

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, MAY 25, 1839.

[NUMBER XLIX.]

Poetry.

THE VISITATION OF THE SICK.

I.
The chamber's gloom grows more profound—
A hush comes o'er each household sound,
And stifled sigh, and whisper low,
And silent flitting to and fro,
Speak to all hearts of mortal clay
Fast wearing unto dust away.

II.
'Peace to this house'—how sadly dear
Enters that voice of blessing here!
That voice, to share with glad employ
Of prayer and praise, in quiet joy
Oft walk'd the sufferer forth, when high
The Sabbath bells chimed through the sky.

III.
There breathes a sound of murmur'd prayer—
The faint response scarce stirs the air,
Meek as the heaven towards which they steal,
As round the dying couch all kneel;
His household's parting prayer with one
Wending to God his way, alone.

IV.
Spread forth a sacred feast appears—
Yet blame not though 'tis shar'd in tears;
(For was there heard no sorrowing sound
(That night when first such cup went round?)
Nor strange the thought that there hath birth—
'This is with him our last on earth.'

V.
But woe most for that hour too near,
When slow comes forth the muffled bier—
When loud is heard, 'mid crowding din
A voice of mourning far within—
As graveward moves man's stronger kind,
The wail of woman left behind!

VI.
Be past all this, and ask me why
(And well such question claims a sigh,
From all such forms in this our day
Why falls our England's love away,
The forms that graced her church's prime,
The rituals of her elder time?

VII.
The noblest with which man could bring
His praise before th' Almighty King;
The sweetest when his lips would move
In blessing all a Father's love;
The humblest when the soul would pray
For chastening wrath to pass away.

VIII.
All beauteous service! who, as while
He gaz'd up through some minster's aisle,
Where day, to crimson glory turn'd,
Strained through the tinted oriel, burn'd
Thy solemn chant yet idly heard,
His heart, his heart of hearts, unstirr'd?

IX.
Or better, where the church tower green
Look'd meekly o'er some hamlet scene;
Where in the breeze the rose amain
Bent forth to kiss each ivied pane;
Who 'mid the rustic choir hath stood,
Yet felt not to be there was good?

X.
Oh! pray that soon, all wandering o'er,
We ask for our old paths once more—
The paths in which our fathers walk'd,
And with our giant spirits talk'd,
Deeming with such they scarce could err,
With Ridley and with Latimer.

Dublin University Magazine.

RELIGIOUS INSTRUCTION.*

Every Government is entrusted with the guardianship of the public morals; and accordingly, the world's history presents no people or nation in any state of civilization without Religion. There must be some standard of moral feeling, in order to keep society together. Indeed Religion, either true or false, has been at all times intimately connected with the government and polity of nations; and the farther back we trace any one people, the greater will be found the influence of its modes of worship on its civil administration. Even in the smallest republics the sentiment of a common religion was found necessary as a bond of union among their citizens. All other bonds were liable to be broken by the dissension of parties: but the bitterest political opponents acknowledged that they were the children of one mother when they assisted at the customary rites of their native gods, and worshipped in the temples erected by the piety of their ancestors.

In all the confederations of antiquity, Religion was, in a special degree, the principle of unity, and infused into them all a spirit of nationality. Thus the temple of the Tyrian Hercules became the centre of the Phœnician league;—that of Jupiter Latiaris of the Latin confederacy; and the Greeks, notwithstanding their perpetual contests, felt that they were one people when they were assembled to celebrate the Olympic Games.

In the great monarchies, which were composed of a mixed multitude of nations of different forms of worship, Religion could not act with equal force as a bond of union; but it was nevertheless of the greatest importance, as it checked the despotism of military rulers, and produced an order of men who, from their superior talents and supposed intimacy with the Gods, possessed a veneration of character and a degree of influence which kept the most absolute tyrants under restraint.

If, then, the wildest superstitions were found useful and necessary to preserve the very form of society, two things follow.—1st. That without religion social order cannot long exist in any country. 2d. That as Religion becomes pure, the body politic becomes happy.

* From 'Letters on a General Union of the British North American Provinces.'

Now among the nations acquainted with Christianity, the question is between it and the absence of all religion: for no sort of Pagan superstition can ever prevail among them. It is therefore justly inferred that no government can continue long either prosperous or happy, where Christianity is known, unless it be publicly professed and acknowledged.—The truth of this is as certain as the truth of the Gospel, and may be easily proved from history, which uniformly shews that nations are exalted or debased as they revere or reject God's revealed will.

Look at the ancient world, and with the exception of one little spot, it was lying in wickedness. But in that spot there lived a people some thousand years ago, of manners singular and retired and repulsive to strangers; and yet while every other nation was enslaved by superstition of the most odious and degrading character, the Jews were not idolaters, but sublime and pure in their worship of the only true God. Some countries advanced farther than they did in the arts and sciences, and some individuals among the heathen attained an eminence in personal virtues: but in religion, other tribes made no favourable progress, and in piety and virtue there was no comparison between the most celebrated and ancient nations and the inhabitants of Judea. And what is remarkable, as we recede from this favoured country, superstition gets more revolting and civilization gradually disappears. And if we talk of general comfort and happiness, in these the Jews stood vastly pre-eminent. For elevation of sentiment, purity of manners, social enjoyment and personal liberty, no contemporary people could offer any such spectacle of popular felicity.

In Judea a teacher of righteousness arose, announcing himself a messenger from Heaven, and wielding all the attributes of the Divinity. The religion which he communicated to mankind, though he perished in the cause, was rapidly spread by his followers, and all the wickedness and splendour of superstition fell before it. Through its propagation Judea now embraces half the world, and will in time cover the whole. By what means?—Not by the force of arms, but by the progress of sound opinion.

All the nations of Europe, one after another,—Greek, Roman and Barbarian, gloried in the name of the crucified Galilean, and made national profession of the faith. And at this hour, the east and the west, the north and the south, are throwing down their treasures before his manger. This blessed religion is still proceeding, and is gradually making all nations one people, notwithstanding their difference in colour, language and climate, and whether they inhabit the mountain or the plain, the coasts of the ocean or the recesses of the forest. It is breaking down by degrees all corrupt distinctions, and shall yet tame the wild, and restore Ishmael to his father's house, giving him an equal portion, without diminishing that of the son of Sarah.

Christianity will go forward whether we hear or whether we forbear, but we shall inevitably overtake the nations and individuals who hinder its progress and place themselves in hostility to its holy requirements.

It is a fact of singular importance, that no nation known to history, with the exception of the United States, ever existed without an established form of worship: and that some signal judgment has not already destroyed that exception, may be accounted for from the circumstance that Christianity prevails to a considerable extent among the people, and therefore a space may be given for repentance: but already symptoms of destruction appear. Anarchy is making rapid strides, and the foundations of the social compact are giving way.

The devout believer in the Bible can have no more patience or sympathy with professing Christians who place themselves in opposition to religious establishments, than with the avowed infidel: for such institutions are scriptural and sanctioned by heaven. An ecclesiastical establishment was ordained among the Jews by God himself, and though in some respects inapplicable to the Christian revelation, it involves the great principle of National Religion, and may with some modifications be adapted to all nations believing in the Gospel. It would indeed be monstrous if a religious establishment moulded by the hands of God yielded no instruction—no practical example for human guidance. Far from admitting so profane and impious a supposition, we boldly avow that no sincere and enlightened reader of his bible can be opposed to National Church Establishments, or hesitate in admitting that the Jewish Church, separated from what was evidently special and temporary, furnishes the best ground-work of a national religious polity, and will operate in every sanctified mind as a clear revelation of the will of God, that every nation professing Christianity is bound to make provision for its being taught to all its people.

Nothing can be more clear than that the enemies of ecclesiastical establishments never read their Bibles with a sincere view of ascertaining the truth.—For in every page such an institution stands forth in bold relief, and presents a brief but complete refutation of all their objections.

Nor are the Scriptures less conclusive against making the Clergy dependent for their maintenance on the voluntary offerings of those whom they are appointed to instruct. The divine economy placed the ministers of religion in absolute independence of popular will or caprice, as well in regard to pecuniary support as to appointment and removal.

But although the ministers of religion among the Jews were secured in a comfortable maintenance adequate to their wants and station in society, scope was still left for the manifestation of the spontaneous affection of the people towards them, and to their zeal also on special occasions when public spirit was likely to meet the demand. There was an annual gratuity to the Priests, left to the liberality of the people, and such as might give excitement to pious regard towards them and open the way for a reciprocal feeling on the part of the Clergy. It was also the usage of the Jewish Church, following the example of Moses, to appeal to the generosity of the nation whenever the house of God needed extensive repairs, or was to be rebuilt, or synagogues erected. A generous enthusiasm was thus enkindled and

always surpassed the necessities of the occasion.

The Jewish polity, as established by God himself, likewise furnishes a complete refutation of the monstrous dogma of modern infidels and political dissenters, that governments ought to have no business with religion. "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, to be rulers of thousands, &c., and let them judge the people at all seasons." In the teeth of this, modern reformers in Church and State prefer men without religion. Whether they or God be right, judge ye.

The administrators of government ought undoubtedly to be religious. They are individuals amenable to God, and being appointed to act in high trusts, it is their duty to sanctify their acts as public men by the offices of religion, otherwise their acts cannot be acceptable, but displeasing to God, and destructive to themselves. Irreligious men are in truth incapable of discharging the functions of government. When a nation is piously administered, it possesses the means of conveying religion to every one of its families; it has all the qualifications and conscientious inducements, spiritual and secular, to make its people religious—those who cannot afford to pay as well as those who are indifferent and disinclined; and to all it offers a prevailing example.

