

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, FEBRUARY 16, 1839.

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Poetry.

TO A ROBIN RED-BREAST SINGING IN WINTER.

Oh! light of heart and wing,
Light-hearted and light-winged, that doth cheer
With song of sprightliest note the waning year,
Thou canst so blithely sing,
That we must only chide our own dull heart,
If in thy music we can bear no part.

Thy haunts are winter-bare,
The leaves in which thou didst so lately keep
Are being trodden to a miry heap;
But thou art void of care,
And singest not the less, or rather thou
Hast kept thy best and boldest notes till now.

Thou art so bold to sing
Thy sweetest music in the saddest hour,
Because thy trust is in the love and power,
Which can bring back the spring;
Which can array the naked groves again,
And paint with seasonable flowers the plain.

But we are sorely sad,
When as for us this earthly life has shed
The leaves that once arrayed it; and instead
Of rich boughs, foliage-clad,
A few bare sticks and twigs stand nakedly,
Fronting against the cold and angry sky.

Yet would we only see
That hope and joy, the growth of lower earth,
Fall from us, that another truer birth
Of the same things may be—
That the new buds are travelling up behind,
Though hid as yet beneath the naked rind,

We should not then resign
All gladness, when spring promises depart,
But 'mid our winniest bareness should find heart
To join our songs with thine,
Strong to fulfil, in spirit and in voice,
That hardest of all precepts—to rejoice.

R. C. Trench.

THE OAK.

The oak but little reck it
What seasons come or go,
It loves to breathe the gale of spring,
And bask in summer's glow;
But more to feel the wintry winds
Sweep by in awful mirth,
For well it knows each blast must fix
Its roots more deep in earth.

Would that to me life's changes
Did thus with blessings come—
That mercies might, like gale of spring,
Cause some new grace to bloom;
And that the storm which scattereth
Each earth-born hope abroad,
Might anchor those of holier birth
More firmly on my God!

Spirit of the Woods.

THE LIFE OF DR. DANIEL FEATLEY.*

DANIEL FEATLEY, or Fairclough, was the second son of John Feastley, sometime cook to the president of Magdalen College, Oxford. He was born at Charlton, in Oxfordshire, in March 1582. He was educated at the grammar school adjoining Magdalen College, where he was a chorister, then admitted scholar of Corpus Christi in 1594, and probationer fellow in 1602, being then bachelors of arts. He soon after proceeded M.A., and gained very great credit for the manner in which he performed his exercises. He then applied himself wholly to the study of divinity, and became profoundly learned in the fathers, councils, and school-men. His renown as a preacher, a scholar, and a disputant, was now so great, that Sir Thomas Edmonds, being appointed ambassador to the court of France, made choice of Feastley to accompany him thither as his chaplain. In this service he spent three years, and was considered to have reflected much honour on the English nation by his contests with the most learned papists and doctors of the Sorbonne. He evinced in these discussions talents so remarkable, that even his opponents could not forbear giving him the titles of *acutissimus* and *acerrimus* [most acute and most shrewd].

On his return to England, he repaired to his college, and took, in 1613, his bachelor of divinity's degree. Soon after, he was presented, by a gentleman, who had been one of his pupils, to the rectory of Northill, in Cornwall. But he was scarcely settled in his new sphere, when he received an invitation from Abbot, archbishop of Canterbury, to become his domestic chaplain. Accordingly, he repaired to Lambeth, and received the rectory of that parish in exchange for Northill. In 1617, at the archbishop's desire, he was made doctor of divinity. On this occasion he so puzzled Dr. Prideaux, the professor, with his arguments, that a quarrel began, and the primate himself was forced to interpose. Antony de Dominis, archbishop of Spalatro, was present, and was so pleased with Feastley's acuteness, that, being then master of the Savoy, he gave him a brother's place in that hospital. Soon after, Archbishop Abbot presented him to the rectory of Allhallows, Bread Street, which living he subsequently exchanged for that of Acton, Middlesex. He was also made the third and last provost of Chelsea College. During his residence at Lambeth he held several disputations with Jesuits, and was once admitted to a scholastic contest with the king (James I.).

In 1625, having married a short time previously, he retired from the service of the archbishop, during the great plague of that year, to Kennington, where his wife had a house. At a period somewhat later, he is said to have incurred the displeasure of Archbishop Laud, by a passage in one of his books relating to St. George. For this he was compelled to make a humble submission. From 1626 he entirely laid aside his polemical divinity, and devoted him-

* From the Church of England Magazine.

self without reserve to the study and practice of piety and charity.

