

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, MARCH 9, 1839.

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Original Poetry.

For the Church.

THE CHAMBER OF THE DEAD.

A VILLAGE FUNERAL-SCENE IN UPPER CANADA; SEPT., 1837.

Lo! in that darkened room,
Many a weeper
Bends in the hallowed gloom
O'er the lost sleeper.

There, in her last abode,
Sleeps the true-hearted,
From all she loved so well,
Timelessly parted.

Coffined, and shrouded
In spotless array,
She rests from her sorrows,—
Her tears wiped away.

(First whisper.)

"Near the southern window, see,
"A bier as black as ebony;
"From the dark and gloomy bed,
"Thither let us lift the dead!"

(Second whisper.)

"Nay, sister, nay! how meeter far reposing
"On that sad voiceless instrument so near,—
"Her own piano!—that shall be her bier;
"Thus her brief sojourn closing
"O'er the sweet slumbering chords she loved so well
while here!

"Mourner! wilt thou have it so?"
(My blessings on the gentle heart
That urged the fond request!
Where could you find so sweet a thought,
Save in fond woman's breast?)

And gently now, with reverential care,
Forth to the crape-bound instrument they bear
The black sarcophagus.

Hark! all around,
Through the hushed chamber swells a lengthening sound:
Forth, from the trembling chords below the lid,
Starts a wild burst of music, all unbid;
As if, beneath the pressure of the dead,
Those wakened strings her requiem had essayed;
Or that, to those who mourned, the power were given
To hear an echo from the harps of Heaven!
Through the 'reft mourner's heart, and soul, and brain,
Thrills each wild note of that unearthly strain.

(Third whisper.)

"O linger still, sweet echoes! linger still!
"My tortured heart with gushing memories fill!"

(Fourth whisper.)

"We must choose some flowers, to grace
"The languor of that sweet pale face:
"When the day-light comes, I'll seek
"Some fair blossoms, pale and meek,
"For dearly she loved flowers!"

(Fifth whisper.)

"Stay, sister, stay! behind that bridal veil
"With silken string in yon recess suspended,
"There stands her favourite *dahlia*, pure and pale,
"Its snow-white bloom with faintest rose-tint blended;
"With richest blossoms it is jewelled o'er;
"What need we more?"

Slow waned the night—yet there was no repining,
No impious murmur, and no dark despair;
Through the deep gloom that Blessed Hope was shining
Which Heaven had granted to the sufferer's prayer.

And ever and anon, like angels' greeting,
Voices were heard within that chamber dim,
With faintest sighs the hallowed words repeating,
Which she had chosen for her funeral hymn:

"Blessing, honour, thanks, and praise,
"Pay we, gracious God to Thee,
"Who, by thine abundant grace,
"Givest us the victory!"

CHRIST ALONE WITHOUT SIN.

A SERMON, continued from our last.

The intelligence then, contained in this third head of my text, cannot but be very delightful to man, inasmuch as it announces "a Mediator between God and man." We gather some notion of a Mediator from an affecting circumstance narrated in the beginning of the Roman history of Livy. "At that juncture," says he, "the Sabine women, from the injury done to whom the war had arisen, with dishevelled hair, and rent vesture, under the pressure of the vast affliction forgetful of their womanish timidity, boldly flung themselves among the flying weapons, penetrating from the flank, and interposed themselves between the hostile and embittered armies;—on this side beseeching parents, on the other, husbands—that fathers-in-law and sons-in-law might not imbrue their hands nefariously in each other's blood, nor bring the guilt of parricide on their offspring,—of the one in the first, and of the other in the second degree. If, said they, you our fathers are displeased at the affinity, or you our husbands again at the wedlock, upon us discharge your wrath; we are the cause of the war; it is we, who are bringing wounds and death to our husbands and our fathers. Rather let us perish, than by the loss of one of you be bereaved as widows, or by the taking away of the other, be destitute as children." "The affair," says the historian, "made a moving impression as well on the army at large, as on the generals. There was silence, and a sudden cessation of hostility. From that the generals stepped forward to enter into federal engagements; nor did they only make peace, but they made, of two separate states, one united community; they consociate the commonwealth, and bring the whole government to Rome."

Here the Sabine women are the mediators between the contending parties—between fathers most grievously outraged, and husbands, who though injurious were most

dearly loved; and by a beautiful device of affection, assume to themselves the guilt that might lie upon the offending party. This was a mediation between parties however of equal attributes and similar natures.

Of the nature of mediation also was that prayer of David, when the angel of pestilence was approaching Jerusalem. For "David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly, but these sheep what have they done? let thine hand I pray thee be against me, and against my father's house." But the inadequacy of that mediation was pointed out by a prophet, for "God came that day to David, and said to him, Go up, rear an altar unto the Lord." As if he had said, you need mediation for yourself; nor would your death—being the author of this particular offence—avail for others.

Among the heathen, the Priest who consecrated and offered the victim to the particular idolatrous God whose ensigns he bore, that had been brought by the individual, was the Mediator between that individual and the deity addressed. And thus it was, that at the battle of Plataea, Pausanias the Grecian general suffered many of his men to fall unresistingly before a force otherwise overwhelming, because that general, religious at the crisis in the observance of his country's rites, had not been notified by the Priest—the Mediator between him and heaven—that the sacrifices were propitious.

In the revealed polity of the children of Israel, Moses at first, and afterwards Aaron and his descendants in the priestly office, performed, in the circumscribed scope of that ceremonial law, the mediatorial office;—the whole validity of the administration however depending upon the accompanying sacrifice.

But all these, however illustrious the instances, were confined in their object, and restricted in their circumstances, and serve only to give us a general idea of mediation, and to enable us to appreciate the correspondency of the "one Mediator between God and man" to the native dictates of the human mind. They prepare us to look for such a mediation, as that mentioned in my text, as the necessary and spontaneous desire of the rational and feeling heart.—For though there might be many instances of mediation between man and man; and though every priest of every form of religion, whether true or false, was in his degree and vocation a Mediator; yet between God and men, there was but one Mediator,—but then as I remarked on the one God, though but one Mediator, yet this was a Mediator indeed—a Mediator as unique and unrivalled in his office, as God in his height and dignity.

For he was a Mediator between God and men,—bound by necessity of office to respect all the attributes of God, and at the same time to consult the best that under circumstances could be done for the whole welfare of men. The extent of capacity required to be infinite, to measure with equal scales what in this mediation could be done for man without infringement or diminution of the essential glory, and indefeasible perfections of God. On the one hand, regard was to be had to the eternal, adorable, awful and secret nature of the one jealous God; and on the other, a condescension to the puny and imperfect nature of flesh-burthened and ignorance-besotted men. For as God exists from all eternity, and in him is no shadow of turning, nothing is more necessary to hold in deepest respect and honour than his character of being just. Once let it be supposed that God has abandoned the rigidity of justice, and the whole creation both in heaven and earth will totter and fall into confusion: at the same time, without mercy most plenary and kind, how could men be extricated from impending ruin? Let it be granted that the counsels of heaven were so unformed, that there might, or might not be, a Mediator between God and men, yet that Mediator being appointed and entering upon his office, than this wonderful aspect of things presented itself,—of God treating with men, in a due proportion of dignity, yet on covenant, and, if I might use so daring an expression, equal terms—terms of even-handed equity on both sides. While the honour of God demanded that in any adjustment of relations between men and their maker, the most deferential observance should be paid to keep his attribute of justice unfringed, the exigency of the calls of men for mercy were of that nature, that they required not this infringement; although otherwise an impassable impediment seemed to stand in the way of their salvation, for if saved, what would salvation avail, unless God continued just!

You will, I doubt not, be attentive to the peculiarity of the expression here. It is not a Mediator between God, and man—the genus man—the corporate race,—but between God and men; and therefore the Mediator, while reaching in his vast capacity for this office, to an acquaintance with the sublimest heights, and most august attributes of God, needed also an acquaintance with the whole history, in every petty particular and circumstance, of every descendant of the unworthy race of Adam,—from the monarch on his throne to the beggar on the dunghill—from the trained and well-reasoning sage to the giddy youth, and brainless idiot—from the man of active enterprise to the spinner of subtle speculation. The sea would have no treasures unknown to him, the inhabitants of the plain, and the man of cities were within the grasp of his intellectual ken; and every generation, the past, the current, and the future were all, in the particular and in the aggregate, as at one comprehensive and omniscient glance, before his intellectual eyes.

But, though this acquaintance with the whole multitudinous race of human beings in all their ages and varieties, be a necessary condition of the truth of the Apostolic affirmation in my text, that there is a Mediator between God and men,—yet I conceive that the phrase is men instead of man, in order to convey to us this most important of intimations, that the object of the mediation was to make us holy beings, tending in body, spirit, and soul towards an assimilation with the God between whom and us stands

the Mediator. The mediation was to proceed upon the axiom that each and every individual was to bear his part in it,—that every man was to bear his own burthen,—and that in this particular respect, it should differ in its object and establishment from all worldly principles of society;—that whereas in earthly communities, capitalists may in time engross all money, and nobles all lands and possessions; and as in the false administration of the Church at Rome under ambitious and profligate Popes, a treasury of merits was pretended to be had at St. Peter's, from which, as from a general fund, indulgences might be granted and merits supplied,—it being impudently and sinfully avowed that while many were sinners, some were righteous, more than God required,—under the primary terms of this Mediation, the children of men should be in this world, as the children of Israel gathering manna in the wilderness:—he that gathered much had nothing over, and he that gathered little had no lack, though all employed their best individual exertions in the gathering. The expression indeed inevitably implies that men, on their part, whatever the rest of the mediation effected might insist on, were to exist as it were in a spiritual democracy, where there was to be no privileged class, or privileged individual—no entail of inheritance—no sumptuary power, or permitted accumulation,—but all were to be in their essential and main faculties active—each operative—and every one to be labouring constantly for himself to work out his own salvation, as the Apostolic tent-maker bade, with fear and trembling.

