

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, APRIL 14, 1838.

[NO. XLIV.]

Original Poetry.

For the Church.

THE DEATH BELL.

Toll on, toll on—
A son of man is passing to his rest,
A wayward child hath sought its parent breast :—
Toll on, toll on.

Bear on the dead :
On the dark bier the home-come wanderer lies ;
Dimm'd is the lustre of those rayless eyes,
Their light is fled.

On—slowly—on :
The varying dreams of love, of pride, of power,—
The aspiring hopes of many a lofty hour,
With him are gone.

Tread soft and light :
That palsied heart no more with life is warm,
The quickening essence from that silent form
Hath wing'd its flight !

Look on him now :—
The cold still torpor of the ice-bound wave,
The chilling signet of the opening grave
Is on that brow !

But on, toll on—
A struggling spirit is at length unbound,
A wearied pilgrim hath a resting found :—
Toll on, toll on !—

Voice of the tomb !
A thousand hearts thy awful notes have stirr'd,
A thousand years thy deep-toned summons heard,—
Sound forth the doom.

"Man ! thou must die."
So prophet-like would seem the fearful knell,
To the chill'd heart th' unerring fate to tell
"All—all must die."

Stern tolls thy chime—
The funeral-herald of the warrior brave,
Whom glory's halo lighteth to the grave
In life's full prime.

As when, alone
The stranger bendeth to the quiet tomb,
Nor mourner's voice for his unheeded doom,
Save thy deep tone.

Near, ah ! too near—
The gathering voices of a thousand graves,
Like the hoarse murmur of the sullen waves,
Awe-struck I hear.

They call too plain,
"Fond soul, come down from thine unearthly dreams,—
"Thy fancied might, thy visionary schemes
"Alike are vain.

"For what art thou ?—
"True friends and kindred once were by thy side
"Brave hearts flush'd high with hope and youthful pride :—
"Where are they now ?

"Strive up no more :—
"The lingering sands now shiver in thy glass,
"Earth and its visions as a dream will pass,
"And all is o'er !"

Why bring again
The empty shadows of each vain regret,
The buried hopes of life remember'd yet,
Thou chilling strain ?

Oft hast thou swept
The slumbering heart-strings of the faithful breast,
And waked sad music from their broken rest,
That long had slept—

Deep joys long fled—
The bitterness of Death again is proved,
The cold earth closing o'er the lost, the lov'd,
The early dead !—

Break not their sleep :—
From their deep quiet home no murmurs rise,
The tears are passing from the mourner's eyes—
Must they still weep ?

Thine hopes recall :—
My soul ! the dark cold grave is not for thee ;
Thou from the slimy earth-worm's crawl art free,—
Earth is not all !—

Eternity !
Thy light is flashing through the mortal gloom,
Thy star is bright beyond the craving tomb ;—
We die for thee !

Toll on, toll on—
Joy to the wanderer in his resting found,
Joy to the spirit from its chain unbound :—
Toll on, toll on !

Toronto, April, 1838.

ZADIG.

SCRIPTURAL ILLUSTRATIONS.

NO. XI.

VEGETABLE CORRECTIVE OF BITTER OR BRACKISH WATERS.

Exodus xv. 23, 25. "And they could not drink of the waters of Marah, for they were bitter. And Moses cried unto the Lord : and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet."

The Hebrew word *marah* signifies bitter. The water of the deserts of the East in general, and in particular in a part of the great Arabian Desert, is bitter and brackish. It has likewise been discovered, that there are several kinds of plants by which this water is rendered drinkable.

Thus a certain tree growing on the coast of Coromandel, which is called in the Tamul language *nellimaram*, possesses this power. A missionary of the name of Kirnander states, that in the year 1744 they had the misfortune to have a fine spring in the garden of the missionaries turn bitter from a want of rain, which is frequently the case. He was advised to cut down a nellimaram, and to throw it into the spring : he did so, and the water became and remained drinkable. The Tamulians, when digging a well, employ this wood as the underlayer, which is let down into the water, and the stones built over it.

In Peru there is a plant, called by the Spaniards *yerva cani-ani*, which has the power of purifying and rendering drinkable any water however brackish and corrupt. The Peruvians when they travel to Buenos Ayres or Chili, always carry the herb with them, and do not hesitate to drink any water which they meet with on the way, when they have purified it by means of this herb, which is done by pouring the water upon it, and letting it stand a few minutes before it is wanted for use. The water thus purified, nearly resembles warm water poured upon the best green tea : its colour is light green, with a light yellowish tinge.

TEARS PRESERVED IN BOTTLES.

PSALM lvi. 8. "Put thou my tears into thy bottle."

The Persians are accustomed in the first month of every year to commemorate for ten days the death of Imam Hossein. This Hossein was the second son of Ali, the brother of Hassan, who having refused to recognize Yezid for the legitimate caliph, was obliged to quit Medina, and retire to Mecca. Yezid dispatched a force against him, which meeting him, killed him and all who were with him, in the sixty first year of the Hegira. These events have been formed into a drama of several parts, one of which is performed in each successive day of the commemoration. On one of these nights, the whole of the embassy was invited to attend. The Persians were all in mourning dresses, and no man did put on his ornaments. (Exodus xxxiii. 4) A mollah of high consideration reminded the crowd present of the value of each tear shed for the sake of Imam Hossein, which he represented as an atonement for a past life of wickedness. In the tragical parts of the drama, afterwards acted, most of the audience appeared to weep very unaffectedly ; and Mr. Morier was witness to many real tears which fell from the grand vizier and the mollah who sat near him. "In some of these mournful assemblies," he adds, "it is the custom for a priest to go about to each person, at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates that passage of the Psalmist, 'Put thou my tears into thy bottle.'"

Some of the Persians assert that in the agony of death, when all medicines have failed, a drop of tears so collected put into the mouth of a dying man has been known to revive him : and it is for such use they are collected.

EASTERN BOTTLES.

GENESIS xxi. 14. "And Abraham took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulders."

CHARDIN informs us, that the Arabs, and all those who lead a wandering life, preserve their water, milk, and other liquors, in leathern bottles. "They keep in them more fresh than otherwise they would do. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening its belly. They afterwards sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. These nations, and the country people of Persia, never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of a he-goat, and the small ones that serve instead of a bottle of water on the road, are made of a kid's skin." These bottles are frequently rent when old and much used, and are capable of being repaired by being bound up.—"This they do," CHARDIN says, "sometimes by setting in a piece; sometimes by gathering up the wounded place in the manner of a purse : sometimes they put in a round flat piece of wood, and by that means stop the hole."

