

Poetry.

[For the following poem we are indebted to the *Georgian Messenger*. It is stated to have been written by a young lady only sixteen years of age, a pupil of the Utica Female Academy. To our mind it evinces a very high order of poetic talent. Ed. C.]

WATER.

Where does the water spring, gladness and bright?
Here in the leafy grove,
Babbling in life and love,
Born of the sunshine, up leaping to light,
Waked in its pebbly bed,
When the still shadow's bed,
Gushing, o'erflowing, down tumbling, for light.

Where does the water flow? where glides the rill?
Now 'neath the forest shade,
Then in the grassy glade,
Dancing as freely as child of the hill,
Bright cascades leaping,
Silver brooks creeping.

Wearing the mountain, and turning the mill.
Where does the water dwell, powerful and grand?
Here, where the ocean foam
Breaks in its rock-ribbed home,
Dashing, land-lashing, up-booming, wash-spanned;
Anon, sweetly sleeping,
Soft dimples o'er creeping,
Silver brooks creeping.

Like a babe on its mother's breast, soothed by her hand,
Where smiles the dewdrop the night-shadows woo?
Where the young flowers dip,
Leaving each perfumed lip;
Close in the rose's heart, loving and true;
Poised on an emerald shaft,
Where never sunbeam laughed,
Deep in the dingle—the beautiful dew!

Where glows the water pledge, given of old?
'Tis dropped down from God's throne,
When the shower is gone,
A chain of pure gems, linked with purple and gold;
In Eden-hues blushing,
With infinity gushing,
A line from the Book of Life, its lot half untold.

The bright bow of promise; the signet of power;
The crown of the sky;
The pathway on high;
Whence angels bend to us when darksome clouds lower,
Breathing so silently,
Kindly and sweetly—
Oh! their wings for a shield, in the wrath-bearing hour!
Then we'll love the threads leaping our beautiful world;
Tangling the sun-beams,
Laughing in glorious gleams;
The wavelets all dimpled, and the spray-tresses curled:
The tear on the flower's breast;
The gem in the ocean's breast;
And the ladder of angels, by rain-drops imperled.

BLANCHE.

A DISCOURSE

ON THE OCCASION OF THE DEATH OF THE LATE JOHN SOLOMON CARTWRIGHT, ESQUIRE, DELIVERED IN ST. GEORGE'S CHURCH, ON SUNDAY, THE 2ND OF FEBRUARY, 1845,

BY THE
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PUBLISHED BY REQUEST OF THE CONGREGATION.

I know that thou wilt bring me to death, and to the house appointed for all the living.—Job xxx. 23.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv. 57.

The future resurrection of the body, after its commitment to the grave, and its re-union with the soul in a state of existence in another world, affords a subject for the present discourse, that will accord with the sentiments and feelings we have recently entertained and experienced. We have mourned, and do now lament, the death of a distinguished and good man; a true and sincere Christian. His mortal remains repose in your hallowed spot, in the sepulchre of your lately deceased, beloved, and faithful Minister, and in the midst of the Fathers of the Hamlet, whose graves surround them, and whose spirits have returned to God who gave them. Associated with that consecrated cemetery are reminiscences of their Christian faith and good examples, that soothe and elevate the soul, relieving it from the immoderate cares, anxieties, and troubles of the world, and producing a salutary impression upon the soul in regard to its happiness or misery. The reminiscences are accompanied with a sure and certain hope, that finally, with them, we shall rise to the life immortal, through our Lord Jesus Christ, who lived, taught, and died, for the salvation of mankind.

In the history of Job there is proposed for our instruction in godliness and righteousness the trials and example of a pious and good man, who had experienced the vicissitudes of prosperity and adversity, to whom God had granted worldly blessings without number, and upon whom had been inflicted the bitterness of suffering in numberless and various forms. Elevated to the height of human wishes by the possession of wealth and the blessing of a numerous family, he is represented to have been a perfect and upright man, one who, in the language of Scripture, feared God, and eschewed evil.

Upon a sudden and unexpected reverse from prosperity to adversity, his conduct is marked or distinguished by the graces or virtues of humility, patience, and resignation. Amidst calamity and suffering, no exultation could have been more expressive of his humility and gratitude in prosperity, or of his patience and resignation in adversity, than these words convey: "Shall we receive good at the hand of God, and shall we not receive evil?" "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And he adds: "Though he slay me, yet will I trust in him."

This consistency of conduct, with the sentiments and feelings expressed and exhibited in the character of Job, and developed in the book ascribed to him as the author, claims our regard and perusal on account of the principles of religion therein contained, and the edifications of piety expressed. The religious wisdom will administer to our improvement and consolation if the same has been made frequently the subject of our meditations. We shall be able, and ready to bear with resignation and hope, with fortitude and composure, the death and departure of our nearest and most beloved relations. Moreover, in addition to this aid or help, we can take to ourselves the whole of the Christian panoply for meeting the awful and interesting change from life to death, by trusting in God's mercy through faith in Jesus Christ.

