

Poetry.

AUBURN.

To me the visit to Auburn was fraught with feelings that can never die. It was in that church that my beloved friend and spiritual father, BRONN HUBERT, for the last time, preached the Gospel of salvation, and broke the bread of life, and from an "upper chamber" in that sweet and rural parsonage, his fervent spirit passed from earth to heaven. Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And I now stood where his death bed stood, and sat where he had met, and in the strength of the Gospel for which he lived and died, had overcome the king of terrors. It was a sacred scene, a holy hour, and if some natural tears were shed, they were not the tokens of a sorrow without hope.—Ep. Doane.

Our house, whereon dark clouds have lowered, Is once more desolate. And hushed the solemn chamber where The good man met his fate. Pass lightly up the echoing stairs, And look in silence round. And take thy shoes from off thy feet, For this is holy ground! Here stood, erewhile, his dying couch Against this crimson wall, Where, quivering through the loudest leaves, The setting sunbeams orb. Here last he saw his glorious orb, Like his descending low. And through the casement pour, as now, That rich, autumnal glow. Well might he hail, with trembling joy, The type of bliss divine, With which the Sun of Righteousness On his redeemed shall shine; For never day made clearer set, Nor left a shadow on his bright Than his, whose radiant memory still Fills all our courts with light. Cheered by that light, behold, "fast by— The oracle of God." And mark the well-worn churchyard path, The last his footsteps trod! Pass through its antique porch and view The church's hallowed trust. Where "all but speaks," in life-like grace, His monumental bust. The pilgrim at Jona's shrine Forgets his journey's toil, As faith rekindles in his breast On that inspiring soil: And those who track in HERBEN'S steps, Carnatic wood and wave, A portion of his spirit seek By his frequented grave. And here, O Christian, kneel, where he, The LORD'S anointed felt, The noblest champion of the host, The Chief in ISRAEL! Here seek like him to fill the breach, Like him the plague to stay, And in his own impassioned words, And with his fervour pray! That every favoured habitant Who in these halls shall dwell, May live and die like him, and love Their sacred precincts well: That reverent men their walk with God May ever here maintain, Nor vulgar use the precious place Where HOBART died profane!

Thus, AUBURN, shall thy hallowed haunts Be sought from age to age; And hither sons of Holy Church, Make piety pilgrimage; And these, sweet village, shall no thought Of all the past bring pain, But keep thee ever as thou art "The loveliest of the plain" W. C. St. Peter's Parsonage, September, 1844.

ALCUIN. (From "The Early English Church," by the Rev. Edward Churton, A.M.) Alcuin appears to have been born at York about the year of Bede's death, A.D. 735: he was educated, as we have seen, at the school founded by archbishop Egbert, under the able instruction of Albert; and when he succeeded to the charge of the see, Alcuin was appointed to preside over this school. At this time the state of learning in Great Britain and Ireland was far superior to that of any other part of Europe. There had been no teacher of any eminence in Italy since the time of pope Gregory the Great; and though his successors were commonly men of some learning, their influence had little effect in advancing the state of knowledge in Italy or in France. King Ina of Wessex, among other works of piety and public benefit, had founded an English school at Rome, where it seems likely that many of the missionaries who aided Wilfrid and Winfrid received a portion of their education. But though some of the English Churchmen studied for a longer or shorter time there, the most eminent were those who were entirely trained at Canterbury or York, and other schools in their native land. And the state of England was at this time much more favourable to learning and civilisation than that of France, or Italy, or Spain. Though there were often short wars between the different kings of the north, the midland, and the west, yet the boundaries continued much the same. From the time of Theodore's arrival to the great invasion of the Danes, A.D. 868-892, there was a period of more than one hundred and sixty years during which the country was for the most part in a settled state. But in Italy and France all this time the kingdoms were constantly changing; the Lombards and Greeks fought many bloody battles in Italy, and the Visigoths, Franks, and Burgundians were bringing trouble and disorder into France. And Spain and part of France were thrown into still greater confusion by the Saracens. It was not till the victories of Charlemagne, that these countries were free from the incursions of new invaders.

It was after the death of Albert, when Alcuin, according to the custom of the English Church at that period, was sent to Rome to obtain a renewal of the honour of the pall for his successor Eanbald. His fame was by this time spread far among places of learning on the continent; and when on his return, at Parma in the north of Italy, he met with Charlemagne, who sought him out to invite him to establish himself in France. The offer was a tempting one; but Alcuin did not accept it till he had obtained the consent of the King and archbishop of his native province. He then went to present himself at the emperor's court; and Charlemagne, who knew his value, immediately gave him the preferment of three abbey, made him the instructor of his children, and his own confidential counsellor and friend, A.D. 783. From this time for several years we may regard Alcuin as the minister of public instruction over the greater part of Christendom; for the empire of Charlemagne extended from the river Ebro in Spain to the eastern frontiers of Germany, and southward it included all the Italian provinces as far as to Rome. In this capacity his care divided itself into a number of useful labours, which the authority of his patron enabled him to pursue with great advantage to the cause of religion and learning. First, his attention was given to the restoration of correct copies of the holy Scriptures, and books of prayer and other holy offices used in churches; for, during the many years of war and disorder in France, these had not only been very scarce, but such copies as there had been were taken by persons whose knowledge was by no means equal to the task. When these had been well examined, a number of scribes were employed in writing out correct copies, and one was sent to each of the principal abbeys or cathedral churches, where the more learned and zealous of the bishops and abbots had the number still further increased. The art of copying manuscripts thus became a means of reputation and profit to the ingenious; and the Roman

letters, in which all books are now printed, became from this time, instead of the Saxon or other characters, the common form of writing adopted by all scholars. Next to the holy Scriptures, he employed himself in making extracts, as Bede had done, from the Christian fathers, the best interpreters of the Scriptures. These were sometimes put into the form of sermons, or were themselves the sermons or homilies written by the fathers on different portions of Scripture; and were recommended to be read on festivals or the Sundays throughout the year; on the same principle as the English Church, at the time of the Reformation, adopted in putting out the Books of Homilies. But, knowing that human learning, properly employed, is the faithful handmaid of divine learning, he did not neglect to promote the procuring and copying of manuscripts of such classical authors, grammarians, orators, and poets, as he had himself studied and taught at York. "I want," he said to Charlemagne, "such books as will serve to educate a good scholar, such as I had in my native country through the industry and devoted zeal of my good master archbishop Egbert; let your excellency give me permission, and I will send over some of my pupils here, who shall copy out and bring over into France the flowers of the libraries in Britain; that there may be not only an enclosed garden at York, but plants of paradise at Tours also. In the morning of my life, I sowed the seeds of learning in my native land; now, in the evening, though my blood is not so quick as it was, I spare not to do my best to sow the same seeds in France; and I trust that, with God's grace, they will prosper well in both countries." That this good man, however, did not run any risk of forgetting the study of that volume which is above all human learning, may be judged from the letter he wrote to Charlemagne from the abbey of Tours, A.D. 801, with a copy of the whole Bible carefully corrected by himself throughout. "I have for a long time been studying," he says, "what present I could offer you, not unworthy of the glory of your imperial power, and one which might add something to the richness of your royal treasures. I was unwilling, that while others brought you all kinds of rich gifts, my poor wit should remain dull and idle, and that the messenger even of so humble a person as myself should appear before you with empty hands. I have at last found out, under the guidance of the Holy Spirit, a present which it befits my character to offer, and which it will not be unworthy of your wisdom to receive. Nothing can I offer more worthy of your great name than the book which I now send, the divine Scriptures, all bound up in one volume, carefully corrected by my own hand. It is the best gift which the devotion of my heart to your service, and my zeal for the increase of your glory, has enabled me to find." When Alcuin wrote this letter, he was residing, in the retirement of his age, at his monastery of Tours, to which Charlemagne had unwillingly permitted him to withdraw from the court a few years earlier. His patron, too, was then past the meridian of life, and he appears to have been struck with admiration of such holy diligence; for it is recorded of him, that the year before he died, he employed much of his leisure, with the help of some Greek and Syrian Christians, in correcting a copy of the four Gospels in Greek.