MAUNDRELL gives a similar account. Speaking of the Greek convent at Bellmount, near Tripoli in Syria, he says, "The same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat-skin of wine as a present from the convent."

Mr. BRUCE gives a description of the girba, which seems to be a vessel of the same kind as those now mentioned, only of dimensions considerably larger. "A girba is an ox's skin, squared, and the edges sewed together very artificially, by a double seam which does not let out water, much resembling that upon our best English cricket-balls. An opening is left at the top of the girba, in the same manner as the bung hole of a cask ; around this the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whipcord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They are besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun on the girba : which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst."

MARRIAGE PORTIONS.

GENESIS xxxiv. 12. "Ask me never so much dowry and gift,

and I will give according as ye shall say unto me : but give me the damsel to wife."

It was usual for the bridegroom to give to his bride or her father a dowry or portion of money or goods, as a kind of purchase for her person. That this was the custom among the Greeks and other ancient nations is abundantly evident from Homer and other classical writers. But the practice is still continued in some of the Asiatic countries. "The modern Arabs, who live under tents," observes DE LA ROQUE, "purchase their wives : and fathers are never more happy than when they have many daughters. This is in many cases the principal part of the riches of a house. Accordingly, when a young man would treat with a person whose daughter he is inclined to marry, he says to him, 'will you give me your daughter for fifty sheep ? for six camels ? or for a dozen cows ?' If he be not rich enough to make such offers, he will propose the giving her to him for a mare or a young colt : considering in the offer the merit of the young woman, the rank of her family, and the circumstances of him that desires to marry her. When these preliminaries are agreed upon on both sides, the contract is drawn up by him who acts as cadi, or judge, among them."

THUNBERG alludes to the same practice as still prevailing in Japan ; and observes, that the more daughters a man has, and the handsomer they are, the richer he esteems himself : it being the established custom for suitors to make presents to their father-in-law before they obtain his daughter.

A CANDID EXAMINATION OF THE EPISCOPAL CHURCH ;

IN TWO LETTERS TO A FRIEND.
LETTER II.

(Concluded from our last.)

The morning and evening prayers of the church are commended by the reading, on the part of the minister, of two or three selections from Scripture, intended to call the people to a sense of their condition, and to prepare their minds for the solemnities in which they are about to engage. Then follows an earnest *Exhortation*, setting forth the duty of the worshippers, and inviting all present to unite in an humble confession of sin, which is the first thing necessary when we come into the temple of God. We have no praises to offer, no favours to ask for ourselves or others, and no consolations or encouragements to receive from the holy writings, without first acknowledging our transgressions, and sincerely supplicating for the pardoning mercy of God.

After the *Exhortation*, in which the minister acquaints the people with the necessity and qualifications of *Confession*, they all unite, each one for himself, in bewailing their sins, and imploring the forgiveness of their Maker. And if this confession be made from the heart ; if this supplication proceed from a sincere desire of pardon, and be accompanied with strong resolutions of obedience, then are the people encouraged to hope that their iniquities are blotted out ; and this encouragement is conveyed to them by the minister in the *Declaration of Absolution* which follows. He is authorized by that Almighty Being from whom he derives his commission, to declare that if they be truly penitent, their sins are forgiven ; and on their bended knees, they are to receive the joyful declaration.

After this, as the restored prodigal, as the pardoned sinner, as the humble disciple, they are permitted to call God 'Our Father,' and to unite in that comprehensive form which Jesus Christ has commanded us always to use, and by which we acknowledge ourselves as his followers.

After repeating the *Lord's prayer*, and in view of the great privileges received in the forgiveness of sins, and the permission through Christ to call God, *Father*, the whole congregation unite in solemn ascriptions of praise, the people performing their part as well as the minister his, and thus manifesting their common interest in the whole service.

When the daily course of praises is ended, a *Lesson* is read from the old Testament, which is followed by a hymn of thanksgiving, with reference to the goodness of God in all his revelations to the children of men, and including the most devout adoration of his righteous attributes. To this succeeds a *Lesson* in the New Testament, which is followed by another hymn of praise, called forth by a sense of fervent gratitude for the interesting truths of the Gospel of his dear Son. And what can be more proper than, after hearing those truths which are able to make us wise unto salvation, for the whole congregation to rise and exclaim, with one voice, 'We praise thee, O God, we acknowledge thee to be the Lord,' or 'Blessed be the Lord God of Israel, for he hath visited and redeemed his people.'

Having heard the word of God as contained in the Scriptures of the Old and New Testaments, we proceed to acknowledge that our faith as Christians is founded thereon, and in union with the church universal in heaven and upon earth, we declare the several articles of our belief as contained in the *Apostles' Creed*.

Then having first petitioned for mercy and salvation, we proceed to the *Collects* or prayers, which are arranged agreeably to St. Paul's direction to Timothy : "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all in authority," &c. The service, by being thrown into short collects, instead of one continued prayer, is better calculated to keep up the spirit of devotion, and to prevent the mind from losing sight of the subject before it. Our natures are such that we cannot confine our attention to any one thing for a great length of time, and the variety in the devotions of the church is admirably adapted to afford that relief which the mind requires.

In the morning service, the *Litany* or general supplication is introduced; which is the most solemn and affecting composition that can well be conceived. Throughout the whole, our appeal is to the divine mercy, flowing through Jesus Christ our Saviour; and in the language of Dr. Paley, there is nothing which a Christian petitioner can wish to ask or deprecate, that is not there expressed with admirable solemnity and simplicity.

Indeed, I have found that pious and sensible men of all denominations speak highly of the Liturgy of the Church; and this of itself is a convincing proof that it is an excellent form of sound words; and I trust that there are thousands and tens of thousands now in the paradise on high, crying with saints and angels, 'holy, holy, holy, Lord God of Hosts,' and hymning praises to the Lamb that was slain, who knew no other services in the temple of God below than those in which the members of the Episcopal Church unite. They were compiled by saints and martyrs, prophets and apostles;—for many hundred years they composed the whole of the public devotions of the Church, and they still remain, having escaped the corruptions of popery and the innovations of heresy, pure and unadulterated. Cold then must be the heart, and lifeless the affections of those who cannot, in the worship of the Church, pray and praise with the spirit; who, in the prayers of saints and the halleluiahs of angels, cannot rise above this fleeting, transitory scene, and hold sweet communion with their God and Saviour.