An established Church is therefore of infinite advantage to the well being of any nation. It preserves the purity of doctrine which ought to be the first consideration in every christian country, and sanctifies the State by maintaining the purity of political practice. In private life it gives confidence and uniformity to virtue and true dignity of manners. It secures the religious instruction of the whole population and fixes their minds on the purest principles, from which they cannot be easily shaken. Spread over the whole land, they cannot be influenced by any sudden wind of doctrine. Moreover, fortified by their creeds and Liturgies, standards of truth resting on the Bible, and with forms sanctioned by apostolic usage, they are kept steady in the true path, and proceed with a regularity eminently conducive to right-mindedness and holiness of life.

It is the duty of an Established Church to present religion with authority, to be what it really is, the first object of every man—his noblest interest—and what ought ever to be nearest his heart. Such an institution affords a general refuge for and defence of religious truth—a magnificent example of purity of doctrine, and a model of clerical manners and learning. Accordingly, among no class of men will there be found such exemplary purity of manners and conduct in all respects, as among the established Clergy of Great Britain and Ireland.

There is perhaps no greater blessing possessed by any nation than that which the mother country enjoys in having so many men whose behaviour and attainments are unquestionably far above the average, established as permanent residents all over the kingdom. The Protestant Church of the British Empire is the ballast of the state, the sheet anchor of its power, and the dispenser of the only sure principles of action—principles which, professed and steadily adhered to, must produce prosperity and felicity, and from which to depart is to fall. These principles embodied in the forms of the Church, and engrained in the hearts of the people, offer a permanent and formidable check to vice and folly in every shape. It is too large to be suddenly acted upon, and too much controlled by long established habits of feeling and opinion and complicated discipline, to yield to transient impressions, however general they may be for a time.

In fine, an established Christian Church is essential to the permanent existence of every government, and to the public good, and teaches those principles only on which all governments ought to be conducted. Completely independent in her spiritual character, she yields not her principles to the will of kings, ministers, statesmen or the people: and therefore it becomes essentially necessary that she should be allied to the State. She is the only fixed body in any country, able to influence its proceedings, to give it strength and an inclination of steady obedience to the people.

THE TRINITY.

By Bishop Jeremy Taylor.

He that goes about to speak of, and to understand the mysterious Trinity, and does it by words and names of man's invention, or by such which signify contingently; if he reckons this mystery by the mythology of number, by the cabala of letters, by the distinctions of the schools, and by the weak inventions of disputing people; if he only talks of essences and existences, hypostasies and personalities, distinctions without difference, and priority in co-equalities, and unity in pluralities, and of superior predicates of no larger extent than the inferior subjects, he may amuse himself, and find his understanding will be like St. Peter's upon the mount of Taber at the transfiguration: he may build three tabernacles in his head, and talk something, but he knows not what. But the good man that feels the power of the Father, and he to whom the Son is become wisdom, righteousness, sanctification and redemption; he, in whose heart the love of the Spirit of God is spread, to whom God hath communicated the Holy Ghost, the Comforter; this man though he understands nothing of that which is unintelligible, yet he only understands the mysteriousness of the Holy Trinity. No man can be convinced well and wisely of the article of the holy, blessed, and undivided Trinity, but he that feels the mightiness of the Father begetting him to a new life, the wisdom of the Son building him up in a most holy faith, and the love of the Spirit of God making him to become like unto God.

He that hath passed from his childhood in grace under the spiritual generation of the Father, and is gone forward to be a young man in Christ, strong and vigorous in holy actions and holy undertakings, and from thence is become an old disciple, and strong and grown old in religion, and the conversation of the Spirit; this man best understands

the secret and undiscernible economy, he feels this unintelligible mystery, and sees with his heart what his tongue can never express, and his metaphysics can never prove. In these cases, faith and love are the best knowledge, and Jesus Christ is best known by the grace of our Lord Jesus Christ; and if the kingdom of God be in us, then we know God, and are known of him; and when we communicate of the Spirit of God, when we pray for him, and have received him, and entertained him, and dwelt with him, and warmed ourselves by his holy fires, then we know him too; but there is no other satisfactory knowledge of the blessed Trinity but this; and therefore whatever thing is spoken of God, metaphysically, there is no knowing of God theologically, and as he ought to be known, but by the measures of holiness and the proper light of the Spirit of God.

But in this case experience is the best learning, and Christianity is the best institution, and the Spirit of God is the best teacher, and holiness is the greatest wisdom; and he that sins most is the most ignorant, and the humble and obedient man is the best scholar: "For the Spirit of God is a loving Spirit, and will not enter into a polluted soul; but he that keepeth the law getteth the understanding thereof, and the perfection of the fear of the Lord is wisdom," said the wise Ben Sirach. And now give me leave to apply the doctrine to you, and so I shall dismiss you from this attention.

Many ways have been attempted to reconcile the differences of the church, in matters of religion, and all the councils of man have yet proved ineffective: let us now try God's method, let us betake ourselves to live holily, and then the Spirit of God will lead us into all truth. And indeed it matters not what religion any man is of, if he be a villain; the opinion of his sect, as it will not save his soul, so neither will it do good to the public; but this is a sure rule, if the holy man best understands wisdom and religion, then by the proportion of holiness we shall best measure the doctrines that are obtruded to the disturbance of our peace, and the dishonor of the Gospel.

* Eccles. xxi. 11.

THE TWENTY-NINTH OF MAY.

OR

THE RESTORATION OF THE ROYAL FAMILY IN 1660.

From Bishop Atterbury's Sermons.

The blessing was of itself vast and comprehensive; for it took in all that was valuable and dear to us, either on a religious, or civil account; and re-settled a ruined church and kingdom on that firm basis, on which they stood, till violent and wicked hands removed them; and on which may they stand for ever! It is natural for men to think that government the best, under which they drew their first breath, and to propose it as a model and standard for all others. But, if any people upon earth have a just title thus to boast, 'tis we of this island; who enjoy a constitution, wisely moulded out of all the different forms and kinds of civil government, into such an excellent and happy frame as contains in it all the advantages of those several forms, without sharing deeply in any of their great inconveniences. A constitution, nicely poised between the extremes of too much liberty and too much power; the several parts of it having a proper check upon each other: by the means of which they are all restrained, or soon reduced, within their due bounds: and yet the peculiar powers, with which each is separately invested, are sure always, in dangerous conjunctures, to give way to the common good of the whole. A constitution, where the prince is clothed with a prerogative, that enables him to do all the good he hath a mind to; and wants no degree of authority, but what a good prince would not, and an ill one ought not to have: where he governs, though not absolutely, yet gloriously, because he governs men and not slaves; and is obeyed by them cheerfully, because they know that, in obeying him, they obey those laws only which they themselves had a share in contriving. A constitution, where the external government of the church is so closely interwoven with that of the state, and so exactly adapted to it, in all its parts, as that it can flourish only, when that flourishes; and must, as it hath always hitherto done, decline, die, and revive with it. In a word, where the interest of prince and subject, priest and people, are perpetually the same; and the only fatal mistake, that ever happens in our politics, is when they are thought to be divided.

It is objected indeed to this admirable model, that it is liable to frequent struggles and convulsions within, from the several interfering parts of it: but this, which is reckoned the disease of our constitution, may rather be thought a mark of its soundness, and the chief security of its continuance. For 'tis with governments exactly contrived, as with bodies of a nice frame and texture; where, the humours being evenly mixed, every little change of the proportion introduces a disorder, and raises that ferment which is necessary to bring all right again; and which thus preserves the health of the whole, by giving early notice of whatever is noxious to any of the parts: whereas in governments, as well as bodies of a coarser make, the disease doth not often begin to show itself till it hath infected the whole mass, and is past a cure; and so, though they are disordered later, yet they are destroyed much sooner. Accordingly, we know that, under this disadvantage, if it be one, our constitution hath now lasted pretty entire through many ages: for, excepting the short interruptions which conquest gave (which, however, have not been either so many, or so great, as some would make them) it hath continued much the same, in the main parts and branches of it, from the earliest times of our Saxon ancestors, down to these days. A clear proof, that it is a government suited every way to our temper, and to our climate; that it is perfectly made for us, and we for it: and that God, therefore, never punishes us more sorely, than when he deprives us of it for a time; nor

ever confers a greater blessing upon us, than when he restores it—

As he did on this happy day; when after the confusions of a long civil war, attended with the destruction of an excellent church, the murder of a gracious prince, and the grievous tyranny of our fellow-subjects, he was pleased at length to give us back again, what we had so lightly departed from, our old English government and laws; and, together with them, what we before boasted of in name only, the true liberty of the subject, and the real freedom and honour of parliaments. And to this day, therefore, we owe all the benefits we have since reaped from the regal administration, all the peace, plenty, and happiness, we have enjoyed, or our posterity after us shall enjoy, under it.

THE CHURCH OF ENGLAND RESTORED WITH THE MONARCHY IN 1660.

From Archbishop Sancroft.

And blessed be this day, (let God regard it from above, and a more than common light shine upon it!) in which we see the Phoenix arising from her funeral pile, and taking wing again; our Holy Mother, the Church, standing up from the dust and ruins in which she sate so long, taking beauty again for ashes, and the garments of praise for the spirit of heaviness; remounting the episcopal throne, bearing the keys of the kingdom of Heaven with her, and armed (we hope) with the rod of discipline; her hands spread abroad, to bless, and to ordain, to confirm the weak, and to reconcile the penitent; her breasts flowing with the sincere milk of the word; and girt with a golden girdle under the paps, tying up all by a most limitation and restriction to primitive patterns, and prescripts Apostolical. A sight so venerable and august, that, methinks, it should at once strike love and fear into every beholder, and an awful veneration. I may confidently say it. It was never well with us, since we strayed from the due reverence we ought to Heaven and her; and it is strange we should no sooner observe it, but run a maddening after other lovers, that ruined us, till God hedged in our way with thorns, that we could no longer find them, and then we said, I will go, and return to my former husband; for then was it better with me than now.