There were in those days many persons who read books, but had not much skill in writing. Such probably was Willred, king of Kent, one of the earliest English lawgivers, before mentioned, who yet at the end of one of his charters says that he puts the sign of the cross, not knowing how to form a letter. Such also was Charlemagne, who not having learned to write when he was young, at an advanced age attempted to teach himself, and is said to have carried about his tablets and writing materials, and to have laid them under his pillow when he slept, that he might practise at any leisure moment in private. But he never made good progress in the art. Hence it was the more usual practice for almost all but the clergy and monks to employ a secretary or clerk to write for them; and it became a separate profession. It is said of Charlemagne, that having once a skilful scribe with him, who was accused of holding a correspondence with the enemy, he was about to order him to lose his right hand, but he checked himself with the words, "If I cut off his hand, where shall I find so good a writer?" We must not, however, suppose, that all who could not write were also unable to read; for it is certain that Charlemagne was well acquainted with Greek and Latin authors, and his skill in speaking was so great, that he might have been a master in the art of eloquence. He was therefore well able to see the great want of learning and of schools in the empire, and was anxious to remedy it. He had received addresses from the heads of monasteries, full of good and pious sentiments, and assuring him that the writers often misapprehended him in their prayers; but the words were often misapplied, and the spelling false. How should such men be fit to explain the Scriptures, in which there are many things hard to understand, figures of speech, and sentences requiring spiritual explanation? He saw, therefore, that it was necessary to provide teachers. With Alcuin's advice, he founded schools in all the cities where a bishop resided, and at all the great monasteries; and to these he invited the most learned men that were to be found in other countries. And the greater part of these places of education were filled with teachers who were pupils of Alcuin.

As long as Alcuin resided at the court, he was himself the head master of what was called the School of the Palace. Here his pupils were Charles, Pepin, and Louis, the three sons of Charlemagne, with other young noblemen; and the interest which was thrown into his instructions by the skill of the teacher attracted several of the older persons of the court, princes, councillors, and bishops, and sometimes the ladies also, to listen to his lectures. He encouraged the pupils to ask questions, and made it a part of his plan to give such striking short answers as would impress the memory. Thus we have a dialogue between Pepin and Alcuin: Pepin. What is speech? Alcuin. The interpreter of the soul. Pep. What gives birth to the speech? Alcuin. The tongue. Pep. How does the tongue give birth to the speech? Alcuin. By striking the air. Pep. What is the air? Alcuin. The preserver of life. Pep. What is life? Alcuin. An enjoyment for the happy, a grief for the wretched, a waiting-time for death. Pep. What is death? Alcuin. An inevitable event, an uncertain voyage, a subject of tears for the living, the time that confounds wills, the thief that makes its prey of man. Pep. What is sleep? Alcuin. The image of death. Pep. What is liberty for man? Alcuin. Innocence. Pep. What is that waking sleep, of which I have heard you speak? Alcuin. Hope, a waking dream, cheering our toil, though it lead to nothing. Pep. What is friendship? Alcuin. The likeness of souls. Pep. What is faith? Alcuin. The certainty of marvellous things and things unknown. Sometimes he would try the wits of his young pupil with riddles or puzzling questions in turn. "Alcuin. I have seen a dead man walking,—one that never was alive.

Pep. How can that be? explain. Alcuin. It was my own reflection in the water. Pep. Why could not I guess it, having myself so often seen the like? Alcuin. Well, you have a good wit; I will tell you some more extraordinary things. One whom I never knew talked with me, without tongue or voice; he had no life before, nor will he live hereafter; and I neither knew him, nor understood what he said. Pep. Master, you must have been troubled with a dream. Alcuin. Right, my child; hear another. I have seen the dead begot the living, and the dead have been then consumed by the breath of the living. Pep. You speak of a fire kindled by rubbing dry sticks together, and consuming the sticks afterwards." Such ways of exercising the first efforts of an inquiring mind are not quite out of date with gentle teachers in our time. The kind-hearted ingenuity of Alcuin displayed in them may not be unworthy of the imitation of a more refined age. But this was only the lighter play of a mind which was full of noble designs, and watchful to extend the reign of truth and mercy in the world. In A.D. 796, Charlemagne having gained some victories over the Huns, Alcuin wrote to congratulate him on his success, and to advise him how to proceed with the conversion of these people. "Send to them gentle missionaries," he said, "and do not immediately require them to pay for their support; it were better to lose the tithes than to lose the means of extending the faith." For the order used in their instruction he recommended the plan laid down by St. Augustine in one of his treatises:—"First, teach them the immortality of the soul, the certainty of a life to come, the eternal reward of the righteous, and the judgment of the wicked, and what deeds they are by which man shapes his course to heaven or to hell. Then let them with great care be taught the faith in the Holy Trinity, and the coming of the Son of God into the world for the salvation of mankind." He wrote to this great monarch more than once, to pray him in the midst of his conquests to be merciful to his prisoners, and to spare the vanquished; and did not lose the occasion, when the death of the emperor had opened a way to milder thoughts, to address him in words of spiritual consolation. When Charlemagne went on his famous visit to Rome, A.D. 800, on which occasion pope Leo III. placed on his head the imperial crown, he was very anxious to take Alcuin with him. "For shame," said he, "that you should like better to stay under the smoky roofs of Tours, than to be entertained in the gilded palaces of Rome!" But Alcuin was now sensible of the infirmities of advancing age, and begged that he might be permitted to end his pilgrimage in his retirement. The great abbeys which he had held, with their large estates, had given him a princely income; and he had on the lands which belonged to them as many as twenty thousand tenants or labourers. But he now, with Charlemagne's consent, divided these monasteries among his principal pupils; and though he continued to write to his patron, as when he sent him his corrected Bible, he was now engaged till his death, May 19, A.D. 804, in little else but the care of his soul.

He used to say of compunction, or conviction of sin, "It is a treasure in the heart better than a hoard of gold. Three things make up this sweet compunction: remembrance of sins past, consideration of our fleeting pilgrimage through this life of misery, and desire of our heavenly country. And when through prayer it finds utterance, sorrow flies away, and the Holy Ghost keeps watch in the heart." Of the use of the holy Scriptures he said, "As the body is fed with meat, so is the soul fed with the words of God, as the psalmist speaks: Sweeter are thy words to my mouth—cheek than honey or bees' bread. He that would be much with God, let him often pray, and let him often read the holy Scripture. For when we pray, we speak to God; and when we read holy writ, then speaketh God to us." This was also a common saying of Adelhelm's, and appears to have been familiar with the Saxon Church. Charlemagne and others of his court seem sometimes to have asked him questions on Scripture difficulties. Some questions of this kind may be found among his writings. "It is said, No man hath seen God at any time; and the apostle calls him the King immortal and invisible. Yet our Lord says, Blessed are the pure in heart, for they shall see God. Answer. God may be seen according to the gift of his grace; that is, He may be understood in this either by angels, or by the souls of the saints. But the full nature of his Godhead neither any angel nor saint can perfectly understand; therefore he is called invisible." There was one Felix, bishop of Urgel in Spain, who wrote at this time against the Godhead of our blessed Saviour, calling him only the adopted Son of God. Against him Alcuin wrote more than one treatise; and it is to be hoped that he sincerely retraced his error, for which a council of the Church degraded him from his bishopric. At least the controversy had a remarkable end; for Felix after his deposition lived on terms of friendship with Alcuin, and passed much of his time with him at his monastery of Tours.

A more remarkable dispute arose in Alcuin's time about the worship of images in churches. In A.D. 792, Charlemagne sent over into England a book which had been forwarded to him for that purpose from the East, containing the decrees of a council of the Greek Church in favour of the religious adoration of images. It seems that Alcuin was at this time on a visit to England; and the bishops of the English Church being of one mind in condemning this new doctrine,—a doctrine which they declared, "the Church of God holds accursed,"—engaged him to write to Charlemagne against it. He did so; and writing in the name and with the authority of the English Church, and using the soundest scriptural arguments, notwithstanding that Adrian, the pope of that time, had approved of the idolatrous practice, he effectually engaged Charlemagne to use his influence to check it. In A.D. 794, that monarch called together a council at Frankfort-on-the-Maine, in which three hundred bishops solemnly condemned the doctrine of the Greek council and the pope; and this step prevented for a long time afterwards the progress of the error in Great Britain. Such were some of the services of this remarkable man, both to his own country, and that which had adopted him, and to the Church of Christ. His writings were highly valued in England, and often made a portion of instruction from the pulpit; and to France he was a benefactor, whose good works left a blessing behind them more durable than the victories of Charlemagne.