In vindication of the postures practised by the church in public worship, I need say but little to you. They are rational, significant, and scriptural. In prayer, *Churchmen* kneel after the example of Moses, and Solomon, Daniel, Paul, and Christ. It is said by some, that the posture is of no consequence, provided the heart be right. But this in my opinion is incorrect and absurd, and if carried to its full extent, would destroy every appearance of religion. The same assertion in regard to one external may be applied to all the rest, and with equal propriety can it be said, that if the heart be right, it is no matter whether a person attend public worship, receive the sacrament, or perform all or any other outward duty, although prescribed by the law of Christ. In this, as in all other things, Scripture is to be the test of propriety as well as of truth, and I do not believe we shall find in the Bible a single instance of a prayer being offered to God in any other posture than that of kneeling. It is true we read of some who stood and prayed.—Solomon was one of these. "He stood before the altar of the Lord in the presence of all the congregation of Israel," and prayed. "And it was so, that when Solomon made an end of praying—he arose from before the altar of the Lord, from kneeling on his knees with hands spread up to heaven." This then was his *standing*—not upon his feet, but upon his knees, and as the word expresses simply a general disposition of the body, and not the precise posture, we may from analogy suppose, while the universal custom in the east confirms the hypothesis, that in every instance where *standing* is mentioned, *kneeling* was practised. The heathen kneel before their deities of wood and stone, and shall Christians, when they address the God of heaven, shew less respect than pagans who worship at the statues of dumb and senseless idols!

Standing in praise is a posture preserved in the Church.—Prayer humbles us and brings us upon our knees in view of our own unworthiness; praise exalts us in contemplation of the perfections of that God whom we adore. In the one, a sense of guilt and the need of pardon are expressed; in the other, we give vent to the grateful emotions of the soul, and rejoice before the Lord our King.

When the Scriptures are read, it is the custom of the Church to sit, which is the proper posture for hearing with attention, and one in regard to which there is but little difference of opinion.

These are all the ceremonies of the Church, and although they may appear strange and unpleasant to such as have always been used to a different mode, I trust they will be found, upon examination, proper in themselves, and agreeable to the will and the word of God.

I will conclude this letter with an extract from the celebrated Mrs. Hannah More, upon the service of the Church, and leave you to make your own comments both upon that, and upon what I have offered.

"Most sincerely attached to the Church myself, not, as far as I am able to judge, from prejudice, but from a fixed and settled conviction, I regard its institutions with a veneration at once affectionate and rational. Never need a Christian, except when his own heart is strangely indisposed, fail to derive benefit from its ordinances, and he may bless the overruling Providence of God, that, in this instance, the natural variableness and inconsistency of human opinion is, as it were, fixed, and settled, and hedged in by a stated service, so pure, so evangelical, and which is enriched by such a large infusion of sacred Scripture. If so many among us condemn the service as having been to us individually fruitless and unprofitable, let us inquire whether the blessing may not be withheld because we are not fervent in asking it. If we do not find a suitable humiliation in the *Confession*, a becoming earnestness in the *Petitions*, a congenial joy in the *Adoration*, and a corresponding gratitude in the *Thanksgiving*, it is because our hearts do not accompany our words; it is because we rest in the form of godliness, and are contented to remain destitute of its power. If we are not duly interested when the select portions of *Scriptures* are read to us, it is because we do not, as new born babes, desire the sincere milk of the word that we may grow thereby. Perhaps there has not been, since the age of the Apostles, a Church upon earth, in which the public worship was so solemn and yet so cheerful, so simple and yet so sublime; so full of fervour, and at the same time so free from enthusiasm; so rich in the gold of Christian antiquity, yet so astonishingly exempt from its dross. That it has imperfections we do not deny; but what are they compared with its general excellence? They are as the spots on the sun's disk, which a sharp observer may detect, but which neither diminish the warmth, nor obscure the brightness."

These are the sentiments of a person who, in the opinion of the serious of all denominations, has fought valiantly, through a long life, for the Lord her God, and who deserves for her labours in the cause of Christ the highest honours of the Church mili-

tant. That they may have their due influence upon your mind, is the ardent prayer of

Your affectionate friend and well wisher,
S.

TESTIMONY OF THE INFIDEL ROUSSEAU TO THE CHARACTER OF CHRIST, AND HIS GOSPEL.

I confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scripture! Is it possible that a Book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and die, without weakness, and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance is so striking that all the Christian fathers perceived it.

What prepossession, what blindness must it be to compare the son of Sophroniscus to the son of Mary! What an infinite disproportion is there between them! Socrates dying without pain or ignominy easily supported his character to the last; and if his death however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept.—But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example?—The death of Socrates peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus expiring amidst the most agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison blessed the weeping executioner who administered it, but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage; the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed my friend, it bears not the mark of fiction; on the contrary the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.

THE CHURCH.

COBOURG, SATURDAY, APRIL 14, 1838.

At length the worst is o'er, and Thou art laid
Deep in thy darkness bed;
All still and cold beneath yon dreary stone
Thy sacred form is gone;
Around those lips where power and mercy hung,
The dews of death have clung;
The dull earth o'er Thee, and thy foes around,
Thou sleep'st a silent corpse, in funeral fetters wound.

Sleep'st thou indeed? or is thy spirit fled,
At large among the dead?
Whether in Eden bowers thy welcome voice
Wake Abraham to rejoice,
Or in some drearier scene thine eye controuls
The thronging band of souls;
That as thy blood won earth, thine agony
Might set the shadowy realm from sin and sorrow free.

Such are the beautiful words of the poet of the 'Christian Year,' applicable to this particular time in the Church's annual round of sad and joyous commemorations. The sacrifice upon the cross is completed: Jesus, with a loud voice, commends his spirit into his Father's hand, and dies; and his lifeless body is deposited in the tomb of Joseph of Arimathea. But where, in this interval,—while the body of Jesus lies inanimate in that tomb,—where is his soul; where the spiritual part of his human nature?

The prophetic words of the Psalmist, declared by St. Peter in the second chapter of the Acts to refer to our Saviour,—“Thou wilt not leave my soul in hell,”—would render the conclusion natural that the soul of Jesus, from not being left in hell, had once been there; and upon this declaration is founded the doctrine thus expressed in the third Article of our Church, “As Christ died for us and was buried, so also it is to be believed that he went down into hell.” Upon the same authority, it is contained also in the Apostles' Creed, in these words, “He descended into hell.”

The question then would seem to be, not as to the fact of Christ's descent into hell, but what is really meant by the term which is thus rendered,—what the place really was which received the disembodied spirit of our Lord.