IMPORTANCE OF RELIGION TO WOMAN.

Religion is indeed a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security. There is nothing so adapted to her wants as religion. Woman has many trials, and she therefore peculiarly needs support: religion is her asylum, not only in heavy afflictions, but in petty disquietudes. These, as they are more frequent, are perhaps almost as harassing; at least they equally need a sedative influence, and religion is the anodyne. For it is religion, by placing before her a better and more enduring happiness than this world can offer, reconciles her to temporary privations; and, by acquainting her with the love of God leads her to rest securely upon His Providence in present disappointment. It inspires her with that true content which not only endures distress, but is cheerful under it.

Resignation is not, as we are too apt to portray her, beauty bowed in willows, and bending over a sepulchral urn; neither is she a tragic queen, pathetic only in her weeds. She is an active, as well as passive virtue; an habitual, not an occasional sentiment. She should be as familiar to woman as her daily cross; for acquiescence in the detail of Providence is as much a duty as submission to its result; and equanimity amid domestic irritations equally implies religious principle, as fortitude under severer trials. It was the remark of one, who certainly was not disposed to care for trifles, that "it required as much grace to bear the breaking of a china cup as any of the graver distresses of life."

And, if religion is such a blessing in the ordinary trials of life, what a soothing balm is it in graver sorrows! From these, woman is by no means exempt; on the contrary, as her susceptibility is great, afflictions press on her with peculiar heaviness. There is sometimes a stillness in her grief which argues only its intensity, and it is this rankling wound which piety alone can heal. Nothing, perhaps, is more affecting than woman's chastened sorrow. Her ties may be severed, her fond hopes withered, her young affections blighted; yet peace may be in her breast, and heaven in her eye. If the business and turmoil of life brush away the tears of manly sorrow, and scarcely leave time for the indulgence even of sympathy; woman gathers strength in her solitary chamber to encounter and to subdue her grief. There she learns to look her sorrow in the face; there she becomes familiar with its features; there she communes with it, as with a celestial messenger; till at length she can almost welcome its presence, and hail it as the harbingers of a brighter world.—Mrs. John Sandford.

THOUGHTS OF A CHRISTIAN PATRIOT.

The situation of my country is, at present, to human view, extremely critical; but "the Lord reigneth," and every thing is under his disposal and management. It shall be ultimately well with them that love and fear him, come what may. This is a time of gloom, which calls loudly upon all such to pray and confide; not to be borne down by appearances, or even temporal providences, but to judge and act, so far as we are called upon to act and judge, according to the promises revealed in the Book of God. And, O thou blessed Jehovah! who wouldst have spared even Sodom itself, if but ten righteous persons could have been found therein; spare, O spare this my native land, in which, I trust, (and thou knowest all things,) there are thousands and tens of thousands, who believe in, and call upon thee, in spirit and in truth! For their sake, spare my Queen and country! spare us for thine own sake, and for the manifestation of thy great name, and thy blessed Gospel throughout the world! Spare us for the sake of our Lord and Saviour Jesus Christ, in whom thou art well pleased, and for whose merits and mediation thou hast promised to hear and answer, when only two or three agree to ask any thing of thee in his holy name! Lord, hear the thousands of prayers offered up in this behalf through and by Him.—Serle.

THE DELUGE.

How the deluge was caused, we may guess, but cannot state with certainty; yet there is no fact in the history of mankind of which we have more decisive evidence, than this awful occurrence. Not only is it recorded by the inspired writers, but ancient profane historians speak of it as an

event well known; and the popular legends of almost every nation, both in the old and new world,—nay, the traditions of the recently-discovered islands in the Pacific Ocean,—preserve the memory of this wide-wasting destruction. Natural history lends powerful aid to strengthen these proofs: traces of a time when their summits were beneath the water, are to be discovered on the tops of the loftiest hills and the highest mountains; and the bones of animals, now confined to tropical regions, have been found in caverns, both in England and in various parts of the European continent.—*Outlines of Sacred History.*

THE CHURCH.

COBOURG, SATURDAY, MAY 25, 1839.

That the late decision of our Legislature in regard to the Clergy Reserves, while to many it is a subject for unfeigned congratulation, should be the cause of dissatisfaction to any, will create regret rather than excite surprise. By the settlement of this question, there is wrested from the lovers of agitation one of the favourite instruments of their disorganizing occupation: the "still waters and the green pastures," to which, in the spiritual landscape, the Scriptures point in terms so winning, possess for them no congenial attraction: the "stormy wind and tempest," and the wreck and desolation which they bring, are to their perverted tastes a more alluring theme of contemplation.—Yet do we believe that to the country at large, this is a termination of the long-litigated question which will afford the fullest satisfaction; for surely we can be nothing loth to concede to that Legislature the power of deciding upon our religious interests, in whose hands, upon the arrival at least of any emergency, we are so free to rest our political destinies. For our security from the machinations of the traitor and our protection from the incursions of the bandit, we look to the vigorous interposition of the Parliament of the Empire; for the preservation, in short, of every bulwark of our Constitution, we naturally appeal to that powerful tribunal; and who is the real patriot, the unadulterated lover of his country, the individual sincerely desirous of the maintenance of British supremacy in these Provinces, who does not, at the present moment, place his chief dependence, under Providence, on the Parliament of the United Kingdom?

We do not say that the decision at which they will arrive on the question so long and fruitlessly agitated here, is certainly to be that to which we shall yield our hearty concurrence; we do not predict that the result will be fully in consonance with the spirit of the Act whose provisions have become the subject of dispute; but we do avow our expectation that this decision will be in better agreement with the principles of our venerated Establishment, more in unison with the solemn demands of our Protestant privileges, than any plan of partition—any scheme of multifarious subdivision—which we have yet seen suggested by our Legislators here.

God knows that in the present House of Commons there is enough of aberration from the spirit of our Protestant Constitution; but that influence which, by the introduction of the ever to be deprecated Act of Emancipation and its eldest daughter the Reform Bill, was well nigh extinguished, has, by the blessing of a protecting Providence, revived and gained strength with every year; and the spirit of Conservative determination to uphold the altar and the throne is becoming too strong for effectual resistance even in the House of Commons. And heartily here do we reiterate our thankfulness,—which has been so fervently expressed by thousands of thousands during the last few years,—that we have a House of Lords!

We renew, therefore, the expression of our satisfaction that the question of the Clergy Reserves is shifted to a tribunal where it will be discussed with a calmer impartiality; and thankful we are that, by this transfer of the responsibility, we are likely to be spared in future the wearying duty of contending for a cause which there were so many unreasonable adversaries to impugn; that the contest has been withdrawn from a sphere in which, in proportion to the narrowness of its limits, violence and virulence seemed to gather strength.

Most sincerely shall we rejoice, if, in the prosecution of our editorial duty, the subject of the Clergy Reserves is one to which we shall have no future occasion to advert; if not only the question can henceforward be touched upon without awakening feelings of discomfort or words of bitterness, but if the name itself can be forgotten! To that subject we unfeignedly hope that no untoward event will arise to prevent our saying what we feel most anxious to express.—A LONG FAREWELL!

And would that in thus avowing the anxious desire of our heart,—in thus bidding adieu to the subject of the Clergy Reserves,—circumstances permitted us, at the same time, to lay down the editorial pen, and give our exclusive time to more congenial occupations and more gratifying pursuits, that we could retire from our unenviable notoriety, and shrink into the modest quiet of a village pastor's unobtrusive life! Not that we mean to speak a discouraging word as to the importance and necessity of a periodical such as this has been our humble endeavour to conduct: the bane of a hostile and revolutionary press demands its antidote; and the Church of England should be presented to the world in the full array of her "beautiful garments" through the very medium by which her glory is sought to be eclipsed, her sacred principles perverted, her might and influence trampled in the dust. It is right that we should possess an organ through which to develop the beauty of our Zion's edifice, to defend her towers and bulwarks against the assaults of open or of secret foes, to encourage her faithful adherents, and to awaken her lethargic friends.—Yet must the individual to whom is assigned that post of watchfulness, prepare himself for a trial to his Christian faith and patience which, in less experienced days, he perhaps little anticipated that he should be called upon to endure. The burden which it is the will of Providence that we should sustain, we shall endeavour to support with cheerfulness; yet will the day be a happy one when we can transfer our editorial charge to some friend or brother who, with higher gifts and better fitness for the office, may possess what we never had,—a sufficient share of leisure for the arduous and wearying duty.

To deny, however, that our hands have been much strengthened in the prosecution of this labour, were to be unthankfully forgetful: there are but few of our reverend brethren from whom we have not received direct and most refreshing encouragement under the toils and trials to which we have been exposed; while similar tokens of undeserved approval have flowed in upon us from our lay supporters, in a manner which makes us feel at least that that cause must

be a righteous one of which our feeble advocacy has produced so much spontaneous approbation. Of this the most substantial proof consists in the fact that our journal has now attained a circulation, unequalled we have reason to believe in the Province. Yet while, in the progress of our labour, there has been so much to animate and cheer, there has been more perhaps to mortify and humble: most honestly, indeed, can we disclaim every individual pretension to praise, and most gratefully do we render to a gracious God the glory of any success with which our feeble efforts may have been accompanied.