INDIFFERENCE NOT CHARITY. (From "Evidences of Christianity," by the Rev. W. Sewell.) [The admirable selection from which the following extract has been selected was composed with the design of presenting to general readers the Evidences of our faith under a simple and popular guise. For this purpose the treatise has been arranged by the author in the colloquial form, which, as he conceived, was best suited to promote the object of the work; and the parties supposed to be engaged in the conversation are the writer himself, in the character of a Clergyman of the Church of England; an intelligent Brahmin, or Hindoo Priest; and a Missionary, of amiable temper and moderate principles, attached to a Dissenting body, who unites in the discussion at a stage subsequent to the selection we have made, and affords an opportunity to the Anglican Presbyter of

shewing the important bearing which the constitution and discipline of the Church have upon her credibility as a witness to the truth, and consequently upon the evidence of Christianity itself. The scene is laid in the East, on the banks of the river Ganges; and the whole production, we need scarcely remark, evinces the learning, discretion, and gravity which distinguish the Principal of St. Columba College, both as an elegant scholar and a faithful Minister of Christ.—ED. CURCEN.]

Brahmin.—What means would you employ to bring us to your faith and religion? Clergyman.—I should wish that you all had the opportunity of hearing the word of God preached to you, if you were willing to listen; that you could see everywhere before your eyes Christian ministers and Christians men, doing all which their God has commanded, and serving him not only with their lips but in their lives, that you may learn, better than you can either by books or words, what the religion of Christ really is. I would pray that you might have books written in your own language, to set before you the doctrines of our faith; and especially our own holy books, which are inspired by God himself, and which all Christians are bound to study and abide by. And I would then desire that we all in our several capacities should strive to do you good; should abstain from injuring you in any way; should impart to you all the good knowledge that we possess; should endeavour to lead you away from all wickedness, and enable you to live in peace and happiness one with the other. I know no other way but this which is sanctioned by Almighty God, and which we as Christian ministers may employ to bring you to the knowledge of Christ,—no war, no bloodshed, no violence, no robbery, no insult, no approach, no persecution. And if all these means should fail, and you should still harden your hearts, and turn away your ears, and continue to walk on in darkness, we should know that it was God's will; that, for some inscrutable reason, his providence had not thought fit to give you his Holy Spirit, and bring you to his marvellous light. And we should be obliged, though in sadness and sorrow, to continue our work as we might, and pray that the time, though delayed, might even yet come, when the veil would be taken from your heart, and we all might be brought together into one fold under one shepherd, Jesus Christ our Lord.

Sir, said the Brahmin, after a pause, I cannot say that in these wishes there is anything to hurt or offend any one. And you would desire, of course, and think it right, that as you would act to us, we who believe our own religion to be true, should act to you? C.—Undoubtedly. And however earnestly each of us might wish to bring the other over to our own faith, if we steadily acted up to these principles, I think there would be nothing to promote ill-will, or to cause enmity and malice. B.—Nothing.

C.—And this spirit of earnest desire for each other's conversion would be far better than if we professed ourselves indifferent as to the state of each other's souls, and the nature of our religion. For Almighty God is one and the same, unchangeable and unchangeable, yesterday, to-day, and to-morrow: and therefore there can be but one true faith, which describes Him as He is; and all others must be lies, and as lies must be hateful to him; and those that preach lies he cannot love; and therefore will not bless; and without his blessing man cannot be happy; and therefore even love to men would make us earnest in bringing them to the truth. If we care neither for God's glory nor for man's happiness, then indeed we may be indifferent what they believe and what they teach; but Christian ministers cannot be so, nor, I hope, would good Brahmins think differently from them.

B.—And yet may it not be that God will have mercy upon all men who serve him after the faith in which they conscientiously believe? Why must all mankind be of one creed and one religion, such as you would wish to see them? C.—My friend, if I have God's command to endeavour to bring men all of them into one religion, it is enough for me, and for all his faithful ministers.—But as before I showed you reasons, when the law of mercy was sufficient to point out our duty, so I will do now.

B.—I would willingly hear them, for no wise man acts without reason. C.—No wise man indeed acts without reason; but he may employ his reason better in ascertaining whether a law comes from God than whether it be good in itself. One is easier to find out than the other; and when it is found out, nothing more can be necessary. But I will proceed. We confessed, then, before that Almighty God is one and unchangeable? B.—Yes. C.—And therefore there can be but one true account of his nature, or one true creed? B.—Certainly.

C.—And all others must dishonour and be unworthy of him, and offensive to him; for as God is all-perfect, they cannot describe him better than he is, and must therefore describe him worse, either adding something to his nature, or omitting something, and therefore being false and imperfect. B.—It must be so. C.—And such creeds must be offensive to God? B.—Yes. C.—And the persons who profess them? B.—I cannot deny it. And yet God may have compassion upon them and forgive them, if their error is not willful and obstinate? C.—Assuredly. God, we have reason to believe, will in his mercy judge all men according to their deeds, and to the opportunities which they have enjoyed. And we may hope that nations who have never heard of the name of Christ, and of the true religion, will be pardoned by him, and that his blessing may not be wholly withdrawn from them, for Christ's sake. But when men have been warned of their errors, and have heard the voice of Christ's ministers declaring to them the faith, and have the means of learning the true nature of God, and of partaking in the special mercies which he has promised to his faithful people,—then, if they refuse to listen, and will continue in their errors, they can no longer have a right to rely on the mercy of God; and the less so if they profess to be wise. There are nations of miserable savages, who have no books, no learning, no teachers, and who can scarcely judge between good and evil. But you profess to be wise, and to teach the way of knowledge to others. How shall you escape, if you refuse the way of salvation? "If ye were blind," said Jesus Christ to men like unto you, "ye should have no sin; but now ye see, see ye; therefore your sin remaineth." (John ix. 41.)

B.—And yet how difficult it is to bring men to agree in one religion! C.—It is difficult, perhaps impossible; certainly impossible for man. And yet there are many things difficult, and even impossible, which nevertheless we are bound to attempt. We cannot make all men good; and yet we ought not to be content with any effort short of this object. We cannot make all men wise; and yet we try to give them all the knowledge in our power. We cannot make them happy; yet the best men of every age and every faith have spent their lives in endeavouring to promote the happiness of their fellow-creatures. We cannot make ourselves perfect; and yet your own religion teaches you to aim at perfection; and so does that of Christ, who bids us, "Be ye perfect, even as your Father which is in heaven is perfect."—(Matthew v. 48). Yet how can man make himself equal to God? No, my friend; man has only

to do what God commands; and God has commanded us to set his truth before all mankind, that all mankind, if they like, may hear and receive it. That all will not listen we well know, and that there will be dissensions and divisions among Christians as well as among heathens; but this is not to prevent us from endeavouring to unite them all together. When we have done this, our task is finished; and God, who governs all things, and "alone can order the unruly wills and affections of sinful men," will provide for the rest.

B.—And yet have not these attempts to bring the world into one faith generally led to wars, and persecutions, and hatred; whereas it is our duty to promote peace and good-will among all men? Should we not be more united and more friendly, if every one was allowed quietly to serve God according to his conscience, and no one presumed to interfere with him? C.—This I know is the language which you frequently hear in these days, and it is easy to collect instances where religion has been made the pretext for war and cruelty; and to recommend the promotion of mutual charity by obliterating distinctions of creeds. But we have no permission from our Lord and Master, who is God himself, to have recourse to any such means of promoting what is called peace. He has commanded us to set the truth, and the whole truth, before all men, and to endeavour to bring them into his holy Church. And I have said again and again, and cannot repeat too often, this command is sufficient for us, whatever effect it may seem to us ignorant to produce. We cannot judge God. And yet, again, is not this talk of peace a mere delusion?—Consider for a moment. What do you mean by religion?