The piety and virtue of Job rested on faith in a Redeemer to come, who was shadowed forth in the types, rites, and ceremonies of the Church, under the Old Testament dispensation, and who was predicted by the prophets of old, that he should come to save the world. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

The trials and example of Job, supported by faith, are thus expressed in the language of an able commentator: "The Spirit of God seems at this time to have powerfully operated on the mind of Job: the gloom and tempest of his soul were dispersed, and he afterwards discoursed with serenity and resignation. At some times he had appeared ready to despair; but here he witnessed a good confession, declared the soundness of his faith and assurance of his hope, and emerged from his temptations in the extremity of his afflictions; even as the expiring Jesus, when the inward sufferings were over, exclaimed: 'It is finished; and, Father, into thy hands I commit my spirit.' "I know that my Redeemer liveth." The promised seed of the woman who was to assume the nature of man, and be his Redeemer, was evidently intended. Job was assured that this Redeemer of sinners, who ransoms them from the grave and restores them to their forfeited inheritance, was his Redeemer: he was con-

scious that he embraced the promise of his coming, and expected salvation through him. He had no doubt that he was even at that time a living Redeemer, which accords to the words of Jesus: 'Before Abraham was, I am.' He believed, also, that he would stand at the latter day upon the earth; that in the fulness of time he would appear as the seed of the woman to bruise the serpent's head, while his own heel should be crushed; that after his resurrection he would stand up as the first fruits of them that sleep in the dust of the earth; and that at the last day he would appear as the Judge of the world, to raise the dead, destroy the earth, and to complete the redemption of man."

"I know that thou wilt bring me to death, and to the house appointed for all the living."
There is no amidst the occurrences of human life better aid, than the consolatory and salutary sentiments, to inspire pious feelings, and inductive of good living, than the death of our relatives and friends.—We unavoidably, in the discharge of a solemn and salutary duty, make a transition from our meditations on the event to a communion with our own hearts, and offer up a prayer to God for the aid of the Holy Spirit, thereby enabling us to acquire the disposition of mind and feeling of heart that will secure to us composure, peace, and hope, at the hour of death and moment of dissolution. It is truly a painful reflection that examples of mortality in general, and the frequent deaths among us, have not power sufficient to awake salutary attention, accompanied by solemn reflections, and thereby exciting fixed resolutions of amendment of life, unless marked and distinguished by circumstances to impress them on our minds, to raise our affections to things above, and to carry us in mind and heart from earth to heaven.

JOHN SOLOMON CARTWRIGHT, sixth son of the late Honorable Richard Cartwright, and twin-brother of the late Rev. Robert David Cartwright, a talented, upright, and good man, and a sincere Christian, who moved in a high and conspicuous sphere of action, and sustained several distinguished offices in this Province, and in the discharge of his official duties, integrity, impartiality, and justice, marked and distinguished the whole tenor of his conduct through life. Placed in a relative and social connection, as united with society and his domestic circle, he was a steady and sincere friend, a kind neighbour, a truly affectionate brother, and a tender and beneficent husband and parent.—Influenced by a sense of moral obligation, emanating from religious principles and motives, it was his laudable ambition to do all the good within his ability, and to injure none.

In self-government and temperance, duties of a personal nature and character, he was correct and exemplary. In the important relation we all stand to Almighty God, as his dependent creatures and beneficiaries, from which result the duties of public worship and private adoration—the instituted means of grace—was regular and punctual in his observance.—Judging of the motives whence these acts emanated, and by which his course of conduct through life was directed, we ascribe them to his desire of promoting the glory of God, and of advancing the happiness of man.

Observation and experience will teach us that the moral excellence and religious advancement of a Christian to his victory over the world, and finally over death, the last enemy, is difficult of attainment. The object nearest his heart and of his prayers, is, that through the aid and influences of the Holy Spirit, he may be enabled to make a grateful and suitable return for the goodness and mercy of God in his creation, preservation, and redemption. It is his desire and aim to fear God, and to love him with all his heart, with all his mind, and with all his strength. In order to attain to this growth in grace, an immoderate care and anxiety for worldly objects and interests must be suppressed in subservience to the one thing needful.—The temptations that lead to a forgetfulness of God must be overcome. Piety to God, embracing the love of man, is the first of Christian graces, and becomes the source of firm hope and sweet consolation at the approach of death and in the hour of dissolution.

Let us, my brethren, be careful through life, amidst its unavoidable cares and occupations, to become prepared and to be ready to meet death, arising from our having cultivated and cherished piety towards God, and having exhibited a Christian temper and behaviour towards our fellow-men. Moreover, charity is the distinguishing mark and evidence of our Christian vocation. And when we possess a spirit of peace and reconciliation with God and man with greater comfort and brighter hopes of future happiness than at the hour of death; when we supplicate forgiveness for our manifold sins and transgressions, implore God's mercy through faith in Christ, and are ready to join the spirits of just men, made perfect in the heavenly world?

A knowledge and conviction of the shortness and uncertainty of life should be followed by firm resolutions of increased circumspection and persevering vigilance in the Christian course; for "this corruptible must put on incorruption, and this mortal must put on immortality. They who have sown to the Spirit will reap life everlasting." The resurrection and ascension of our Saviour confirm these consolatory assurances.

May a conviction of these truths, and a consciousness that we have walked in obedience to the precepts of Christian obligation through faith in Christ, strengthen us against the fears of death, and enable us by the grace of God and energy of faith to triumph over the king of terrors. May every spectacle and exhibition of the mortality of man lead and constrain us to reflect upon our near and approaching dissolution; and more especially at this time, when he is gone who was highly distinguished among us, and who in his several stations was always prepared and ready to every good work and word. We must soon follow him; but remember, that we also must strive to obtain a victory over death, the last enemy that shall be destroyed, as he victoriously did through faith in Jesus Christ, in peace with God, and with joy in the Holy Ghost.

