

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, FEBRUARY 3, 1838.

[NO. XXXIV.]

Poetry.

THE MOTHER AND HER DYING BOY.

Boy.—My mother, my mother, O let me depart!
Your tears and your pleadings are swords to my heart:
I hear gentle voices that chide my delay;
I see lovely visions that woo me away.
My prison is broken, my trials are o'er!
O mother, my mother, detain me no more!

Mother.—And will you then leave us, my brightest, my best?
And will you run nestling no more to my breast?
The summer is coming to sky and to bower;
The tree that you planted will soon be in flower;
You loved the soft season of song and of bloom—
O shall it return, and find you in the tomb?

B.—Yes, mother, I loved in the sunshine to play,
And talk with the birds and the blossoms all day;
But sweeter the songs of the spirits on high,
And brighter the glories round God in the sky:
I see them! I hear them! they pull at my heart!
My mother, my mother, O let me depart!

M.—O do not desert us! our hearts will be drear,
Our home will be lonely, when you are not here.
Your brother will sigh 'mid his playthings, and say,
"I wonder dear William so long can delay!"
That foot like the wild wind, that glance like a star,
O what will this world be, when they are afar?

B.—This world, dearest mother! O live not for this;
No, press on with me to the fulness of bliss!
And, trust me, whatever bright fields I may roam,
My heart will not wander from you and from home.
Believe me still near you, on pinions of love;
Expect me to hail you when soaring above.

M.—Well, go, my beloved! The conflict is o'er;
My pleas are all selfish; I urge them no more.
Why chain your bright spirit down here to the clod,
So thirsting for freedom, so ripe for its God?
Farewell, then! farewell, till we meet at the Throne,
Where love fears no partings, and tears are unknown!

B.—O glory! O glory! what music! what light!
What wonders break in on my heart, on my sight!
I come, blessed spirits! I hear you from high:
O frail, faithless nature, can this be to die?
So near! what, so near to my Saviour and King?
O help me, ye angels, his glories to sing!

Rev. H. F. Lytle.

THE TWO APPOINTED CHANNELS OF DIVINE GRACE.

PART II.

There is, however, another important lesson conveyed in this vision of Zechariah; and that is, that the oil was communicated to the lamp not immediately from God, but through the medium of the olive trees, and through them alone. Zechariah saw no golden pipes that reached to heaven to fetch down the heavenly fluid direct from the eternal fountain, and communicate it without any intervention to each of the seven lamps. It came from the olive-branches; and if any ruthless hand had dared either to obstruct the communication, or to remove these branches, the supply must have ceased, and the light of the candlestick would have been extinguished. This lesson was very necessary for the Jews of that period. Though but just restored to the land of their forefathers, the seeds of a second and more dreadful calamity were already sown, and soon sprang up. Foreign enemies broke down the power of the Davidic family; and the priests of the Hasmonean line, not content with that holy office which God had given them, took advantage of the disorders of the times, as the Church of Rome has since done, to usurp the royal dignity also. On the other hand, a sect, commenced no doubt in piety, and with the best intentions to resist the torrent of ungodliness and indifference which flowed from the Greek and Roman conquerors, gradually rose into influence, and at last utterly broke down the power and usurped the authority of the priesthood. These were the Pharisees, or, as the original word signifies, "the separated," for this was the name which they loved. They separated themselves from the heathen conquerors and from the multitude, whom either inclination or the daily business of life led to have intercourse with them. These men established certain laws and customs to serve as a hedge about the law, and thus to preserve it from transgression. These customs gradually multiplied, and are now known as the oral law, or the traditions of the Pharisees. The motive was no doubt good at first; but they gradually advanced in substituting these their own opinions for the religion of Moses; and at last succeeded in persuading themselves and a large body of the people, that they and their party were the only true Jews. They did not at first enter into collision with the priesthood; they had not the power, and perhaps did not then entertain the wish. But as their reputation increased, and they came to be considered as the sole proprietors of true religion, they despised the priests not of their own party, as men devoid of religion; and at last had sufficient influence to establish the maxim, that "a man of illegitimate birth, if a wise man (as they called their own teachers,) was to take precedency of a high priest not skilled in their doctrines. The distinction as well as the office of the Levitic tribe was then gone, and the land was deluged with Pharisaic lay teachers, who held no divine commission, who verily thought that they were spreading the knowledge of divine truth, whilst they were only gaining partisans for their own sect. Thus the Jewish candlestick was deprived of its two olive-branches. The supply of heavenly oil was stopped, the light extinguished, and the eyes of the people became so accustomed to darkness, that

at last they preferred it to the Light of Life, when he appeared among them. The lesson conveyed by the vision was thus lost upon the Jews. They thought that they could do without the olive trees, or could do equally well with olive-trees of their own planting; and most calamitous was the result.

But is not the vision equally instructive to us, or indeed doubly so, as we see the evil consequences of disregarding it? There is now a great desire to do good, to spread the knowledge of the truth, and to stop the torrent of ungodliness and indifference that threatens to overwhelm us: but let us not forget that this spiritual work is not to be accomplished by might nor by power, but by the Spirit of the Lord of Hosts, and that this spirit is not to be had except through the divinely appointed channels. The heavenly oil flows only from the olive trees of God's own planting. The monarchy and the priesthood are these two olive trees; it is vain, therefore, to look for the communication of divine grace from other sources; and yet the so-called Christian world appears to have forgotten this first principle. The monarchy and the state are looked upon as mere worldly ordinances; and therefore mere worldly men, no matter what their creed, or whether they have none, are looked upon as fit and proper persons to hold the subordinate office of legislation; and men hope, whilst they are trying to make the state a kingdom of Satan, that they will make the world the kingdom of God. In like manner, they endeavour to set aside the office of the Christian priesthood, and think to spread spiritual religion by men whose divine commission is just as genuine as was that of the Pharisees. In fact, Pharisaism is revived, and once more in full operation. If it become general, the present lay system will lead to the same results as those brought about by its Pharisaic archetype; the candlestick will be separated from the olive branch, and the light of its lamps soon extinguished.

Some may perhaps think that the vision of Zechariah, though very good for the Jews, does not apply to our times nor to the Christian Church. No doubt it is very convenient for some to deny or get rid of the authority of the Old Testament; but such evasion will not serve them here. The very same figure occurs in the New Testament. Christian churches are also represented by the symbol of golden candlesticks (Rev. i. 20); and in the eleventh chapter of that book a vision similar to Zechariah's is again given, and of the two witnesses it is said, "These are the two olive trees, and the two candlesticks standing before the God of the earth." Now, whatever be the interpretation of that passage, the similarity of the vision shews us at least this much, that a vision necessary for the Jewish Church may be equally needful for the times of the New Testament. Not that we need the language of the vision to prove our point, which is just as well proved from the unprophetic parts of the New Testament. In the first place, the New Testament contains no proof that the Holy Spirit was communicated by unauthorized teachers. By the laying on of the hands of the Apostles it was communicated. There are two remarkable instances in which God was pleased especially to recognize and honour the ministry of his own appointment, by calling in their mediation. One is that of Cornelius, who, though a devout man, whose prayers and alms had gone up as a memorial before God, yet was not visited with the outpouring of the Holy Spirit until the Apostle came and preached to him the word of God. The other the case of St. Paul, who, though miraculously stopped by the Lord himself, received not the gift of the Spirit until a divinely commissioned messenger laid his hands upon him. St. Paul also teaches us plainly, that the edification of the Church of Christ is to be expected only through the ministration of those teachers whom God has given. "But unto every one of us is given grace according to the measure of the gift of Christ; wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men.... And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." (Eph. iv. 7—13.)