Here, then, we must premise that although the word *hell*, in the present times, is perhaps universally used to express the place of the future punishment of the wicked, as opposed to *heaven*, the future abode of the righteous; yet this sense of the word, as thus exclusively applied, is neither consistent with its original meaning and derivation, nor with the application which is sometimes made of it in our translation of the Scriptures. It is derived from the Saxon word *Hil*, which signifies to *hide*, or from the partici-

ple thereof *Helled*, meaning *hidden* or *covered*; from whence, as a learned writer observes, in the western parts of England at this very day, to 'helle' over any thing signifies amongst the common people to *cover* it; and he that covereth an house with a tile or slate is called an "*Helliar*." This meaning of the term we shall also find to be employed in our translation of the Scriptures. Thus, in Psalm 89, v. 47, according to the translation in our Book of Common Prayer, it is said, "What man is he that liveth and shall not see death, and shall he deliver his soul from the hand of *hell*;" but in the translation of the Bible it is thus expressed, "And shall he deliver his soul from the hand of the *grave*;"—from which we are to understand that the state of the dead in general, and not the place of future punishment, is meant in this passage. Again, in the Book of Proverbs, it is said, "*Hell* and destruction are never full;" but in another passage of that book, the same term, as employed both in the original Hebrew and Septuagint Greek, and plainly in the same sense, is translated *grave*. "There are three things that are never satisfied, yea four things say not, it is enough: the *grave*, &c." Now in the Hebrew the word *sheol*, and in the Greek the term *hades*, is employed to denote the expression which in the former passage is translated *hell*, and in the latter the *grave*. This is sufficient to shew that, in the sense of our translators, the word *hell* did not exclusively denote the place of future punishment.

But although there is this ambiguity of meaning in the term 'hell' in our language, and although indeed but one word is employed in the Hebrew to express its several significations,—a word which is uniformly translated *Hades* by the Seventy; yet, in the New Testament, the distinction of meaning is maintained by the use of two different words to denote respectively the state of the dead in general, and the state of the tormented in particular. *Hades* is the word employed to express the former, and *Gehenna* the latter; and although there is an instance (Luke xvi. 23.) in which the word *hades* is used to include both senses, yet *gehenna* is never employed except to denote the place of torment.

Thus, when it is said by St. James, "the tongue setteth on fire the course of nature, and is set on fire of *hell*;" when our Saviour says to the Pharisees, "ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*;" when he tells the same persons that after making a proselyte, they "make him twofold more the child of *hell* than themselves;" when he admonishes his disciples to "fear him who is able to destroy both soul and body in *hell*;"—in these, and in some other like passages, the word 'hell,' in the original Greek of the New Testament signifies the state of the damned, and is denoted by the word *gehenna*. But in other places, where we, in our translation, make use of the same word 'hell,' the term *hades* is employed in the original, because it has reference only to the invisible state, or to the state of the dead in general. Thus, in these words of our Saviour, "Thou, Capernaum, which art exalted unto heaven, shall be brought down to *hell*;" the meaning is that this great and proud city should be levelled with the dust, and utterly disappear like those that have been buried in the grave. And when our Lord promises that "the gates of *hell* shall not prevail against the Church," the meaning is that the grave, death, or destruction,—the utmost persecution, in short, from the enemies of his name—should never be able to suppress his doctrine or extinguish his religion. Moreover, when it is declared in the book of Revelation, that "death and *hell* delivered up the dead which are in them;" and that "death and *hell* were cast into the lake of fire," it is evident that the word 'hell' cannot here signify the state of future punishment. The 'lake of fire' is itself that place of punishment: to confound the words, therefore, and to say that *hell* (employing the words in the same sense) 'was cast into hell,' would involve an absurdity. The term, as there used, evidently denotes the state of the dead, or of departed souls in general.

Now, the very same word *hades* is used in the passage, already cited, which has reference to our Saviour,—“Thou wilt not leave my soul in *hell*;"—so that, from the common acceptance of that term, the inference should naturally be, not that our Saviour was not left in the *place of torment*, but that he was not left in the *state of the dead*, in the place of departed spirits. Of the nature of this place we are furnished with the best illustration in his own words to the penitent thief on the cross, "To-day shalt thou be with me in *paradise*;"—a word which is generally understood to be of the same import with 'Abraham's bosom' mentioned in the parable of the rich man and Lazarus; for Lazarus, in that state of peace and honour, is represented also to be in *hades*.

The word, therefore, in the New Testament which is translated 'hell,' is not only to be applied to the state of the dead in general, but may be considered also to include the receptacle of the departed good; and from its employment in Scripture in this sense, we are fully authorized to conclude that our Saviour, when it is said he 'descended into *hell*,' entered into a state of happiness. This, indeed, is the sense in which this article of the Creed is generally understood by our Church:—enough, at least, has been adduced to remove an objection sometimes expressed, that the *place of torment* is meant when it is declared in the Creed that our Lord "descended into *hell*."

The following Circular we beg earnestly to recommend to the attention of our clerical readers. The regularity in registry &c. which so universally pertains to the solemnization of marriages by clergymen of the Church of England, is too well known to need any comment from us; and when we consider that a marriage certificate under their hand will be received as evidence in any Court in the United Kingdom, it would be a matter of extreme regret that any circumstance should arise to diminish the public confidence which has usually been placed in such documents.

The irregularity alluded to in the following Circular is one, we trust, which has not been of very frequent occurrence; nor is it difficult to account for it in those instances in which it has taken place. Amongst the arrangements for the solemnization of marriage, the procuring of a license has generally, for the sake of avoiding publicity, been the last thing attended to; and the application for it sometimes deferred almost to the very hour at

which the ceremony has been appointed to take place. It happens then that, in some cases, the person who issues licenses is, at the moment of such application, unsupplied. He has written it is true, for a fresh supply, but they have not yet arrived:—in this case, rather than disappoint the parties, he takes their bonds, writes to the clergyman the state of the case, and promises him the license, duly filled up according to the tenor of the bonds, as soon as the expected supply arrives. This promise, we have every reason to believe, is always faithfully fulfilled.

For this irregularity, however, the palliating circumstances we have adduced do not of course offer a sufficient justification; and we are pleased, for the sake of that scrupulous exactness which in such matters ought to be adhered to, that the practice complained of is now expressly forbidden. We hope, at the same time, that any inconvenience to the public, by the adoption of this greater strictness, will be obviated by such precautions as will always ensure a sufficient supply of licenses on hand. Parties applying for them ought never to encounter the risk of disappointment or delay.

(CIRCULAR.)

TORONTO, 24th March, 1838.

REV. SIR,—It having been represented to me by Mr. Secretary Joseph that Clergymen have recently celebrated marriage between parties on the mere strength of bonds without a regular license or due publication of Banns, I beg leave to direct your attention to 2nd Geo. 4th, Chap. 11. Section first, by which you will perceive that by such irregularity a Clergyman subjects himself to be prosecuted for a misdemeanour.

You will likewise perceive that such marriages are illegal, and without the direct intervention of the Legislature, may bring the most ruinous consequences on the parties and their offspring.