It will be gratifying to our readers to know that the interest awakened in the Mother Country on behalf of our Colonial Church has not abated, but seems to gain vigour as time advances. The following extract from a letter written to a friend in this country by a gentleman connected with one of the great Church Societies in England, will be read with encouragement and delight; if we are overstepping our usual prudential limits in making this extract public, we trust that our friend will excuse us:—

"The ardent zeal," this gentleman writes, "which is now felt at home in behalf of the Colonial Church is worthy of the best times of the Establishment. To-morrow we are to meet specially at this house, the Archbishop of Canterbury in the chair, to consider of a petition to both Houses of Parliament in behalf of the Colonial Church. This Petition, it is expected, will form a model for others from several parts of the country; so that we are going to pour them into St. Stephen's Chapel, notwithstanding the flippancy, indifference, and black looks of too many of our Legislators: however, my motto is, 'spero meliora.' * * * The sermons in aid of the Queen's Letter for the Society for the Propagation of the Gospel in Foreign Parts are being very productive, and I expect a good harvest. I have myself preached three and shall, I believe, preach one more."

Here the thought naturally occurs to us,—while our friends in England are making such exertions, and deem our cause of so much importance as to render it the subject of an appeal to the Imperial Legislature, should not some expression of our own interest and feelings in this cause, be conveyed to the same tribunal? With them will now rest the power of providing that religious instruction which so many of the waste places of our country require; and if Parishes, and Societies, and Universities in England and Ireland, are petitioning in our behalf for the spiritual succour that we need, it scarcely becomes us to sit still, and express not a word of our wants to that tribunal who alone are competent to supply them.

That the members of our communion in every township of the Province should make this appeal to the Imperial Legislature, was a measure fully agreed upon at a meeting of the Clergy last autumn at Toronto; and its prosecution was stayed solely in consequence of a suggestion from a high quarter, that in the excitement which then arose from the machinations of the rebel and the invasions of the brigand, it was better to delay a step which might by possibility distract the minds of men from what was then the paramount object,—the defence of the country.

We are not sure that it was at all necessary to have foreborne action upon this subject, on the ground alleged; because the members of the Church of England, in any defensive measures on behalf of their undeniable rights, are not in the habit of deviating from that "quiet spirit" by which they are characterized, and on account of which they are sometimes even taunted; but it seems in all respects expedient and proper, that what, from the best of motives, was then postponed, should be acted upon now.

The remarks which we copy below from the *Brookville Statesman* may be thought to add force to the argument we are advancing: we certainly accede to their general correctness, most cordially as we can renew our expression of the high sense we entertain both of the public and private worth of our respected Lieutenant Governor:—

"It seems that the long agitated question of the Clergy Reserves has been at length settled, by the re-investment of them in the Crown, for religious purposes. We predicted three weeks ago, that this would be the result, because we saw plainly that the extreme views of contending parties would not permit the settlement of the question in this country; and because we knew that there was a fair majority of the whole House in favour of re-investment, if the votes of members were given in unison with their expressed wishes in private.—Whether the disposition to be made of the proceeds, by the Imperial Parliament, will turn out for the public welfare, is a question that time alone can determine. Upon this subject, the following passage occurs in his Excellency's speech:—

"I shall feel it to be my duty, to the utmost of my knowledge and ability, to put her Majesty's Government in possession of the desires and opinions of the people of Upper Canada, regarding the public aid to be afforded to the maintenance of the christian religion in the Colony."

"What may be the private opinions of Sir George Arthur upon this question, we know not, neither do we desire to know: we view his Excellency as one of the three branches of the Legislature by which the Bill was enacted, and with the royal sanction, he performed the last act of his duty, so far as the measure in question was concerned. We cannot too strongly protest against this unauthorised act, we doubt not, unconstitutional interference of his Excellency. He has no right to assume the character of stating what are or what are not "the desires and opinions of the people of Upper Canada," upon this question. The people's representatives themselves were unable, after years of trial, to assume that responsibility; and we should be glad to know how his Excellency can be better informed than the Commons House of Assembly? His Excellency has already done his duty in the matter; let him not attempt to overstep it; or he may rest satisfied his exertions, though doubtless well intended, will bring down upon him a heavier responsibility than he at present anticipates. We respectfully warn the Executive against this assumed knowledge, and the private despatches which it too often produces. The question is now in the hands of the Imperial Legislature; there let it rest for the present, without the influence of secret representations; and to be decided only upon its merits. We hope we shall have no motion, next session, for copies of his Excellency's correspondence upon this subject."

We cannot for an instant doubt the full impartiality with which his Excellency will make known what he deems to be the sense of the country upon this important question; much as we doubt, with our contemporary the *Statesman*, the abstract propriety of making such a statement of opinion at all. If the estimate of the merits of this question is to be taken from the tone of our more violent and revolutionary prints, we do most unequivocally assert that the estimate will be an incorrect one: at all events, public opinion upon that point is very unsettled, fluctuating and undefined; and little has been tried—beyond the exertions made in this very journal—to bring it into a healthy and constitutional state on the subject of a provision for the maintenance of religion. Be this as it may, as persons deeply interested in the final adjudication of this matter, it is right that the members of the Church of England should,—temperately and without reference or allusion to any other Christian denominations—make known to the Imperial Parliament their anxiety for, and their claim to such a pro-

vision for the maintenance of their religion as the Constitution has always been understood to award.

We have noticed in several of our contemporaries, that a rumour is prevalent that Her Majesty's Government have at length decided upon the partition of the too-extensive Diocese of Quebec, and have agreed to constitute Upper Canada into a separate see,—offering its Episcopal supervision to the Venerable the Archbishop of York. We are aware that the formation of Upper Canada into a distinct Diocese has for some time engaged the anxious attention of Her Majesty's Government, and that the claims of the Ven. the Archbishop of York to become its first Bishop have never, in the highest quarters, been disputed. Without speaking from any specific authority, we believe we shall be found correct in announcing that the formation of Upper Canada into a separate Diocese will very soon take place, and that the Venerable the Archbishop of York will be consecrated to its episcopal charge. And we may add, that unless some change in the arrangement heretofore contemplated for carrying into effect this important end shall have been made, the acceptance of this high office by the Archbishop of York will be attended with a very large pecuniary sacrifice, as well as a vast addition to his personal toil and responsibility.

We have been furnished with the following statement of the population of the Bathurst District, with the numbers of the religious classes into which it is respectively divided. It is to be recollected that next to the county of Glengarry the largest settlements of Presbyterians are to be found in the District of Bathurst:—

Church of England,	8,239
Presbyterians, including Church of Scotland,	
United Synod, Seceders, &c.	8,660
Roman Catholics,	5,414
Methodists, Wesleyan and Episcopal,	1,745
Baptists,	255
Quakers,	22
Mormons,	65
Unitarians,	45
Universalists,	10
Irvingites,	42
Total,	24,497

We are very sure that we shall be conferring a favor upon our clerical friends and our literary readers in general, in giving insertion to the catalogue of Books for sale, which will be found on our last page. We are requested to state that applications for any of the books therein mentioned, may be addressed to F. H. Hall, Esq. Postmaster, Cobourg, in whose charge they are placed, and at whose office they may be seen. In order not to transgress the limits which we assign in general to advertisements, we have for this week omitted all others. For this we trust we shall be excused by our advertising patrons.

We regret that the communication of Mr. H. G. Papst was too late for this number; but we shall have much pleasure in inserting it next week.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF ADOLPHUSTOWN.

Rev. J. Deacon, Incumbent. Divine Service is performed every Sunday both at Adolphustown and Fredericksburg, morning and evening alternately. At both these places, neat churches are erected. Divine Service is also occasionally performed by him at Marysburgh, on the opposite side of the Bay; where, in the absence of a settled clergyman, the ministrations of Mr. S. Fry as Catechist are regularly and acceptably supplied. In this latter township, where the members of our communion are numerous, and where one church has been completed and another is in the progress of erection, the services of a resident minister are much needed and anxiously desired.—In 1838, the Baptisms were 36; Marriages 4; Burials 9; total number of Communicants 50. At the late visit of the Lord Bishop of Montreal, 40 persons were confirmed.

RECTORY OF CHIPPEWA, STAMFORD &c.

Rev. W. Leeming, Incumbent; who performs divine Service regularly every Sunday in the Churches at Stamford and Thorold,—the service at Chippewa being undertaken by the Rev. Mr. Miller. At these places respectively, neat and commodious churches are erected. That at Chippewa is a very handsome structure in the Gothic style; the Church at Stamford was erected chiefly through the instrumentality of Sir Peregrine Maitland, formerly Lieutenant Governor of this Province.

In 1838, the Baptisms were 40; Burials 30; Marriages 23; Communicants 70.

From the New York Churchman.

CONSECRATION OF BISHOP DELANCEY.—Pursuant to notice the convention of the Western Diocese of New York met on the 8th inst., at Auburn. The Convention was full, and the bishops present were Bishops Griswold, Bishop H. U. Onderdonk, Bishop B. T. Onderdonk, and Bishop Doane. The opening sermon was preached to a large congregation by Bishop H. U. Onderdonk. The consecration took place on the next day, being the festival of the Ascension. The Bishop elect was presented by Bishops B. T. Onderdonk and Doane. The consecration service was performed by the Presiding Bishop Griswold, the other bishops present uniting with him in the imposition of hands. The sermon on the occasion was preached by Bishop B. T. Onderdonk. On the evening of the same day divine service was held in the church, and Bishop Delancey delivered a very able and impressive discourse.

An address was delivered in the Convention to the late acting bishop of the Diocese, on occasion of his retirement from its charge, to which he responded in few and appropriate remarks. An address was also delivered to the newly-consecrated bishop, on occasion of his introduction to the duties of his office, to which Bishop Delancey replied at length, very ably setting forth the sound principles of Churchmanship by which he has ever been distinguished, and the practical excellence of which his larger and more elevated sphere of duty will now, we trust, enable him long and successfully to illustrate.

In a late number of Blackwood's Magazine it is stated, that in 1792 there were not in the whole of Great Britain, 30 Roman Catholic Chapels; now there are 519, and 43 building. In that year there was but one single Roman Catholic College; now there are 10, and 60 seminaries of education,

besides chapel schools. The Roman Catholic population of Great Britain is now estimated at little short of two millions.