Thus whether we look to the one God, or to the men of Adam's race innumerable in the tract of time as the sands upon the seashore; whether we consider the adjustment of relations, reaching from the highest and uncreated to the meanest, because fallen, nature; whether we look to the years before the flood, or that final year when this earth shall be rolled up as a scroll,—the office of Mediator implied a knowledge, not inferior to infinite. I cease to wonder, therefore, at the truth that there is one—only Mediator. The requirements being such, the capacity so unbounded, I feel convinced that no angel would, in this point of view, however willing, be equal to the immensity of the task. For though Satan, a ruined and degraded angel, have a permitted power and a capacity adequate to the work of ruining souls, yet it is a question whether, ere his fall, he could ever have approached to that of the edification of the saints of God, and the retrieving a lost world. It is easy to destroy, and destructive power, as compared with beneficial, is generally overrated. Satan, with all his boasted achievements, may, in the day of final revelation, appear a power contemptible; and among the tortures of condemned spirits it may not be one of the least, that they will then perceive the smallness and weakness to which they had yielded their strong, yet unresisting souls.

The difficulty is not that there should be but one Mediator, but the wonder we must confess is, that there should be a Mediator at all. And indeed it would remain a wonder, if that Mediator were other than in that precise character. When we calmly contemplate the family of man; when we view, with considerate eye, his race of folly and of sin; when, in his lighter exhibitions, we despise the frivolity; when in his more serious, we detest the pride; when in his competitions with his brother men, we abhor his unnatural cruelty,—we can collect and establish no basis, upon which a chivalric being from other worlds, unconnected by any other tie with this than philanthropy, could have a motive for acting as Mediator between us and our God.

Therefore if there is a Mediator, it cannot be angel, or unconnected creature; but it must be one in close connection with that God who created us, who pities us as his own offspring, and who instead of hating us for our faults would have all men to be saved. It must be in the counsels of God that we are mediated with, if there be mediation: an angel pitying us, and permitted to hold intercourse with a species of creatures under the ban of heaven, would not probably mediate on such eternal and enduring principles of good, as we perceive under the terms of the existing mediation; there would have been a greater accommodation to our weakness, and more in the likeness of sin, than any thing we find warranted by our received Gospel. If there is a Mediator therefore between God and men, he must be a high personage: he must be more than angel; he must come with the best credentials, the most enlarged views, an interest in the work, and a zeal for keeping it sound and enduring unto eternity. Should an angel undertake the office, that angel might fall: he might for a few transient rounds of ages be the God of this world, but he could not—no angelic nature could grasp the stupendous task of mediation; either he could not rise so high as God, or he could not stoop so low as man, and thus the work would fail.

Let us consult the Apostle,—"there is one God, and one Mediator between God and men, the man Christ Jesus." Now the greatest man as to power, influence, and veneration that the world ever saw, lived a few years previous to the time at which St. Paul wrote this Epistle: I allude to Augustus Cæsar, the Emperor and autocrat of the widely extended empire of Rome, and who yet, with all the essentials of unlimited power, disdained, and for prudential reasons disclaimed the ostentation of it;—he affected to be the plain citizen—he lived in a mean habitation—his family occupied themselves with domestic and industrious acts—and yet he was the great and imposing Monarch, whose name marks with splendour an era in the world. Similar to this conduct of Augustus, is the manner of St. Paul in this branch of my text. By apparent depreciation, he really exalts; by saying thus "the man Christ Jesus," he actually indicates the Lord. I observe that some of the critics give the translation thus,—"there is one God; one also Mediator between God and men, the man Christ Jesus." But you will observe from the strain of my previous remarks, that by the principles involved in the first part of the text, we cannot avoid the inference of a divine Mediator. This inference was coming so strongly that the Apostle deemed it necessary to check the effect upon our minds by a lowly,

and yet also a true denominative, lest we should look too much to the alternative part, and hence fall short of the useful. For though the Mediator be God, he is also man: he is God with us, God in the flesh, Immanuel, the Word made flesh, in him dwelt all the fulness of the Godhead bodily.

This then is the one sole Mediator between God and men,—the man Christ Jesus; the narrative of whose birth, life, and actions it is not now necessary particularly to go into. That is, a middle being—with the nature of God, and the whole nature of man (sin only except)—one, who as to his nature could not be better described than thus briefly by the Apostle,—"the man Christ Jesus." For if we were to search the wide world through, with all that we can learn or imagine of the invisible and higher world,—we could find no being in created nature, or hear of, or imagine none, who in any respect could perform the office of mediation between men and God, save and except this solo and singular compound nature,—"the man Christ Jesus." Man must still be at enmity with God—God must still be displeased with feeble and rebellious man, unless a hope of salvation appear from this one point, viz., "the man Christ Jesus."

Still the difficulty grows upon us, and the cup of hope is dashed from our tasting lips. The sun that breaks an instant from the folds of the storm, and darts a cheering ray, that is immediately swept from sight, leaves the mariner in no greater perplexity than are we, the searchers after salvation, if we rest in the mere knowledge of a Mediator. What can that Mediator do, in such a sea of difficulty? Had no hope been held up, we might have had at least the tranquillity of unbroken despair. But you tell us there is a Mediator, and hope revives,—revives to look around, you may fear, and die, amid the exasperations of wounded despair. Perfect God and perfect man, of a reasonable soul, and human flesh subsisting,—though such the Mediator, all wise and powerful and gracious, as God—all affectionate, and holy, and good, as man—all concurring in conjoint purpose, as the man Christ Jesus,—to what can this lead when I see God, my Creator and the governor of the world above—and myself, sin-stained, and my brother men, lost in trespasses and sins below? This mighty Physician may have been called in merely to pronounce the case of the patient hopeless!

But, notwithstanding the nature and extent of the evil experienced and contemplated; notwithstanding the dread frown of the offended Majesty from above, and the death-working and soul-revolving disease of sin, in my own person and in that of my countless fellow-creatures, I still catch a gleam of hope from the knowledge that there is a Mediator: I still rely on that captivating description of him, which none else may claim,—"the man Christ Jesus." For there being a Mediator, and the Mediator being such, the case seems approximating to a solution: I have now known data from which to calculate; I have ascertained premises for an assured conclusion,—that is, as a brother man, I am assured of his benevolence—as the mighty God, I cannot doubt his potency to achieve what may be resolved on—as man taken into God, I am convinced of the concurrence of both natures in every act.

(To be concluded in our next.)

A SCRIPTURE ARGUMENT FOR CHURCH AND STATE.

From Fraser's Magazine.

We cannot understand how it comes to pass that if it be the duty of one man to receive, and to be influenced in his conduct by, the truths of Christianity, it is not the duty of ten, a hundred, or a hundred thousand, to do the same. Numbers, more or less, cannot affect the principle. If Christianity exert a beneficial influence on the actions of one, it must, if received, exert an equally beneficial influence on the conduct of ten thousand; and if it be the interest of mankind that each person should live under the salutative and beneficial power of the religion of Christ, it must be much more the interest of mankind, that the whole mass should be leavened by it, and thereby the combined actings of the universe be regulated and impressed by so valuable a power. It is nothing more than the application of this principle to specific cases, when the question is put whether it be the duty of a King, as such, to be and act the Christian? The Dissenters will allow Victoria, an individual belonging to the House of Hanover, to be a Christian, but they will not allow Victoria, the Queen of Great Britain, to have anything to do with Christianity. No sentiment can be more monstrous than this. What does Victoria, of the House of Hanover, become or acquire, when she is crowned queen of the British empire? Simply an addition to her power or influence. She obtains more power, for good or for evil. Now the Dissenters will admit of the sanctifying appliances of Christianity to the portion of power wielded by the private individual, but they unanimously object to the same sanctifying appliances being made to the greater power wielded by the queen. They allow the checks, and curbs, and correctives of the Gospel, where the power is so small that little danger need be apprehended, but most strictly and most inconsistently interdict them, when the power is so great that a whole nation may be deteriorated by its exercise. Dissent will accompany the queen into her chamber and bid her be a Christian there, but the same dissent stands at the door of the cabinet, and tells her that hitherto shall her Christianity come, but no further. These Dissenters think Christianity most necessary for the man that wears a linsey-woolsey doublet, but most hurtful to the man that sways a sceptre, and wears a crown—by no means an unwelcome tenant in a peasant's family, but a fearful intruder in a king's council. We do think that the bare statement of this proposition, in the hearing of a dispassionate Christian, must carry with it its own refutation.

But the most satisfactory disproof of this sentiment is

found in that volume from which there ought to be, and, in the mind of a believer in revelation can be, no appeal. We refer our readers to the second Psalm. In the second verse of this psalm we find these words, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed;" and in the tenth verse the same personages are called upon to alter this conduct, "Be wise, now, therefore, O ye Kings; be instructed, ye judges of the earth: serve the Lord with fear." The whole strength of the argument lies in our determining whether "kings" are addressed here in their *private and individual* capacity, as Dissenters allege, or in their *official* capacity, as Churchmen allege. If the *individual* only be addressed, there is no defence of establishments deducible from the psalm; but if the *office-bearer* be addressed, there is a triumphant proof of national religion. We maintain that kings, as such, are exhorted; and, in proof of this, we appeal to the authority of inspiration in Acts iv. 25: "Who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered against the Lord, and against his Christ; for, of a truth, against thy holy child Jesus, whom thou hast anointed, both HEROD and Pontius PILATE, with the Gentiles and the people of Israel, were gathered together." On referring to the Gospel narrative, we find that Herod and Pilate, in their official character, and with all their official influence, endeavoured to destroy Christianity in the bud, and thereby fulfilled the prediction in the second verse of the second Psalm; and in the tenth verse they are enjoined to reverse this conduct, and in their *official character*, and with all their *official influence*, to promote the spread and growth of Christianity, so that, as the Almighty condemned the first, he might praise the second, which is nothing more and nothing less than our very principle,—a national establishment of Christianity.