B.—It is the knowledge, and love, and fear of God, and a hearty desire to be united with him. C.—It is so. And it is a powerful feeling, making men active in discharge of their duties to God, zealous for his honour, constantly attentive to his laws, meditating and speaking on his perfections; and allowing nothing to interfere with this, as their first and chief work upon earth. B.—I cannot deny it.

C.—If then a man be religious—truly and heartily religious—he must wish that the name of God should be honoured everywhere, that other men should serve God as well and in the same manner as himself; for we are not content with loving by ourselves those whom we love, but we wish and endeavour that others should love them likewise. And he cannot exclude religion from any of his acts or occupations, for it ought to fill his whole heart and mind,—to be present with him at every time and every spot, as God himself fills all eternity and all place. He cannot prevent himself from speaking of it at every fit opportunity.—And when the sins of others make this unfit, and he is obliged to "keep silence even from good words," then, as our sacred books say, it will be "pain and grief to him?"—(Psalm xxxix. 3).

B.—It is so. C.—And unless a man is religious in this way, and to this extent, it is very little? B.—Very little. C.—And without a true, hearty religion man cannot be perfect nor happy? B.—Certainly not.

C.—Will you then recommend that we should be content with a false and imperfect religion, which is scarcely religion at all, a religion of mere words and forms, without any affection of the heart? This would be to fall back into the follies of that popular belief which your wise men so often condemn? B.—I would not. C.—We must then be truly religious? B.—Assuredly. C.—And all men who profess religion, of whatever creed, ought to profess it zealously and fervently? B.—I allow it.

C.—They must then be desirous of converting those who differ from them; they must speak warmly and earnestly, as those who firmly believe, and act up to their belief. And when they meet together (such is the infirmity of human nature) their zeal at times may degenerate into anger; and yet even this may be better than to have no zeal at all, and no religion,—which is the only other alternative. Among Europeans, to resent a blow or an insult often leads to quarrels, sometimes to murder; and yet a man who does not resent it they consider as disgraced. They wish men to guard their own honour, though at the expense of blood. But if, in an attempt to guard the honour of their God, they use even a hasty word which gives offence, they are stigmatized as bigots. Is not this strange? B.—It is somewhat inconsistent.

C.—And if a soldier heard the name of his king insulted, or any injurious thing said of him, or any refusal to serve him, he would be bound to take notice of it, and to consider it as an insult to himself, and to avenge it, according to what are called the laws of honour, by a battle. But if we, who are soldiers of Christ, owning him as our Lord and Master, and bound by a solemn vow to promote his glory—if we even rebuke those who deny his existence, or blaspheme his name, we are condemned as arrogant and uncharitable. Is it not so? B.—It is.

C.—And, again, if the plague were raging round us, and I was able, or thought I was able, to rescue any of the victims, or to warn others against the infection, though I might be compelled in doing this to use harsh language, or to employ some painful remedy, or to cause much ill-will at the time, no one would reproach me, but say that I was doing my duty; and ultimately would be grateful. And if, rather than give offence or risk unpopularity, I abstained from saying them, who would not condemn me as foolish and hard-hearted? And yet we may not endeavour to save our fellow-creatures, whom we are bound to love and serve, from the worst and most fatal of all plagues, ignorance of the true God, and therefore exposure to his wrath, without being held up to scorn and reprobation. Is it not so? B.—It is.

C.—Let us therefore, my friend, not be afraid of these idle and wicked words, which none will utter but those who know not what religion is, or care not for their God. Let us indeed pray and strive earnestly that, with all our zeal for God's glory, we may not forget what he has expressly enjoined on us—love and good-will to man. But it is no love to man to forget God's glory, or to indulge human weaknesses instead of protesting boldly against their errors. And let us all strive earnestly and heartily, each of us in the faith which we profess, to bring all others to the knowledge of it, as we pray in our own holy worship, that "all may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."—(Common Prayer). And let us not be deterred from this duty by stories of wars and dissensions, which men have falsely called religious. They have proceeded, not from religion, but from men's vices, their ambition, their love of money, their malice, or their ignorance of true religion. You conscientiously and honestly believe in your creed and your sacred books, and I believe in mine. One of us must be in error, and for that error we shall each be responsible; but so long as we each believe that we are in the truth, let us each endeavour to bring others to it likewise.—And instead of hating each other for this zeal, we shall honour and love each other more, and be bound together far more closely, and be able to act together for better (where it is allowable) in the ordinary duties of life, as men who are assured of each other's integrity and honesty, and that we speak openly what we believe,

and act on what we speak, and really desire each other's good, and really wish to sympathize and agree in all things, and especially in the greatest of all things; and that we truly are living with the fear of God before our eyes, and his law in our hearts, and acknowledge Him as our ruler and our judge; and are seeking for truth, and wishing to abide by it, and are preferring truth and God's glory, and the real good and happiness of man, to mere human opinion, or our own ease and comfort, or even popularity with the world, which is rarely to be attained or preserved without a sacrifice of duty. Be assured this is a far better ground for mutual love and charity, and for the peace and union of society than any hollow profession of what is called toleration or indifference. As if any man had a right to be indifferent to the evil of others, or to sit by inactive and in silence, while his deeds or his words might save them from their unhappy condition.

B.—And yet I do not see clearly the necessity and use of our all professing one and the same system of religious opinions. C.—My friend, let me remind you again, that if a law comes from God, this is enough for us to know. It little becomes man to scrutinize, and examine it, and suspend his obedience until he understands its use. Is it not faithless and impious, and a doubt if Almighty God be all-wise also? B.—And yet if I am not sure that the command comes from God, I may suspend my belief until I see its value.

C.—If the command be contrary to one that you know before to have proceeded from God, you may indeed suspend your belief, and even reject the command; but if you find that it cannot be contradicted. But if it be merely something which you did not see before, some additional law, explanatory of confirmatory of those which you had already received, may it not be that even without demonstration that it comes from God—even on the mere possibility that it may come from him—you would be bound at once to obey it? For those whom we really love and honour we try to anticipate in their wishes—to guess at what they like. We catch at every hint and intimation. We do not sit by, inactive and reluctant, until the wish or command be so clearly expressed that no one can mistake it. He who loves truly can read thoughts in looks, and snatches at the expression of a desire from a single word, from a tone of voice, from an accidental gesture, and delights to collect and discover every little sign which may point out to him the path, in which his master or his king would have him walk, without waiting for demonstrative proof. Even so we should act in obeying the commands of which we may only know that they may have come from God, because it is so declared by others, and that they contain nothing contrary to laws which we know to be from God.

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THE GOOD PRIEST.

(Translated for "The Church" from a Sermon by Massillon.)

Though the Minister of Christ should discharge no public commission; though he should voluntarily exclude himself from the more eminent departments of the sacred calling, by reason either of a diffident estimation of his own abilities, or it may be, of actual deficiency in talent,—let us remember, however, that piety in the clerical character, even where it is not associated with any superior attainments, is in itself an invaluable talent, and embraces, we might say, all that is costly and delightful, since it has been well written, "All good things come together to him with her, and innumerable riches in her hands;"—although he should consecrate his whole time to works of practical kindness and benevolence, and do nothing else but sympathise with his afflicted brethren; yet it would scarcely be possible to estimate the influence exerted by a Priest of this character in cherishing the fruits of salvation amongst his fellow-men. He reconciles hearts which have been embittered and alienated; he penetrates the cloud which shame casts over the sufferings of honest poverty, and, whilst he relieves the distressed, spares them the humiliation of relief; useful and beneficent institutions derive from his prudence and his zeal resources of strength and additional stability; how many public disorders are thereby repelled! how many opportunities of grace improved! He gives counsel to those who enjoy this world's goods, and, at his advice, they devote a portion of their substance to the temporal comfort and religious elevation of their less prosperous brethren. He presides over every pious enterprise; and sheds a lustre of godliness over his village or his parish. Many who have wandered from the truth, but desire to return, regard him with ardent hope as the instrument which God may be pleased to employ for their conversion. He animates all; for every evil he discovers a remedy; there is no irregularity that escapes his notice; no public iniquity to which he will not sacrifice his own; no undertaking discourages him; no offender is without the sphere of his compassionate labours.