Now, if God gives teachers, there must be some way of finding out who they are, and they must have some credentials to establish the truth of their claims. The Pharisees of old, and their successors, the rabbinical Jews, make religious knowledge this test. Though such professed sticklers for the law of Moses, and even for the letter of that law, they totally disregard the claims of the Priests and Levites, to whom God committed the office of teaching, unless they happen to possess that sort of religious knowledge which they consider the truth. The Jews have now, therefore, no clergyman; any man, no matter what his business or occupation, if he have only acquired the requisite quantum of knowledge, may become a rabbi or teacher in Israel. In fact, rabbinical Judaism presents the completest system of unauthorized lay-teaching now to be found. But is it attended with God's blessing? The lay-teaching of the Pharisees led the Jews to reject the Lord Jesus Christ, and the lay-teaching of the Rabbis confirms their posterity in error. The lay-teaching of the Pharisees destroyed the Church and Temple, and scattered Israel through the world. Let us then learn from this fearful example. If we wish to promote the knowledge of salvation amongst the people of this land, let us beware of attempting it on Pharisaic principles; let us not think that religious knowledge, even though accompanied with an earnest desire to do good, is a sufficient qualification for a teacher. Paul may plant,

and Apollon water; but God alone can give the increase. But God will not bless those means which men invent for themselves. He will not join with men in offering disrespect to his own institutions. Ten thousand or a hundred thousand unauthorized lay-teachers, though ever so diligent and earnest, will not make the lamps of the golden candlestick burn brighter. For this the heavenly oil is required, and that can be had only from the two olive-branches which God hath planted. If we therefore really desire to promote true religion, and to spread the kingdom of Christ, let us pray that the olive branches may flourish, that God may supply them with sap. Let us do what in us lies to promote the spiritual welfare of the State and the Church. Let us use that portion of power which God hath committed to us, to select men full of faith and the Holy Ghost for all offices which are elective. Let us contribute to the building and endowment of churches. Let us uphold and propagate the true Bible principles of STATE AND CHURCH, and let us every where discountenance the lay-system of the Pharisees.—*Church of England Magazine.*

SCRIPTURAL ILLUSTRATIONS.

NO. IX.

DESERT THIRST.

PSALM CVII. 5.—"Thirsty their soul fainted in them."

"We never kept the common road, but marched through the middle of the desert, to avoid some Arabs, whom we had seen. This country is entirely without water: not a tree is to be seen; not a rock which can offer a shelter or a shade. A transparent atmosphere; an intense sun, darting its beams upon our heads; a ground almost white, and commonly of a concave form like a burning glass; slight breezes, scorching like a flame. Such is a faithful picture of this district through which we were passing.

"Every man we meet with in this desert is looked upon as an enemy. Having discovered about noon a man in arms on horseback, who kept at a certain distance, my thirteen Bedouens united the moment they perceived him, darted like an arrow to overtake him, uttering loud cries, which they interrupted by expressions of contempt and derision, as, 'What are you seeking, my brother?' 'Where are you going, my son?' As they made these exclamations, they kept playing with their guns over their heads. The discovered Bedouen fled into the mountains, where it was impossible to follow him. We met no one else.

"We had now neither eaten nor drank since the preceding day; our horses and other beasts were equally destitute, though ever since nine in the evening we had been travelling rapidly. Shortly after noon we had not a drop of water remaining; and the men, as well as the poor animals, were worn out with fatigue. The mules, stumbling repeatedly, required assistance to lift them up again, and to support their burden till they rose. This terrible exertion exhausted the little strength we had left. At two o'clock in the afternoon, a man dropped down stiff, and as if dead, from great fatigue and thirst. I stopped with three or four of my people, to assist him. The little wet which was left in one of the leathern budgets was squeezed out of it, and some drops of water poured into the poor man's mouth, but without effect. I now felt that my own strength was beginning to forsake me; and becoming very weak, I determined to mount on horseback, leaving the poor fellow behind. From this moment others of my caravan began to droop successively, and there was no possibility of giving them any assistance; they were abandoned to their unhappy destiny, as every one thought only of saving himself. Several mules, with their burdens, were left behind; and I found on my way, two of my trunks on the ground, without knowing what had become of the mules which had been carrying them, the drivers having forsaken them, as well as the care of my effects and my instruments.

"I looked upon this loss with the greatest indifference, as if they had not belonged to me, and pushed on. But my horse now began to tremble under me, and yet he was the strongest of the whole caravan. We proceeded in silent despair. When I endeavoured to encourage any one of the party to increase his pace, he answered me by looking steadily at me, and by putting his forefinger to his mouth, to indicate the great thirst with which he was affected. As I was reproaching our conducting-officers for their inattention, which had occasioned this want of water, they excused themselves by alleging the mutiny of the oudaias; 'and besides,' they added, 'do we not suffer like the rest?'

"Our fate was the more shocking, as every one of us was sensible of the impossibility of supporting the fatigue to the place where we were to meet with water again. At last, about four in the evening, I had my turn, and fell down with thirst and fatigue. Extended, without consciousness, on the ground, in the middle of the desert; left only with four or five men, one of whom had dropped at the same moment with myself, and all without any means of assisting me, because they knew not where to find water, and, if they had known it, had not strength to fetch it: I should have perished on the spot, if Providence, by a kind of miracle, had not preserved me.

"Half an hour had already elapsed since I had fallen senseless to the ground, (as I have since been told,) when, at some distance, a considerable caravan of more than two thousand souls was seen advancing. It was under the direction of a marchout or saint, called Sidi Alarbi, who was sent by the Sultan to Tremecan. Seeing us in this distressed situation, he ordered some skins of water to be thrown over us. After I had received several of them over my face and hands, I recovered my senses, opened my eyes, and looked around me, without being able to discern any body. At last, however, I distinguished seven or

eight sheriffs and fakeers, who gave me their assistance and shewed me much kindness. I endeavoured to speak to them, but an invincible knot in my throat seemed to hinder me: I could only make myself understood by signs. They continued pouring water on my face, arms and hands; and at last I was able to swallow a small mouthful. This enabled me to ask, 'who are you?' When they heard me speak, they expressed their joy, and answered me, 'Fear nothing: far from being robbers, we are your friends:—and every one mentioned his name.—They poured again over me a still greater quantity of water—gave me some to drink—filled some of my leathern bags, and left me in haste, as every minute spent by them in this place was precious to them, and could not be repaired.