ENGLISH NOBILITY.

The respect rendered to ancestry, the influence which it bestows, is a dispensation of Providence in the moral government of the world; not a conventional institution resulting from human authority. It is a talent cast upon the owner, for which he is awfully responsible. Shame fall upon him, if he misuse the gift; but disgrace is his, and the gift itself is unstained. It is a possession which cannot be acquired by those to whom it has not been granted by the Father of mankind. It is a pre-eminence which may be rendered more useful, or more illustrious, by wealth, or intellect, or station; but which neither wealth, nor intellect, nor station can impart. It is a power not conceded either by King or by people, and which, neither the arbitrary will of the despot, nor the still more arbitrary tyranny of the multitude, can obliterate. Man cannot bestow dignity of birth,—man cannot take it away. Whatever results from time is incommunicable, and cannot be supplied by any other element. Hence, nobility of birth is an authority before which man's natural rebellion humbles itself most unwillingly, and which, however ineffectually, the "spirit of the age" seeks most anxiously to destroy.

If there is any one part of the world in which this "spirit of the age" is most unjustifiable, it is amongst ourselves.—Leaving to this nobility, based upon sentiment, its full weight; we, in England, have been enabled to discard the mischievous policy which, in so many other countries, gave to the one order the monopoly—so unenviable and so unenvied—of civil rank and power. It is true that, under the Tudors, attempts were made to restrain to "gentle birth" the honours unknown in an earlier age; and the Herald declared that he who was "no gentleman of blood" was unworthy the decorations, the collar or the mantle, which rendered him the companion of his Sovereign. Had this doctrine, borrowed from the Continent, been accepted, it would have spread like a canker through the State in all its departments: the birth-right of the English freeman would have been taken away. But our English feeling annulled these attempts. They vanished away without notice: and thus have we preserved the institutions which gave us all the advantages of aristocracy without any of its defects. Our constitution, yielding to the nobility of birth its due ascendancy, has always allowed the full claims of the aristocracy of wealth, and encouraged the accession of the aristocracy of intellect and knowledge. There has been no jealousy, no grudging. The merchant's mark has been admitted to be as honourable a bearing as the baronial shield: and the robe of estate, exchanged but yesterday for the forensic gown, commands as much respect as though the pedigree of the wearer could be traced from the Norman Domesday.—*Sir Francis Palgrave.*

THE BRITISH ARMY.

The British Army, both by its skill and valour in the field, and by the discipline which has rendered it much less formidable than the armies of other powers to the inhabitants of the several countries where its operations were carried on, has performed services that will not allow the language of gratitude and admiration to be suppressed or restrained (whatever be the temper of the public mind) through a scrupulous dread lest the tribute due to the past should prove an injurious incentive for the future. Every man deserving the name of Briton adds his voice to the chorus which extols the exploits of his countrymen, with a consciousness, at times overpowering the effort, that they transcend all praise. But this particular sentiment, thus irresistibly excited, is not sufficient. The nation would err grievously, if she suffered the abuse which other states have made of military power, to prevent her from perceiving that no people ever was, or can be, independent, free or secure, much less great, in any sane application of the word, without martial propensities and an assiduous cultivation of military virtues. Nor let it be overlooked, that the benefits derivable from these sources are placed within the reach of Great Britain, under conditions peculiarly favourable. The same insular position which, by rendering territorial incorporation impossible, utterly precludes the desire of conquest under the most seductive shape it can assume, enables her to rely, for her defence against foreign foes, chiefly upon a species of armed force from which her own liberties have nothing to fear. Such are the privileges of her situation; and, by permitting, they invite her to give way to the courageous instincts of human nature, and to strengthen and to refine them by culture. But some have more than insinuated that a design exists to subvert the civil character of the English people by unconstitutional applications and unnecessary increase of military power. The advisers and abettors of such a design, were it possible that it should exist, would be guilty of the most heinous crime, which, upon this planet, can be committed. The author, trusting that this apprehen-

sion arises from the delusive influences of an honourable jealousy, hopes that the martial qualities he venerates will be fostered by adhering to those good old usages which experience has sanctioned; and by availing ourselves of new means of indisputable promise: particularly by applying in its utmost possible extent, that system of tuition whose master-spring is a habit of gradually enlightened subordination; by imparting knowledge, civil, moral, and religious, in such measure that the mind, among all classes of the community, may love, admire, and be prepared and accomplished to defend that country under whose protection its faculties have been unfolded, and its riches acquired; by just dealing to all orders of the state, so that, no members of it being trampled upon, courage may everywhere continue to rest immovably upon its ancient English foundation, personal self respect; by adequate rewards and permanent honours, conferred upon the deserving; by encouraging athletic exercises and manly sports among the peasantry of the country; and by especial care to provide and support institutions, in which, during a time of peace, a reasonable proportion of the youth of the country may be instructed in military science.—*Wordsworth.*

THE CHURCH.

COBourg, SATURDAY, MARCH 9, 1839.

The important and thrilling events of the last few months, and the long postponement of the assemblage of Parliament, naturally created much anxiety for the Speech of Her Majesty's Representative at the opening of a Session under the notice of which so many questions of absorbing interest were likely to be brought. This important document we published entire in our last number; and its own merits not less than the estimation in which, from his private worth and public services, our Lieutenant Governor is so deservedly held, will ensure for it an attentive perusal.

We are sensible of the difficulty of always avoiding prolixity in public documents of this nature, and now, if at any time, it would seem to be excusable; yet we trust that an adherence to monarchical rather than republican usage will, in such cases, as a general rule be found most convenient. A simple abstract of political events, and a bare recital of questions to be discussed—uninteresting and barren as such might appear—would perhaps be better than to risk an embarrassment or prejudice of the public mind by any commentary upon facts, or to hazard the compromise of that dignity which, according to our monarchical prejudices, seems, on such occasions, to be indispensably associated with brevity.

The narrative of our late disturbances, whether provoked by internal traitor or foreign aggression, which the Speech embraces, is marked by an energy of expression which augurs a determination to uphold the integrity of British Institutions in this Colony against every assailant; and a becoming abhorrence is expressed for the lawless conduct of those foreign invaders who, under the profession of "sympathy," have sought by fire and sword to establish in our land their own ill-assorted democracy.

Although His Excellency adverts, in a very gratifying manner, to the present tranquillity of the country, and the present security of our frontier from its border foes, he states explicitly that our dangers are not at an end; and that if we are free from foreign invasion, it is only because we are so well prepared to repel it. Unless we can soon discern in the executive of the neighbouring Republic a greater ability or a better inclination to restrain those trespassers upon our peace, we may feel assured that our only future exemption from danger, as the great Duke of Wellington expressed it, will consist in our being "armed to the teeth." Any hope, too, of early or complete tranquillity is unhappily much diminished by the events which have lately transpired on the borders of the State of Maine,—from the circumstance, unparalleled we should think in the annals of any civilized people, of the attempt made by the Governor of that State to seize by force the territory so long in dispute, and which, at the present moment, is the subject of amicable negotiation by the general Governments of the respective countries interested in its settlement. This were, indeed, to cut the Gordian knot of a critical and perplexing question; but it involves so gross a departure from those rules of common justice which civilized nations have been wont to observe, that we should hope some friendly interposition will be exerted to stay the madness of a proceeding fraught with so many calamitous consequences. Amongst the mass of the border population of the United States, from Maine to Michigan, there seems an extraordinary degree of restlessness,—the troublesome and vexatious manifestations of which are only perhaps to be effectually suppressed by a vigorous exhibition of what the energies of a great Empire can achieve, when provoked by a repetition of insults and injuries. We trust that this border population will arrive at a proper discernment of the difference between right and wrong, before it will be necessary to bring into action against them the power of a mighty and aggrieved nation, and to force by the fearful desolations of war a result which it is so possible to arrive at by amicable negotiation.

In glancing at our own internal condition, His Excellency very naturally adverts to what has unhappily been so long rendered a subject of political agitation, and personal animosity,—a subject which in the hands of the reckless and the thoughtless has served so grievously to split and weaken the loyal strength of the community,—we mean the CLERGY RESERVES. Upon this long-disputed question, we have no new opinion to offer,—much less any new claim to set up. We abide by the Act which makes the provision, and we cling to the interpretation which, in the Province itself,—as many of our recorded statutes will shew,—that Act had, until comparatively a late period, uniformly received. If the Church of England have erred in their interpretation of that Statute,—if they have erroneously construed the seemingly very obvious tenor of its provisions,—they are content to submit the question for adjudication to any competent or impartial tribunal. As involving a question of law, they have ever been ready to refer it to the Judges of England, or to the Judicial branch of her Majesty's Privy Council; or if, in these strange times, such is a meed of simple justice not to be obtained, they are even content that the whole property should be restored to the original donors, and that they should declare who are to be the participants in the long litigated appropriation. To us it seems that if the House of Assembly will not recommend the former,—which is the most natural and most simple, and likely to prove the most equitable and satisfactory course,—we conceive that, in the present divided state of the public mind, they have no alternative but to adopt the latter.

No plan that we have yet seen for the settlement of this question by a partition of the property, could for a moment

be defended either on general principles or on the grounds of local expediency: through them all it is easy to detect the self-interest of the partizan, and the devices of the wily agitator; and their development in practice would soon testify how far we were still removed from the boon of religious peace. Our Representatives, we conceive, will have difficulty enough in disposing of the general principle, without approaching the perplexities of detail; and we hope and pray that, with reference not to the excitements of the day but to the interests of the distant future,—not simply to the wants of the present generation but to the unborn millions who shall hereafter trust this land,—they will, to borrow the expression of a sensible writer in the *Commercial Herald*, "evidence their determination to do right, at all hazards, and leave results to the God of nations."