Summary of Eccll Intelligence.

In the absence of later intelligence from England, we present our readers with the following extract from a leading London journal; which, in the contrast that has so frequently of late been instituted between monarchical and republican institutions, may prove interesting and useful:—

THE REV. SYDNEY SMITH AND THE BALLOT.

From the London Times.

We really find ourselves obliged to apologise to our readers and the public, for not having somewhat more pointedly directed their attention to the Rev. Sydney Smith's little treatise, entitled "Ballot," which has now gone through numerous editions. Our excuse must be, that political writing, however excellent, must give place, not only to political facts and incidents, but even to official or parliamentary reasoning upon them. For example, we could not omit a speech of Joseph Hume's, which we need not be long in characterising, to make way for a couple of pages out of the little tract in question; though the one is stinking ditch-water, the other sparkling champagne. We do, however, now (and hope our recommendation may still be useful) most cordially recommend the "Ballot, by the Rev. Sydney Smith," (that is its brief and simple title) to the attentive perusal of the whole nation. To the friends of the ballot we would recommend an effort to answer it; but the rapid dull dogs will hardly dare to attempt that; they may abuse, call it buffoonery, and so forth, but they must not put their own stupid verbiage in such proximity as to provoke a comparison with Sydney's animated argument and happy illustration.

"Ex uno disce omnes." Take Sir William Molesworth for a sample; he, a young man, is engaged in the well-chosen and appropriate task of editing the works of Leviathan Hobbes, a studious infidel and high prerogative writer of the last age. We can settle the merit of the work which it is thus attempted to obtrude on the public in no time, and that on the very highest authority. Of this Leviathan Hobbes the immortal Dryden has said (we quote from memory)—"Besides his natural stupidity, there was an infelicity and ill-luck attending him which could hardly have befallen any other man. He was every thing at the wrong time: he began his literary career by writing metaphysics before his judgment was mature; and he ended his labours by attempting poetry when he had lost the fire of youth." Is not this just such a man as one might expect such another man as Sir William Molesworth would pass his own almost juvenile days in editing? Proceed, happy youth, as thou hast begun: thou wilt come at last to reproducing Elkanah Settle to the wondering world as thy years draw to a close!

But to return to Mr. S. Smith. This reverend writer is witty in an eminent degree, and lively. It will be found, that every one of Mr. Smith's witticisms contains some stringent syllogism, or cogent proof, which it is difficult for his opponents to shuffle off from their necks and shoulders. We could give a thousand instances of this, did time and space allow; and surely an argument is not the worse for being put with vivacity and pleasantry; which, while they awaken the attention and enliven the spirits, carry with them that also which at a future time will bring the argument itself more readily to the memory.

The following extracts will shew the spirit and reasoning of the work:—

"An abominable tyranny exercised by the ballot is, that it compels those persons to conceal their votes who hate all concealment, and who glory in the cause they support. If you are afraid to go in at the front door, and to say in a clear voice what you have to say, go in at the back door and say it in a whisper; but this is not enough for you; you make me, who am bold and honest, sneak in at the back door as well as yourself; because you are afraid of selling a dozen or two of gloves less than usual, you compel me, who have no gloves to sell, or who would dare and despise the loss, if I had, to hide the best feelings of my heart, or to lower myself down to your mean morals. It is as if a few cowards, who could only fight behind walls and houses, were to prevent a whole regiment from showing a bold front in the field: what right has the coward to degrade me, who am no coward, and put me in the same shameful predicament with himself? If ballot is established, a zealous voter cannot do justice to his cause; there will be so many false Hampdens, and spurious Catos, that all men's actions and motives will be mistrusted. It is in the power of any man to tell me that my colours are false; that I declaim with simulated warmth, and canvass with fallacious zeal; that I am a Tory, though I call myself ever, or a Whig in spite of my ostentatious panegyrics on Peel. It is really a curious condition that all men must imitate the defects of a few, in order that it may not be known who have the natural imperfection, and who put it on from conformity. In this way in former days, to hide the gray hair of the old, everybody was forced to wear powder and pomatum.

"But if all men are suspected—if things are so contrived that it is impossible to know what men really think, a serious impediment is created to the formation of good public opinion in the multitude. There is a town (No. 1) in which live two clever and respectable men, Johnson and Pelham, small tradesmen, men always willing to run some risk for the public good, and to be less rich and more honest than their neighbours. It is of considerable importance to the formation of opinion in this town, as an example, to know how Johnson and Pelham vote. It guides the affections and directs the understandings of the whole population, and materially affects public opinion in this town: and in another borough (No. 2) it would be of the highest importance to public opinion if it were certain how Mr. Smith, the iron-monger, and Mr. Rogers, the London carrier, voted; because they are both thoroughly honest men, and of excellent understanding for their condition of life. Now, the tendency of ballot would be to destroy all the Pelhams, Johnsons, Rogerses and Smiths, to sow an universal mistrust, and to exterminate the natural guides and leaders of the people; political influence, founded upon honour and ancient honesty in politics, could not grow up under such a system. No man's declaration could get believed. It would be easy to whisper away the character of the best men; and to assert that, in spite of all his declarations, which are nothing but a blind, the romantic Rogers has voted on the other side, and is in secret league with our enemies.

"Who brought that mischievous profligate villain into parliament? Let us see the names of his real supporters. Who stood out against the strong and uplifted arm of power? Who discovered this excellent and hitherto unknown person? Who opposed the man whom we all know to be

one of the first men in the country? Are these fair and useful questions to be veiled hereafter in impenetrable mystery? Is this sort of publicity of no good as a restraint—is it of no good as an incitement and a reward for exertions? Is not public opinion formed by such feelings? and is it not a dark and demoralising system to draw this veil over human actions, to say to the mass, be base, and you will not be despised; be virtuous, and you will not be honoured? Is this the way in which Mr. Grote would foster the spirit of a bold and indomitable people? Was the liberty of that people established by fraud? Did America lie herself into independence? Was it treachery which enabled Holland to shake off the yoke of Spain? Is there any instance since the beginning of the world where human liberty has been established by little systems of trumpery and trick?

"Purity of election, the fair choice of representatives, must be guarded either by the coercing power of the House of Commons exercised upon petitions, or it must be guarded by the watchful jealousy of opposite parties at the registrations; but if (as the Radicals suppose) ballot gives a power of perfect concealment, whose interest is it to watch the registrations? If I despair of distinguishing my friends from my foes, why should I take any trouble about registrations? Why not leave every thing to that great *primum mobile* of all human affairs, the barrister of six years' standing?

"The answer of the excellent Benthamites to all this is, 'What you say may be true enough in the present state of registrations, but we have another scheme of registration, to which these objections will not apply.' There is really no answering this *pauca post* legislation. I reason now upon registration and reform which are in existence, which I have seen at work for several years. What new improvements are in the womb of time, or (if time has no womb) in the more capacious pockets of the followers of Bentham, I know not: when I see them tried I will reason upon them. There is no end to these eternal changes; we have made an enormous revolution within the last ten years—let us stop a little and secure it, and prevent it from being turned into ruin; I do not say the Reform Bill is final, but I want a little time for breathing; and if there are to be any more changes, let them be carried into execution hereafter by those little legislators who are now receiving every day after dinner a cake or a plum, in happy ignorance of Mr. Grote and his ballot. I long for the quiet times of Log, when all the English common people are making calico, and all the English gentlemen are making long and short verses, with no other interruption of their happiness than when false quantities are discovered in one or the other."

"The noise and jollity of a ballot mob must be such as the very devils would look on with delight. A set of deceitful wretches wearing the wrong colours, abusing their friends, pelting the man for whom they voted, drinking their enemies' punch, knocking down persons with whom they entirely agreed, and roaring out eternal duration to principles they abhorred—a scene of wholesale bacchanalian fraud, a *posse comitatus* of liars, which would disgust any man with a free government, and make him sigh for the monarchy of Constantinople.

"All the arguments which apply to suspected tenants apply to suspected shopkeepers. Their condition under the ballot would be infinitely worse than under the present system; the veracious shopkeeper would be suspected, perhaps without having his vote to appeal to for his protection; and the shopkeeper who meant to deceive must prop up his fraud by accommodating his whole life to the first deceit, or he would have told a disgraceful falsehood in vain. The political persecutors would not be baffled by the ballot; customers who think they have a right to persecute tradesmen now would do it then; the only difference would be, that more would be persecuted than on suspicion than are persecuted now from a full knowledge of every man's vote. Inquisitors would be exasperated by this attempt of their victims to become invisible, and the search for delinquents would be more sharp and incessant.

"A state of things may (to be sure) occur where the aristocratic part of the voters may be desirous, by concealing their votes, of protecting themselves from the fury of the multitude; but precisely the same objection obtains against ballot, whoever may be the oppressor or the oppressed. It is no defence; the single falsehood at the hustings will not suffice. Hypocrisy for seven years is impossible; the multitude will be just as jealous of preserving the power of intimidation as aristocrats are of preserving the power of property, and will in the same way redouble their vicious activity from the attempt at destroying their empire by ballot.

"Ballot could not prevent the disfranchisement of a great number of voters. The shopkeeper, harassed by men of both parties, equally consuming the articles in which he dealt, would seek security in not voting at all, and, of course, the ballot could not screen the disobedient tenant whom the landlord requested to stay away from the poll. Mr. Grote has no box for this; but a remedy for securing the freedom of election, which has no power to prevent the voter from losing the exercise of his franchise altogether, can scarcely be considered as a remedy at all. There is a method, indeed, by which this might be remedied, if the great soul of Mr. Grote will stoop to adopt it. Why are the acts of concealment to be confined to putting in a ball? Why not vote in a domino, taking off the vizor to the returning officer only? or, as tenant Jenkins or tenant Hodge might be detected by their stature, why not poll in sedan chairs with the curtains closely drawn, choosing the chairmen by ballot?