"The last enemy that shall be destroyed is death. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."
We believe, and there are intimations and discoveries in the Bible, in the history therein contained of successive revelations of God's will and man's salvation, from Adam to the advent of our Saviour, by whom, in the gospel, life and immortality was brought to light. The dispensation of grace and truth by Jesus Christ embraced the present state and future destiny of man: his accountability, his recovery from sin and death, and his restoration to future happiness in heaven. The Old Testament, containing a divine revelation, was preparatory and introductory to the Christian religion, whose history, with its doctrines,

connected with the life and example of our Saviour, embraces all that is necessary to man's salvation.—For since by man came death; by man also came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive.

Christ is the Saviour of man, and the conqueror of death. This fact is proved, and the comfortable truth is confirmed, in the declarations and assurances of our Saviour; in the resurrection of Lazarus from the tomb, at the powerful call of the Redeemer; and in his own resurrection after crucifixion and death on the cross. Hear the consolatory declarations and assurances of our Redeemer: "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. All that are in their graves shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Hear also the prayer of our Lord at the tomb of Lazarus: "And Jesus lifted up his eyes and said: 'Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people that stand by I said it, that they may believe that thou hast sent me.' And when he had thus spoken he cried with a loud voice: 'Lazarus! come forth.'"

Hear also the fact of the Resurrection of our Lord: "And the angel answered and said unto the women, 'Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said. Come see the place where the Lord lay; and go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee: there shall ye see him.' And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, Jesus met them, saying, 'All hail!' and they came and held him by the feet and worshipped him."

Soon after the death and resurrection of our Saviour he ascended into Heaven; thereby accomplishing and completing the redemption of man, securing to him pardon of sin, the influences and gifts of the Holy Spirit, and his restoration to everlasting life in Heaven, upon repentance towards God, and faith in our Lord Jesus Christ. Death does and will succeed in his enmity against the true and sincere Christian, and enclose his body for a season in the silent grave. But death and the grave are conquered enemies, and shall be destroyed. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall give me light. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment against me. He will bring me forth to light, and I shall behold his Righteousness. O, Death, where is thy sting; O, Grave, where is thy victory? The sting of Death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

How necessarily is a Christian life closed in peaceful death; securing to the true and faithful Christian a joyful resurrection through faith in Christ, and the possession of a confident hope of entering upon a happy eternity.

The last hours and moments of JOHN SOLOMON CARTWRIGHT bear testimony to his relatives, his friends, and to the world, that he died the death of the righteous; and that his last end was like his. A friend and eye witness present at the time and occurrence of the solemn and impressive event, stated the circumstances that preceded his falling asleep in Jesus. "The death-illness came on about two o'clock, Post Meridien, the fifteenth day of January, of which he was fully aware, and he gathered his family and friends around him. He requested the faithful Clergyman who attended him to read the Resurrection of Lazarus, to which by his gestures he paid great attention. The Clergyman prayed; after which our beloved friend, clasping his hands, and raising his eyes to Heaven, exclaimed: 'Into thine hands I commit my spirit; thou hast redeemed me, O Lord God of Truth.' If I know mine own heart, I die without enmity to any one; at peace with man, and through the mercy of Jesus Christ my Saviour, I humbly hope at peace with God.' He then took leave of his friends and the family, saying something kind to all; not forgetting the humblest member of his household; after which he lingered without speaking, except an occasional word, and on Wednesday the fifteenth day of January, at eighteen minutes past nine o'clock, Post Meridien, he quietly and gently breathed his last breath, and fell asleep in Jesus."

The writer continues, and adds: "How estimable was such a character! a life adorned by almost every human virtue; a death animated by faith, and soothed by peace. The direction of the great Apostle to Peter, how well he obeyed, 'to be ready to every good work, to repeat evil of no man; to be no brawler; but gentle, shewing all meekness to all men.' May God give us grace to follow his example."

I now conclude by quoting the last words of your late beloved and faithful Minister, the Reverend ROBERT DAVID CARTWRIGHT, in his last and farewell Sermon addressed to this congregation. Let it be an awakening and salutary warning to you. Hear his counsel and exhortation. His last words in public are fresh in my remembrance, and seem even now to vibrate in my ears. He has said: "Serve the Lord Jesus Christ. Live to him, live to Christ, live governed by Faith and Love to him. That is the way to prepare for judgment. At the hour of death, you will want faith and hope to sustain you. Do not then for the first time have to seek them."

He who is recently gone, and whose death we lament, though dead, yet speaketh in the legacy and testimony left us; in his faith and example, for our benefit and improvement. May we at the hour of death, when our souls shall be required of us, be enabled to have peace with God, to enjoy hope of everlasting life through Christ; and to address the surrounding mourners in the words of our Saviour, being applicable to every sincere and faithful Christian: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Amen.

THE BISHOP OF EXETER.

(From The Britanncian.)

More than twenty years have now elapsed since Dr. Phillpotts, first attracted the general observation of the leading men among his contemporaries, as one who appeared destined to play a part more or less distinguished in the events of his time. During that period he has been before the public in various characters—as a controversial divine—as a political writer, whose would say partisan—as a diocesan upholder with more or less sternness the discipline of the church—and as a legislator taking a prominent and determined part in almost all the great parliamentary contests of the age.

A man having passed such a life must have made himself the object of much observation. It can scarcely be matter of surprise that he has made himself some enemies. He has also rendered himself obnoxious to much criticism, honestly intended, but which has resulted in opinions not hostile to himself, but decidedly adverse to his public proceedings.—This is notorious. But of all those who have thus exercised their judgment on his career—and they are a minority as compared with the others who admire and respect him—it would be difficult indeed to find

one who would not be ready to proclaim that the Bishop of Exeter is a man of remarkable learning and powerful abilities.