We are informed that a corpse which had accidentally touched the dead body of Elisha, was immediately reanimated; the eyes, closed in death, were reopened; and the tongue was loosened from its bonds; and from the habitation of death the deceased came forth to life and light. So does it often happen in the case of spiritual decay: corpses the most deeply infected with spiritual decay; souls in which animating bath long reign extinct, and the corruption of sin held undisputed reign, can seldom approach the devout priest, the conscientious ambassador of God, without feeling, as it were, an immediate emanation of virtue, the emotions of a living principle which begins to quicken them, to inspire them with holy affections, to dispel their lethargy, and to stir up within them the earnest of grace and salvation. Of his very presence it may be said,—"Nothing is hid from the heat thereof."

And even though all the good accomplished by the pious priest were limited to the example of a regular and edifying life; though he should merely pursue to his flock, in the tenor of his habits and pursuits, a picture of devotion, disinterestedness, humility, meekness, inoffensiveness, and ministerial gravity, it would still be true that he has been raised up for the salvation of many. Example is persuasion and argument abridged. Men live mostly by imitation; they seek for models, which are frequently as serviceable in the nurture of virtue, as they may be rendered instrumental to the encouragement of vice. What a blessing, then, is bestowed upon a community when God is pleased to place amongst them a pious priest, whose peculiar spirit serves—if we may be allowed the expression—for a spectacle to angels and to men! He is a living Gospel in their midst, against which they are unable to devise ingenious pretexts and evasions. If his example does not allure the wayward to a respect for godliness; it compels them at least with a respect for godliness; it compels them to confess that there are some upon the earth whose hearts are fixed on things above; it repairs the wrong done by worldly-minded ministers to their holy profession, and retrieves the sanctity it has lost through their misconduct; it disarms the censures and revivings which free-thinkers usually transfer from unfaithful ministers to the ministry itself; it exalts the priesthood to honour.

In a word the good priest is the richest gift that God can confer. What advantages did he proffer to the Israelites by his prophet, if they would turn to him and renounce their backslidings? Were they,

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THE CHURCH.

COBURG, FRIDAY, JANUARY 17, 1845.

CONTENTS OF THE OUTSIDE.

First Page. The Good Spirit, by Henry Howard—chap. XX. The Christian in the East. The practice began of separating and sending about relief; and this gave occasion to impostures. For, to be satisfied of the genuineness of these remains, it would have been necessary to trace them exactly up to the beginning, and to know through what hands they have passed; which at the first might not have been so difficult. But after many ages it was more easy to impose not only on the common people, but on the bishops also, who were grown less enlightened and less attentive. And after it was established, as its rule, to consecrate no churches or altars without relics, the want of them proved a strong temptation not to be over-curious in examining them; and then afterwards the profit gained by attracting offerings and pilgrimages, which enriched the churches and the cities, proved a temptation of the grosser and meaner kind. Our readers will remember an extract from Dr. Middleton's Letter from Rome published in a late number of this Journal, in which it was shown that Pagan inscriptions, relating to some secular matters, have been ignorantly mistaken for evidence of Christian martyrdom, and have produced in consequence, the canonization of men and women who never lived. The earthly tabernacles of holy men fared no better, in the matter of relics, than the events of their lives in the legends of ingenious biographers: their mortal frame after death, and their actions during life, were alike abandoned to the cleverness of the forger: it was just as common, and considered quite as meritorious, for practised inventors, who looked more after the gain of the craftsmen than honesty and religion, to construct a skeleton as to coin a prodigy. The following anecdote related by Mr. Warton, will convey some idea of the manner in which the lives of Roman saints were disposed of; and from this we may easily imagine that their ashes would hardly meet with more reverent and honourable treatment. "About the year 1280 flourished Gilbert de Stone, a learned ecclesiastic, and good Latin writer. The monks of Holywell, in Flintshire, applied to him to write the life of their patron saint. Some asked for materials; he was answered there were none: upon which he said he could execute the work without materials; and would write them a most excellent legend, after the manner of the legend of Thomas à Becket."

Continental Europe has, of late, been made the scene of one of those demonstrations of Romish superstition which, flourishing most vigorously during the darkness of the middle ages, has so far yielded, since the illumination of that gloomy era, to the constraint of increased knowledge, religious and intellectual, as to have slumbered, up to the present moment, in almost total abeyance; or have been manifested, at least, only on a limited scale, and with less of theatrical display than the Church of Rome had it in her power to assume whilst the foundations of her usurped supremacy remained unshaken, and the resources of universal Christendom were placed, in a great measure, at the disposal of her ambitious Pontiffs. The occurrence to which we allude is that remarkable procession, or rather pilgrimage, which was made a few months ago by members of the Romish communion to the ancient city of Treves, on the Lower Rhine, in the dominions of the King of Prussia, for the purpose of visiting and saluting with the usual marks of adoration, a celebrated garment, averred by those who give credence to the fabulous tradition upon which its reputation depends, to be the identical vest or tunic worn by our blessed Lord on the occasion of his trial before Pontius Pilate, and disposed of by the Roman guards at the crucifixion by casting lots for it. The incident in question has been recommended to our notice and examination by a valued friend and correspondent, to whose zeal and courtesy we were once before indebted for a similar suggestion, who has transmitted to us a number of *Le Canadien* which affords a somewhat animated narrative of the proceedings, in an extract borrowed from another French periodical. From this account we learn that the number of those who repaired to the fictitious relic, during the recent transport of enthusiasm, amounted to the vast multitude of eight hundred thousand souls: another description which we have seen estimated the concourse at not less than a million. The scene is represented as having been one of the most extraordinary spectacles ever witnessed; and so great was the confluence of worshippers that a constantly varying procession was sustained during thirty days, for about seventeen hours on each day. "On s'en donna moins," is the language of the *lively* journalist, "en sachant que le procession sur deux files commença chaque matin avec le jour, sans discontinuer jusqu'à dix ou onze heures du soir, et cela depuis plus d'un mois." It is not our intention to enter into the details of this melancholy transaction: even if exaggeration had been practised to heighten the brilliancy of the affair, which there is but little reason to suspect, there can exist no doubt upon the reader's mind that all the circumstances of this Pagan solemnity were, on the whole, such as have rarely signalized the flight of time since the abolition of the Crusades; and it appears certain that this event will be exalted to the dignity of an epoch in the annals of the Romish Church. The misapplication of devotional feeling, which has always been the policy of Romish ecclesiastics, has now received an additional sanction, and stands confessed in a more intrepid development: the spiritual vagrancy of an obscure and bewildered age is again to be established; pilgrimages—for the affair of Treves is properly a pilgrimage—not with a view to the nourishment of piety, but to perpetuate a wretched and debasing superstition, having organization than the uncouth assemblages of the poor, the decayed, and the infirm who still betake themselves, in obedience to the truth at their very door, to the "Holy Well" of Ireland; and destined even, it should seem, to surpass the costly ceremonial of "Our Lady of Loretto." Rome is assuredly struggling with painful pertinacity to extinguish even the partial and wandering gleam of religious sunshine which the Reformation hath shed, unperceived it may be to themselves, upon the darkened minds of her own unhappy children: the very presence of a purified faith, we had hoped and believed, had done something towards elevating the character, and mitigating, where it failed to remove, the more offensive enormities of this degenerate Church; but here, in the case before us, we discern the strange and afflictive peculiarity, that a Protestant land, ruled by a Protestant sovereign, and inhabited almost entirely by a Protestant people; and what is more, linked to our own much-loved England, the champion of corrupt Catholicism, by strong and endearing ties, has been selected for the stage of a dramatic exhibition which illustrates in no ordinary degree the crafty genius of Romianism. In itself highly significant ("de la plus haute signification") it indicates, in our opinion, not merely a determination to restore the almost obsolete practices of pilgrimages, and to propagate with more shameless effrontery than hitherto has been evinced the pious frauds of forged relics and concocted miracles, but a resolution likewise to put forth, when the season for action shall arrive, a concentrated and uniform exertion for the accomplishment of some great enterprise,—to operate in concert, perhaps, with the resuscitation of the Jesuits, and with the multiplied intrigues by which the presiding spirit of the Vatican has long been labouring to repress the voice of truth, to consummate its own schemes of exaltation, and to repair as speedily as possible the damages produced by the frequent convulsions wherewith the wrath of God hath shaken the fabric of his power.