"Old John Randolph, the American orator, was asked one day at a dinner party in London, whether the ballot prevailed in his state of Virginia. 'I scarcely believe,' he said, 'we have such a fool in all Virginia as to mention even the vote by ballot, and I do not hesitate to say that the adoption of the ballot would make any nation a nation of scoundrels if it did not find them so.' John Randolph was right; he felt that it was not necessary that a people should be false in order to be free; universal hypocrisy would be the consequence of ballot; we should soon say on deliberation what David only asserted in his haste—that all men were liars.

"Not only would the tenant under ballot be constantly exposed to the suspicions of the landlord, but the landlord would be exposed to the constant suspicions and the unjust misrepresentation of the tenant. Every tenant who was dismissed for a fair and just cause would presume he was suspected, would attribute his dismissal to political motives, and endeavour to make himself a martyr with the public; and in this way violent hatred would be by the ballot disseminated among classes of men on whose agreement the order and happiness of England depends.

"All objections to ballot which are important in England apply with much greater force to Ireland, a country of intense agitation, fierce passions, and quick movements. Then, how

would the ballot-box of Mr. Grote harmonise with the confessional-box of Father O'Leary? * * * * * "In clubs ballot preserves secrecy; but in clubs, after the barrister has blackballed the colonel, he most likely never hears of the colonel again; he does not live among people who are calling out for seven years 'The colonel for ever!' nor is there any one who, thinking he has a right to the barrister's suffrage, exercises the most incessant vigilance to detect whether or not he has been defrauded of it. I do not say that ballot never can in any instance be made a mean of secrecy and safety, but that it cannot be so in popular elections. Even in elections a consummate hypocrite who was unmarried, and drank water, might perhaps exercise his timid patriotism with impunity; but the instances would be so rare as to render ballot utterly inefficient as a general protection against the abuses of power."

UPPER CANADA.

LIST OF ACTS

Passed during the fourth Session of the 13th Provincial Parliament.

- 1. An Act to alter and amend the name and style of His Majesty's Court of King's Bench for the Province of Upper Canada.
2. An Act to provide for the payment of costs in certain cases of informations at the suit of the Crown, and for other purposes therein mentioned.
3. An Act for the protection of the Indians in the possession of their Lands, and for the punishment of persons trespassing or committing any unlawful or wanton injury thereon.
4. An Act to alter and amend the Law relating to the appointment of Commissioners of the Court of King's Bench in the several Districts of this Province.
5. An Act to extend the provisions of an Act entitled, An Act to authorise the erection of the County of Oxford into a separate District by the name of the District of Brock.
6. An Act to limit the period for the owners of Lands making claims for damages occasioned by the construction of the Rideau Canal, and for other purposes therein mentioned.
7. An Act to render valid the late Elections for Aldermen and Councilmen for the Town of Kingston.
8. An Act to extend the provisions of an Act concerning Land Surveyors and the admeasurement of Lands, and also to extend the provisions of an Act to ascertain and establish on a permanent footing the Boundary Lines of the different Townships in this Province, and further to regulate the manner in which Lands are hereafter to be surveyed.
9. An Act to authorise the Court of King's Bench to admit Adam Ainslie to practice as an Attorney in that Court, and to authorise the Vice-Chancellor to admit him to practise as a Solicitor in the Court of Chancery in this Province.
10. An Act to prevent the hunting and killing of Deer and feathered game during certain seasons of the year, and to prohibit hunting and shooting on the Lord's Day.
11. An Act to incorporate certain persons under the style and title of the College of Physicians and Surgeons of Upper Canada.
12. An Act to establish a second Market in the Town of Hamilton—to enable the Corporation of the said Town to effect a loan, and for other purposes therein mentioned.
13. An Act to amend an Act, entitled, An Act Incorporating certain persons under the style and title of the Waterloo Bridge Company.
14. An Act to authorise the Magistrates of the Home District to borrow a sum of money for the purpose of completing the New Gaol and Court House.
15. An Act to continue and make permanent certain Acts, regulating the trial of Controverted Elections.
16. An Act to continue and make permanent an Act prescribing the mode of measuring the contents of Wooden Stills—also, for fixing the rate of duty to be paid on all Stills used for the distillation of Spirituous Liquors within this Province.
17. An Act to continue and make permanent, An Act to regulate Lime Fences and Water Courses, and to repeal so much of an Act to provide for the nomination and appointment of Parish and Town Officers within this Province, as relates to the Office of Fence Viewers being discharged by Overseers of Highways and Roads.
18. An Act to continue and make perpetual an Act repealing an Act to supply in certain cases, the want of County Courts in this Province, and to make further provision for proceeding to out-lawy in certain cases therein mentioned.
19. An Act to continue and make perpetual an Act to promote the public health, and to guard against infectious diseases in this Province.
20. An Act to alter and amend, An Act to authorise the erection of the County of Huron and certain other Territory adjacent thereto, into a separate District.
21. An Act to continue in force, amend and make perpetual, An Act to provide for the summary punishment of petty trespasses and other offences.
22. An Act to alter and amend, An Act to erect certain Townships, now forming parts of the Districts of Bathurst, Johnstown, and Ottawa into a separate District, to be called the District of Dalhousie.
23. An Act to increase the Capital Stock of the Cobourg Harbour Company, and to extend the period for completing the said Harbor.
24. An Act to prevent the felling of Timber into the Grand River—River Nith—River Speed—Otter Creek, and all navigable Rivers in this Province, and for other purposes therein mentioned.
25. An Act to amend the law enabling married women to convey their real estates within this Province.
26. An Act to continue and make perpetual an Act, entitled, An Act to increase the salary of the Keeper of False Ducks Light-House.
27. An Act to authorise the raising of £1000 by an additional rate or levy of one-half penny in the pound, upon the Inhabitants of the Western District, for the purpose of relieving the said District from debt, and of enabling the Justices of the Peace of that District to repair and improve the Gaol at Sandwich.
28. An Act to authorize the erection of an Asylum within this Province, for the reception of Insane and Lunatic persons.
29. An Act to incorporate certain persons under the style and title of The President, Directors and Company of the Bayfield Harbor.
30. An Act for the relief of Teachers of Common Schools in the District of Niagara.
31. An Act to amend an Act to Incorporate the Town of Kingston under the name of the Mayor and Common Council of the Town of Kingston.
32. An Act to extend and continue for a limited period, An Act to provide for the disposal of the public lands in this Province.
33. An Act to amend an Act granting to His Majesty a sum of money for the erection of certain Light Houses within this Province, and for other purposes therein mentioned.
34. An Act granting a sum of money to complete the construction of a Macadamized Road from the Village of Dundas to the Township of Waterloo in the Gore District.
35. An Act to authorize the Magistrates of the Midland District to borrow a sum of money to build a Wall round the Gaol and Court House of the Midland District.
36. An Act to extend the period for imposing an additional rate upon the intended new District of Colborne.
37. An Act to afford relief to Robert Brown, Esquire.
38. An Act to grant a pension to the Widow and Children of the late Captain Edgworth Usher.
39. An Act for making, repairing, and improving the Road from Amherstburg to Sandwich, and from thence to Chatham, in the Western District, and for constructing and repairing Bridges thereon.
40. An Act granting to Her Majesty a sum of money for the improvement of the Post Road between Cornwall and L'Original.

41. An Act granting a further sum of money by way of loan to complete the Hamilton and Brantford Road, and for other purposes therein mentioned.

42. An Act to make good certain monies advanced in compliance with two several Addresses of the House of Assembly during the last Session, for the contingent expenses of the Legislature of this Province.

43. An Act granting to Her Majesty a sum of money to improve the Cayuga Road, from Drummondville to Simcoe.

44. An Act to make provision for the payment of certain losses sustained by sundry individuals therein named.

45. An Act authorising the Trustees of certain lands in Peterborough, for the use of the Roman Catholic Church, to dispose of the same.

46. An Act granting one thousand pounds for opening and improving a road from London, in the London District, to the River St. Clair, in the Western District.

47. An Act to authorise the Trustees of the Market Reserve, in the Town of Niagara, to raise a sum of money for certain purposes therein mentioned.

48. An Act to continue and make permanent, An Act to prevent the consumption of Spirituous Liquors in Shops.

49. An Act to continue and make permanent, An Act to continue and amend the law for attaching the property of absconding debtors.

50. An Act to continue and make permanent, An Act to continue the duty upon Licences to Hawkers and Pedlers.

51. An Act to make further provision for the completion of the improvement of the Navigation of the Inland waters of the District of Newcastle.

52. An Act granting a further sum of money for the purpose of completing the Macadamized Road between the Town of Kingston and the Village of Napanee in the Midland District.

53. An Act granting a sum of money for the maintenance and support of the General Hospital of the City of Toronto.

54. An Act to provide for the further support of the Provincial Penitentiary.

55. An Act to repeal, alter and amend the Militia Laws of this Province.

56. An Act granting a sum of money to improve and keep in repair the Kettle Creek Harbor at Port Stanley.

57. An Act to alter & amend the Gore Bank corporation act.

58. An Act to continue in force for a limited period the laws authorising the Chartered Banks in this Province to suspend the redemption of their Notes in Specie under certain regulations.

59. An Act to assign duties to certain Commissioners and for other purposes therein mentioned.

60. An Act to increase the salary of the Adjutant General of Militia of this Province.

61. An Act to provide for the completion of the Gull Island Light-House.

62. An Act to continue and make permanent, certain acts in force, for granting licences to Innkeepers.

63. An Act granting a sum of money to remunerate Bernard Turquand for certain services therein mentioned.

64. An Act to revive and continue with certain limitations, An Act granting to His Majesty a sum of money for the erection of certain Light-Houses within the Province, and for other purposes therein mentioned.