His talents were developed at a very early age. In the year 1791, when he was only fourteen years of age, and after he had been educated at the college school at Gloucester, of which place he is a native, a scholarship fell vacant at Corpus Christi College, Oxford. Young Phillpotts was the youngest of six candidates, and won. He then entered the university at an age when most youths are scarcely emancipated from the tender cares of the mother. In four years after he took the degree of B.A., and obtained the chancellor's prize for an essay on the influence of religious principle on the mind. He was also elected a Fellow of Magdalen College. Thus Dr. Phillpotts, in the early development of his powers, ranks with some of the most remarkable instances of precocity on record. Unlike them, however, he retained his distinction long after the period of early youth had passed away. His mind grew with his body's growth, and the same superiority of talent which enabled him to distance his youthful competitors made him at no very remote period of his after life a formidable opponent to some of the most distinguished men his age has produced.

In the year 1829 a very violent and general clamour was raised against Dr. Phillpotts, which has insensibly affected his reputation ever since. He had been for some years regarded as a leading champion of the Protestant cause, against the advances of Roman Catholicism on the one hand, and infidelity on the other. But on the introduction of the Emancipation Act it was ascertained that the measure had received his sanction; and, when so shortly after he was elevated to the bishopric, an universal outcry was raised against him. It was commenced by a portion of the Conservative party, who denounced him as having sold his principles for ecclesiastical preferment; and it was cunningly and unscrupulously taken up by the Whigs, who saw an opportunity thereby of damaging the political character of a powerful antagonist. From that time forward this clamour has more or less influenced the estimation in which the bishop has been held; so much so that the determined course since taken by him against the Irish Education scheme, the Irish Church Bill, and the Poor-law, has been attributed to a desire for popularity, and a wish to patch up, as it were, a damaged reputation.

An observation of the early career of Dr. Phillpotts sufficiently contradicts this charge. It would seem that throughout his life he has been a man to adhere to principle at the expense of his own personal advancement. Indeed a more rational charge against him would be that he has pushed this high moral tone to extremes; so much so as to have exposed himself to the ridicule of dissenters and free-thinkers as a sort of bishop-milking. But to return to the imputation of time-serving. Let us see what his life has been.

We left him a Fellow of College at Oxford. In 1804 he married a niece of Lady Eldon, and, of course, thereby forfeited his fellowship. Having previously taken orders, he was nominated, on the recommendation of Dr. Cresswell Jackson, to the headship of Hertford College. This, for a young man not thirty years of age, and with no ascertained position, must have been regarded as being at once an honour and an object of ambition. To attain it he would have been likely to dispense with any extreme scruples of conscience, should such arise, as so many men are pointed to high university stations had done before him. What was the conduct of the young divine? He declined the tempting promotion, because he could not conscientiously subscribe to the statutes of the college. At the age to which he had then reached the mind is usually formed for life; and such an act, under such circumstances, may reasonably be held to be a key to character.

In a short time after he distinguished himself by his defence of the then Bishop of Durham (Dr. Shute Barrington), to whom he was chaplain, against some aspersions by Dr. Lingard. In 1809 he was made a presbytery of Durham, and also obtained a parish there. He continued in the active discharge of his duties till, in 1819, he received the rich living of Stanhope—so rich as to be superior in revenue to some of the bishoprics.

He had already become known to the leading scholars of the day as a man of remarkable abilities; he was now to appear in a more public and prominent character. Although he had for many years held the opinion that Roman Catholic emancipation might be granted provided full securities for Protestantism were first taken, he was, nevertheless, a more sincere advocate and defender of the Church of England than many of those who were the more open and avowed enemies of all concession. In 1825, on the appearance of Charles Butler's well-known book on the Roman Catholic Church, he addressed to that eminent writer a series of letters, which at once drew the attention of the public towards him. What was more remarkable, and infinitely more valuable as a testimony to the ability of the letters, was that the individual to whom they were addressed was himself so charmed with them that he desired and obtained the friendship of Dr. Phillpotts. This is almost a solitary instance of such a result to a controversy.

Two years afterwards appeared his letters to Mr. Canning, attacking that statesman for his tergiversation with respect to the Roman Catholic question. These letters were well worthy attention even at the present time. Their line of attack is bold and sarcastic without being personally offensive, and they are written with a sustained vigour that renders their immediate success no matter for surprise. The prominence of the individual assailed gave additional importance to his assailant, who was thenceforth ranked as a first-rate man in political controversy, as he had already been esteemed to be in matters more purely ecclesiastical.

In 1829, as has been said, a storm burst over his head, caused by his assent to the Emancipation Act. Like the other leading men who adhered to the policy of the Duke of Wellington at that time, he took it all very quietly, conscious, as it would seem, that it was undesired. He was equally quiescent under the outcry that attended his elevation to the bishopric, although the Whigs took occasion to deprive him of the living of Stanhope, which rendered his elevation to the see of Exeter a loss to him in a pecuniary point of view. But in the year 1832, upon an occasion which offered itself in the House of Lords, he met his antagonists with a simple statement of facts. He said that he had all along regarded emancipation as possible if accompanied by securities; and the Duke of Wellington emphatically confirmed his assertion. This explanation, of course, got rid of the charge of having abandoned his principles for the sake of preferment.