We have more to say upon this subject, but our observations must be deferred; and we must reserve also for another opportunity the remarks we had intended to offer on that portion of His Excellency's Speech which refers to the state of Education in this Province.

We perceive by the Toronto papers that our Legislature have entered with vigour upon the important duties before them; and perhaps there never sat in Upper Canada a House of Assembly which possessed in the aggregate an equal share of general intelligence and ability, unsullied attachment to British Institutions, and honest zeal for the welfare of their country; and it may be long, looking at the portents of the stormy times, before a Legislative body equally endued with so many becoming qualifications, shall again be entrusted with our political destinies. We believe that our Representatives, now assembled, will apply themselves assiduously and conscientiously to the duties before them; and an anxious country anticipates from their prudent and patriotic deliberations the most important results.

In one point,—and that a material point,—do we find fault with our present intelligent and respected House of Assembly:—that they should commence their daily deliberations without a formal invocation of the Divine blessing,—that, in entering upon the arduous duties of the public service, they should omit that humble supplication of the guidance and help of Almighty God, which, in his private undertakings, no Christian could feel that he was justified in neglecting.

But it was not always so. Time was, when the business of our House of Assembly was preceded by a solemn petition for the Divine blessing upon their consultations;—and why was this becoming and Christian custom discontinued? Entirely through an unworthy jealousy, through a spirit of factious opposition,—commenced and carried into effect chiefly by individuals who are now exiles from their country as attainted traitors! By them a jealousy for the religious and civil rights of the people was advanced as a reason for the abrogation of a pious custom which had previously been pursued without objection; and how much of selfish purpose and individual ambition was mixed up with the philanthropic professions then so abundantly advanced, the results of time have too manifestly shewn.

It is a duty, none can deny, that the deliberations of our Legislative bodies should be preceded by an acknowledgment of Him "from whom all holy desires, all good counsels, and all just works do proceed," and by a fervent appeal for that help and guidance which to the humble petitioner He will, through the merits and mediation of our all-sufficient Saviour, infallibly vouchsafe; and we trust that the Lower House will lose no time in resuming a Christian duty which the Upper—to their honour be it spoken—have never yet abandoned.

It can hardly be a weighty objection with any party that the prepared and approved forms of the Church of England should, on such occasions, be employed: they were used from the time that we had a Parliament in the country until our parliamentary legislation was disgraced by their abrogation; and the Imperial Legislature, composed of English, Welsh, Scotch and Irish Representatives, and embracing all communions, never meets without a petition for heavenly grace and guidance in that very form which our quondam legislators thought it proper to discard.

In order that our brethren of the Clergy may fully understand the motives of the appeal which has recently been addressed to them by the Lord Bishop of the Diocese in reference to the calamitous destruction of St. James's church at Toronto, we have been requested to publish the following letter from the Archdeacon of York, upon which the directions conveyed in his Lordship's circular were more immediately founded:—

Toronto, 15th Jan. 1839.

MY DEAR LORD,

On the 6th inst. we had the misfortune to lose our beautiful church by an accidental fire;—it as a sad calamity, for we are very much in debt for it and the superb organ which we had just set up.

We have an insurance of £5000, but this will do little, if any more than pay our incumbrances. My people are very much stunned with the blow as well as myself; but we must not despond, and I trust that God in his mercy will over-rule it for our good. In the mean time we have opened two places of worship,—the Town Hall and the College Hall, for no one place could be found large enough to hold the congregation.—In each we have two services, and have already attained some degree of regularity and order. Mr. Graset and I serve alternately, so as to keep up as much as possible the appearance as well as the substance of our worship while under one roof.

We shall find much difficulty in getting over this melancholy dispensation. I am of course exerting myself to the utmost, but I had so much to accomplish before getting the recent church completed that I anticipate many obstacles. A good spirit, however, manifests itself, and will, I hope in God, continue.

It has occurred to me that we might be greatly encouraged, if not essentially assisted, were your Lordship to recommend a collection in all the churches of the Diocese towards our relief. The sum might not be great, but it would, I am persuaded, be of great benefit, calling forth our latent energies.

Moreover, the same general mode of assisting each other in distress, might, at your Lordship's discretion, be used with advantage on other occasions.

Such a proceeding would produce a cordiality of feeling and sympathy, which might be turned to good account hereafter in protecting and extending the Church, and knitting together the hearts of her children.

Permit me, therefore, to call your Lordship's attention to this suggestion; for I am perfectly sure that an affectionate circular in our favour, inviting every congregation to make a collection for us, will be of great consequence in accelerating the restoration of our church, and be gratefully remembered as a most kind and reasonable interference on the part of our Bishop.

I remain, my dear Lord,
Yours sincerely,
JOHN STRACHAN.
The Right Rev. the
Lord Bishop of Montreal.

We request attention to the communication below, of our correspondent M. M.; the more so, as it contains a satisfactory reply to a question which has been more than once put to ourselves, as to the means of even partially supplying that lack of ministerial service under which so many, in remote parts of the Province, are labouring. It is but a few weeks since an esteemed friend in a distant township asked our opinion of the propriety of his adopting the course for the employment of the sabbath in his neighbourhood, which our correspondent suggests, and of which his communication so forcibly points out the practical advantages. We of course strongly advocated this plan; and in doing so, we merely repeated what has on more than one occasion been adverted to in this journal.

Distant as the day may be when there will be a realization of the blessing which was contemplated in the Constitutional Act of the Province,—when every township shall possess its resident pastor, we cannot abandon the hope that this is a blessing yet in store for our youthful country. But it is important—highly important—that, in the mean time, the members of our communion, scattered hither and thither in those lone and desolate places, should have some means afforded them of retaining the knowledge of that good "old way" in which, under happier circumstances, they had been trained. And if they themselves are as unlikely to forget their "Jerusalem" as the right hand to forget its cunning,—if there be little risk that they will stray away from the "old paths" of their fathers' church, there is too much danger that their children will waver in their attachment to that communion to which their affections are not bound by the same powerful ties of early association. They will be a more easy prey to those seductive arts, so widely and industriously employed, to lure them away from the creed and discipline of their fathers, and in many cases to substitute prejudice and hostility for love. If, in deserting their parents' creed and worship through such devices, they became better men and better subjects, we could say, "Go, and the Lord be with you"; but, unhappily, this is seldom the result which attends their estrangement from the "old paths." If to a sober and consistent Christianity there does not succeed a religion of excitement,—a species of spiritual delirium,—which is too often followed by a languor and apathy proportioned to the violence of the previous effervescence, other results very commonly arise which, on more general grounds, are a cause of peculiar regret. Unsettle the Churchman's attachment to the Establishment in which he has been reared, and what is the general effect? Immediately he becomes chilled in the ardour of his affection for the Government; he begins to look upon its acts with suspicion; his ears are open to every complaint against it; he soon fancies himself one of the politically oppressed; and becomes at last the easy dupe of those seditious disturbers who make a business of agitation, and who seek by the formation of parties to elevate themselves into a consequence which, by honest and unexceptionable means, they are unable or unwilling to acquire.

When, therefore, our friends enquire of us how the knowledge of the ritual and principles of the Church is to be maintained in their neighbourhood, in the absence of a resident clergyman, we recur at once to the means which have been so successfully employed by the estimable individual alluded to by our correspondent. We urge them, on national as well as religious grounds, to labour to preserve these principles: without disparagement to other creeds, we aver that the maintenance of sound Churchmen is the maintenance of loyal subjects, and that he who values the political peace of his country should exert himself for the support and spread of the loyal and conservative principles of the Church.

CORRESPONDENCE.

To the Editor of the Church.

Mr. Editor:—The destitution of the means of grace experienced by many thousands of the members of our venerable Establishment, who have emigrated from the Mother Country and sought a home in our wilderness, has often excited my regret and awakened the ardent desire that God would be pleased to open a way for their relief.

The system lately adopted of sending Travelling Missionaries to bear the message of peace to the remote and destitute of our communion, has proved so beneficial from the trial, that it is needless to commend it any further: the only ally to our satisfaction is, that their number cannot be augmented twenty-fold. Until these labourers can be sent more abundantly to gather in our plenteous harvest, much good would be effected if our settled clergy would, as far as time and opportunity permitted, extend their ministrations on week days to the neighbouring and unsupplied townships. This might have the effect, in many parts, of keeping the flock from wandering, and laying the foundation of a better efficiency to the labours of the resident minister who might subsequently be entrusted with their exclusive charge. It is most gratifying to perceive that in the Mother Country so much sympathy has been awakened for the spiritual destitution of these Provinces, and that, from the exertions there making, we are likely soon to receive a large accession to our Missionary strength. But until our wants can receive their adequate supply, it becomes ourselves to stir in the cause; and every pious and intelligent member of our communion should contribute his aid to mitigate the evil of the deprivation under which we are labouring. With our most favourable anticipations of help in our spiritual need, it must still be expected that for years to come much of the barren waste shall remain untilled.—Let me, then, propose a partial if not an adequate remedy:—

Let intelligent and pious persons resident in neighbourhoods remote from a Church or the ministrations of a settled Clergyman, assemble together on the Sabbath day—read the Service of the Church and a printed Sermon—and associate in the teaching of a Sunday School. This would be attended with many advantages: the Sabbath would receive its proper reverence; God would be worshipped; the old would be edified, and the young instructed.—The Churchman's offspring would be kept within the fold, and a sound and healthy moral and religious feeling would be preserved amongst those who are thus associated. Nor can there be any difficulty in making the experiment. In every township there are some persons to be found competent, and I should think willing, to undertake this duty. Let it then be prosecuted in an humble dependence upon the Divine blessing, and there can be no doubt of the most happy and beneficial results.

I am aware, Sir, from statements which I have occasionally seen in your paper, that there do exist in the Province several gratifying instances of the success of this system; and as it may serve to illustrate the subject upon which I am writing, I shall trespass a little further upon your space by narrating what took place within my own observation.