But on the breaking out of the civil wars, Feastley had his full share of persecution. This was the more remarkable, because he was a distinguished champion of Protestantism, a man of moderation, in doctrinal views agreeing with the puritans, and esteemed but a little while before one of their special favourites. His conscientious attachment to the Church, however, was held to be reason sufficient to authorise the treatment he endured. In Nov. 1642, a party of soldiers, being quartered at Acton, when they understood that the rector was precise in his obedience to the canons and rubrics, came to the church, broke open the doors, defaced and profaned the interior, pulled down the font, destroyed the windows, burned the railing in the chancel, declaring at the same time, that "if they had the parson there, they would burn him with his popish trinkets." They were very solicitous to take vengeance on the church Prayer-book; but that a child of Dr. Feastley's family conveyed out of their reach. These zealous reformers also took care to plunder as much of his property as they could. Therefore they lived at free quarters in his house, drank and ate up his provision, and burned down his barn full of corn, together with two stables.

In the following February, they committed the same, or indeed worse outrages at his other living of Lambeth: for on Sunday, the 19th of that month, five soldiers came armed to the church, with the resolution, as it seemed, of murdering the doctor. He had left his house to attend the service; but was saved by a timely intimation of his danger. The ruffians, however, disappointed in meeting him, wreaked their malice on the assembled congregation, one of whom they mortally wounded, and shot another dead upon the spot; declaring, that if they could but get the doctor, "they would chop the rogue as small as herbs to the pot, for suffering pottage (that was the contemptuous appellation they bestowed on the book of common prayer) to be read in his church." Others, in yet more disgusting language, vowed that "they would squeeze the pope out of his belly."

In spite of this outrageous conduct, Dr. Feastley had the courage, a Sunday or two after, to appear again in his pulpit at Lambeth, and, observing some of the sectaries at church, openly to declare his opinions: for which, three mechanics of his parish preferred articles against him to the committee for plundered ministers. As he passed to and fro to this committee, he was not only hooted at by the mob, but was twice in actual danger of his life from personal violence: this he represented to the chairman, and requested protection; but was coolly told by that functionary, that he knew nothing of the matter, and was bade at once to make his answer to the charges.

These charges were very frivolous and absurd. They were chiefly to the following effect,—that he had preached in favour of bowing at the name of Jesus, in defence of the surplice and organs, and against extempore prayer; that he had railed in the communion table in his Church, and refused to administer the sacrament to those who did not come to the rails; that he seldom preached, and yet pressed hard for his tithes; that he would not lend money to king or parliament; and that he had said that the whole tenour of the Gospel was against that which was preached, in almost every pulpit in London, by those who incited the people to bloodshed and battle. These accusations were most of them false or exaggerated: for instance, whereas he was said to preach very rarely, he proved that he had been a constant preacher for thirty-two years both in England and France, besides being a voluminous author; and that within the last year, he had preached either twice or thrice every week, though he had been engaged in writing annotations on all St. Paul's epistles, and in answering the treatise of a popish priest. But the committee refused to hear his witnesses, and to admit his evidence, (an injustice, as he observes, never committed by the Star-chamber,) and at once proceeded to deprive him of his living. This, however, was a case of wrong so glaring, that the House of Commons refused to sanction it; and Feastley was for some time longer permitted to retain his benefice.

Dr. Feastley had been appointed a member of the Assembly of Divines at Westminster, where he distinguished himself, and was commissioned to undertake the works alluded to above. While he was thus attending the assembly, he received an intimation from the king (Charles I.) to whom he had been chaplain, that his majesty was displeased at his being a member of that body, and forbade him any more to appear there. According to some accounts, this message was merely a stratagem of Feastley's enemies to silence him. But be this as it may, he wrote an answer to Archbishop Usher, through whom the intimation purported to come, which answer was intercepted and copied, with several additions, to be laid before the committee of examinations. The real contents, it would seem, after explaining to the king the reasons of his conduct, were only to consult the archbishop on some points of doctrine, to acquaint him with certain proceedings of the assembly, and, on account of his being in straitened circumstances, to request his interest with the king, that he might be appointed to the vacant deanery of Westminster. This application was, to say the least, ill-timed, as it furnished a kind of pretext for the severities now exercised on Feastley. He was abused by the public press as a spy and traitor, expelled the assembly, committed prisoner to Lord Petre's house in Aldersgate Street, plundered of every thing, deprived of his two livings, and, to complete the mockery of justice, the articles which the house had previously refused to sanction, were now revived, and ordered to be read in Lambeth church, as if they were the ground of the sequestration.