If preferment at all risks be the object of the Bishop of Exeter, he has certainly taken a very singular course, as a legislator and member of the senate, to secure it. His political career has been marked by a singular independence—a consistency of purpose wholly irreconcilable with truckling or expediency. On several great questions he has boldly stood almost alone in his opposition to the tactics of the dominant party and to the current of public opinion. The Irish national education scheme met with his hearty detestation and obstinate obstruction. The Irish Church Temporalities Bill was denounced by him in the strongest terms. The poor-law, adopted as it has been and defended by the Tory party, has been from the first the object of his utter abhorrence. From

no one has it received such fatal blows, because from so powerful an assailant, as from the Bishop of Exeter. Minor instances innumerable might be adduced where he has stood forth as the champion of what he believed to be right, against the views of his own party, and, above all, against the spirit of compromise and expediency to which statesmen of the present day have so universally succumbed.

HAPPINESS OF THE REDEEMED.

(From the Works of Bishop Beveridge.)

Being made perfect both in soul and body, they live continually in a state of perfect security from all manner of trouble and molestation. If it was possible for them to meet with any such thing there, as usually disturbs corrupt mortals upon earth, they could not be affected with it, in that there is nothing within them capable of perturbation. But there is no fear of that; there is nothing either within them or without them, that can ever be any trouble to them: their souls being made perfect of the will, they can never act or think contrary to the will of God, nor otherwise than as he would have them; they never mistake in their opinion, nor fail in their judgment, nor think so much as a vain thought: they are never surprised with any accident, nor fall into any inadvertency, nor have cause to say, "I did not think it;" they never choose the evil, before the good, nor the worse before the better, nor have the least inclination to it: their passions are never out of order, never turbulent or irregular, but always fixed upon their proper objects, in such a manner as is proper for them. So that they live without all manner of offence, both towards God, and towards one another, and every one towards himself too; their consciences having nothing to say against them, for anything they ever think, or speak, or do: they are apprehensive of no danger, nor have any cares or fears upon them, for their hearts are always fixed, trusting in the Lord."

Neither are their bodies ever out of tune: they are never hungry, nor thirsty, nor weary, nor sleep, nor so much as dull or heavy; their heads are never clouded, their hearts never ache, their senses never decay, neither is the whole or any part ever subject to sickness, or pain, or any the least indisposition whatsoever: they never lament nor weep for any thing; for "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." While they were upon earth they were always in one sort of trouble or other, in mind, body, or estate; but now they are in none at all, nor ever fear any, but live in continual rest and tranquillity, in perfect health and strength and vigour, both of mind and body, and in an utter impossibility of ever being in any way molested or discomposed any more. And if there was nothing else in that blessed state, but this perfect freedom and security from all evil; this, one would think, should be sufficient to make us all, not only labour after it with all our might, but also long to be in it with all our hearts.

But though this be much more than we, who know little else but trouble, can well imagine, yet it is the least that can be said of it; for here they have the "best company" in the world, such as they like most, as being most agreeable to their pure and spotless nature; for though there be vast multitudes of them, more than we or they, perhaps, themselves can tell, yet, being all of equal perfection, they all live together, "have all things common," are all of a piece, "all of one mind," as if they had but "one soul" among them. Neither are they fellow-commoners only with one another, but likewise with all the holy angels; they are now made "equal to them" in knowledge, in wisdom, in purity, in glory, in the love and favour of God, in all manner of perfection; and, therefore, are now of the same society with them, and always enjoy their sweet and pleasant company; yea, and his too who is above them all, the best friend they ever had or have in the whole world, "the blessed Jesus," who brought them thither on purpose, that they might "behold the glory which the Father hath given him." For this end it was that he went before them to prepare a place for them, "that where he is, there they may be also." There they live with him, therefore, in a constant sense of his love, and under the beams of his glory darted continually upon them; whereby their blessed souls are warmed, refreshed, transported, so as to be always in a flame of love and thankfulness to him for his unsearchable, his inestimable, his infinite love and kindness to them, in bringing and admitting them to live with him.

Their very bodily senses that remain after the resurrection being exalted to the highest degree of quickness, shall be extremely delighted with the outward circumstances of things; their eyes with the infinite variety of colours; their smell with the most exquisite odours that every thing shall send forth; and their ears with the melodious harmony of all things, moving and working together for the advancement of God's glory and their happiness. But these bodily pleasures shall not terminate in their senses, but pass through them into their souls, and raise in them such an admiration of the infinite wisdom and power and goodness of Him that "created all things," that they shall be always rejoicing and praising his divine perfections appearing in them, in every one of them, one as well as another: they shall there see his divine glory shining forth in the least as much as in the greatest, in the most common as well as in the rarest things that ever happened; they shall there see how the earth hangs upon nothing, in the open firmament, as the stars and planets do, how it is upheld, and whether it stands still or moves; they shall there see into the nature of all animals, plants, and metals, and whatsoever else is in or upon the earth; how they are propagated and preserved, what virtues God hath put into them, and for what ends and purposes; what makes the sea to ebb and flow, and why it doth so. They shall walk when they please from one star to another, and there see the wonderful works of God in them; and every thing they see shall afford them fresh matter of praise and delight in him that made it. Inasmuch, that although there be innumerable creatures in the world, far more than any finite understanding in its highest perfection can ever reach and reckon up, yet there is nothing they could be without, nothing but they will be some way or other better for it; for they themselves being absolutely perfect, they will see every thing in the same beauty and perfection wherein it was made, which must needs ravish and transport them into the highest ecstasies of joy and thankfulness to Him that made it. But what then will all things together do? How happy must those needs be who have the whole creation to make them so? They can pick and choose where they will, and never miss to find out fresh matter, for which to praise and magnify the Almighty Creator of the world, and so to answer his glory in his creation of them; which they always do, they are always pleased with what they do, being fully satisfied in their own minds that they do the work they were made for, and so please him that made them; by which means they are as happy as all things that God hath made can make them.