When the enshrinement of a portion of the pretended remains of a fabulous female lunarian, known by the name of St. Anne of Caracosse, was noticed and briefly discussed in this Journal, about a twelvemonth ago, we took occasion at that time to advert particularly to the adoration of relics. "What we then wrote upon the subject,"—the arguments we were enabled to deduce from the conjoint testimony of Scripture, early antiquity, and common sense,—need not now be repeated. We would only add the reflection, bearing upon the present matter, that the French Journalist who has commemorated this event does well to introduce his narrative with the prudent apostrophe,—"Far be from us the intention of discussing here with the formal investigations of science, what degree of authenticity attaches to the sacred relic!" For it is the most natural thing in the world that such a chronicler should apprehend some serious difficulty in establishing, by a chain of historical evidence, the complete preservation of a linen garment during a period of more than eighteen centuries; and his readers might very possibly be led, by the necessary failure of such an enquiry, to adopt the uncomflicting conclusion, that the identity of the "Holy Tunic" rests pretty much on the same foundation with the inexhaustible fragments of the miraculously propagated Cross; the marble steps of Pilate's pratorium; the

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The foregoing Resolutions have been unanimously adopted, the Chairman in his usual lucid and eloquent manner addressed the Meeting, and after the Prayer appointed to be read, dismissed them with the Blessing.

Himself and His Church, which is the only pure fountain whence true and acceptable liberty can flow.

Colonial.

PROVINCIAL LEGISLATURE.

HOUSE OF ASSEMBLY.

We are compelled, in a press of matter at a late hour, to postpone the report of the debate in the House of Assembly last night, if debate it could be called, consisting, as it did, principally of very irregular and inconclusive discussions.

Table listing church societies and their members, including St. John's Church, St. George's Church, and various parishes.

Mr. Christie introduced his Bill for taxing the salaries of public servants, which was the duty of the Government to bring in. He also introduced his Bill for the compulsory commutation of the feudal tenures.

The House yesterday sat with closed doors from ten to twelve o'clock, discussing some question of Privilege relating to the striking of Election Committees. We have not been able to learn the particular point upon which the discussion arose.

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Upper Canada College. WILL RE-OPEN on the 6th January 1845. J. P. DE LAYE, Collector Prop. Tem.

PORT HOPE SEMINARY. MRS AND MISS RYLEY'S Establishment for Young Ladies will reopen on Tuesday, the 14th of January.

Situation wanted, as Governess. A YOUNG LADY, who has been for some years educated in a family where the children are young.

BOARDING SCHOOL, FOR YOUNG LADIES. BY MRS. GEORGE RYERSON. TERMS PER QUARTER:

BRITISH MAGAZINES, REVIEWS, &c. PARTIES desirous of procuring any of the following publications for 1845, are requested to give their orders without delay.

TEA, WINE, LIQUOR, AND GROCERY ESTABLISHMENT. No. 66, KING STREET, TORONTO. A FEW DOORS EAST OF THE MARKET.

THE CHURCHMAN'S ALMANAC, FOR 1845. EMBELLISHED WITH A HANDSOME STEEL ENGRAVING, (size 16 x 8 inches), OF NEW BRITISH HOUSES OF PARLIAMENT.

THE CHURCHMAN'S ALMANAC, FOR 1845. CONTAINING in addition to much valuable information, a great variety of Ecclesiastical Intelligence, including a list of the Bishops of the Protestant Episcopal Church in all parts of the world.

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94 Collections, amounting to \$439 9 9. 7th January, 1845. T. W. BIRCHALL, Treasurer.

RECTOR OF HAMILTON. Incumbent—Rev. J. G. Geddes.

Divine Service is held in Christ's Church every Sunday, at 11 A.M. and at 6 P.M., and on Festivals and Holy-days throughout the year, at 10 A.M. The usual services are held on Wednesday and Friday during Lent. On every Sunday, at 3 o'clock, the children belonging to the Church are catechised from the reading-desk, from 60 to 70 are generally in attendance.

The Church has undergone many material improvements during the year—of these the most important and extensive was the painting of the interior, which has been effected in an excellent manner, and also the removal of the roof, with the exception of the Churchwardens, to liquidate the debts of the Church, was raised by the exertions of the ladies of the congregation, aided by their friends in other places, and by a subscription of about £30 raised among the gentlemen. The painting of the church, which is done in a heavy Wyatt style, was superintended by Henry Wyatt, Esq., to whom the Rector and congregation are much indebted for the kind interest he took in helping to work tastefully and judiciously executed.

The Rector of Christ's Church continues as efficient as ever under the able superintendance of Mr. J. P. Clarke, the organist, assisted by James Geddes, Esq., (who has proved himself a zealous friend and promoter of Church music), together with several young ladies and gentlemen who kindly volunteer their services.

There are appointed subscribers to the Church Society in the Mission, the amount of whose subscriptions is something more than £100. In addition to this, the congregation contribute £150 annually towards the support of their clergyman, and are contemplating the erection of a parsonage at Barris. To day Mr. Robinson is a warm and active friend of the Church, having undertaken to procure subscriptions and donations for that purpose.

RECTOR OF ST. CATHERINE'S. Rev. A. F. ATKINSON, Incumbent. Notices Parochialis for 1844.

Table listing baptisms, marriages, and burials for St. Catherine's, including the total number of communicants and the greatest number at one time during the year.

Divine Service regularly performed twice on Sundays, at the principal holidays throughout the year. The Sunday School and Parochial Library continue in active operation at the former, from 70 to 80 children in regular attendance; and to those ladies and gentlemen who act as voluntary teachers, great credit is due for the zeal and regularity with which they perform their duties.

Mrs. MCGILL College. A petition of which the following is a copy, has been presented to the Legislature from the Government of the Province of Ontario.

The Petition of the Governors of McGill College, humbly sheweth: That the Act passed by the Parliament of the late Province of Canada, in the 41st year of the reign of Her Majesty Queen Victoria, the Third, intituled, 'An Act for the establishment of Free Schools, and the advancement of learning in this Province.'

That the provisions of said Act have been found inadequate to the ends and purposes thereof. The first of the said Act, entitled 'The Trustees of the proposed "Free Schools," called "The Royal Institution for the advancement of learning," constituted and erected under and in virtue of said Act, have been virtually relieved, by subsequent enactments, of the trusts, ends, objects, and purposes, for which they were originally constituted.

That the said Royal Institution for the advancement of learning is seized and possessed of certain moneys, goods and chattels, lands and tenements, under the last will and testament of the late Hon. James McGill, which right belong to, and are claimed by, his heirs, assigns, and assigns, by their Charter of Incorporation, are entrusted with the entire management and control of the affairs of McGill College.

RE-ELECTION OF THE HOS. W. B. ROBINSON.—It is with the highest satisfaction that we announce the triumphant return of the Hon. Wm. B. Robinson, Inspector General, for the 10th district of Simcoe, by the overwhelming majority of about 350!

The Clergy Reserves.—We are much edified by the mild and Christian spirit that is being evoked at the monstrous idea of the Clergy of the Church of England, enjoining a fast to atone for the sins of their people. It is a sad and shameful spectacle, to see the clergy of that Church, who are the ministers of the Church of England, are furnished with luxurious living and wallowing in riches; when at the same time, it has been very recently stated by the Bishop, in a pastoral letter to the Clergy and lay of his Diocese, that such is the poverty of the Church, that not only have five Clergy men been for a length of time exposed to much distress on account of their annual stipend of £100 being withheld, but so little prospect is there of this injustice being remedied, that as an act of duty, he has been compelled to order the various congregations throughout the Diocese, in order to relieve their necessities.

What a pity it is, that Mr. Hincks did not make use of this "current rumour" before, and that he should have left it till the present moment. A few months ago it would have been worth a fortune to him.—Montreal Transcript.

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HENRY HOWARD.

CHAPTER XX. SOMETHING VERY RIDICULOUS.

What, I—love!—I see!—I seek a wife! SHAKESPEARE. For some months after the above conversation, Henry's visits at Weston were very frequent; and he shortly discovered that when Rachel was present, his remarks were chiefly addressed to her; and that in different excursions with the Fords, his arm was always offered to her, and great disappointment experienced if any thing occurred to withdraw her from his side.