Should you have had the misfortune in any instance to have fallen into this error, I trust that you will lose no time in informing the parties interested, in order that they may be re-married by license or due publication of banns, without one or other of which, no legal certificate of marriage can be given.

Perhaps licenses bearing date with the bonds already given, could any such be procured, may remedy the evil, but of this I am not a competent judge.

I have the honour to be,

Rev. Sir,

Your most obedient humble servt.

JOHN STRACHAN,

Archdeacon of York.

To the Editor of the Church.

REV. SIR,—A brief notice of the confirmations lately held in the County Megantic, by the Bishop of Montreal, having appeared in 'The Church,' I think it due to that estimable and laborious prelate, and the church over which he presides, to offer for publication in your paper, a brief review of what has been done for the religious instruction of the Protestant Settlers scattered over this part of the District of Quebec.

While Archdeacon of Quebec, he was, I believe, the first minister of the Gospel, who visited the Emigrants south of the St. Lawrence, in the counties of Beauce, Lotbiniere and Megantic; the former on the East, the two latter on the west of the Chaudiere. The Protestant inhabitants in these counties, excepting a few scattered families, are located beyond the French Canadian parishes and seigniories, which extend along the banks of the St. Lawrence. They are generally found in small detached settlements. The nearest, however, including Frampton, Standon, and Cranbourne, (the two last very partially settled,) is a considerable settlement, lying between 30 and 45 miles of Quebec. Here are established two ministers, a missionary of the Church of England, and a Roman Catholic Priest.

Another considerable Protestant settlement commences about 66 miles South from Quebec, lying on both sides of the Chaudiere; but chiefly on the East side, and extending along the Kennebec road towards the State of Maine, 80 miles from Quebec. Here there is no resident minister. The inhabitants never hear the word preached, except when occasionally visited by a Church of England minister, or more rarely by a Methodist preacher.

Passing by the small Protestant communities at Echemin, and Belair, adjacent to Quebec, which have been visited at stated periods for several years, by Church of England ministers, and by them only, the settlements on the Craig Road, and that in the Township of Broughton, are the only places of which it is my present purpose to speak particularly. On this road, passing through the Seignior of St. Giles, and part of the county Megantic, are found Protestant inhabitants from 24 to 75 miles from Quebec. They are spread through nearly all parts of St. Giles, which is about 25 miles long, and 10 broad; and in Megantic they extend 10 miles on each side of the Craig Road; and the remote parts of Broughton, (which is an isolated township, most easy of access from the Chaudiere,) are 20 miles from this road, and nothing but a miserable foot-path between them.

A Church of England Missionary has been labouring in this tract of country for the last seven years, having his headquarters in Leeds. For more than two years, he visited, at stated periods, the settlements in Beauce, as well as St. Giles and Megantic; and consequently, while taking so wide a range, was a travelling missionary. For four years his labours have been confined to the Craig Road settlements, with occasional visits to Broughton. A very zealous and useful catechist has been stationed in the Township of Suland, for the last nine months, to whose labours it is chiefly owing that 27 young persons in that neighbourhood were prepared for confirmation, on the occasion of the Bishop's recent visit; of whom, however, only 17 were confirmed in consequence of the state of the weather, and other causes. The number confirmed in the Leeds church, the day before, (Sunday, 18th Feb.,) was 35. The resident Missionary having been, for some weeks previous, indisposed and prevented from travelling, and some of the candidates being absent as volunteers, and on account of the weather, the number confirmed was less than otherwise it would have been. There are at present within the mission, besides those confirmed, 57 young persons, belonging to the church, and of sufficient age for con-

firmation, most of whom, from various causes, are considered unprepared.

There has been a decent wooden church erected in Leeds, chiefly by subscription, and aid from the Church building fund, in which public worship has been held for the last four years, and which was consecrated on the day of confirmation, by the name of St. James's Church. On this occasion four of the clergy were present along with the Bishop;—the Rev. Geo. Mackie, his Lordship's Chaplain; the Rev. J. L. Alexander, the resident minister; the Rev. R. Knight from Frampton; and the Rev. H. D. Sewell, at present acting as travelling Missionary in this District. The former of the two last mentioned gentlemen travelled 33 miles; the latter 17 miles on foot through the woods from Broughton, and 10 miles of this distance he had to walk on snow shoes, to meet the Lord Bishop in Leeds.

The Society, lately formed at Quebec, for propagating the Gospel among destitute settlers and Indians in this District, it is to be hoped, will afford the two Missionaries South of the St. Lawrence, more considerable aid than they have hitherto rendered; or rather, will supply their lack of service to the most remote inhabitants. The early attention paid by our present excellent Bishop, while Archdeacon of Quebec, the Rev. Geo. Archbold, the Rev. R. R. Burrage and others, to the religious destitution of these places, has endeared their names to the settlers, who have been laid under a debt of gratitude to the Church of England, and has contributed perhaps in no small degree, to the measure of success which has attended the labours of the present missionaries. At least 15 years ago, the Bishop of Montreal visited these settlements, and spent night after night in the log huts of the poor settlers, partaking of their coarse fare. The services of the Rev. Geo. Archbold are still affectionately and gratefully remembered by all denominations. These servants of God gave full proof of their ministry, enduring hardness as good soldiers of Christ.

It was not until some time after these early visits that the Wesleyan Methodists formed a Society, and built a chapel in Ireland, and their Missionaries visited that township occasionally. About 3 years ago they established a circuit through the settlements on the Craig road, in which they have ever since kept a missionary actively employed. About the same time a missionary from the Church of Scotland attempted to establish himself in Leeds, but soon after removed to another field; and no Presbyterian minister has since attempted a settlement here, until last autumn, when a minister of the Reformed Church of Scotland settled in Leeds.

The Protestant Settlements in the County of Beauce, on the Kennebec road, and in the township of Broughton, have not been occupied, or regularly visited by any other ministers than those of the Church of England. There are six detached Protestant settlements, on the north side of the St. Lawrence, in this District, besides several others between Quebec and Gaspé, which are visited, solely or chiefly, by ministers of the same church, and in some of which there are catechists.

If Protestants put a due value upon the ordinances of their religion, they would not so lightly excommunicate themselves from their Church; but by uniting with their brethren who have like precious faith, would congregate, and form large Societies of faithful men, among whom the pure word of God might be constantly preached, and the ordinances of religion administered, by a resident Pastor. While the sheep of the flock are scattered abroad, singly, or in small straggling parties, the physical exertions of the shepherd in seeking and collecting them, will exhaust his strength and spirits; while their danger will be increased, and many of them may be sick and dying, and cannot obtain from him that care and attention which are requisite for their cure.—The difficulty I have here endeavoured to explain must be familiar to many a Canadian Missionary.