RULES FOR A HOLY LIFE.

(From a Pearson's Life of Archbishop Leighton.)

On his Rules and instructions for a holy life, which are comprised in a few pages, some strictures are necessary. It is impossible to read them without conceiving a great opinion of the sanctity of the mind from which they issued. They are the rules by which

his own life was fashioned, and do not, I believe, delineate a perfection much exceeding his actual attainments. Yet they need to be read with caution, being somewhat tinged with mysticism—a disease almost peculiar to those who inhabit the highest regions, and breathe the purest atmosphere of devotion. The religion of this manual is doubtless the religion of the bible; but then it is pushed into abstractions, in the pursuit of which an ordinary mind would be embarrassed and utterly discouraged—abstractions which go beyond what the method of Christ and his apostles authorize, or is compatible with the constitution of our nature, and the frame of society resulting from that constitution. It is one incomparable excellence of the religion of Jesus Christ that it does not stand aloof, and call those who would embrace it into wilds and solitudes; but it enters our habitations, eating and drinking, in the form and with the affections of our nature; it mingles its pure and peaceful and benignant influences with all the various commerce of life; and it converts man to holiness without displacing him from his proper sphere, or disturbing any of those relations which arise out of his civil and domestic condition. Leighton has not in these particulars followed so closely as might have been wished in the track of the great Author of Christianity. Perhaps it is the exclusive prerogative of a wisdom, calm and comprehensive as God's, to exhibit a system which shall raise debased man to the highest perfection of which he is capable, without deranging the order and economy of the present world. When good men, even with the bible before them, set themselves to draw out rules for the conduct of the soul, they are apt to overstep the simplicity and wise reserve of scripture; and by too minute and peremptory an application of principles, which the blessed Jesus, with exemplary tenderness and prudence, left it to each individual to apply, they sometimes bring a snare upon the conscience, relax altogether the tottering knees, and lead ardent or melancholy spirits into dangerous subtleties. I must own myself suspicious of the consequences of enhancing upon scripture, and of constructing a model, which at first sight strikes the eye as being something more lofty and spiritual than is set forth in the sacred records. The aim at gratuitous refinements in spirituality requires the control of a very sober judgment and a deep humility, to prevent its being injurious to sound religious practice; for there is danger of the substance of Christian piety flying off under too intense a process of sublimation. When men, instead of diligently forming themselves to that plain and palpable goodness which it is the drift of the gospel to inculcate, aspire to something superhuman and angelical, there is danger of their resting satisfied with the attempt, though it be unprosperous. Conscience will not so sternly reproach them for failing in extraordinary efforts which few have the courage to make, as it would if they came short of the ordinary proficiency of Christians; and possibly, in striving to sustain themselves in regions too rare for human piety, and in chasing a chimerical perfection, they may waste that energy which, had it been more humbly directed, would have made them approved of God and useful to mankind. When Christians attain indeed to this height of holiness, they become transcendent luminaries, peerless stars of the morning, who invigorate and gladden that lower body of the Church round which they revolve in their superior orbit. Be it far from me, and from any Christian, to depreciate such aims and such attainments. For our author's vindication it is fully sufficient, that the Directory in question exhibits the scope of his own divine ambition, and not the standard by which he measured others. A mature and intelligent Christian may at any time read it with advantage; and to those who are satisfied with a religion of form and ceremony it may also be serviceable, by acquainting them with the tremendous secret that they are strangers to the reality and power of godliness. But it would be unwise and unsafe to place it in the hands of novices, sincere but feeble converts, lest they should be utterly disheartened, and their pious aspirations be smothered in despair. Whoever is conversant with the "Imitation of Jesus Christ," that beautiful manual of devotion which is popularly ascribed to Thomas à Kempis, will recognise in the "Rules and Instructions for a Holy Life" much of the same spirit, and the same extreme ideas of self-examination and total absorption in God. Of both it must be confessed, as pope Innocent XII. observed of Fenelon, to whom Leighton bore no slight resemblance in the qualities of the mind and heart, that if they erred, it was through an exuberant love of God—*excessu amoris Dei*. It was the vehemence of their piety which hurried away their judgment; and the uncommon mistake of stating Christian perfection too high is, beyond all comparison, less momentous than the usual error of sinking it below the scriptural standard.

A PREDICTION OF NAPOLEON'S DOWNFALL. IN 1812.

(By the Rev. Archibald Aitken, LL.D.)