Rachel, he could not help confessing to himself, had almost insensibly gained his affections, and had become in a great degree essential to his happiness. I know not how it is, he thought within himself; I have known her for many years, and yet until lately have never entertained a wish to cultivate any feelings beyond those of friendship towards her; but now the case is altered, friendship is out of the question, she must either return my love, or for the future we must part. And if she did return his love, was there no obstacle to their union? Yes; he could not but fear that Rachel's principles were by no means so firmly fixed as he should wish those of his wife to be.

Rachel perceived at once the alteration in Henry's conduct; but had no idea as to the cause that produced it. She feared she had offended him by some foolish remark, or in some other way; but yet Henry was not a person to take offence at trifles. Indeed she had frequently observed him pass over real injuries, and in a few hours after apparently forget that he had at all been injured.

Henry thanked Bradwell very kindly for his paternal advice, which he promised to follow; at the same time mentioning to him the conversation he had held with Charles Ford, and stating that both he and his sister were now, and had for some time been, receiving instruction from Mr. Milles, and were in regular attendance at the vicarage.

"This," said Bradwell, "I was not aware of, as the vicar seldom mentions such matters; it looks well." "I know," continued Henry, "that love is said to be blind, and that, under existing circumstances, I am perhaps not the best person in the world to give an unprejudiced opinion of Rachel's qualities, but I think you will admit that she is a very superior girl, well educated, and as far as you can judge, highly principled."

"Yes," answered Bradwell, "I must admit that, in these respects, the object of your choice is what you describe. And if her opinions in Church matters are correct, there is no girl whom I would prefer seeing your wife. But depend upon it, Henry, that whatever the world at large may think about it, there is very little probability of real happiness between married persons of different religious persuasions. Each wishes to go to his or her place of worship; there are perpetual differences of opinion as to the way in which the children shall be educated; and a hundred other things of a like nature. Besides, just picture to yourself the deep sorrow you, as a Churchman, must always experience, if your wife, the chief object of your affections on earth, is living in schism. I can scarcely conceive a greater trial than such a thing as this."

"Well," said Henry, "I will only say, that I shall feel much obliged by your calling on the Vicar, and consulting him on these matters; and I promise, that what you and he decide upon as the proper course for me, I will follow. Whatever my wishes are, I feel that I owe this duty to my godfather and my priest, and I am willing to pay it.—And now let us turn to another matter, on which there is less prospect of our differing in opinion—the new church. Mr. Solid has sent the building-plans; so if you please, we will look them over."

I suppose I may infer from your manner that Rachel Ford has been the attraction at Weston?

"Yes," said Henry; "it is right that I should speak the truth in all cases, and especially to you; I will therefore frankly admit that I have a very great regard for Rachel, and that my feelings towards her are of a warmer and more tender nature than our long acquaintance and friendship only would account for."

"Am I to understand," asked Bradwell, "that you are engaged to her?"

"No," said Charles smiling, "I have not quite arrived at that; I have not proposed, nor indeed should I have done so without acquainting and consulting you."

"Perhaps not," replied Bradwell, with a smile, "but I fancy you have gone a good way, as the phrase is, without consulting me."

"Well," said Henry, "I fear I must admit that I have; and yet I am not sure that Rachel would accept me, even if I did propose."

"That you will propose," observed Bradwell, "I do not doubt, nor do I feel much doubt as to Rachel's accepting you; but what Mr. Ford may say to it, is a different question. And now let me speak seriously; for it is a very serious matter. In the first place, I think it your duty to ascertain what Mr. Ford thinks of your pretensions for his daughter. He is living in a more expensive way than you can possibly afford, and perhaps would not like that Rachel should be deprived of any of those comforts and luxuries she enjoys at home. Besides this, I fancy he holds his head above you who are actively engaged in trade, and probably might wish that his daughter should marry some one who would give her what you could give her. But beyond all this, and far more important, I would have you be quite sure as to Rachel Ford's religious opinions; observe, I wish to say nothing in disparagement of them, beyond what I really think my duty to you obliges me to say. From conversations which, at different times, she has held with Mrs. Bradwell, I have reason to fear that she entertains some very erroneous opinions with regard to the Church; and if such be the case, it is impossible there could be any real happiness between you, should you marry. I ought, perhaps, to say that, for the last few months, her expressions betray a considerable change in her opinions; but still, I should fear that her mind is undecided; and if so, you cannot be too careful in what you do."

Henry thanked Bradwell very kindly for his paternal advice, which he promised to follow; at the same time mentioning to him the conversation he had held with Charles Ford, and stating that both he and his sister were now, and had for some time been, receiving instruction from Mr. Milles, and were in regular attendance at the vicarage.

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THE CHRISTIAN IN THE NAVY.

Religion in the navy! Vital godliness on board ship! The supposition is absurd—the existence of such a thing impossible. Consider the usual recklessness of our seamen; the incalculable injury they have done to the Christian cause in other lands by their ungodliness. Visit our sea-ports; witness a ship paid off. Observe the licentious earnings of months, or even years, squandered in a very few days or hours. How can we look, then, for religion or godliness among men of such habits? (Of course these remarks do not apply to the officers, nor to any class indiscriminately.) And yet wherein consist the absurdity and the impossibility that religion and vital godliness should be found in the navy? Proofs innumerable may be adduced of the bravest and most honourable of those who have fought their country's battles, who have been eminent for true piety, who have uniformly conducted themselves, even in an atmosphere confessedly little calculated to foster and cherish Christian feeling and principles, in a manner such as becometh the gospel of Christ. Bad as the state of our navy is—and it is to be feared it is bad enough still—it has, nevertheless, possessed its seven thousand who have not bowed the knee to Baal; who have been enabled, boldly and unflinchingly, to confront vice, to resist temptation, and to set before others an example of beautiful consistency. And this among all ranks in the service, from a Gambier to the lowest seaman in the fleet. Gambier—the name ever must be regarded as one of the noblest in Britain's peerage. Gambier—the foremost to fight the battles of his country, the foremost to fight the battles of his Lord. Long, long will that name be had in remembrance—and deservedly—in our navy; probably longer still by those who, through his instrumentality, were brought out of darkness into marvellous light.

It has appeared to me that the situation in the ministry which I should the most dislike to fill, would be that of a chaplain in the navy; but this may be an unwarranted prejudice. It certainly may not afford so many comforts as a snug rectory; but it may, and possibly will, afford many more opportunities for usefulness. And if a man is really devoted to his work, and has conscientiously embarked in his Master's cause, for the setting forth of his glory and the good of his fellow-creatures, a naval appointment may be by no means ineligible. A seaman's soul is surely as valuable as a rustic's—the salvation of a commander as the salvation of a squire. If a naval chaplain finds few congenial souls with whom he could delight to hold converse, are not many of the clergy, in country districts especially, compelled with reluctance to admit the fact; for they are too often appointed to situations, which they are necessitated to fill, where the society is of a character with which no right feeling man would for a moment have a desire to mingle. The grand point is to follow the leadings of God's providence, so far as we think we can discover them, and then set about our work, in faith that if we are not weary in well-doing, we shall in due season reap if we faint not.

I have often heard naval chaplains declare that they have uniformly met with the utmost respect to their ministerial office, as well as to themselves personally; that they have rarely witnessed in their immediate presence, any thing gross or revolting; that, often in conversations with seamen, they have discovered a reverent tone of feeling on which they had little calculated; and that they could number many with whom—though in widely different spheres of life—they could take sweet counsel together, and whom they trust to last to meet in that sure and certain haven, when the din of war will be heard no more, and the raging of the tempest shall have sunk into a calm—quietness and assurance for ever.