J. P.

Leeds, Magantic, L. C., March 19th, 1838.

From the Toronto Patriot.

On Saturday, the 24th inst. the young gentlemen of Upper Canada College Boarding House presented the resident Master, John Kent, Esq., with a handsome gift as a testimonial of their regard for his valuable services and kindness towards them, accompanied by the following Address:—

To John Kent, Esq., on his departure from Upper Canada College Boarding House.

DEAR SIR,—We beg, on your approaching departure from this House, to tender you our heartfelt and sincere gratitude for that urbanity of manners which has ever characterized your conduct towards us, for that kindness by which you have bound us to you, for that discreet rein with which you have curbed our inordinate desires, and for the ready compliance which our just requests have ever met with at your hands.—To you, Sir, do we ascribe the infusion of those proud feelings which pervade us as Britons. Under your auspices our Library was founded, and fostered by your watchful care. With pleasure have we beheld you drop the assumed severity of the master, and socially mingle with us, in becoming a member of our Cricket Club, in rendering important services to us in our studies, and last of all, though not least in our estimation, in ever upholding the name "of this integral portion" of Upper Canada College. Whilst we view with feelings of pleasure your advancement to the third Mastership of Upper Canada College, we cannot but mark, Sir, with regret, the employment of such talents as your own in the dull routine of a College life, and beg to be allowed to entertain a hope that you will one day arrive at that eminence and distinction in life, which your acquirements so highly deserve.

Your name will live enclosed within the locket of never-dying remembrance; and memory will look back with pleasing sensations to the time when we called you our Tutor and our Friend. As a pledge of our gratitude accept this trifling gift; and in the consciousness of its falling far short of what your unparalleled kindness calls forth, we part with you, yet not altogether, since you will exist in the heart, whence nought but death can drive you forth.

Young Gentlemen of the College Boarding House.

I cordially thank you for this token of your regard, and for the warm-hearted expression of feeling by which it is accompanied.

In looking forward to the relinquishment of my present laborious situation, which I have now filled for five years, the pleasure of anticipation is enhanced by the knowledge which you have just conveyed to me, that I possess your confidence and esteem. I am thoroughly conscious of my many imperfections; but I can honestly say that my heart has ever beat true to your interests, and that where you have been concerned I have never felt lukewarm, nor spared any personal exertion.

Whatever may be my future position in life,—whether a higher situation in the College awaits me,—or whether a career more congenial to my feelings than the occupation of a schoolmaster, may be opened to my ambition,—I shall never consider that our connexion is at an end. The tie which exists between Master and Pupil I regard as indissoluble, and as one which time can never weaken. And though, in the course of events, it is probable that many of you will successfully pursue the way that leads to political eminence, or the acquisition of honorable wealth, yet should it ever fall within my power, it would be one of the highest gratifications of my life to promote the welfare of any boy of Upper Canada College,—and more especially of a College Boarder.

I trust that the inmates of this House will ever maintain the high character which, in spite of numerous obstacles, they have now deservedly acquired for it; and that at every succeeding annual distribution of Prizes, they will continue to reap that large proportion of distinction which has already rewarded their assiduity, and general observance of discipline.

As you have been pleased to acknowledge a grateful sense of the friendly intercourse which I have always endeavored to observe, permit me to say a few words, which may perhaps retain an influence over your minds when I no longer move amongst you. Let me entreat you then, young gentlemen, to press forward in the honorable path on which you have already entered. Let there be no rivalry between you and your fellow-colleagues unconnected with this part of the Institution, but in industry and propriety of conduct. Take a pleasure and a pride in your gradually increasing Library; and recollect that the use of it, auxiliary to your regular studies, will not only furnish you with a transient intellectual gratification, but will enrich your minds with a store of general information that will materially assist you in your progress through life. In the hours of relaxation pursue your amusements, especially the manly English game of Cricket, with steady vigor; and, above all, avoid the habit of sauntering about without object or aim, that pernicious habit which exposes the mind unoccupied, and therefore defenceless, to various temptations. Cherish an affection for Upper Canada College—the fountain from which you derive the soundest learning—and which ought to be endeared to you as "the play-place of your early days." Cultivate pure and generous friendships amongst yourselves, and suffer neither years nor distance to interrupt them. And while I would advise you to abstain from a precocious assumption of the duties and habits of maturer years, allow me to add that you are never too young to thank God that you were born, and are being nurtured, under that most powerful and beneficent of all human governments, the British Monarchy.

I fear that, in my anxiety to impress you with my sentiments, I have been too tedious. I will therefore occupy your time but a moment longer, and will conclude with a reciprocation of those kindly wishes for my welfare which this occasion has elicited from you. May your boyhood and youth be virtuous and industrious—in manhood may you reap the fruit of the seed which you are now sowing—and to the very extreme verge of life may you never forget to fear God and honor the King!

Upper Canada College Boarding House, March 24, 1838.

From late English Papers.

The Bishop of Llandaff, Dr. CORLESTON has undergone a most severe operation on the back of his neck, on account of an obstinate tumour. His Lordship has been exhausted by extreme pain and discharge; but we are happy to state on the authority of his near relatives that he is much better, and that improvement in general health is confidently anticipated. Sir B. Brodie was the operator, assisted by Mr. Ridout; Sir Henry Halford attended soon after, when there were some alarming symptoms, which happily soon gave way; and all fever having subsided, it is hoped that strength may soon be regained.

The Bishop of Llandaff has subscribed £200 for the enlargement of Chepstow Church, and the inhabitants of the town nearly £1,000.

TYNEMOUTH.—The inhabitants of this populous district have long felt the want of a Chapel of Ease in connection with the Establishment. We are happy to say their spiritual wants are now about to be supplied. The Rev. the Vicar of Tynemouth has set a subscription on foot for the erection of a suitable place of worship, and the Church Building Society have contributed the munificent sum of £300; the Diocesan Church Building Society have also subscribed £100; His Grace of Northumberland £200; and a Friend to Religion, £500. We have little doubt, but the friends of the Church will soon raise a handsome sum towards the completion of this building. As friends of the Establishment we hope to see a long list of subscribers.—*Sunderland Herald*.

TO CORRESPONDENTS.

The poem of UNUS adapted to Good Friday was not received until the poetry for this number was in type.

We regret having no room for the communication of AMBROSIO in the present number.

The communication on "Christian Philosophy" is well intended, but not written with sufficient care for publication.

A 'True Episcopalian' must not suppose he is forgotten; we are waiting for an opportunity to introduce his communication with some appropriate remarks.