There is a limit, my brethren, to human suffering; there is an hour in oppression when resolution springs from despair. There are bounds in the moral as well as in the material system to the dominion of evil: there are limits to the injustice of nations as well as the guilt of individuals. There is a time, when cunning ceases to delude and hypocrisy to deceive; when power ceases to overawe, and oppression will no longer be borne. To that hour, to that avenging hour, time and nature are approaching. The cup of bitterness is full, and there is a drop which will make it overflow. Unmarked as it may be amidst the blaze of military glory, the dread Hand is yet writing on the wall the sentence of its doom: the hour is steadily approaching when evil will be overcome with good, and when the life-blood of an injured world will collect at the heart, and by one convulsive effort throw off the load that has oppressed it. It is impossible that the oppressed can longer beckon the approach of a power which comes only to load them with heavier chains: it is impossible that the nations of Europe, cradled in civilisation and baptised into the liberty of the children of God, can long continue to bond their freeborn heads before the feet of foreign domination; or that they can suffer the stream of knowledge which has so long animated their soil, to terminate at last in the deep stagnation of military despotism. Even the oppressor bleeds in the hour that he triumphs: his people are goaded to exertions which they loathe: his laurels are wet with the tears of those who have been bereaved of their children. For years, our attention has been fixed on that great and guilty country which has been fertile in nothing but revolution; and from which, amidst the clouds that cover it, we have seen that dark and shapeless form arise, which the visions that appalled the King of Babylon, "hath its legs of iron and its arms of brass." Yet, while our eye strains to measure its dimensions, and our ear shrinks at the threatening of its voice, let us survey it with the searching eye of the prophet, and we shall see that its feet are of "base and perishable clay." Amidst all the terrors of its brightness, it has no foundation in the moral stability of justice. It is irradiated by no beam from heaven; it is blessed by no prayer of man; it is worshipped with no gratitude by the patriot heart. It may remain for the time that is appointed it; but the awful hour is on the wing when the universe will resound with its fall: and the same sun which now measures out with reluctance the length of its imperious reign, will one day pour his undecaying beams amid its ruins, and bring forth from the earth which it has overshadowed the promises of greater spring.

In answer to your enquiry respecting the extent of change which would ensue from a faithful observance of the rubric, I said, that this must depend on the actual practice in each particular church; that in no case did I think it to be great; and that in the particular church in which I myself officiate, the alterations would be trifling...

"To the same God we express our grateful sense of the noble stand which your Lordship has thus made in support of true religion, as connected with the scriptural education of his people."

therefore the Bishop is not suspended from any powers which the Standing Committee is competent to exercise, but may himself be, consistently with his suspension, the active Ecclesiastical authority of the Diocese.

The Surveyor-General's Office Abolition Bill was read a second time. Third reading to-morrow.

THE HOUSE OF ASSEMBLY. MONDAY, FEB. 17. The third reading of the Bill to make provision for keeping the peace on the public works was carried.

BOARDING SCHOOL, FOR YOUNG LADIES. BY MRS. GEORGE RYERSON. TUITION in the following Branches of Education: English Grammar, History, Geography, the use of the Globes, French, and Needlework...

THE BISHOP'S REPLY. "MY LORDS, GENTLEMEN, AND REVEREND BRETHREN, The language of respect, which it is your pleasure to use towards me on this impressive occasion, is met by corresponding feelings of esteem and affectionate regard...

LATER FROM ENGLAND. ARRIVAL OF THE MAIL STEAMER HIBERNIA. By the arrival of the Hibernia at Boston, on Wednesday the 9th inst., we are just in possession of our London Ellips up to the 1st February.

THE CHURCH AND POPE.—The pretence of the Bishop's resignation is a favourite topic of feeling declaration on the part of Dissenters from her communion.

THE MONTHLY GENERAL MEETING OF THE Church Society of the Diocese of Toronto, will be held at the Society's House, 144, King Street, Toronto, on THURSDAY, March 6th, at 8 o'clock, P.M.

GOODEVE & CORRIAG, IMPORTERS, KING STREET, COBURG. FRENCH BURN MILL-STONES, of the best quality. STEAM ENGINES, BOILERS, &c.

MR. MEREDITH, SURGEON-DENTIST, FROM LIVERPOOL, ENGLAND, LATE OF MANCHESTER. BEGS to inform the Ladies and Gentlemen of Toronto that he has removed to his new residence...

ST. MARTIN'S, CANTERBURY.

It is the unceasing aim of the Romish see to represent the church of England as a schismatical body, and thus to brand it with contempt, as having no existence previous to the Reformation.

The Saxon invasion proved a sore trial to the Christian church. The invaders were heathens, given to the most disgusting idolatry.

The church of St. Martin, Canterbury, is closely associated with the introduction of the gospel into this country.

On the revival of Christianity, there is no doubt that St. Martin's took the lead. The original church is supposed to have been built by the Christians of the Roman soldiery.

Bede, in his lives of Augustine and his fellow-missionaries at Canterbury, thus writes:—"There was in the east side of Canterbury, near the city, a church dedicated to the honour of St. Martin."

The church of St. Martin, Canterbury, is a fine specimen of the Roman or British style of architecture.

On the east side of the city of Canterbury still stands the church of St. Martin. Its windows belong to various periods of gothic architecture.

With the view of bringing the king to have favourable thoughts of the Christian religion, she took all occasions to display, in his presence, the gospel truths in the most forcible manner.

At this conjuncture pope Gregory's missionaries, with Augustine at their head, arrived from Rome, where they had sojourned with a design to instruct the English in the knowledge of the gospel.

Augustine, on landing, despatched a messenger to the king, intimating that he was come, with a company of honest men, bringing a message of the utmost importance.

The queen obtained leave for the missionaries to settle at Canterbury, the capital of Kent.

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consisting, says Mr. Hasted (History of Canterbury), of a cylindrical stone, of near two feet six inches high, and as much in diameter. It is a shell, so that the basin is sufficiently large to dip a child.

Queen Bertha is supposed to have been buried in the porch of St. Martin's church; that is, of that part of the edifice which now forms the chancel.

There are no monuments in the church worthy of notice, unless, perhaps, we may except that of the lord keeper Finch, created baron of Forwich.

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Romish and Protestant Churches, nor insensible to the difference between them; but it is equally certain that, whatever he may have done in early life, he did not, when at Caen, attend the public worship of that in which he had been brought up, even when consul.