About nine years ago, several young men, besides myself, were candidates for the ministry; and as there was on every side of our residence a dense settlement containing many members of the Church, it was proposed that we should make ourselves useful by offering our services to read the Liturgy and a Sermon in those neighbourhoods on the Sabbath-day. One of the stations visited by us was the township of M— in which there resided a gentleman of independent means, who, being himself a serious man, was deeply grieved with the state of moral degradation in which he found the surrounding inhabitants. The Sabbath was profaned, the people seemed ignorant of any moral accountability, and vice was practised in all its degrading forms. With a commendable zeal for the glory of God and the good of his fellow creatures among whom his lot had been cast, he denied to himself and family the highly appreciated privilege of attending the nearest church—several miles distant—and devoted himself to the Christian office of instructing and reforming his neighbours. This proved no easy task, for there were prejudices as well as ungodliness to encounter. At first, he told me, so unaccustomed were some, and so prejudiced were others against the Liturgy of the Church, that, to please the individual who afforded him the greatest assistance in conducting the service and Sunday School, he was obliged to write out prayers for public use! By degrees, however, this violence of prejudice wore away, and he was enabled to introduce the Liturgy; and at the time I first visited his unpretending temple of logs,—about 14 feet square,—the congregation numbered about twenty persons. The whole were orderly and attentive, and gradually the little flock increased.

Having thus laid the foundation of a congregation, Mr. G— was unremitting in his exertions to obtain a resident minister. This was for a long time impracticable; but to supply the "lack of service," a licensed candidate for the ministry was appointed to act as Catechist in that neighbourhood, and my zealous friend offered him a lodging in his own house. This arrangement served much to promote and extend the influences of Mr. G—'s previous exertions; in process of time a neat and commodious Church—quite a model for a country Church—was erected; and another having subsequently been built in a neighbouring township, a venerable and excellent clergyman is settled upon the spot and officiates regularly in both.

I often revisit this scene of my own former humble labours, and the sight is inspiring. The principles of the Church are gaining ground, and with them a spirit of moral reformation and vital godliness. It must be refreshing to the heart of my estimable friend to contemplate these fruits of his past exertions; and the facts which I have adduced will, I doubt not, encourage many other members of our lay fraternity, similarly circumstanced, to "go and do likewise."

I remain, dear Sir, yours faithfully,

M. M.

February 25th, 1839.

ECCLESIASTICAL INTELLIGENCE.

The Earl of Eldon has this week presented to the Incorporated Society for the Propagation of the Gospel in Foreign Parts a donation of £100; and Mr. Alderman Copeland has presented to the same Society a donation of £50.

The donations to the funds of the Essex Church and Chapel Building Society, amount at the present time to nearly £3,860, and the annual subscriptions to £370.—*Essex Standard*, Jan 24.

The executors of the late Rev. W. Richardson, of the city of Chester, have this week paid to the treasurer of the Incorporated Society for the Propagation of the Gospel in Foreign Parts a bequest of £2000, free of duty.—*Jan. 31.*

PROTESTANT MUNIFICENCE.—With feelings both of pride and pleasure, we are enabled to lay before our numerous Conservative readers one of the most splendid statements of Protestant munificence on record, in the history of Ireland. On the day of the great meeting in the town of Belfast, held for the purpose of devising means for the further extension of church accommodation throughout Ireland, the following sums were instantly subscribed, which sums, it will be superfluous to add, will be increased fifty fold ere the subscription list has travelled through the two Protestant counties of Antrim and Down:—The Marquis of Hertford, £1000; Marquis of Donegal, £300; Lord Dufferin, £200; Lord Dungannon, £100; Lord Bishop of Down and Connor, £100; Sir Robert Bateson, M.P., £300; Samuel Fenton, £300; Colonel Waid, £100; George Langtry, £100; James Goddard, £100; William Tranor, £100; Anonymous, £100; Rev. Mr. Bland, £100; Rev. John Chaurie, £100; J. Gausson, £100; J. Crosby, £100; J. Shannon, £100; John Tunley, £200; Robert Thompson, £100; Captain Boyd, £100; Samuel Nelson, £100; exclusive of £1200 in minor sums, the particulars of which we have not space to enumerate, constituting a grand total of £4900. Let Protestant Ulster put forth her gigantic means, in men and money, therein a good cause, what shall withstand her mighty energies?—*Drogheda Conservative.*

DUBLIN, JAN. 11.—THE NEW BISHOP OF CASHEL AND WATERFORD.—The Queen's letter has arrived, appointing Dr. Sandes, Bishop of Killaloe, to the vacant see of Cashel and Waterford. The revenue of Killaloe is between £3000 and £4000 per annum; the income of Cashel and Waterford is about double that sum. Dr. Sandes had been a Fellow of Dublin University, and about a year since was elevated to the bishopric of Killaloe. The Hon. and Rev. T. Plunket, Dean of Down, is spoken of as likely to succeed Dr. Sandes in Killaloe. The Hon. and Rev. Ludlow Tension, brother of Lord Riversdale, is also mentioned.

Summary of Civil Intelligence.

LATER FROM ENGLAND.

By the arrival of the steam ship *Liverpool*, at New York, we have London dates to the 5th February. We extract the following summary from the papers received.

The case of the Canadian prisoners stands over to the next term. It is said that Lord John Russell will bring forward a bill for altering the corn laws, and it is whispered that the duty will be a fixed one, at the reduced rate of eight shillings a quarter!

The torch light agitators are more tranquil.

The *Great Western* left New York six hours after the arrival of the *Liverpool*.

The condition of the navy was still discussed with great eagerness in the London papers. A semi-official statement had been published, showing the number of frigates, ships

of the line, &c. in commission, or in such a state as to be quickly brought into employment, if necessary; and making out a very favourable case for England, as compared with France and Russia. The particulars of this statement, on the other hand, have been vehemently attacked by the *Times* and other opposition journals, and by officers of the navy, all contending that "the wooden walls of Old England" are wretchedly inefficient, and that either Russia or France, with their large and well appointed marine, might at any moment sweep the coasts of England, without opposition.

A provincial paper says that Sir Robert Peel will support Lord John Russell in his advocacy of a modification of the corn laws.

A letter from Constantinople in the *Times* of January 20, states that Mr. McNeill, the British ambassador at the court of Persia, had again found it necessary to break off all communication with the government, and leave the capital for the Turkish frontier. The Shah is said to have manifested a spirit of the bitterest hostility to England; and a rupture between the two countries was regarded as inevitable. Many of the British merchants were preparing to leave Persia, in the confident expectation of hostilities. It was reported that the sale of British merchandise had been prohibited.

A memorial has been presented to the Queen in Council, from the Chamber of Commerce of St. John's, Newfoundland, praying for the abolition of the House of Assembly, on the ground that its members are the nominees of the Catholic clergy.

An iron steam boat, 445 feet long and 25 feet wide, was launched at Dumbarton on the 23d of January. She is intended for South America, and is fitted up for passengers only, of whom she can carry 1000. When launched she drew only 18 inches water, and with her machinery and cargo is to draw but three feet.

The Duchess-Countess of Sutherland died on the 28th of January, in the 64th year of her age. She was Countess of Sutherland in her own right, and Duchess by marriage.

On the same day died Sir William Beechey, the artist, aged 86.

It is stated in one of the papers that Mr. Sergeant Wilde, being applied to by the Canadian prisoners for his professional assistance, was prohibited from acting for them by the government.

The publisher of the *Times* has been sentenced to a fine of £200, for the libel on Sir John Conroy.

The Duke of Wellington gave a splendid banquet to about 40 members of the House of Peers at Apsley House on the 4th Feb.—It is said that His Grace was never in better health.

OPENING OF PARLIAMENT.

HOUSE OF LORDS, Feb. 5, 1838.

THE QUEEN'S SPEECH.

"My Lords and Gentlemen,

"I rejoice to meet you again in parliament. I am particularly desirous of recurring to your advice and assistance at a period when many matters of great importance demand your serious and deliberate attention.

"I continue to receive from foreign powers gratifying assurances of their desire to maintain with me the most friendly relations.

"I have concluded with the Emperor of Austria a treaty of commerce, which I trust will extend and improve the intercourse between my subjects and those of the Emperor.

"I have also concluded a treaty of the same kind with the Sultan, calculated to place the commercial relations between my dominions and the Turkish Empire upon a better and more secure footing.

"I have directed copies of these treaties to be laid before you.

"I have been engaged, in concert with Austria, France, Prussia, and Russia, in negotiations, with a view to a final settlement of the differences between Holland and Belgium.

"A definitive treaty of Peace, founded upon anterior arrangements which have been acceded to by both parties, has in consequence been proposed to the Dutch and Belgian governments. I have the satisfaction to inform you that the Dutch government has already signified to the Conference its acceptance of that treaty, and I trust that a similar announcement from the Belgian government will put an end to that disquietude which the present unsettled state of these affairs has necessarily produced. The unanimity of the five allied powers affords a satisfactory security for the preservation of peace.

"I lament the continuance of the civil war in Spain, which engages my anxious and undiminished attention.

"Differences which have arisen have occasioned the retirement of my minister from the Court of Teheran. I indulge, however, the hope of learning that a satisfactory adjustment of these differences will allow of the re-establishment of my relations with Persia upon their former footing of friendship.

"Events connected with the same differences have induced the Governor General of India to take measures for protecting British interests in that quarter of the world, and to enter into engagements, the fulfilment of which may render military operations necessary. For this purpose such preparations have been made as may be sufficient to resist aggression from any quarter, and to maintain the integrity of my eastern dominions.

"The reform and amendment of the municipal corporations of Ireland are essential to the interests of that part of our dominions.

"It is also urgent that you should apply yourselves to the prosecution and completion of those maxims which have been recommended by the ecclesiastical commissioners of England, for the purpose of increasing the efficiency of the established church, and of confirming its hold upon the affections of the people.