"The attack of thirst is perceived all of a sudden, by an extreme aridity of the skin: the eyes appear to be bloody: the tongue and mouth both inside and outside, are covered with a crust of the thickness of a crown piece: this crust is of a dark colour, of an insipid taste, and of a consistence like the soft wax from the bee-hive. A faintness of languor takes away the power to move: a kind of knot in the throat and diaphragm, attended with great pain, interrupts respiration. Some wandering tears escape from the eyes, and, at last, the sufferer drops down to the earth, and in a few minutes loses all consciousness. These are the symptoms which I remarked in my unfortunate travellers, and which I experienced in myself.

"My Bedouens, and my faithful Salem, were gone in different directions to find out some water, and two hours afterwards returned, one after another, carrying along with them good or bad water as they had been able to find it. Every one presented me part of what he had brought. I was obliged to taste it, and drank twenty times: but as soon as I swallowed it, my mouth became as dry as before. At last I was not able to spit or to speak. I got with difficulty on my horse again, and we proceeded on our journey."—*Ali Bey's Travels in Morocco, &c.*

HOUSE OF THE PHILISTINES DESTROYED BY SAMSON.

JUDGES XVI. 30.—"And Samson bowed himself with all his might: and the house fell upon the lords, and upon all the people that were therein; so the dead which he slew at his death were more than they which he slew in his life."

Some persons have asserted that no building sufficiently capacious to receive so great a number of people could be constructed so as to rest chiefly upon two pillars. But this is a mistake: for PLINY mentions two theatres built by C. Curio (who was killed in the civil wars, on Caesar's side,) which were made of wood, and so extensive as, according to his mode of writing, to hold all the Roman people. They were contrived with such art that each of them depended upon one hinge. This caused Pliny to censure the madness of the people who would venture into a place for their pleasure, where they sat on such an uncertain and unstable seat: for if that hinge had given way, there had been a greater slaughter than at the battle of Cannæ.—This surely removes every thing like difficulty from the scriptural account above alluded to.

Sir Christopher Wren, whose opinion upon such a subject will be considered as important, feels no hesitation in admitting the fact, and even gives us the form of a building which might be so constructed as to rest entirely upon two pillars. He then concludes with the following remark. "Now, if Samson, by his miraculous strength, pressing upon one of these pillars, moved it from its basis, the whole roof must of necessity fall."—*Burder's Oriental Customs.*

THE SATURDAY PREACHER.

No. VIII.

ST. MARK, x. 20, 21.—"And he answered and said unto him Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me.

(Concluded from our last.)

You will observe my brethren, in the answer of the benign Jesus, how he draws the mind of the young man from his reverence of human authority to that of divine, and how he lays "piety to God" at the very root of all human duty. There never was a more captivating view of the great and powerful God drawn than in this elegant turn of Jesus in this verse,—where that blessed parent is so dexterously introduced to the enquirer for eternal life as the source of that and all other good,—the sole fountain of it and the sole stream.

And you will observe also, with what holy artifice the "good master" makes the young man, following the pride of the untamed intellect, and the unregenerate heart, assume the pretension to the very goodness, which the humble Jesus, in his human nature, repudiated:—"Thou knowest," says Jesus "the commandments: Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honour thy father and mother."—It is to be observed that there has been no period of the world, when these commandments of God which are inscribed on the hearts of all men, and which besides for the Jews were inscribed on tables of stone, were more generally disregarded, or flagrantly violated. And nowhere was the scandal of their violation more notorious than in Judea. And of the Jews, no class were more to be remarked in this particular, than that very class to which this young man belonged.

The seventh commandment forbidding adultery was transgressed constantly by the frequency of divorce,—which was resorted to from mere caprice, or from worse motives, on every occasion. But besides this, the utmost licentiousness of manners prevailed, and the most unrestrained indulgence was given to the basest passions. He was thought a good man, whose vices, however gross, were thrown into the shade by the blacker turpitude of others. The sixth commandment was broken in every aggravated form. Not only malice, hatred and envy tore the hearts of that vindictive and stubborn race, but violence and bloodshed invaded the sanctuary. The eighth was signalized in its breach, by the robbing of widows and of orphans, and for a pretence making long prayers. Of the transgressions of the ninth we

have a remarkable evidence in the number of false witnesses who appeared at the mock trial of the immaculate Jesus;—and of the tenth, or as it is here summed up, that which says, "Defraud not,"—its multifarious violation was the constant theme of our Lord's denunciations in the course of his ministry. The fifth, enjoining men to honour their father and their mother, besides its other violations was most remarkably transgressed in the article called Corban,—or a pretended dedication to God of what ought to have been applied to the necessities of the aged parent.

"The young man answered and said unto him, Master, all these have I observed from my youth."

Now, either the young man had observed them, as he said, or he had not. The probability is, that he had observed them in the received, or Pharisaical sense of observing them,—that is, in the external and overt act—in the precise matter specified—as a formalist, rather than in the spirit of the commandment. He was no doubt, from the station he filled, a decent character: he was as well behaved as his neighbours around him; and considered simply as a member of society, was perhaps unexceptionable.

But let it be granted, as in the narrative it is not denied, that in the better and fuller sense he had observed them,—and that he had, in all the commandments and statutes of the Lord, been blameless. Here then was a character not only such as ordinary history contains no parallel to, but every way lovely and estimable! A youthful and graceful body, a vigorous and accomplished mind, a pure and virtuous soul,—and all this crowned by the individual repairing to the best source for further light and improvement!

The blessed Jesus, my brethren, in the midst of a cruel and persecuting world, could not help indulging the benevolence of his human nature towards such a splendid exception, and "beholding him, loved him." The passage is one of the most beautiful and interesting in the Gospel. It is the point, where the unregenerate man has approached the nearest to a purity, on which the eye of divinity could rest without abomination. But alas! it is the very point, where the cup of unauthorised hope is most cruelly dashed from the desiring lips of unhallowed man. It is the most deadly blow given to human pride and self-complacency, which perhaps ever was given. For surely, if there be any thing engaging in youth—if there be any advantage in rank—if there be in strength of intellect any thing imposing, or in accomplishment of body or mind any thing that wins benevolence;—if obedience to national laws and customs can secure favour—or observation of the commandments of God, pardon or praise;—if all, or any of these, can effect salvation, or cause us to "inherit eternal life,"—then here we shall read the cheering tale.