65. An Act to provide for the advancement of Education in this Province.

66. An Act granting a certain sum of money to defray the expenses of the Civil Government for the year 1839 and for other purposes therein mentioned.

67. An Act to revive and continue for a limited time, the second clause of an Act passed in the ninth year of the reign of King George IV., entitled, An Act to secure to and confer upon certain inhabitants of this Province, the Civil and political rights of Natural born British Subjects.

68. An Act granting a certain sum of Money for the maintenance and support of the House of Industry in the City of Toronto.

69. An Act to make valid and to confirm the admission of John Bristowe, Esquire, as a Solicitor in the Court of Chancery in this Province.

70. An Act granting a sum of Money for the support of Common Schools for the year one thousand eight hundred and thirty-nine.

71. An Act to extend the Provisions of an Act for the improvement of the Roads and Bridges in the several Districts of this Province.

BILLS

Passed by the Legislative Council and Assembly, and reserved by His Excellency the Lieutenant Governor, for Her Majesty's pleasure thereon.

- 1. An Act to enable Her Majesty to make a grant of Land to James FitzGibbon, Esquire.
2. An Act to make provision for the division of the intended new District of Colborne into two Counties.
3. An Act to regulate the value at which Gold and Silver coin shall pass current within this Province.
4. An Act to authorize the issue of Bills of Credit.
5. An Act to afford further facilities to negotiate Debentures for the completion of certain works.
6. An Act to authorize the purchase of the private Stock in the Welland Canal, on the part of this Province, and for other purposes therein mentioned.
7. An Act to ascertain and provide for the payment of all just Claims arising from the late Rebellion and Invasions of this Province.
8. An Act to dispose of the Lands commonly called 'Clergy Reserves' and for other purposes therein mentioned.
9. An Act to appropriate the Casual and Territorial Revenue, and for other purposes therein mentioned.

Great activity is stated to prevail in the Dock Yards in England; manning and equipping vessels of war.

Reinforcements of troops had arrived at Halifax, and St. John's, New Brunswick.

Insurrectionary symptoms are said to be manifested in the vicinity of La Tortue, Lower Canada, and several loyalists, in consequence of a system of intimidation, have been compelled to desert their farms.

A considerable number of vessels from various parts of the United Kingdom, have arrived at the ports of Quebec and Montreal. The emigrants, as yet, are few in number.

The cost of the Earl of Durham's mission to Canada,—the chief result of which has been to disgust the loyal and encourage the disaffected,—is stated to have been £31,443 3 7; exclusive of expences to a large amount paid in Canada.

There is a rumour current, but without any apparent foundation, that the resignation of our excellent Lieut. Governor has been tendered and accepted, and that the Hon. Fox Maule, a Whig nephew of the late Earl Dalhousie, has been appointed to succeed him.

BIRTH.

At Quebec, on the 11th inst. the lady of the Rev. F. J. Lundy, of a daughter.

MARRIED.

On Thursday, the 16th inst. in the Parish Church of St. Mary Magdalene, Picton, by the Rev. William Macaulay, Rector, Doctor Baker, of Kingston, to Rachael Lucretia, third daughter of Benjamin Fairfield, Esq. of Bath.

DIED.

At the River Trent, on the 20th instant, in the 22nd year of his age, after a protracted illness, borne with exemplary patience and resignation to the Divine will, Mr. John H. Meyers, Student at law, third surviving son of the late Adam Henry Meyers, Esq. of the River Trent.

List of Letters received to Friday, May 24th:—

Rev. R. D. Cartwright, (2) add. subs.; Ven. the Archdeacon of York; J. B. Ewart, Esq. ad. subs. and rem.; A. C. G. Scobell; Lord Bishop of Montreal; P. M., Whitby; Mr. J. H. Swail; Rev. J. Cochran; Rev. M. Harris; Rev. R. Knight, rem. in full Vol. 2 and on acct of Vol. 3.

Youth's Department.

SCRIPTURE QUESTIONS.

LI. EGYPT.

421. The Arabians, and other Oriental nations, call this country Mesr, from Mizraim; and the Copts call it Chemi, from Ham; both of whom were early settlers in Egypt.—Who were these two individuals?—Genesis.

422. Egypt, from the earliest periods, has been remarkable for its fertility, arising from the annual overflowing of the Nile, which passes through and covers with its rich and slimy waters a space of one hundred and fifty or two hundred leagues; so that, while other countries were suffering under famine, there was mostly abundance in Egypt. Do you recollect any part of the history of the patriarch Abraham which illustrates this?—Genesis.

423. In this spacious and fertile valley, the arts and sciences were first cultivated, and from hence diffused through Greece, and other parts of the world. Can you find two passages which allude to the wisdom of the Egyptians; the one connected with Moses, and the other with Solomon?—Acts and Kings.

424. But though Egypt so greatly excelled every other nation in arts and sciences, and in the wisdom of its laws and institutions, (so much so that the sages and legislators among the polished Greeks travelled into this country to avail themselves of its superior knowledge,) yet was it far more conspicuous for its debasing idolatries and superstitions; for the same Greeks confessed that they borrowed from Egypt not only their religious ceremonies, but the names of their Gods. The Israelites, also, it is well known, derived most of their idolatries from the same source. Can you point out any passage in the prophecy of Ezekiel which shews their inveterate attachment to the idols of Egypt?—Ezekiel.

425. Egypt was celebrated for its manufacture of fine linen and of embroidered work. Can you find two passages which refer to these points?—Proverbs and Ezekiel.

426. The vegetable productions of Egypt, especially its melons, cucumbers, and onions, were considered of a very superior quality. Where and on what occasion are these particularly noticed?—Numbers.

427. In the same passage where these vegetables of Egypt are mentioned, there is an allusion to their fish which were likewise abundant and excellent. The prophet Isaiah speaks of the ponds and sluices which they were accustomed to cut, and by which means the abundance was obtained. Can you refer to the passage alluded to?—Isaiah.

CHURCH CALENDAR.

May 26.—Trinity Sunday.
June 2.—First Sunday after Trinity.
9.—Second Sunday after Trinity.
11.—St. Barnabas the Apostle.

SCENES IN OTHER LANDS.

No. XXXIX.
DUBLIN, CONTINUED.

St. Patrick's Cathedral is amongst the Protestant structures in Dublin which claim from the visitor an early and particular attention. Its first stone was laid about the middle of the 14th century; and although it exhibits nothing like the imposing grandeur of York Minster, or the time-mellowed beauty of Westminster Abbey, it is a venerable and noble pile, in the Gothic style of architecture. Unlike the other Metropolitan Cathedrals of St. Peter's or St. Paul's, where a spacious dome surmounts the sacred edifice, St. Patrick's is crowned with a steeple and spire, which rises to the height of 220 feet. The nave is of spacious dimensions and terminated by a large window at the west end. The organ is considered to be the finest toned in Ireland,—a foreign importation, however; having been built in Rotterdam, and being captured from the Spaniards at Vigo, it was presented to St. Patrick's Cathedral by the Duke of Ormond. Amongst the numerous monuments in this sacred edifice, are those of Dean Swift, Archbishop Marsh, Richard Boyle earl of Cork, and the gallant Duke of Schomberg, who was killed at the battle of the Boyne while fighting for the cause of Protestantism by the side of its royal champion William III.

Amongst the other public buildings which ought not to be omitted by the stranger in Dublin, is the Bank,—a very elegant structure, which, unlike some of the finest of our public edifices in London, has the advantage of being seen, and not excluded almost from the view by a multitude of surrounding dwellings. The Bank, its fronts adorned with colonades and porticoes, sweeps in semi-circular form round the corner of two of the finest streets in the city, and meets the beholder at once in the fulness of its imposing grandeur. The Bank was formerly the Parliament House of Ireland, when to the proverbial unhappiness of that distracted country there was added the misfortune of a separate and independent Legislature. I walked hastily through its principal apartments, and found the general beauty of the interior to correspond with the elegance of the external elevation. The Cash office, 70 feet in length and 50 broad, surrounded by fluted pillars and crowned with a lantern tower, is one of the finest and most striking which the edifice contains.

Sackville street, which I now entered, is perhaps the widest street in Europe, containing several fine public buildings. Amongst these is the Post-Office, erected at an expence of £50,000;—its front 220 feet long, containing in the centre a noble portico, consisting of six fluted columns of the Ionic order, surmounted by the royal arms.—Opposite to the Post Office stands a monument to the gallant Nelson,—a fluted Ionic column, rising to the height of 134 feet, surmounted by a colossal statue of the hero, who, while his country fails not to remember him in images of brass and marble, enjoys in the records of fame a monument more enduring than either. On the pedestal are inscribed the names which his glorious deeds have rendered imperishable,—the Nile, St. Vincent, Copenhagen, and Trafalgar.

Diverging from Sackville street, I walked up Summer Hill, and received in one of the dwellings on the right,—commanding a delightful view of the Bay of Dublin,—a most kind and hospitable reception. An afternoon and evening were subsequently spent here; and acquaintances formed on that occasion have, by the will of Providence, been pleasingly revived in this cis-atlantic region. The Bay of Dublin, seen from this elevation to peculiar advantage, is much and deservedly praised, and often likened to the celebrated Bay of Naples,—to which, in certain of its features, the resemblance can undoubtedly be traced. On the present occasion, sultry enough though it was for a tropical clime, there was a haze not suited to the cloudless

brightness of an Italian sky; while in the glassy beauty of the Bay, into which the Liffey was gently pouring its humble tribute of waters, we miss the deep and peculiar blue of the Mediterranean. This striking feature in the waters of this classic sea, formed an agreeable topic of discussion at General Pilkington's in the evening, where several of the party—military friends of our kind host—had had the opportunity of daily contemplating its azure beauty from the heights of Gibraltar.

