furniture Cloth;
- Plain and Twilled Molekins and Drills;
- Blankets, Flannels, Baizes, Serges, Carpets and Rugs;
- Grey and Bleached Cottons;
- Plain and Twilled Shirting Stripes and Apron Checks;
- Turkey Stripes, Derrys and Druggets;
- A great variety of Tartans, Plaid Shawls, and Handkerchiefs;
- Wool Sacking and Russia Shetting;
- Osnaburghs, Canvas, Brown Holland, Dowls, Diapers and Huckabacks;
- Brown and Bleached Table Cloths;
- Linen and Lawns;
- Hats, Caps, and Scotch Bonnets;
- Hosiery and Gloves;
- Silk and Cotton Umbrellas;
- Gentlemen's Waterproof Cloaks;
- Lamb's Wool Shirts and Drawers;
- Silk and Cotton Bandanas and Barcelona's;
- Black Bandanas and Stocks;
- A large assortment of Small Wares, &c.
- Writing and Wrapping paper;
- 3-4 and 6-4 Plain and Figured Merinos;
- Printed Saxones and Robe D'Orleans and Muslin de Laines;
- Shawl Dresses and Fancy Evening Dresses;
- Plain and Figured Gros de Naples and Persians;
- Lutestring, Satin and Gauze Ribbons;
- Gauze Handkerchiefs and Scarfs, and Artificial Flowers;
- Black Lace and Blond Gauze Veils;
- Black and Colored Silk Velvets;
- Bobbinets, Quilled, Tatting, Thread Lace and Edgings;
- Thibet and Filling Shawls and Handkerchiefs;
- Superior Furs, in Capes, Muffs, Boas, and Operas;
- White and Colored Stays;
- Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

Toronto, 26th Sept., 1839. ROSS & MACLEOD. 16-1f

BRITISH SADDLERY WAREHOUSE.

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

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

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver-mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, Best Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-1

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shields and Scales; best quality Infantry and Cavalry Regulation Buttons; Navy Laces; Gold and Silver Laces, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epanettes; Gold and Silver Cap Buttons; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any imported from Europe. Gold and Silver Razors, Knives, Scissors, Surgeons' Instruments, &c. &c. with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839. 17-1

The Church

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

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

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[R. D. CHATERTON, PRINTER.]

* By the Rev. J. E. Riddle.