"Jesus beholding him, loved him."—But alas! how did he demonstrate his love? Did he take him to his arms of mercy, as a sound lamb of a diseased flock? Did he point to the bright and expanded portals of the happy heaven, and designate there the throne of glory on which this loved young man was to sit? or did he bid him at once to enter into the eternal joy of his recognizing Lord? Alas, my brethren, it was but the sympathy of the human nature of Jesus—the same assumed weakness of humanity through which he wept for Lazarus. He took upon him all the nature of man, and this love was a part of it; but his awful divinity triumphed over the amiable infirmity. For the Mediator said unto him, "One thing thou lackest;—go thy way; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

The selling his possessions and giving to the poor was a specific requisition to that individual young man; but the taking up the cross and following Jesus, was the general exaction—applicable to all persons, in all places and in every age. The lesson would not be complete, did we not continue to narrate with the Evangelist, that the young man declined the divine call:—"He was sad at that saying, and went away grieved, for he had great possessions." He went away grieved, but he left a thorn behind in the most benevolent heart that ever throbbed within the human breast; for Jesus looked round about, and said unto his disciples—in sorrow rather than in anger—"how hardly shall they that have riches enter into the kingdom of God!"

To come, my young brethren, at the divine call of Jesus our Lord, is, you will here observe, the sovereign duty of every man. There can be no real pleasure, or solid advantage in youth, when we are disobedient to Christ's kind and solemn invitation. And though you may have every enviable quality and accomplishment that is suited to attract the love or command the esteem of your fellow men, yet if you do not come when Christ calls, though his mercy may render him reluctant to abandon you to the sin and misery of an unsanctified heart, yet he will inevitably so resign you. By coming to an inviting Saviour, you come as those who are earnest to do something by which you may inherit eternal life. You come having previously complied with the institutions of the Christian Church,—having been baptized, confirmed, and partakers of the sacrament, observing the commandments of God from your childhood,—you come, in short, either with a good moral practice,—or with sincere repentance, devout resolutions of a holy life hereafter, and with faith in the aid of the Holy Ghost, through the blood of Christ, and in the trust that eternal life will crown your perseverance.

Coming to Jesus in early life, and with a holy observance of duties such as you had previously conceived them, you will come objects of his sympathetic regard,—like roses gathered in the dewy hours of the morning, that have a freshness of fragrance, which they lose in the more sultry hours of the day. You may indeed have masters after the flesh; and under their guidance, you may rise, one of you to excel in this art, and another in that science. Wealth may unlock her coffers to your enterprise and skill, and honour may shower her brightest baubles upon your persons. Some of you may have many a private treasure and delight, and others may grow grey amid the smiles and favours of an applauding public. But whatever the progress that you may all, or each make in your favourite pursuit, trust me on a better authority than mine, when I say, that if you come, now in

your blooming youth and expanding years, and enrol yourselves as devoted and unreserved servants of the humble Jesus, who on earth invited the young man in my text, but invites you now from on high, through me his unworthy messenger, you will enter a service that will repay you a thousand-fold better—even with undecaying treasures that are laid up in the everdurable treasury of heaven.

Not, my young and ardent brethren, that I can venture to bribe your passions or your ambition, with any meretricious or false enjoyments,—or that, as the herald of an awful Lord, I dare soothe you with promises of effeminate ease, or unholy gain.—You are invited, if you heed the call, to an arduous race, and to an unceasing warfare. The ascent to heaven is practicable, but it is steep; and the road, though direct and clear, is narrow and strait. To be a disciple of Christ is a manly and severe thing. You need youth—you need activity of intellect—you need integrity of heart, for the purpose—dauntless courage—and heroism of resolution. No bed of down is to be spread for you—no feast of good things, where you may recline with loosened girdle and unsandled feet,—while you give to levity and mirth all your heedless soul. But, coming to Christ, a cross is prepared. That cross, soldier of Jesus, you must take up, and on it you must crucify your affections and lusts. All your sensual propensity—covetousness and worldly mind—all malice, envy, hatred—all the animal and corrupt spiritual part—you must crucify without shuddering and without remorse. Engaged in this warfare and hard pressed by the ghostly enemy, if your eye offend you, pluck it out;—and if your hand or foot are the occasion of sin, cut off one or both rather than renounce the cross. Your soul—the immortal and gifted soul within you—is more valuable to you than any organ or than any limb; and the worst pangs you feel by the sacrifice, cannot be greater than those which your Saviour felt when the nails were driven through his hands and feet, and the spear into his panting side.—Take up the cross: there is a stern, but holy pleasure in it;—there is a well of joy in the exercise, the springs of which are deeper and flow more durably, than those of sensual pleasure, or worldly delight. No art, no science, no profession, not even music is sweet, at first, to the learner. It is when we are perfect in it, that its advantages and agreeableness are felt and known. And so with the cross of Christ's disciple. Some take it up in age, when their bodies are trembling, feeble and worn out, and when their minds are distracted by long habits and a prevailing influence of sin; and some are called away from earth, before years or reason give them the sublime privilege; but do you, my young friends, now that your eye is bright with the shining moisture of youth, your hearts light, and your step active,—do you take up the cross, as Christ bids you, and bear it a goodly length of way, before you are called on in mercy to lay it for ever down.

Take up the cross, and follow Jesus. Follow him, my youthful brethren, in his days of benevolence and active charity—in his evenings and nights of pious meditation and fervent prayer. Follow him in his labours of love, and his steadfast and serene composure, wherewith in a holy cause and in resignation to the will of his heavenly Father, he encountered certain and manifold calamity. When he addressed himself to the young man in my text, and bade him follow him, it was to Jerusalem, the theatre of his sufferings; it was to Gethsemane the scene of inappreciable agony; it was to Calvary, the moment of suffering; and to all the pangs and ignominies of his melancholy crucifixion. It was to Golgotha, the place of skulls; and to Joseph's garden, the abode of death and the site of the silent and oblivious sepulchre. When he addresses you, my brethren, as he now does through my unworthy voice, it is to bid you follow him, perhaps through similar scenes—perhaps through sore trials:—but you are to follow him to the goal—to the bright and rejoicing heaven,—where hope will be crowned with reality of joy—where faith will be merged in sight, and where the sufferings here will but augment the glory and bliss hereafter.

Come, young brethren, take up your cross and follow Jesus. This it is which you must do, that you may inherit eternal life. Your Master bids you this, in addition to all other duties. He is no stern tyrant, no unfeeling Lord; but as he was once your brother on earth, so now he is your good Sovereign and parent above. He will lead you, if willing, by his Spirit; and weak and unwilling as you may be, that grace will be found sufficient for you, if you will humbly and anxiously avail yourselves of it.

RUFUS.

THE CHURCH.

COBOURG, SATURDAY, FEBRUARY 3, 1838.

Our readers will participate with us in the gratification which the Proclamation for a Day of PUBLIC THANKSGIVING, inserted in our last, must awaken in every Christian mind:—gratification as well for the termination of the tumults and trials by which our land has lately been afflicted, as for this solemn and public recognition of an Almighty and overruling arm in our recent deliverance, which it becomes a Christian government and a Christian community to make.