LETTERS received to Friday, April 13th:—

Rev. R. Flood, rem:—Rev. F. Mack, rem. in full for vol. 1. [to his inquiry we shall give early attention];—Rev. H. Patton, rem. in full for vol. 1.—A. Davidson Esq. ad. sub:—Rev. R. V. Rogers, rem. in full for vol. 1.—P. M. London;—Rev. J. G. Geddes, [shall be attended to next week];—P. M. Belleville;—J. Kent Esq. (3) with enclosures;—Rev. W. M. Harvard.

Original Poetry.

To the Editor of the Church.

REV. SIR,—As the anniversary of that ever memorable and glorious event, the crucifixion and death of our blessed Lord and Saviour, Jesus Christ, is fast approaching, I take the liberty of transmitting to you, for insertion in your valuable and well-conducted paper,—if deemed, in your judgment, meriting a place,—the following lines in Latin hexameter verse, on the subject of our Redeemer's crucifixion, with a free translation in English Iambic, as a small tribute for so solemn a season.

CHRISTOPHILUS.

The 4th week in Lent, 1838.

IN CHRISTUM CRUCIFIXUM.

Pro servis dominus moritur, pro sotentibus insons.
Pro egrotis medicus, moritur pro gregibus pastor :—
Pro populo rex mactatur, pro milite ductor,
Pro facto ipseque factor, pro homine ipse Deusque.—
Quid servus, sons, egrotus, quid grex populusque,
Quid miles, quid factum, quid homo, solvet?—AMATO.

* The Synalopha is regularly omitted in pro. In Virgil is to be found an example of the same kind, viz :—O pater, O hominum, divumque aeterna potestas.

† The quid, though naturally short, is made long by the Cæsura; or, as some would think, the h following in homo, might be considered as a consonant, and, therefore, would produce a position, as when Virgil says :—Ille latus niveum molli fultus hyacintho. Now the tus in fultus is naturally short, but, in this line, made long by the Cæsura Ennenamimeris; or the h following tus may produce a position.

TRANSLATION.

ON THE CRUCIFIXION OF CHRIST.

To fate's decree the master yields
For servants vile and base,
The guiltless breathes his soul away
For sinful human race.—
For him in pain and sickness bound,
The good physician dies,
The shepherd, for the sheep and flock,
In death's dark bosom lies.—
The king of kings, for subjects dear,
A sacrifice is made,
For soldiers militant on earth,
The leader's life is paid.—
Expires the great creating pow'r
For the created whole,
And God himself the fount of love,
For man's undying soul.—
For deeds so great and wonderful,
What shall the servant pay?—
What shall the guilty and the sick,
The flock and subjects?—say—
What shall the soldier and the whole,
In gratitude, requite?—
And what, to God shall man return?—
With LOVE let FAITH unite.

CHRISTOPHILUS.

CHURCH CALENDAR.

April 15.—Easter-Day.
16.—Monday in Easter week.
17.—Tuesday in do.
22.—First Sunday after Easter.
25.—St. Mark's Day.
29.—Second Sunday after Easter.

JUST TOO LATE.

It was a lovely evening in July when I was walking on the pier which stretches far out into the waters of a foreign sea port town. I had taken my passage for England in a vessel which was to sail that night; and I was contemplating, for the last time, the scenery of a strange land. Before me was a broad and beautiful river, just mingling with the ocean; and beyond it about five or six miles distant, were picturesque hills, mounting, as it were, from its bosom, and surrounding a pretty little town. On the right was the blue sea, sleeping calmly in the evening sun; and as I looked on it, I lifted up my heart to Him who "stilleth the noise of its waves," to bring me safely across it to my home. On my left I could discern for many miles the winding of the noble stream, which washes in its course many celebrated cities, some of which I had lately visited: and behind me lay the commercial town in which I had been staying for a day or two, with its pleasant suburb, rising to the top of a well wooded ridge. The busy hum from its crowded docks and warehouses just reached my ear, as I paced slowly and solitarily along; and I thought of the indefatigable industry of the men of this world, who "rise up early and late take rest, and eat the bread of carefulness," to gain those things which perish in the using. I could not survey that prospect without a melancholy feeling. Beautiful as it was, the land was a moral desert. Superstition, or a supreme contempt for all forms of religion, had supplanted in it the pure worship of the one true God; and I had that very day witnessed a scene, which, though there common enough, would assuredly startle and disgust any one who had lived only in our own favoured country. I meditated on the time when the truth should universally prevail, and the knowledge of the Lord fill the earth as the waters cover the sea; I prayed that his kingdom might speedily be established.

While I was thus musing, the sun was set, and it was necessary for me to go back to my inn, and prepare my luggage for departure. This was soon done; and at the appointed hour I went on board the vessel, a steam packet, which was lying close to the quay, and was to set off precisely at 11 o'clock at night. After a little while the bustle of passengers embarking had subsided; the officers belonging to the port were gone on shore; the clock from the nearest church had tolled the hour, and the engineer was just waiting the captain's signal; when suddenly high words were heard in the cabin. A young man from one of the hotels was there making a demand upon a passenger, which the latter considered unjust; the youth, however, refused to forego his claim. And now the vessel bell was rung, and the captain called, "You must go on shore—I am going." He did not obey the call. The captain then vociferated angrily, "You will be too late if you stay a minute longer: I shall carry you

to England." He still delayed, till at last the signal was given, and the vessel proceeded on her way. Then, at the first feeling of the motion, the youth rushed up from below, and was springing from the deck towards the quay, now several feet from us, but was saved by the strong grasp of the captain, from what must have been certain destruction. "You see you would not mind me when I called you," said he, "and now it is impossible to stop; you must go with us to England." The poor lad—he looked hardly seventeen—stood, for a moment, stupidly gazing on the fast receding shore; then staggering to a seat upon deck, exclaimed that he was ruined—for, he should lose the situation on which his livelihood depended; and, covering his face with both hands, he burst into tears.

The stars were shining in the cloudless heavens, and two or three of the passengers remained with me on deck to contemplate the glorious scene, and to watch the bright sparkles of the waves which with a long luminous line marked our track, and the now only twinkling light which showed us the port we had left: and we talked of what we had seen, and recounted our adventures in regions far away; we spoke also of our own England, for our hearts yearned towards our beloved country, and we were glad, when we thought we should soon see it again.—We had, indeed, been wandering through a very lovely land: still it was not—and no traveller as he journeys can help feeling this—it was not our home. But as we walked up and down, the sobs of the poor lad, brought with us against his will, fell upon our ears, and I could not help contrasting his sorrow with our joy. I was surprised that his grief was so excessive; and I stopped once to ask him why it was so. He would be carried safely home in a little time, and surely his employer might be prevailed upon to receive him again into his service. O no, he said, his place could not be left unfilled a single day; and besides it would be thought that he had run away, and therefore some one else would be hired immediately. "But," I told him, "you will get some other employment. Have you no friends to exert themselves for you?" "No," replied he "all my friends are dead: nobody will care for me; and I shall be sure to starve." "Then why were you so silly as to stay here, when you were repeatedly told to go ashore?" "I did not think," with a fresh burst of tears, "that he really meant it: I thought he would have waited a minute longer: and I was only just too late."