Mr. Emerson Tennent, one of the Secretaries of the Board of Control, has sent a living chameleon to his constituents in Belfast, accompanied by the following letter:—"London, Nov. 22, 1844.

On leaving Jerusalem, about two months ago, I brought away with me a number of chameleons, which I caught on the terraces and in the gardens of the Greek convent, on Mount Calvary; where Mrs. Emerson Tennent and I were staying.

The natural history of the chameleon, and, knowing the difficulty of bringing them alive to this climate, I carried with me seven, in order to increase the chance of my surviving. Fortunately I succeeded in getting two of them to London, but one died two days ago, whilst I was waiting for an opportunity to forward it to Belfast, and I can now only send you the survivor of the party, whom I trust you will find living on my arrival.

The seven which I had originally were all of different hues and colours; some were spotted with this one, and others a uniform colour—brown, olive, or green. Two of them, of whom the one sent is, laid each twenty-two eggs on the passage home; but took no precaution for their safety, as I presume the heat of the earth in their own climate is sufficient to hatch them; but here they all decayed in the cold at sea.

They ate freely of leaves which I put into the cage for them—mulberry, vine and fig leaves—and, on board ship, lettuce, and even cabbage. But their favourite food was flies and insects, which they sought by the quick motion of their tongues, which are of prodigious length, and can be thrust out and drawn back with singular rapidity and force.

They were all very harmless, and when alarmed turned back the head and opened their mouths, but are clearly incapable of biting or inflicting a wound. The formation of their claws and the singular construction of the eye is very remarkable. As to their change of colour, this was incessant, when at all disturbed. The colour, when at rest, suddenly changed on the approach of my hand, and when allowed to come out of the cage, and walk on the sofa or carpet, the hue varied through all the shades of bright green and white to olive, dark green, brown, and black. When at rest or asleep, I observed that the light colours always predominate. I hope this unfortunate survivor will live long enough to enable our friends in the Natural History Society to observe its constitution and peculiarities.—Ever faithfully yours, J. EMERSON TENNENT.

Advertisements. Six lines and under, 2s. d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 4d. per line each subsequent insertion. The usual discount is made when parties advertise by the year, or for a considerable time.

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church."

BLANK DEEDS AND MEMORIALS. KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWER. Handsomely printed on superior Paper, and on Parchment.

FASHIONABLE TAILORING ESTABLISHMENT. No. 6, Waterloo Buildings, NEXT DOOR TO STONE'S HOTEL, TORONTO.

ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of

West of England Broad Cloths, Cassimeres, Doestines, &c. &c. VESTINGS, IN GREAT VARIETY, Which he is prepared to put up to order in the most fashionable manner, and on moderate terms.

THOMAS H. EDMONDS, TAILOR, ROBE MAKER, AND DRAPER, No. 2, CHURCH STREET, TORONTO.

IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would beg most respectfully to inform them that he has just received (per Great Britain from London) a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barristers', and Clergymen's Robes, from ADAM & EDWARDS, Robe Maker to Her Majesty's High Court of Exchequer, Chancery Lane, London.

THOMAS H. EDMONDS, TAILOR, ROBE MAKER, AND DRAPER, No. 2, CHURCH STREET, TORONTO.

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has removed to

No. 4, VICTORIA ROW. (His former Shop having been partially destroyed by the late fire in King Street), where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him.

A Shop and Office to Let at No. 4, Victoria Row. Apply to JOHN BROOKS, on the premises.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARCH).

RESPECTFULLY returns thanks for the kind support his friends and the public that he has received to the house lately occupied by Mr. Mackenzie, a very choice and complete assortment of

No. 24, SEPT. 1844. Groceries, Hardware, Crockery, &c. &c. BENJAMIN CLARK.

NEW STORE, AT GRAFTON. The Subscriber begs to inform the Inhabitants of Grafton and vicinity, that he is now opening out at the Store lately occupied by Mr. Mackenzie, a very choice and complete assortment of

DRY GOODS, Groceries, Hardware, Crockery, &c. &c. All of which are being selected from a stock lately imported by him from Great Britain, and which he intends selling at the very lowest Cobourg prices, for Cash or short approved credit.

Benjamin Clark, Groceries, Hardware, Crockery, &c. &c. No. 24, Sept. 1844. 377-6m

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LIBRARY BOOKS, 1840.

Published by the General Protestant Sunday School Union. Thirty-two pages, half bound, 7d. each.

- Library No. 1. Dialogues on Attending Church. 2. History of the Address to a Sunday School. 3. The Anniversary Sermon do. 4. Bayard's do. do. 5. Pastoral Letter, by Bp. Omond. 6. Voice from the Dead. 7. Orphan Boy. 8. Praetorianism. 9. The Holy Child Little George. 10. Can do without it. 11. The Holy Child Little George. 12. The Holy Child Little George. 13. The Holy Child Little George. 14. The Holy Child Little George. 15. The Holy Child Little George. 16. The Holy Child Little George. 17. The Holy Child Little George. 18. The Holy Child Little George. 19. The Holy Child Little George. 20. The Holy Child Little George. 21. The Holy Child Little George. 22. The Holy Child Little George. 23. The Holy Child Little George. 24. The Holy Child Little George. 25. The Holy Child Little George. 26. The Holy Child Little George. 27. The Holy Child Little George. 28. The Holy Child Little George. 29. The Holy Child Little George. 30. The Holy Child Little George. 31. 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