It has struck us, as well as many others, that the notice of this General Thanksgiving is somewhat short, and that the interval is thus rendered very brief between the day of fasting so generally observed throughout the Province on account of these troubles, and the day of thankful rejoicing for our deliverance from them. But there is one circumstance in justification of the appointment of so early a day which will at once reconcile us to any inconvenience the shortness of the notice may create,—the probability of the very early retirement of our excellent Lieutenant Governor from the Province. For what is more natural than that he should desire to unite with the people in whose welfare he has manifested so warm an interest, in a public acknowledgment to Almighty God of the wonderful mercies which have lately been vouchsafed to us all?—Well are we assured that the petitions for heavenly blessing upon his own head will be amongst the most cordial supplications which, on that day, will be offered up.

One inconvenience from this early appointment of the Public Thanksgiving, is the impossibility of referring to the Bishop of

the Diocese for a Form of Prayer suitable for the occasion. An elder brother and dignitary in the Church, in order that this deficiency may be obviated, has made the following suggestion, which we most cordially recommend as highly appropriate to the approaching solemn occasion:—

That on Tuesday, the 6th of February, the office of the FIFTH OF NOVEMBER be used with the following slight modifications;—

1. Beginning with the *Sentences* and ending with *Jubilate*, including, of course, the proper Psalms and Lessons, as there enjoined.

2. Instead of the first Collect at Morning Prayer, use the first Collect in the same office—beginning "Almighty God," and omitting all the words after "mighty deliverance" until you come to "from this unnatural conspiracy," and hence reading to the end.

[We beg to suggest that after the words "mighty deliverance," in order to complete the sentence, the following might be added from the Proclamation itself, "from the dangers and calamities of the unnatural Insurrection and Rebellion with which we have been lately afflicted;" and beginning a new sentence with the words, "From this unnatural conspiracy" &c., in the Collect itself.]

3. Before the General Thanksgiving, use the prayer, "For peace and deliverance from our enemies."
4. In the Communion, use the Epistle and Gospel appointed in the same offices, viz. Fifth of November.

We had intended to pursue our remarks upon the manifold and conspicuous evidences of Almighty God's protection of our land during the recent troubles; but we readily abridge them in order to leave room for the excellent reflections of our correspondent "Verus" which appear in a succeeding column.

We had intended, in replying to a "Woodstock Inquirer," to dwell at some length upon the beauty and propriety of the impressive Office in our Church Service, to which he calls our attention. But as our limits forbid, at present, the prosecution of this design, we shall content ourselves with reminding our correspondent that, in the office referred to—the beautiful and pathetic office of "The Churching of Women,"—the rubric directs that the woman thus about to testify her thankful sense of the mercies of God, "shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct." In regard to the "accustomed place" in the house of God of making this grateful acknowledgment, our best authorities, for example Dean Comber and Wheatly, are specifically in favour of the communion place or altar; but as a discretionary power on this point seems, by the rubric, to be vested in the Ordinary, and as the Ordinary in most of our Dioceses does not disapprove of the custom, now so general,—that of the woman remaining at her own seat during the performance of this service, without coming to the communion rails,—we know not why the latter should be insisted on, if by the individual returning thanks the former should be preferred. Believing however, as we do, that some feeling allied to false shame has begotten the more prevalent custom—a feeling which, in some instances, we grieve to think has led to the neglect of this positive and solemn duty altogether—we should be glad to see the older and better custom revived.—To one practice relating to this office we are most decidedly opposed—the offering of this thanksgiving at the altar, after the congregation are dismissed. This clearly destroys the public character of the service,—is contradictory to sentiments breathed in the very service itself, "I will pay my vows in the presence of all his people."

ECCLESIASTICAL INTELLIGENCE.

From the *Sheffield Mercury* of the 2d December, with which we have been politely favoured, we perceive that the Rev. W. Bettridge has been making a successful appeal to the inhabitants of that town in behalf of the spiritually destitute in Upper Canada. "This reverend gentleman," says the *Mercury*, "addressed the assembly at very great length, in explanation of the circumstances out of which the present appeal arose, and certainly, we think that a case more calculated to awaken the benevolent sympathies—not of Churchmen only, but of sincere Christians of every denomination in this country—could scarcely have been made known. . . . In fact it is presumed that there are no less than 100,000 of our fellow-countrymen and fellow-Churchmen left in a state of entire spiritual destitution; and in some districts, the inhabitants are fifty or sixty miles from any church. . . . He felt bound to observe that although the British Government had resolved upon the abolition of the Bishopric of Quebec, as being unnecessary, yet they allowed a salary of £500 a year to a Roman Catholic Bishop in Upper Canada. He did not despair, however, of obtaining redress; for he had the good fortune to direct the attention of several influential sections of the community to the matter, and had received numerous promises of assistance and support. He trusted that he should yet be able to awaken the minds of the Christian public upon the subject, and to prevail upon them to solicit Parliament to grant his reverend brethren in Upper Canada that relief to which they are entitled. But to lay the case at the foot of the throne would be his main object; as he felt satisfied that the principles of virtue and piety are too firmly implanted in the breast of our young and amiable Sovereign, for her to refuse to listen to the prayer that her subjects in Upper Canada should enjoy the same spiritual advantages as those in this country, and that the Clergy of the Establishment there, may enjoy the same provision as those in the mother country do. The inhabitants of the Province of Upper Canada were as much the subjects of the British Crown as the people in this country; and, therefore, they had as great a right to an Established Church as ourselves."

We are glad to perceive that our reverend brother is prosecuting his mission with so much zeal and ability; and well convinced are we that the British public have only to become fully alive to the spiritual disadvantages under which we labour, to extend to us, both in and out of Parliament, the relief which we claim. The disgraceful act of the virtual abolition of the Bishopric of Quebec is one upon which we dare not trust ourselves to

speak:—it is too disgraceful to let us think it will be persevered in. The collections on occasion of the above meeting were as follows: Parish Church, £21; Ecclesall, £14 12s. 7d; after meeting, £33 17s. 6d.; besides individual contributions in Sheffield, thus far, to the extent of £146.

A late *Dublin Record* states that, "Twenty five converts from the Romish Church recently received the Sacrament of the Lord's Supper in the Parish Church of King's Court, Diocese of Meath, from the hands of the Rev. J. W. Charlton."

To the Editor of the Church.

Rev. Sir,—The following is an extract from a sermon preached in the parish church of B— at the commencement of the present year, and should you think that the perusal of it would be profitable to any of your readers, you are at liberty to give it a place in your valuable paper. Your obedient servant, January 19th, 1838. VERUS.

EXTRACT &c.