There is a very common notion in the world, that, the moment a man becomes seriously religious, he grows lax in the performance of his worldly duties. It is very true such instances may be adduced in strict numbers, but they will not bear the scrutiny of a strict investigation. It will be found that erroneous views of religion and of human responsibility have been the cause of this; and that to the individual's weakness, and not to religious principles, his inconsistency is to be attributed. I have known a man, indeed, so fond of attending religious meetings, that he entirely neglected his business, and ruined his family—a man so fond of hunting after popular preachers, that the sabbath domestic arrangements of his family never occupied his thoughts. He would order his carriage to one church and then to another, without ever collecting that his coachman or footman might, while he was spending the time in seeking to satisfy his itching ears, which his apostle himself would not have satisfied, for he would have grumbled at the sermon preached on Mars hill, be worse than wasting that time in the next wine-vaults or pot-shop. This, however, is not religion. The religious man lives above the world; but he recollects that he lives in the world, that he has worldly duties to perform according to the best of his energies, and that the very fact of the non-performance of these is an incontrovertible evidence that he has as yet learned nothing effectually of the true obligations of the Christian calling.

And is it not so in the navy? Is a man less courageous because he fights taking God for his shield? Is he necessarily a coward in an engagement, because he has entered it with prayer, and not with cursing? Does he fight his foe less resolutely, because he has been warning against the world and the flesh and the devil? Is he the more apt to flinch from the prospect of death, because he has been accustomed to meditate upon His almighty power who overcame the sharpness of death? Is he more likely to quail at the stormy wind and tempest, because he has "an anchor of the soul both sure and stedfast," or that he will be dashed against the rock, because he has found everlasting security in the rock of ages? And yet we know that there is a very prevalent notion that, some how or other, cowardice and religion are allied.

THOMAS BILTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. (LATE T. J. PRESTON.) WOULD inform his friends and the public that he has purchased the entire Stock of Mr. T. J. PRESTON, and will continue to carry on the business of a MERCHANT TAILOR, in the same Style, and on the same Terms as his predecessor, and respectfully solicits a continuance of the patronage so favourably extended to him.

MR. HOPNER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. TORONTO, JUNE 24, 1842.

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE. TORONTO, OCT. 7, 1843. 330-1f

MR. W. SCOTT BURN, ACCOUNTANT, NO. 4, VICTORIA ROAD, KING STREET, TORONTO. TORONTO, JUNE, 1844. 364

EDWARD GEORGE O'BRIEN, GENERAL AGENT, NO. 4, VICTORIA ROAD, KING STREET, TORONTO. OPPOSITE WELLINGTON BUILDINGS. 332-1f

FOR SALE, BANK STOCK, LAND SCHEP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Road, King Street, TORONTO. Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. January, 1844. 339-1f

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto. Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. 359-1f

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. HILTON) No. 128, KING STREET, TORONTO. 343

F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT. OFFICE AT MR. BUCKLEY'S NEW BUILDING, KING STREET. 349-0f

NOTICE TO THE PUBLIC. THE SALE OF THE ELEVEN (say Sixteen, as per hand-bills.) BUILDING LOTS, ON THE EAST BANK OF THE RIVER DON, near the City of Toronto, advertised in the fourth page of this Journal, will be sold by AUCTION, on TUESDAY EVENING, the 11th day of June next, at EIGHT O'CLOCK precisely, at Mr. Wadsworth's Auction Mart, at the corner of the City Hall.

FOR SALE, THE BRIDGES, the property of the late CAPTAIN BOURCHIER, R.N. The Estate contains 200 acres of very good land, of which there are 70 under good cultivation, and fenced in a very superior manner; the House is of Brick, well built, and not only comfortably arranged for a gentleman's family, with all necessary and fitting offices, but also well and completely furnished in every particular.

FOR SALE, IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to W. BOSWELL, Solicitor, Cobourg, 12th July, 1843. 313

VEGETABLE LIFE PILLS AND PHENIX BITTERS. THE high and envied efficacy which these pre-eminent Medicines they possess to cure, has rendered the usual practice of puffing not only unnecessary, but unworthy of them. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous.

SMITH & MACDONELL, WHOLESALE AND RETAIL DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Road, Toronto. 307-1f

REMOVED TO BAY STREET, NEAR TO YONGE STREET, TORONTO, APRIL, 1844. 353-1f

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VEGETABLE LIFE PILLS AND PHENIX BITTERS. THE high and envied efficacy which these pre-eminent Medicines they possess to cure, has rendered the usual practice of puffing not only unnecessary, but unworthy of them. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous.

SMITH & MACDONELL, WHOLESALE AND RETAIL DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Road, Toronto. 307-1f

REMOVED TO BAY STREET, NEAR TO YONGE STREET, TORONTO, APRIL, 1844. 353-1f

J. V. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-1f

MR. HOPNER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. TORONTO, JUNE 24, 1842.

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE. TORONTO, OCT. 7, 1843. 330-1f

MR. W. SCOTT BURN, ACCOUNTANT, NO. 4, VICTORIA ROAD, KING STREET, TORONTO. TORONTO, JUNE, 1844. 364

EDWARD GEORGE O'BRIEN, GENERAL AGENT, NO. 4, VICTORIA ROAD, KING STREET, TORONTO. OPPOSITE WELLINGTON BUILDINGS. 332-1f

FOR SALE, BANK STOCK, LAND SCHEP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Road, King Street, TORONTO. Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. January, 1844. 339-1f

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto. Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. 359-1f

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. HILTON) No. 128, KING STREET, TORONTO. 343

F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT. OFFICE AT MR. BUCKLEY'S NEW BUILDING, KING STREET. 349-0f

NOTICE TO THE PUBLIC. THE SALE OF THE ELEVEN (say Sixteen, as per hand-bills.) BUILDING LOTS, ON THE EAST BANK OF THE RIVER DON, near the City of Toronto, advertised in the fourth page of this Journal, will be sold by AUCTION, on TUESDAY EVENING, the 11th day of June next, at EIGHT O'CLOCK precisely, at Mr. Wadsworth's Auction Mart, at the corner of the City Hall.

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DR. PRIMEHO, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET, Toronto, 7th August, 1841. 7-1f

THE ENGLISHMAN'S LIBRARY. A SERIES OF CHEAP PUBLICATIONS, adapted for Popular Reading, on the principles of the English Church and Constitution. Suited for Presents, Class Books, Lending Libraries, &c. &c.

Table listing various books in the Englishman's Library, including titles like 'Clement Walton', 'Scripture History', 'The Practice of Divine Love', etc., with prices and page counts.

For Sale at the Depository of the Church Society of the Diocese of Toronto, 144, King Street, Toronto, December, 1844.

BOOKS FROM THE PERMANENT CATALOGUE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Table listing books from the Society for Promoting Christian Knowledge, including 'Gastrell's (Bp.) Christian Institutes', 'Osterveld's Arguments of the Old and New Testaments', etc.

Table listing books from the Society for Promoting Christian Knowledge, including 'The Golden Rule', 'The Golden Rule', 'The Golden Rule', etc.

FOR SALE AT THE DEPOSITORY OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, 144, KING STREET, TORONTO.

The Second Annual Report of the Church Society of the Diocese of Toronto, IS now ready for delivery, and will be forwarded to the Branch Societies and Parochial Associations on application to the Assistant Secretary.

THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

QUESTIONS UPON SCRIPTURE HISTORY. JUST RECEIVED, At the Depository of the Church Society of the Diocese of Toronto, 144, King Street, Toronto.

SHORTLY WILL BE PUBLISHED, BY H. W. ROWSELL, WITH THE SANCTION OF THE HON. AND RIGHT REVEREND THE LORD BISHOP OF TORONTO.

A Selection of Psalm Tunes, Chants, &c. EDITED BY J. P. CLARKE, ORGANIST OF CHRIST'S CHURCH, HAMILTON. (Formerly of St. Mary's, Glasgow.) Toronto, August 1st, 1844. 369

BRITISH AMERICA FIRE & MARINE ASSURANCE COMPANY.

INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactories, &c. DIRECTORS. John Murrich, John Doel, James Peary, Charles Thompson, John Eastwood, Benjamin Thorne, James Leslie, J. B. Warren, Capt. J. Emsley, J. H. Prick, Esq. President. All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 317

THE CHURCH.

Every Publishing by the MANAGING COMMITTEE, at COBOURG. THE TERMS—FIFTY SHILLINGS per annum. Payment to be made yearly, or at least half-yearly, in advance. The terms of Great Britain and Ireland are, Thirteen shillings and six pence sterling per annum, payable in advance to the Agent of the Office. No copy of the continuation of the work is to be sent to subscribers (POST-PAY) with a remittance of all arrears in full.