My questions could then do no good; and therefore I soon left him, and retired to my berth—but even there, I still heard at intervals the ebullitions of his grief mingling with the rush of the waters; and I was furnished with a not unprofitable subject of meditation. Here was a reasonable being, who had risked his prospects in life for a paltry piece of money, to which I believe he had no right. He would be carried to a foreign country, where he had no friend or acquaintance, and several days must elapse before he could get back, and even then he would find himself deprived of that on which his bread depended. How true a picture, I thought, of the recklessness of men, called wise in their generation, who risk their eternal salvation for the possession of this world's good! There is some prize they grasp at, and they must seize it before all things; and though the voice of the Bible and of God's ministers warns them "you will be too late, now is the accepted time, delay no more," still they venture on a little—but a little—longer; they must secure this one object—till, how often, the last summons is issued, the last signal peals forth, and they are hurried away unprepared, to that distant land, whence there is no return, and where they must stand friendless, with every prospect blasted, and every hope extinguished, before the throne of God.

Let no man persuade himself that a little time can be of but little consequence. A few moments may make the widest difference in his condition. If he were drowning in the ocean, and a rope were held out to him, an instant's delay in seizing it, in all probability, would be instant death. Were his habitation in flames around him, the shortest delay in escaping might bury him in the burning ruins. If, instead of fleeing for his life, he thinks there will be time to occupy himself in searching for some valued treasure, he will see, it is likely, just when he is preparing to escape, the last outlet closed, the last staircase falling:—he is only just too late; but his momentary delay has been to him destruction.

And surely, if any thing can add bitterness to disappointment, or increase the wretchedness of rain, it must be the reflection, that the prize was almost gained, safety only just sacrificed. The keenest self reproach will then add its pangs to the actual misery endured, and the victim of his own folly will execrate the infatuation which involved him in irreparable destruction. And thus in the dark habitations of lost spirits, their worm will never die, as well as their fire be never quenched.

Let me then earnestly entreat every individual into whose hands this paper may fall, to lose no time in securing those things which make for his eternal peace. "Knowing the terrors of the Lord," I would persuade, I would anxiously implore him, immediately to escape for his life; I would strive to impress upon him, as a spur to zealous action, the grief, the shame, the agony, the remorse, under which he would for ever writhe, if he should be JUST TOO LATE.—[From a Traveller's Port Folio.]

A PARTICULAR PROVIDENCE.

Upon the whole we may safely assert, that the belief of a particular providence is founded upon such probable reasons as may well justify our assent. It would scarce, therefore, be wise to renounce an opinion, which affords so firm a support to the soul in those seasons wherein she stands most in need of assistance, merely because it is not possible in questions of this kind, to solve every difficulty which attends them. If it be highly consonant to the general notions of the benevolence of the Deity (as highly consonant it surely is) that he should not leave so important a creature as man to the single guidance of his own precarious faculties; who would abandon a belief so full of the most enlivening consolation, in compliance with those metaphysical reasonings which are usually calculated rather to silence than to satisfy, an humble inquirer after truth? Who indeed would wish to be convinced, that he stands unguarded by that heavenly shield, which can protect him against all the assaults of an in-

jurious and malevolent world? The truth is, the belief of a particular providence is the most animating persuasion that the mind of man can embrace; it gives strength to our hopes, and firmness to our resolutions; it subdues the insolence of prosperity and draws out the sting of affliction. In a word, it is like the golden branch to which Virgil's hero was directed, and affords the only secure passport through the regions of darkness and sorrow.—Melmoth.

The peculiarities of the Christian religion are founded on the majesty as well as the mercy of God. The Old Testament writers dwell most on that subject. It is softened down in the writings of the New Testament. How mistaken are those who think it inconsistent with the divine majesty to regard the individual interests of man! 'The very hairs of your head are all numbered.' This particular care is so far from lessening that it rather heightens, the conception of this perfection, as an ocean that fills up all the creeks, sinuosities, and indentations of every shore; and the ocean employs a series of secondary agencies, such as rivers and streams, which it sends forth, and then receives them all back again into its own bosom. So does God fill all in all.—Watson, (a Wesleyan.)

PETER AND JOHN.

They form, indeed, a very remarkable contrast to each other, and while we muse upon the moral lineaments which time cannot efface, we recognize him who would have died for his Master, and him who would have died with him; the one who drew his sword in his defence, the other who lay in his bosom; the disciple to whom he bequeathed his flock, the friend to whom he entrusted his mother! Their spirits still look out from their Epistles. In Peter, religion speaks with a powerful, an alarming, an impetuous energy; in John, she beseeches with a tenderness, a sweetness, and an affection: one menaces us like a father, the other exhorts us like a brother: nor is this love of gentleness confined to his Epistles. Who has not lingered with tearful eyes and saddening heart over the narrative of the sufferings of his Divine Master, which "runs like a stream through flowery pastures?" All that is most lovely, most affecting, most delightful in the character of Jesus, is collected in the Gospel of John. But however they may have differed in the utterance of their feelings, their hearts were fondly united. In loving their Saviour, they loved one another; and in loving one another, they felt their love for him. John must have wept over the denial of Peter, but his soul rejoiced when standing by his side at the tomb of their Lord, or before the enraged enmity of the Sanhedrim.—Church of England Quarterly Review.

TUITION.

THE Subscribers to the Classical and Mathematical School established in Quebec in 1836, are desirous of increasing the number of pupils by adding five more to the original number (25.)

The Institution is now conducted by the following Masters.

Head Master—Rev. F. J. Lundy, S. C. L. late Scholar of University College, Oxford.

Mathematical Master—Edward Chapman Esq. B. A. late Scholar of Caius College, Cambridge. Second Master, and Teacher of French, Italian, Writing, &c.—E. M. Brown Esq. many years resident in France and Italy.

Persons wishing to become Subscribers, and desirous of being informed of terms, &c. &c. are requested to apply to J. Geo. Irvine Esq. Secretary to the Quebec Classical School, Dalhousie Place; or to the Rev. F. J. Lundy, St. Ursule Street, Quebec. 6w40

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. 32-1f.

The Church

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

TERMS.

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

COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasset, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

[R. D. CHATTERTON, PRINTER.]