"But I have said, my friends, if you have never seriously thought of religion, think of it now. The times in which we live, the events by which we are surrounded, and the forebodings of the future, seem imperiously to demand it. In the midst of a profound quiet, which we had fondly imagined was likely to be permanent, we have been plunged into trouble and commotion by a few ungodly and wicked men, who have not the fear of God before their eyes, and who, for their own aggrandizement and to gratify their own ambitious designs, would not hesitate (as the specimens of their barbarity already given fully prove) to desolate this hitherto peaceful land with fire and sword. So far God has mercifully averted the threatened blow, and signally appeared in our behalf. But yet a dark cloud seems to be gathering; our political horizon appears tinged with its ominous hue; and when, or how, or with what calamities charged, it may be permitted to burst over our heads, is known only to Him who holds the destinies of the nations in his hands.

We are a sinful people, Brethren, and the Lord consequently has a controversy with us. He has granted us years of prosperity—in many instances, prosperity unexampled—but it has failed to win our hearts to grateful obedience. He has visited us with awful judgments, but alas! they have left no impression. O, who that witnessed the devastations of that dire pestilence, which afflicted these Provinces in 1832 and 1834, can readily forget them? how many entire families were swept away! how many were left childless—how many parentless—how many widowed and bereaved! Did not God, in all this, speak with a voice of thunder? and will he not be heard? Ah! while death stared in the face, the heart appeared humbled; but no sooner was the cause of terror removed, than the good impressions vanished, and, like the keel's track, or the arrow's flight, left not a trace behind. Shall not God visit for this forgetfulness—this sinful forgetfulness—of Him? Surely he is not mocked with impunity. And if he is now about to commission another messenger of vengeance, and to say—"Sword, go through this land!"—are we prepared? What numbers of immortal souls towards the termination of the past year have been hurried into eternity, many of whom, it is greatly to be feared, were quite unprepared for the awful change! and how know we what may be permitted to befall us, during the year we have just entered upon? We have seen its commencement, my friends; but which of us shall see its close? Amid such uncertainty, then, and not knowing the trials and dangers to which we may this year be exposed, it will be well for us to inquire in what consist our wisdom and our safety. Most assuredly, in being at peace with God, in being really Christians, in being ready to die. In this state of mind, come what will, we have nothing to fear. "If God be for us, who can be against us?" But if we expect to enjoy this blessed confidence, if we hope to have God's protection, we must be found abiding in Him, we must be found in the faithful discharge of every christian duty. And of these duties, there are two that I would now press more particularly upon your attention:—the first is—loyalty to your rightful Sovereign and due subjection to "the powers that be."

1. Loyalty, my friends, is a Christian duty, and as positively enjoined in the word of God as any other duty. Hear what the inspired Apostle, St. Paul, declares in the 13th chapter of his Epistle to the Romans—"LET EVERY SOUL"—you see no exception whatever is made, not one is exempted from its obligation—"let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." The whole passage is worthy of serious consideration, and I recommend it to your attentive perusal. Now this injunction to "be subject unto the higher powers," was given by St. Paul to the christians of his day, (and through them to all christians to the end of time,) at a time when one of the greatest monsters that ever appeared in human shape, sat on the Roman Imperial throne. If submission, then, to "the powers that be" was enjoined as a christian duty at that time, and under such unfavorable circumstances, how irresistible is the force with which that same injunction comes to us, who live, thank God, under the mildest, the most tolerant, the most beneficent, the most powerful sceptre on the face of the earth—to us, who enjoy the blessings of enlightened freedom, as unrestrained as the air we breathe; and of protection for our lives and properties to a greater degree than falls to the lot of any other people beneath the sun. In the free and quiet enjoyment, then, of such privileges as we have the happiness to possess, how wicked in the sight of God must appear the sin of REBELLION! For what is it in reality but fighting against God? The inspired declaration is, "Whosoever resisteth the power, resisteth the ordinance of God." It evidently follows, therefore, that the moment a man ceases to bear true allegiance to the power by which he is protected, or exerts his influence, or raises his voice, or uplifts his arm, to destroy that power, that moment he not only relinquishes all just pretensions to the name of Christian,

but, more awful still, puts himself in an attitude of opposition to the living God! I tremble, my friends, while I read the fate of such men, as recorded by the pen of inspiration—"They that resist, shall receive to themselves damnation." If we take this word, "damnation," as referring merely to any temporal loss, as the loss of life or of property, O, how awfully has the Divine sentence been executed on those unhappy mortals, who so recently were swept away from the face of the earth, with the weapon of rebellion and murder in their hands, and the sin of it resting on their devoted heads! But if we take the word as implying the loss of the soul as well, I will not venture to lift up the veil which hides from our view the invisible world, but merely remark with all solemnity—"IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD."

2. The other duty to which I alluded is PRAYER. I fear, my friends, we have been relying too much on the arm of flesh alone as our safeguard; forgetful that, without the Divine interposition, "vain" indeed "is the help of man." In the success which has hitherto crowned the efforts of the friends of peace and order, the hand of God has been so remarkably manifested, that one of the most distinguished of the rebel leaders in the Lower Province is reported to have thus expressed himself after his capture—"I never believed in a God before, but so extraordinary has been the success of the British party, and so signal the failure of our's, that a SUPERNATURAL POWER must have aided them!" An important lesson, I may here remark, is to be derived from this confession—namely, that ATHEISM and INFIDELITY are the fruitful source of crime, and that if men believed in, and were influenced by, the word of God, we should see neither rebellion nor war, with their attendant miseries; an assertion which is considerably strengthened by the fact, that most—I had almost said all—of the leaders in the recent rebellion in both Provinces are either atheists or infidels.

But how are we to expect a continuance of the divine protection, if we do not pray for it? Prayer is the most powerful weapon we can use—a weapon too which all may wield—for it engages in our behalf the Almighty arm of God. Among the many instances of its efficacy recorded in Scripture, I may mention two as applicable to our present purpose. When the Amalekites attacked the Israelites on their march to the promised land, Moses ascended a hill and stretched forth his hands in prayer to God for his people, and the consequence was that the Amalekites were utterly routed. Again—when Sennacherib, the powerful king of Assyria, encompassed Jerusalem with an immense army, threatened its inhabitants with destruction, and openly defied the living God,—good king Hezekiah went into the sanctuary of the Lord, and in a most beautiful and pathetic prayer, laid the matter before him. And what was the result? The Lord thus answered—"He shall not come into this city, nor shoot an arrow there, nor cast a bank against it. For I will defend this city to save it, for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they (those) were all dead corpses." Isa. 37 ch.

Let us, then, my friends, engage the Divine favor by fervent and diligent prayer. Let me recommend to you the practice of making the present disturbed state of this land and the evils with which we are menaced, the subject of especial prayer to God at your family worship, and in your private devotions. Perform this duty humbly, devoutly, regularly. Above all, pray that you may become Christians indeed, and abound more and more in love one towards another; thus shall you appear a little band, united together by bonds which even death cannot sever. Shew all good fidelity to your rightful Sovereign, and walk humbly with your God—then, should the day of peril come, (which may God in his mercy avert!) when you would be called to defend your country and your beloved homes at the hazard of your lives,—your arm will be nerved, and your heart will be strong; for prayers from a thousand altars will ascend in your behalf, and the LORD GOD ALMIGHTY himself will cover your head in the day of battle!"