"The better enforcement of the law, and the more speedy and certain administration of justice, are of the first importance to the welfare of this community, and I feel assured that you will be anxious to devote yourselves to the examination of the measures which will be submitted to you for the purpose of attaining these beneficial results.

Gentlemen of the House of Commons.

"I have directed the annual estimates to be presented and laid before you.

"Adhering to the principles of economy, which it is my desire to enforce in every department of the State, I feel it my duty to recommend that adequate provision be made for the exigencies of the public service. I fully rely on your loyalty and patriotism to maintain the efficiency of those establishments which are essential to the strength and security of the country.

"My Lords and Gentlemen:

"It is with great satisfaction that I am enabled to inform you that throughout the whole of my West Indian possessions the period fixed by law for the final and complete emancipation of the negroes has been anticipated by acts of the Colonial Legislature, and that the transition from the temporary system of apprenticeship to entire freedom has taken place with-

out any disturbance of public order and tranquillity. Any measures which may be necessary in order to give full effect to this great and beneficial change will, I have no doubt, receive your careful attention.

"I have to acquaint you, with deep concern that the province of Lower Canada has again been disturbed by insurrection, and that hostile incursions have been made into Upper Canada by certain lawless inhabitants of the United States of North America. These violations of the public peace have been promptly suppressed by the valour of my forces and loyalty of my Canadian subjects. The President of the United States has called upon the citizens of Union to abstain from proceedings incompatible with the friendly relations which subsist between Great Britain and the United States.

"I have directed full information upon all these matters to be laid before you, and I recommend the present state of these provinces to your serious consideration. I rely upon you, to support my firm determination to maintain the authority of my Crown, and I trust that your wisdom will adopt such measures as will secure to those parts of my empire the benefit of internal tranquillity, and the full advantage of their own great natural resources.

"I have observed with pain the persevering efforts which have been made in some parts of the country to excite my subjects to disobedience and resistance to the law, and to recommend dangerous and illegal practices. For the counteraction of all such designs I depend upon the efficacy of the law, which it will be my duty to enforce upon the good sense and right disposition of my people, upon their attachment to the principles of justice, and their abhorrence of violence and disorder.

"I confidently commit all these great interests to your wisdom, and I implore Almighty God to assist and prosper your counsels."

After the delivery of this speech, the Earl of Lovelace moved the address to the Queen, which was, as usual, an echo of the speech. Lord Vernon, in seconding the address, said that the naval service of the country had never been on so enlarged a scale in time of peace as at present. He regretted to see a diminution of the marine artillery and the coast blockade, but he could not but feel gratified at the prospects of peace that were before the country from the treaties between it and foreign powers. It was to be hoped the corn law question would be settled at an early period, and that restrictions on that commodity of life would be removed.

In the house of commons on the same day, Mr. Villiers gave notice that he should move, on the 19th of February, that the house do receive evidence in support of the prayer of the petitioners for a total repeal of all restrictions on the importation of foreign corn.

Mr. E. Buller moved an address in answer to the speech from the throne.

Mr. T. Duncombe moved an amendment to the effect that the Reform Bill of 1832 had disappointed the expectations of the country, and that further reform was necessary.

UNITED STATES.

DESTRUCTION OF THE CAROLINE.

The public are aware that Mr. Forsyth, Secretary of State of the United States, in a communication to Mr. Fox, our minister at Washington, in the winter of 1838, intimated that his government would demand redress for the destruction of the *Caroline*.

It now appears that such a demand has actually been made through the American minister at the Court of St. James.

Mr. Stevenson's communication to Lord Palmerston is dated 22nd May, 1838, and was accompanied by several documents, "detailing the particulars and proofs of a signal and extraordinary outrage, committed by British troops, from the Province of Upper Canada, upon the persons and property of citizens of the United States, within its limits and jurisdiction."

The delay which occurred in laying these statements before the British government, is attributed by Mr. Stevenson to the anxiety on the part of the President to produce such irrefragable proofs of the nature and extent of the outrage, as should set the matter beyond all dispute.

After this explanation, Mr. Stevenson proceeds to recapitulate the most important and prominent features of the "outrage;" but it will sufficiently mark the character and credibility of the whole communication, to state that the landing on Navy Island of the pirates and their arms, ammunition, cannon, &c. is described as the *disembarkation of a number of passengers, and the landing of sundry tickets of freight.*

Mr. Stevenson then recounts the attack at midnight on the "Caroline," and asserts that several individuals who were on board the boat are still missing. It is observable that the American government have never, to this day, been able to furnish Mr. Stevenson with the name of even one of the persons said to be missing.

Thus in his narrative, the American minister not only carefully abstains from all mention of the real nature of the passengers and freight which the *Caroline* was employed to transport, but even implies that she was engaged in a harmless and lawful undertaking.

The whole character of the evidence thus submitted, is acknowledged by Mr. S. to be directly at variance with the statements communicated by Mr. Fox, on the part of her Majesty's Provincial officers, to the Secretary of State; but he will only allow credit to be due to that testimony which he adduces on the part of the United States government. Indeed, he asserts the exclusive "respectability and standing" of his witnesses, to the total disparagement of the testimony forwarded by the Provincial government.

In continuation Mr. Stevenson attempts to prove that if the individuals on board the *Caroline* were violators of the neutrality of the United States and the rights of war, by giving aid and succour to the insurgents, they were yet not punishable under the circumstances, except by the officers of the United States government.

He repeatedly asserts the prompt and vigorous measures which the United States government has throughout taken to enforce neutrality, and attributes the cessation of hostilities in the Canadas mainly to her efforts; efforts which he characterizes as spontaneous and uncalculated!

The document concludes with an appeal to the high sense of honour, justice and magnanimity of her Majesty's government, and with stating the confident expectation entertained by the President, that the whole proceeding would be disallowed and disapproved, and redress promptly made!

Lord Palmerston's reply, dated 6th June, 1838, merely acknowledges the receipt of Mr. Stevenson's note and the accompanying documents, and promises them that attentive consideration which the importance of the subject demands.

NEW BRUNSWICK.

BOUNDARY QUESTION.

The news from the New Brunswick border is becoming daily more interesting and important.

In the meantime the Governor of Maine has ordered a large militia force to repair to the Aroostook, and according to the Maine papers enlistment is going on rapidly.

The New Brunswick papers received in Quebec on the 2d inst., contain Militia General Orders, issued by Sir John Harvey, and other preparations for resisting the invasion.—

The militia turn out with such alacrity as to render draughting unnecessary.

The Americans have arrested ten more British subjects. They forced them off in the direction of the United States at the point of the bayonet, and also took forcible possession of four horses, eight oxen, and some oats. The majority of New York papers condemn the conduct of Maine.

UPPER CANADA.

HOUSE OF ASSEMBLY.

Friday, March 1.—Mr. Thompson moved for a copy of the minute in Council authorizing the establishment of the Fifty Seven Rectories.

Mr. Sherwood moved for leave to bring in a bill to amend the Registry laws of this province, which was read a first time. Mr. Thomson moved for leave to bring in a bill to alter and amend the laws respecting county elections.

Mr. Robinson moved for leave to bring in a bill for an alteration in the system of carrying on public works.

Mr. Merritt moved for leave to bring in a bill to establish a Provincial Bank, which was read the first time.

The House went into a committee of the whole on the Court of King's Bench bill.

The house went into committee of the whole on the Bill to amend the Mutual Insurance bill.

The House then resolved itself into a committee of the whole on His Excellency's speech; which called forth remarks from Mr. Sherwood, Mr. Gowan, the Attorney General and others. Some difference of opinion was expressed as to the passage in the Speech which referred to late insurrectionary movements, as well as to the expenses incurred in the transportation of State Prisoners.

Saturday, March 2.—Mr. Burwell moved that the House go into a committee of the whole as a committee of supply for Common Schools. Mr. Sherwood opposed the motion on the ground that a system of common school education would be proposed to the House, and that this motion might interfere with the plan. Mr. Gowan concurred with the hon. member for Brockville, and in consideration of the importance of education would desire a select committee. Motion carried. The resolutions were read, and Mr. Burwell stated his plan for the support of common schools. Committee rose, reported progress, and asked leave to sit again on Wednesday.

Mr. Gowan asked leave to bring in a bill for the compensation of common jurors. Mr. Gowan maintained that the honest jurors who left their business ought to be indemnified. Read first time.

Mr. Rykert brought in a bill authorizing the sale of old roads in certain cases.

Committee of the whole on the bill to amend the Register laws. Mr. Sherwood stated that the features of the bill were the same as of that which was introduced last session. He [Mr. S.] maintained the bill was of great importance. A discussion took place respecting the impropriety of persons holding the office of Registrar for more than one county. The new bill proposes that it shall not be so. Proof was adduced that great injustice and inconvenience had resulted from the deficiencies of the old law. Committee rose, reported progress, and asked leave to sit again to-day.

Finance Committee was appointed by ballot, when the committee of the whole on the Registry bill resumed business, and adopted the bill with some amendments.

Committee of the whole on the Election bill.—Mr. Thornburn in the chair. The preamble was adopted, and the committee rose. Mr. Thomson moved that a select committee be appointed on the Election bill.

Monday, March 4.—Registry Bill read a third time. Mr. Cartwright moved that the bill do not now pass, and that nothing in this act shall be considered as making void any appointment of Registrar made previous to the passing of this act.—Passed. On the question that the bill do not now pass, the Attorney General regretted that he was constrained to vote against the bill passing at all. Mr. Murney proposed an alteration in the 10th clause to facilitate the registry of deeds in places situated far from a district town, and to save time and expense. Mr. Sherwood opposed the amendment on the ground that the vast importance connected with the execution of a deed, required that it should be as solemn and public as possible. The motion, as made, being declared out of order, it was moved by Mr. Murney that the bill be forthwith re-committed. The Attorney General opposed the motion, and suggested the appointment of a select committee. Mr. Murney's motion for re-commitment lost—majority 31. The bill passed, yeas 24, nays 15. The bill is entitled, "An Act to amend the Registry laws of this Province."