On the following morning I walked to Drumcondra,—and a delightful walk it proved,—the entire road being studded with villas and gardens,—in order to see an individual at whose hands an introduction from one of the "excellent in the earth" would ensure a kindly reception. This was the Rev. B. Matthias; whose welcome was cordial, and his conversation as pleasing as his manner was kind. I had further interviews with this estimable individual, and shall have occasion to mention him again.

Having returned to town, I joined the kind-hearted General according to appointment, and we proceeded in a jaunting car to make a general inspection of the city and its environs. We drove to the Liffey, and proceeded for some time along its margin,—pausing on the way to inspect the Four Courts, or Courts of Law, a magnificent edifice 450 feet long, with a fine portico, surmounted on a pediment by the appropriate statues of Justice and Mercy. The most striking part of the interior is the rotunda, 64 feet in diameter, above which is a circular lantern lighted by twelve windows and ornamented with fluted Corinthian columns. We proceeded afterwards to the Phoenix park; a spacious enclosure, pleasingly diversified by woodland, hill and valley, and containing the country residence of the Lord Lieutenant and his chief Secretary. In this park was also pointed out to me the Hibernian School, designed for the maintenance and education of soldiers' children; the Powder Magazine; and the Royal Military Infirmary. A plain of about fifty acres is set apart in the park for the reviewing of the troops; and adjacent to it are the Royal Barracks, capable of accommodating 2000 men. Here also, on an elevated situation, stands a pillar in honour of the Duke of Wellington,—a testimonial whose exterior appearance no one has yet, I believe, been found to admire. Perhaps the best opinion expressed of it was that of his Majesty George IV., that he could compare it to nothing more appropriate than an "overgrown milestone!" Returning to town, we viewed the spacious and beautiful quays,—that noble and handsome edifice the Custom House,—and afterwards drove through Merrion Square, St. Stephen's Green, and others of the aristocratic as well as more plebeian portions of the city.

On the following morning,—the first and only sabbath I spent in Dublin,—the sun shone out cheerily upon a smiling world. The spires and towers of the sacred edifices, and the bay—the beautiful bay—unruffled by a breeze, sparkled in its morning beams. All was tranquil and all was cheerful. At 12 o'clock, I accompanied the family of General Pilkington to the Castle Chapel, one of the most unique and beautiful sacred structures to be seen perhaps in any part of the world. It is in the Gothic style of architecture,—the workmanship all fresh and modern, and finished in the richest, I may add, chaste manner. It is simply a choir, about 75 feet long and 35 broad; its ceiling of groined arches, supported by handsome pillars; with an east window adorned with stained glass, representing Christ before Pilate, and the Four Evangelists. The front of the gallery, and the pulpit and desks, are ornamented with the richest carved work,—the former representing the arms of the various Lords Lieutenant of Ireland. Much of the service was performed in the Cathedral manner; and the chanting of the 137th Psalm, which happened to be one of the Psalms of the day, I never heard so well performed. The touching beauty of the words, "By the waters of Babylon we sat down and wept," received on this occasion a rare meed of justice in the combined melody of a fine organ and numerous voices. The sermon, as regarded its composition, was an extremely good one; nor was the subject inappropriate, viz. the vanity and instability of earthly possessions; but the nervous agitation of the preacher was great and unusual, and that not for a moment or at intervals, but from the beginning to the very close of the discourse. He was a tutor, I understood, to the sons of the Marquess of Anglesea, then the Lord Lieutenant; but whether it was a constitutional and unconquerable weakness in himself, or the fashionable character of his audience, or the peculiar subject he had chosen, which might appear to have been boldly selected, the excitement of his feelings was extraordinary and he could hardly be listened to without pain.

At 7 in the evening I proceeded to the Chapel of the Bethesda, which was so crowded that I had great difficulty in procuring a seat. Female voices, with great sweetness of tone, conducted the responses and the singing; and I had the gratification of seeing my friend Mr. Matthias ascend the pulpit. His manner was very animated; and taking this into account with the admirable matter of the sermon, he was considered on this occasion to have reached his earlier celebrity. The sermon was delivered extempore; its theme was evangelical, its strain warm, and many of its similes beautiful. Man received no flattery from this faithful preacher; and his helplessness and blindness and hopelessness being proved, he was urged, in the fervent strain of Christian love, to fly to Him whose arms of mercy are always open to the penitent,—to fix his trust upon the Rock of Ages, Christ the crucified. He spoke of the various methods of God's trials of his people; how he melts but does not break the stony heart,—because, like the flinty rock when shivered into fragments, every scattered particle, however minute, was still a rock, hard and unchanged as ever! But no! its temper must be softened, its nature changed; and this is done by the genial warmth, the dewy waterings of heavenly grace!

I could have listened long to this eloquent and animated preacher; but it was evident that his natural strength was abated, and a nervous twitching of the face betokened that this exertion was more than his physical powers were equal to. I left Bethesda Chapel with mellowed feelings,—in harmony with the soft and sweet tranquillity of a lovely summer's night.

The Garner.

THE GIFT OF TONGUES.

To the end then, this great good of the knowledge of the Gospel might be dispersed to many nations, even to every nation under heaven,—to that end clove he their tongues; to make many tongues, in one tongue; to make one man to be able to speak to many men, of many countries, to every one in his own language. If there must be a calling

of the Gentiles, they must have the tongues of the Gentiles wherewith to call them. If they were debtors not only to the Jews, but to the Grecians; nay, not only to the Grecians, but to the Barbarians too; then must they have the tongues not only of the Jews, but of the Grecians and of the Barbarians too, to pay this debt, to discharge the duty of God, Preach to all. And this was a special favour from God, for the propagation of his Gospel far and wide, this division of tongues: and it is by the ancient writers (all) reckoned a plain reversing of the curse of Babel, by this blessing of Zion: since they account it all one, (and so it is) either, as at the first, for all men to speak one language; or, as here, one man speak all. That is here recovered, that there was lost; and they enabled, for the building up of Zion in every nation, to speak so, as all might understand them of every nation.—Bishop Andrewes.

THE WITNESS OF THE SPIRIT.

Now, what is the nature of this testimony? In what way does the Holy Spirit bear witness? Is it by some miraculous and extraordinary declaration that we are the children of God? Certainly not. Scripture gives us no single instance of such an attestation excepting to him, who is in so high and peculiar a sense the Son of God, as none of his creatures can ever aspire to be. Or is it, that the Holy Spirit gives to each individual himself, of those who are sons of God, such a distinct perceptible assurance of the joyful truth, that they know and exult in it accordingly? This is the interpretation which has sometimes been given to the text, *The Spirit itself beareth witness with our Spirit, that we are the children of God*, Romans viii. 16; and there are persons who profess to have received this distinct assurance of their being in the number of God's children, conveyed to them in some mysterious yet perceptible manner. But, against this interpretation, it is sufficient to say, that it is at variance with the words of our blessed Lord himself. He expressly declares, that the operation of the Spirit in the new birth, though not only real, but the only real and efficient cause of that new birth, is yet entirely secret, inexplicable, and indiscernible. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit*, John iii. 8. That is, the reality of the new birth is known by its consequences; as the wind in the natural world, so the Spirit in the new creation, makes himself manifest only by the effects which he produces.—Dr. Phillpotts, Bishop of Exeter.

THE NEW CREATURE IN CHRIST.

Now from this great doctrine, (*Therefore if any man be in Christ, he is a new creature*, 2 Cor. v. 17.) among many other things which are very remarkable, we may observe, first, that no man can be a new creature, except he be in Christ; for the Apostle here makes our being in Christ, the foundation of the new creation. He doth not say, if a man be a Peripatetic, a Platonist, an Epicurean, a Pythagorean, or any other kind of philosopher, he is a new creature: neither doth he say, if a man be of the church of Rome, or of the church of England, a Lutheran, or a Calvinist, he is therefore a new creature. But "if a man be in Christ, he is a new creature;" therefore a new creature, as I have shewn, because he is in Christ; which is a thing much to be observed, for it quite overthrows that absurd opinion, which some have entertained, that a man may be saved in any religion, if he doth but live up to the light of nature, and according to the rules of that religion which he professeth, be it what it will. For it is plain from what we have discoursed upon this subject, that no man can be saved, except he be within the pale of the church, except he be of the Christian religion; nor in that neither, except he be really in Christ, and so a true Christian. For otherwise he cannot be a new creature; and if he be not a new creature, if he be not regenerate and born again, and so made the son of God, he can never inherit eternal life: he cannot receive inheritance among them who are sanctified by faith in Christ, unless he himself be so: whereas men may cry up the light of nature, and the power of natural religion, as much as they please, they may as well undertake to create a new world, as to make a new creature by it. They may exclaim against vice, and extol virtue as much as it deserves, and perhaps make a shift to do something that looks well by the principles of moral philosophy; but they may as soon produce any thing out of nothing, as turn a man from "darkness to light, and from the power of Satan unto God" by it: yea, they may be admitted into the Christian religion itself, they may make a plausible profession of it, they may do many things in it, but they can no more make themselves new creatures, than they could make themselves creatures. That can be done only by the almighty power of God; and he never exerts that power, but only in him by whom he created all things. And therefore, unless a man be in him, even in Christ Jesus, he may be confident he is not a new creature. Bishop Beveridge.

ENCOURAGEMENT.

No man is alone who hath Christ for his companion: No man is without God, who, in his own soul, preserves the temple of God undefiled. The Christian may indeed be assailed by robbers or by wild beasts among the mountains and deserts; he may be afflicted by famine, by cold, and by thirst; he may lose his life in a tempest at sea,—but the SAVIOUR himself watches his faithful soldier fighting in all these various ways; and is ready to bestow the reward which he has promised to give in the resurrection.—St. Cyprian.

There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—Payson.

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