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Rev. Brethren,—You are hereby notified that the next meeting of THE MIDLAND CLERICAL ASSOCIATION will be held at the Rectory, Belleville, on WEDNESDAY THE 14TH FEBRUARY next, at TEN O'CLOCK A. M. A full and punctual attendance is requested.

I am, Rev. Brethren,
Your faithful servant,
St. John's Parsonage, Bath, } A. F. ATKINSON,
January 22, 1838. } Secretary.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life. Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasset, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-tf.

LETTERS received to Friday February 2nd:—

Rev. S. Givins, rem.; J. Kent Esq.; Rev. Dr. Phillips, rem.; Rev. J. Cochran; Wm. Deane, Esq.; Charles Brent, Esq. rem.; Richard Athill, Esq.; Rev. C. P. Reid; Rev. W. F. S. Harper; Rev. G. Hallen.

There will be Divine Service in St. Peter's Church, of this town, on Tuesday next at 11 A. M. and at 7 P. M.

Youth's Department.

SCRIPTURE QUESTIONS.

XVII. BABEL.

169. Why was the tower of Babel so called?—(Gen.)
170. What strikes you as being the probable intention of the builders of Babel?

XVIII. BABYLON.

171. Who was the founder of Babel—or rather of Babylon, as the term is rendered in the marginal reading?—(Gen.)
172. What king of Judah sinfully exhibited his own treasures and those of the house of the Lord, before the ambassadors of Merodach Baladan, king of Babylon?—(2 Kings.)
173. Were they the Israelites or the inhabitants of Judah which were carried as captives into Babylon? and under what king of Babylon did this take place?—(2 Chron.)
174. In what passage are the Jews described as sitting down by the waters of Babylon when in their captivity, and weeping at the remembrance of their former glory?—(Psalms.)
175. How long did the Jews remain in captivity in Babylon?—(2 Chron.)

CHURCH CALENDAR.

- Feb. 4.—Fifth Sunday after Epiphany.
11.—Septuagesima Sunday.
18.—Sexagesima Sunday.
24.—St. Matthias Day.
25.—Quinquagesima Sunday.
28.—Ash Wednesday.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. IX.

LOYALTY.

It has often struck me, that one of the glaring evils characteristic of these latter days, that of despising dominion, is allowed to creep into places where it ought to be especially guarded against. It is not unusual among persons who profess to take the Holy Scriptures as their daily and hourly guide, to hear the proceedings of those in highest authority commented on in a severe, censorious strain, for which there is no warrant in the Word of God, and to which the whole tenor and spirit, no less than the letter of our liturgical services, are strongly opposed.—Among the godly men who were raised up to be the reformers of our national religion, the fathers of our English Church, no feature perhaps more prominently marks their characters than that of reverence for the kingly authority, even when, by its dreadful abuse, they were led to the dungeon, the rack, and the stake. They saw in the reigning monarch God's "chosen servant," appointed to be their sovereign. They knew that, the hearts of kings being in his rule and governance, every ordinance, whether for present prosperity, or wholesome affliction, to the militant Church, dispensed through the hand of that vicegerent, was to be received as coming from Him by whom kings rule: and it would be difficult to collect, from the voluminous annals of even Mary's reign, instances of deviation from this heaven-taught principle of loyalty. Rebuke was indeed administered occasionally by those who, coming as "ambassadors for Christ," delivered a message from him, even to crowned heads: but this was done reverently and carefully; while they who were commissioned so to do, ceased not to urge on their flocks the submission due from subjects to their sovereign. Intercessory prayer then held the place which is now too often usurped by severe animadversion. "Lord, open the King of England's eyes!" were the dying words of exiled Tyndal, when suffering strangulation at the stake in a foreign land; and many a beautiful prayer of like import is recorded of that noble army of martyrs.

Are we wiser, or more enlightened than they? A royal deviation from the straight line, even in comparatively unimportant matters, cannot now be traced, but it calls forth a strain of observations such as our pious fathers would have silenced with no light rebuke: and the evil effects of this unguarded concurrence in what is alas! too justly termed the spirit of the age, are incalculable. In God's word we see the welfare of Christian subjects inseparably connected with the well-being of their king; and the scriptural means of promoting that well-being distinctly pointed out. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty."—We do greatly err, if, putting aside the governing powers that be, ordained of God, we seek good things for the country apart from the recognition of that ordinance. Do we recognize it aright, when, exercising what we conceive to be Christian liberty, we bandy severe remarks, even to the extent of speaking evil of dignities? Our sympathies are readily awakened by a scene of poverty and grief; why are they so deadened when contemplating the splendours that necessarily surround those who must often carry an aching head and anxious heart beneath the hereditary honours that devolve on them? How often do we find our feet entangled in the snares spread by our crafty foe; and if every secret fall were publicly exposed, what a spectacle would the holiest of us become! Yet the humbling effect of this individual experience appears to be lost when the actions of the great come under review; though the enemy of mankind has a manifest interest in redoubling his efforts to ensnare them.

It is well known that the revered grandfather of our beloved Queen lived in the practice of continual intercession for his people; and that his prayer was accepted, let the stupendous mercies, the wondrous deliverance that exempted our nation from the scourge which desolated Europe, testify. Do we owe no debt of grateful love to the progeny of our Hezekiah? Does no secret consciousness of especial obligation bid English hearts respond to the divine call, "Honour the King?" O, if one of us, yet vigorous in life and strength, with every advantage of spiritual knowledge, and deep experience of the loving kindness of the Lord, were to-morrow exalted to that giddy height, and sur-

rounded with those fearfully perplexing cares that it is now the lot of one youthful individual to encounter, how would he look around upon the Church that hailed him its temporal head, and from the inmost recesses of a trembling heart, exclaim, "Brethren, pray for us!" Let no Christian be beguiled into the sin of omission in this most solemn and imperative duty: it is a sin that will be visited on his children's children. Be ours, in its full, its richly spiritual meaning, that sublime aspiration which the Holy Ghost put into the mouth of Israel's high-priest and faithful prophet of old: "God save the queen: long live the queen: may the queen live for ever!"

THE WOUNDED SOLDIER.