Mr. Cartwright moved to bring in a bill to amend the law of Dower—the bill was read a first time. Mr. Cartwright also brought in a bill to regulate the office of notary public.

Mr. Attorney General introduced a bill to allow Her Majesty's ordinance to hold lands in this province: read first time.

Mr. Gamble, with some general remarks on the importance of good roads, moved for a select committee on Turnpike roads.

House in Committee of the whole on His Excellency's speech: a debate ensued, chiefly on the allusion made by His Excellency to a "pernicious opinion" that England would forsake her colonies in any expensive struggle.

Tuesday, March 5.—The same discussion was continued; which was followed by remarks from various members on that part of the Speech which referred to the Clergy Reserves.

The Attorney General moved for leave to bring in a bill to protect the Indian lands from trespasses.—Read first time.

Juror's Compensation Bill read a second time, and the House resolved itself into a Committee of the whole on the Bill Deferred.

The Bill for the Sale of Old Roads was read a second time and committed.

DIED.

In this town, on Friday the 15th ult. after a short but very distressing illness, Margaret Boggs, aged 48 years. Mrs. Boggs was a native of Ireland. She emigrated to this country with her parents and children in 1832, and has deservedly won the character of a humble and worthy christian, and in her demise her aged parent has sustained the loss of an affectionate daughter, her children of a tender and loving mother, and her acquaintance and friends of a kind, attentive, and obliging neighbour.

List of Letters received to Friday, March 8:

Von. the Archdeacon of York (2); Rev. T. Creen (in our next); Capt. Hayter; "Amicus" (3), for which he has our best thanks; J. Kent, Esq. (2); Rev. E. J. Boswell, add. sub.; Lord Bishop of Montreal; R. P. Hotham, Esq.; Rev. H. J. Grasett, rem.; Rev. S. Armour, add. sub.; T. Hector, Esq.; Rev. J. Coghlan.

Original Poetry.

FOR THE CHURCH.
ON THE WORD TORY.

[Written by a U. E. Loyalist (long a most respected inhabitant of this Province), in the year 1777.]
By Tory now is understood
A man who seeks his country's good;
Opposes Independents' schemes
(Or rather wild chimeric dreams),
Which if they should succeed would be,
The ruin of America;—
Who scorns to join in such a cause
As overturns all rights and laws,—
The test of truth and reason flies,
And draws its chief support from lies;—
Who sees, indignant, wicked men,
Urged by a thirst of power and gain,
Confound distinction, right and wrong,
With falsehood cheat the giddy throng,
Oppress with vile rapacious hand
A poor, distressed, distracted land,
And violate each sacred tie
Of virtue and humanity.
He who would such proceedings blame,
Nor justice thinks an empty name,
Who lawless tyrannies decries
Though drest in Liberty's fair guise,
And spite of Congress' decree
Does still adhere to loyalty,—
Must not expect to escape this name—
And sure 'tis no such mighty shame,—
Nay, we would in the title glory—
For every honest man's a Tory.

R. C.

CHURCH CALENDAR.

March 10.—Fourth Sunday in Lent.
17.—Fifth Sunday in Lent.
24.—Sunday before Easter.
25.—Annunciation of Virgin Mary.

RECOLLECTIONS OF A COUNTRY PASTOR*

ROSE II.—

The neighbouring clergyman, whose advice I was so anxious to obtain respecting the case of the unhappy Mr. L., was obliged to leave home for a few weeks in the early autumn; and he requested me now and then to visit one or two of his sick parishioners, who, he said, would esteem the visit a great privilege. One individual, he informed me, interested him very much. She was the only daughter of a farmer's widow. She had been engaged, with the full consent of her parents (her father was then alive), to be married to a young man, a respectable miller, who had met with an accident from which he did not recover, having died within a week. The circumstance had taken place nearly three years before; but it still continued to prey upon her spirits. She had never mentioned his name since the unfortunate occurrence, even to her mother, or alluded to the subject in any way. Constitutionally delicate, she was evidently much injured by the blow; and was now beyond all question in a rapid decline. She had received a good education, superior to most persons of her rank, by which she had not failed to benefit. "You will find Rose —," said Mr. B., "in a very sweet frame of mind; and I am sure you will be pleased with the visit."

A day or two after Mr. B.'s departure, I walked to the cottage where the invalid resided, and found that my visit was not only expected, but anxiously looked for. I had sent word that I would call the day before, but was prevented. Here let me remark, by the way, that it is always as much as possible to be avoided, that invalids should be disappointed as to a promised visit. The sick chamber is lonely enough, and illness is trying enough, without such a disappointment: and I would impress upon my clerical brethren especially, the importance of being exceedingly punctual in fulfilling their promise of being present at the appointed time. Cases will occur, indeed, when it may not be in their power to do so; but punctuality in this part of their duty especially is of the utmost importance.

On entering the small neat room where Rose was sitting beside her mother, who was dressed in widow's mourning, I was much struck with the sweet placid smile upon her countenance, although it was too obvious that deep rooted disease was wasting her frame, and that she was not long destined for this world. A bible was lying on a little table, with a small selection of hymns. What a contrast to the dismal chamber described in a former paper!

"Mr. B. mentioned that you would call upon me," said Rose, smiling. "It was very kind of him to think of me, and of you to take the trouble to come so far; but, sir, you don't know how kind Mr. B. has been to my dear mother and myself. Oh, he is quite a blessing to the parish, I can assure you."

"I shall be glad," I replied, "if I can be of any service to you; and I shall have great pleasure in sometimes calling to see you. I hope that you will soon be better, and that you will regain your strength before the winter."

"My dear mother expresses the same hope; but I feel convinced I shall never be better in this world," was her answer. "I feel I must soon leave it, and my only earthly anxiety is about my poor mother; for when I'm gone, there will be no one to attend to her."

"Don't think of me, Rose, love," said the weeping mother. "Perhaps you may get round again; and, at all events, God will protect me. Think what we owe to his goodness already. Why should we distrust?"

The scene was most touching. I felt quite overpowered and could not reply. At length, Rose broke the silence, and said, "You do not know, sir, how much I am obliged to Mr. B. You can't conceive what I feel for his kindness, O, sir, I trust that, through eternity, I shall look back with gratitude that he came to be our minister. If I know any thing at all about religion, it is all owing to Mr. B.—I mean humanly speaking."

"How so?" I asked; "I dare say he instructed you in all the doctrines and duties of Christianity; and I am glad to find that you value the ministrations of our Church." To speak the truth, I did not exactly approve of all Mr. B.'s sentiments; neither altogether of his mode of acting in the parish. I had no doubt that he was an excellent man, with the very best intentions; nay, in a difficulty, I wished to have his counsel; I esteemed him highly; I knew him to be an eminent scholar and a thorough gentleman; but there was a something which I could not define, even to myself, that made me shrink from being on very intimate terms with him, even had he desired it. I was anxious, therefore, to know what were the peculiar obligations under which the invalid lay to the vicar. "O, sir," Rose answered, "when Mr. B. came to be our vicar, I was a thoughtless, giddy girl. I was very fond of dress, and gaily, and folly of every sort. I spent most of my time in reading silly

novels, and never opened my bible. I laughed at all that was serious, and used to delight in making game of all serious people; and no one used to ridicule Mr. B.'s sermons more than I did. When he first came to the parish people were much opposed to him. They could not bear his preaching: for it was too searching. They called him half a dissenter; and yet I did not know how it was, that he had not been here a year in the living, before the dissenting meeting was thinned of half its members, and the Wesleyan preacher never came at all. He called at our house one day, and said that he was going to have a Sunday-school; and asked my father to support it, and to get the labourers to send their children. He said the school would not cost much, as three or four young women had offered to teach the children for nothing. Father was a good natured man, and said he would not oppose it; and so—

"Don't fatigue yourself, dearest Rose," said her mother. "O, I am anxious to tell about Mr. B. Well, sir, the Sunday-school was set on foot; and I one morning went there from curiosity, or rather to laugh at what was going on.—When I went in, Mr. — was speaking to the children, and calling upon them to dedicate the morning of their days to the service of their Maker. In church, the same morning, he spoke much to the same effect, and preached in an especial manner about the love of the Lord Jesus Christ in dying for poor sinful children. I never could forget that sermon. I think I hear every word of it now. I tried to laugh myself out of it, but I could not. O, sir, I have often thanked God I that day went to church. I think God himself led me to go, for I had intended going to see a young friend some miles off."

I was much struck with the artless simplicity with which she spoke. I perceived that she was excited and fatigued, and begged her to say no more at present. She appeared to me, I confess, to be somewhat of an enthusiast, and I ascribed the ardour of her expressions to her state of health. I expressed my satisfaction at what she had stated and begged she would allow me to read from a small volume I generally carried with me on my visitation of the sick.—She gladly consented; and after I had read some few passages which I thought would comfort her and her poor mother, and also a prayer, I was about to leave, when I remarked how different were my feelings from what they had been in the sick room of the wretched Mr. L.

Rose immediately answered: "O, sir, I have often thought of that poor man, and yet God, who knows the heart can alone judge. He may, sir, have found mercy at the last. O, sir, the mercy of God is boundless! Where should we be if it were not for that mercy! We are guilty lost creatures in his sight."

"Yes," I replied, "we are all sinners; but Mr. L.'s case was one of more than ordinary guilt. Let us draw a veil over it."

I left the cottage, resolved to go again, as soon as my other duties would permit. I did so in a few days, and found that a wonderful alteration for the worse, as far as her bodily health was concerned, had taken place. She was in bed, unable to get up; and from what the medical attendant had told me in the morning, could not survive many days, if indeed many hours.

When I drew the curtains, a faint smile crossed her pale emaciated face, and she made a sign for me to sit down by the side of her bed. I did so; and she immediately began the conversation by remarking, "Sir, this is very kind; I am fast dying. But, sir, you will tell Mr. — (mentioning the vicar's name) that I trust I shall find mercy at the last; but, O, sir, I am a vile sinner."

"Calm yourself, my dear young woman," I replied.—"Death can have no terrors for you. Yours is a case, which it is not often the privilege of a minister of Christ to witness. Your life has been one of devotion to God's service; at least the latter part has been so; and you may safely trust that God will look upon you, and receive you into his favour through the merits of our blessed Saviour. You must calm yourself."

"O, sir," she answered hastily, "my life has not been one of devotion. Oh, no, no; I dare not think of my life. If I am to be saved by my life, I am lost for ever."

"Do not fatigue yourself," I replied. "You really take too melancholy a view of your past life. Many, on a dying bed, would wish they had lived as you have done. Your obedience has been sincere, though doubtless imperfect."

"O, dear, dear sir," she answered, her eyes assuming an unusual brightness, "if I am saved at all, it will be of free sovereign mercy. I have nothing of my own to plead before God. O, sir, dear sir, if I am saved, it will be of boundless grace."

"Yes," I replied, "God, for his dear Son's sake, will accept your imperfect services. They have been willingly rendered."

"O, sir, no, no; I have done no service. All must be of grace; free, unmerited grace. If not, I am lost for ever."

She was evidently wearied with what had passed. I knelt down by her bed-side with her weeping mother, and read a portion of the beautiful Visitation Service for the Sick. She appeared much composed. As I was about to leave the room, and held her by the hand she said feebly, "Will you tell dear good Mr. —, that I wish to leave it as my dying testimony, that the sinner saved from eternal ruin must owe it all to sovereign grace?" I promised that I would, and left the dying chamber.

I saw her no more. As I walked home in the twilight, my thoughts were, as may be supposed, wholly engrossed with the scene I had just witnessed. I cannot call it a melancholy scene. I could not fully enter into the dying Rose's view of her case. I thought that she had taken an erroneous view of the sinfulness of her state. I referred this to disease. I admitted, to a certain extent, the doctrine of grace; but I thought she carried the doctrine too far; and I was inclined to think that if the sentiments uttered by her were those inculcated from the pulpit of her parish church, there was indeed a great license left for profligacy, and a wide door opened for antinomian error; and that excellent as Mr. B.'s intentions might be, and however eminent his own character for christian holiness, still that his doctrinal statements were to be viewed with suspicion. I resolved, however, to take an early opportunity of conversing with him on the subject. He returned the day after Rose's death, and consigned her remains to the grave; and I requested permission to attend as a mourner. The poor mother followed the corpse; and when she returned to her now lonely cottage, I accompanied Mr. B., on whose arm she leaned, and knelt down by her chair while he offered a fervent prayer in her behalf.

Years have now passed on, and Rose's mother lies beside her, in the sweet secluded church of —. But the scene of Rose's last conversation with me has never been obliterated from my mind, and I trust that it never will. My lot in life has been, in a worldly point of view, very far from prosperous. Affliction has been mingled in my cup. I have known the loss of those to whom I was united by many endearing ties; and pain and disease have wrought their work on my own enfeebled frame. But I am willing to bear my testimony now to the truth of the declarations of the dying Rose, "that from first to last grace reigns in the salvation of the sinner." This great doctrine, which I then did not fully comprehend, and which I should have been unwilling to admit, has supported me in many a bitter hour of the world's sorrow,—it has whispered peace when all around was tempestuous. I have lived to feel, by experience, that there is nothing secure or stable but the eternal Rock of Ages; and that he who builds his hopes of happiness for time, or for eternity, on any other foundation, is building on the sand, the straw, and the stubble. My ministerial career has been one of considerable personal labour; I have had a tolerable share of experience; and I am willing to bear my humble but decided testimony to this important fact, that it is only when there is a cordial reception of the doctrines of grace, that there has been devotedness to God's service, and unreserved obedience and resignation to his blessed will; and that there is no portion of Scripture, the true import of which is of greater importance should be clearly understood; for none is better calculated to cheer in life, and to support in death, than this:—"By grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast."

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The Garner.

MYSTERIES.

For mysteries, it is plain there is in everything something that is unaccountable. How animals of men are formed in their mothers' bellies; how seeds grow in the earth; how the soul dwells in the body, and acts and moves it; how we retain the figures of so many words or things in our memories, and how we draw them out so easily and orderly in our thoughts or discourses; how sight and hearing were so quick and distinct; how we move, and how bodies were compounded and united; these things if we follow them into all the difficulties that we may raise about them, will appear every whit as unaccountable as any mystery of religion: and a blind or deaf man would judge sight or hearing as incredible, as any mystery may be judged by us: for our reason is not equal to them. In the same rank, different degrees of age or capacity raise some far above others: so that children cannot fathom the learning, nor weak persons the counsels of more illuminated minds: therefore it was no wonder if we could not understand the divine essence. We cannot imagine how two such different natures as a soul and a body should so unite together, and be mutually affected with one another's concerns; and how the soul has one principle of reason, by which it acts intellectually, and another of life by which it joins to the body and acts vitally, two principles so widely differing both in their nature and operation, and yet united in one and the same person. There might be as many hard arguments brought against the possibility of these things which yet every one knows to be true, from speculative notions, as against the mysteries mentioned in the scriptures.—Bishop Burnet.

THE JEWS A STANDING MIRACLE.

It was repeatedly foretold, both in the Old and New Testament, that, for the rejection and murder of their Messiah, the Jews should be dispersed into all countries; yet that they should not be swallowed up and lost among their conquerors, but should still subsist to latest times, a distinct people. By Jeremiah, God declared he would make an end of the nations their oppressors, but he would not make an end of them.—You will not say, this prediction was written since the event; and certainly, an occurrence more singular or improbable could not have been predicted. In the course of human affairs who hath heard such a thing? Yet, so it is. The mighty monarchies of Assyria, Persia, Greece, and Rome, are vanished, like the shadows of the evening, or the phantoms of the night; their places know them no more. Nothing remains of them but their names: while this little contemptible people, as you are wont to style the Jews, strangely secure, without a friend or protector, amidst the wreck of empires; oppressed, persecuted, harassed always, by edicts and executioners, by murders and massacres, hath outlived the very ruins of them all. Except you see signs and wonders, you will not believe. Behold, then, a sign and a wonder: the accomplishment of prophecy in a standing miracle; the bush of Moses surrounded by flames, ever burning, and never consumed! Contemplate the sight as it deserves; and be not faithless but believing; for this is the Lord's doing; and therefore so marvellous in our eyes.—Bishop Horne.

WARNINGS.

To man who commit their eternity to the chance of a life which any one of ten thousand accidents may, the next moment, bring to an end; who lie down securely on beds which they may change that night for couches of fire, and act as if they alone (of all men living) had made a covenant with hell, and could muzzle the jaws of the grave till they were themselves disposed to enter it: to fools like these what argument can be successfully offered? I know no course but to alarm their instinctive fears with examples of early and sudden mortality: to tell them how such an one went to his bed a healthy and prosperous man, on whose countenance the shadow of death was dark in the morning; how the marriage feast was spread in such a house, and the young bride passed to her chamber, and knew not that the mirth of her friends would soon be changed into sorrow over her grave; of such a neighbour who went forth to the gate of the city, and the crowd trode on him that he died; of these men slain by robbers; of those swallowed up by the sea; of some that fell victims to the pestilence that walketh in darkness, and others whom a fly, a grape-stone, a flint in the path, or a tile from the house-top took away, in the morning of their lives, and the middle of their schemes, and the heat of their blood and their transgressions, without a day, an hour, a moment for reflection or for prayer.—Bishop Heber.

If you do not keep pride out of your souls, and your souls out of pride, God will keep your souls out of heaven.—Dyer.

Advertisements.

WANTED.

In a Private Family, on the first of May next, a gentleman duly qualified to teach Greek, Latin, Mathematics, &c., and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of this Church.

THE HOME DISTRICT SCHOOL.

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

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

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STUDIES.

Terms per Gr. £ s. d.

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

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

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

By order of the Board of Trustees.
M. C. CROMBIE,
Principal.

Toronto, 7th January, 1839. 32—6w.

A LADY of the highest respectability is anxious to receive two or three children, from six to twelve years of age, who would be boarded and educated in her family. They would be instructed in the usual branches of a good English education, and the greatest attention would be paid to their religious improvement. Music, Dancing, Singing, and the Guitar would be taught, if required. Application may be made [if by letter, post paid.] to the Rev. A. N. Bethune, Rector of Cobourg, or Mr. Sheriff Rutten of the same place.
Cobourg, January 18th, 1839. 32—6w

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for another THEOLOGICAL STUDENT. Application, if by letter, to be post paid.
Parsonage, Richmond,
January 14 h, 1839. 32—6w.

THE REVEREND J. SHORTT, of Port Hope, has a vacancy in his family for another pupil. Application and references (if by letter, post paid,) may be made to the Editor of "The Church."
January 12, 1839. 31—6w

WANTED by a family in the London District, a Governess, fully competent to teach Music and French, together with the ordinary branches of education. Application may be made (post paid) to the Rev. G. Salmon, Simcoe, U. C.
January 8, 1839. 31—6w

FOR SALE.

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

METRA HORATIANA,

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

BY THE REV. F. J. LUNDY, S. C. L.

Late Scholar of University College, Oxford, and Head Master of the Quebec Classical School.

"Scandere qui nescis, versiculos laceras."
35—6. Claudian.

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Importers of Hardware, &c. &c.

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

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of

Cooking Stoves,

Six Plate do.

Parlour do.

Sugar Kettles, Pot Ash Coolers, &c. &c. &c.

Toronto, July, 1838. 7.1f.

The Church

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TERMS.

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