There was a boy who had been brought up in a Sunday school where it was customary that the children should repeat, every succeeding Sunday, the appropriate collect of the day; he afterwards entered upon the world—he left a pious mother—he became a soldier, and I lament to say that in the army he lost almost every trace of his religion; and the experience he had acquired in younger years was effaced by the habits of military life. It so happened that he was engaged in one of those great battles which occurred so frequently during the last war, and he received a wound which left him upon the ground in a state that seemed to be hopeless. Feeling, as he did, that he was on the very confines of the eternal world, all the recollections of his past life rushed upon his memory: the habits that he had acquired in his military engagements, and all the principles of his youth that he had lost, presented themselves most powerfully to his mind; and, from his own account, he endeavoured to lift up his heart in prayer; but he had lived without prayer; he did not know how to pray, and no words whatever suggested themselves to his mind. Still, in the midst of that awful feeling with which his mind was possessed, he struggled to give utterance to his thoughts in the language of prayer, addressing the God whom he had offended, and the Saviour whose cause he had deserted; at length a collect that he had learnt as a boy at school, presented itself to his memory. It was the language of prayer—it was a supplication for pardon—it recognized the Saviour as the ground of his hope—it was offered up in the spirit of penitence and true contrition; and from that time he felt as if a burden had been removed, and he had found access to the throne of grace. It pleased God to spare his life; he returned to his own country; and feeling how much he was indebted to what he had learnt in the days of his childhood at the Sunday-school, he made a resolution to save the sum of one guinea, and at the very first sermon that he might hear preached for a Sunday-school, to drop the sum into the plate. He did so. The town where the sermon was preached was Leeds. When he dropped the guinea into the plate, the person who held it, supposing he had made a mistake, and had contributed a guinea instead of a shilling, brought it back again, and explained the mistake which he presumed he had made: but he said, "Sir, it is no mistake; the sum that I have laid down has been collected during many weeks, and I wish it to be an offering of gratitude to my God." Being requested to explain what the circumstances might be, which led to so liberal an act, he retired into the vestry, and there related the facts which have been communicated above.—*The Witness (English publication).*

WICLIF'S ASHES.

Hitherto (A. D. 1428) the corpse of John Wiclif had quietly slept in his grave about forty-one years after his death, till his body was reduced to bones, and his bones almost to dust. For though the earth in the chancel of Lutterworth, in Leicestershire, where he was interred, hath not so quick a digestion with the earth of Aceldama, to consume flesh in twenty-four hours, yet such the appetite thereof, and all other English graves, to leave small reversions of a body after so many years. But now such the spleen of the Council of Constance, as they not only cursed his memory as dying an obstinate heretic, but ordered that his bones (with this charitable caution,—if it may be discerned from the bodies of other faithful people) be taken out of the ground, and thrown far off from any Christian burial. In obedience hereunto, Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, sent his officers (vultures with a quick sight scent at a dead carcass) to ungrave him. Accordingly to Lutterworth they come, Sumner, Commissary, Official, Chancellor, Proctors, Doctors, and their servants, (so that the remnant of the body would not hold out a bone amongst so many hands,) take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighboring brook, running hard by. Thus this brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, then into the main ocean; and thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over.—[*Fuller's Church History*].—"The concluding period of this most lively narrative," says Charles Lamb, "I will not call a conceit: it is one of the greatest conceptions I ever met with. One feels the ashes of Wiclif gliding away out of the reach of the Sumners, Commissaries, Officials, Proctors, Doctors, and all the puddering rout of executioners of the impotent rage of the baffled Council; from Swift into Avon, from Avon into Severn, from Severn into the narrow seas, from the narrow seas into the main ocean, where they become the emblem of his doctrine, 'dispersed all the world over.' Hamlet's tracing the body of Cæsar to the clay that stops a beer-barrel, is a no less curious pursuit of 'ruined mortality,' but it is in an inverse ratio to this: it degrades and saddens us, for one part of our nature at least; but this expands the whole of our nature, and gives to the body a sort of ubiquity, a diffusion, as far as the actions of its partner can have reach or influence. I have seen this passage smiled at, and set down as a quaint conceit of old Fuller. But what is not a conceit to those who read it in a temper different from that in which the writer composed it? The most parts of poetry to cold tempers seem and are nonsense, as divinity was to the Greeks, foolishness. When Richard II., meditating on his own utter annihilation as to royalty, cries out,

'O that I were a mockery king of snow,
To melt before the sun of Bolingbroke.'

if we have been going on pace for pace with the passion before, this sudden conversion of a strong felt metaphor into something to be actually realized in nature, like that of Jeremiah, 'O that my head were waters, and mine eyes a fountain of tears,' is strictly and strikingly natural; but come unprepared upon it, and it is a conceit: and so is a 'head' turned into 'waters.'—[*Note to Bishop Doane's Sermon at the ordination of the Rev. J. Wolff.*]

CHRISTIANITY CONTRASTED WITH PAGANISM.

The erection of hospitals and infirmaries for the poor, is one of the distinguishing ornaments and fruits of Christianity, unknown to the wisdom and humanity of Pagan times. Compassionate consideration for the poor formed no part of the lessons of Pagan philosophy; its genius was too arrogant and lofty to stoop to the children of want and obscurity. It soared in sublime speculation, wasted its strength in endless subtleties and debates, but among the rewards to which it aspired it never thought of "the blessedness of him that considereth the poor."—You might have traversed the Roman Empire in the zenith of its powers, from the Euphrates to the Atlantic, without meeting with a single charitable asylum for the sick. Monuments of pride, of ambition, of vindictive wrath, were to be found in abundance; but not one legible record of commiseration for the poor. It was reserved for the religion whose basis is humility, and whose element is devotion, to proclaim with authority, "Blessed are the merciful for they shall obtain mercy."—*Robert Hall.*

CHARITY.

Charity is a virtue which never goes alone, and is busied in solitary places, being reserved and excluded from the society and communion of other graces; but it is that which seasons, gives life and efficacy to all the rest; without which, if it were possible for me to enjoy all the graces that the bountiful hand of God ever showered upon a reasonable creature, yet, if St. Paul speaks truth, I should be nothing worth: it is that which fulfils all the commandments. This is evident to all that shall but slightly, and in haste, read over I Cor. xiii. beginning at verse 4, and so onwards, where we may behold almost all the virtues that can be named, enwrapped in one virtue of charity and love, according to the several acts thereof, changed and transformed into so many several graces: it suffereth long, and so it is longanimity; it is kind, and so it is courtesy; it vaunteth not itself, and so it is modesty; it is not puffed up, and so it is humility; it is not easily provoked, and so it is lenity; it thinketh no evil, and so it is simplicity; it rejoiceth in the truth, and so it is verity; it beareth all things, and so it is fortitude; it believeth all things, and so it is faith; it hopeth all things, and so it is confidence; it endureth all things, and so it is patience; it never faileth, and so it is perseverance.

CONFESSION OF AN INFIDEL.

David Hume was one day boasting to Dr. Gregory, that, among his disciples in Edinburgh, he had the honor to reckon many of the fair sex. "Now tell me," said the doctor, "whether, if you had a wife or daughter, you would wish them to be your disciples? Think well before you answer me; for I assure you, that whatever your answer is, I will not conceal it." Mr. Hume, with a smile, and some hesitation, made the reply:—"No: I believe scepticism may be too sturdy a virtue for a woman."

There is nothing on earth, so stable as to assure us of undisturbed rest, nor so powerful as to afford us constant protection.

The Church

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