Dr. Feastley was not idle in his imprisonment. He preached constantly every Sunday to his fellow-sufferers, till forbidden by Pennington, the mayor of London. He also employed himself in writing. One of his works composed at that time was in answer to a popish challenge. To this he wrote a reply, at the command of the House of Com-

mons; though, even for this, they were with difficulty prevailed on to allow him, under special restrictions, the use of his own library, which had been promised to the person who succeeded him at Lambeth. His enemies shewed thereby both their respect for and their fear of Feastley's talents.

Afterwards a report was spread that he was turned papist. He had incurred the hatred of the anabaptists, by a treatise entitled "The dippers dipped;" and they resorted in revenge to this atrocious calumny. Feastley replied to it by a manifesto from his prison: "For my judgment and resolution in point of religion, I profess, before God and his holy angels, and the whole world, that what I have heretofore preached, written, and printed against the errors, heresies, idolatry, and manifest superstitions of the Romish Church, I believe to be the truth of God; and that I am most ready and willing, if I be called thereunto, to sign and seal it with my blood." And then, because he understood that men were now insulting the episcopalian, and demanding "where are they now that dare to stand up in defence of the Church hierarchy, or book of common prayer, or any way oppose or impugn the new intended reformation, both in doctrine and discipline of the Church of England? I do here protest," says he, "that I do and will maintain, by disputation or writing, against any of them, these three conclusions, viz.:

"First, that the articles of religion agreed upon in the year of our Lord 1562 by both houses of convocation, and ratified by Queen Elizabeth, need no alteration at all, but only an orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

"Secondly, that the discipline of the Church of England, established by many laws and acts of parliament,—that is, the government by bishops (removing all innovations and abuses in the execution thereof),—is agreeable to God's word, and a truly ancient and apostolical institution.

"Thirdly, that there ought to be a set form of public prayer, and that the book of common prayer (the calendar being reformed in point of apocryphal saints and chapters, some rubrics explained, and some expressions revised, and the whole correctly printed, with all the Psalms, chapters, and allegations out of the Old and New Testament, according to the last translation,) is the most complete, perfect, and exact liturgy now extant in the Christian world."

It does not appear that any one was bold enough to accept this challenge, Feastley's talents and learning being too well known and appreciated. He continued in his prison, till, through the hardships he suffered there, he fell into a dropsy; and then he made his petition to the parliament, backed by his physician's certificate, that he might be permitted to remove to Chelsea. It was long before this poor request was granted; but at the beginning of March, 1645, he was allowed, on giving good bail, to repair to Chelsea for six weeks. There he spent his time in piety and holy exercises; but, instead of recovering, he grew daily worse and worse. At length, perceiving that his end was near, he made his will. This document commenced with the following words:

"A model of an intended will, to be confirmed and executed if ever peace return upon Israel. First, for my soul, I commend it to Him whose due it is by a three-fold right; my Creator, who infused it into me; my Redeemer, who freely ransomed it with his dearest blood; my Sanctifier, who assisteth me now in the greatest and latest assaults of temptation. As for human merits, I renounce them all, accounting nothing in this kind more truly honourable and meritorious than the contempt of all merits: according to that of St. Bernard, 'it suffices for merit to know that merits do not suffice.'"

The next day he made a confession of his faith to certain friends, adding, "that the doctrine which he had always preached, and the books which he had printed against anabaptists and other sectaries, were agreeable to God's word; and that he would seal the Protestant religion, as it was established by the acts of three pious princes, with his blood." He then declared his abhorrence of the covenant, and proceeded, with reference to Church government: "I dare boldly affirm, that the hierarchy of bishops is most agreeable to the word of God, as being of apostolical institution, the taking away whereof is damnable; and that by consequence both the Presbyterian and Independent governments are absurd and erroneous, neither of them being ever heard of in the Church of God till of late at Geneva: nor is there so much as any colour for them in holy writ. It is evident, that as the priests in the Old Testament were above the Levites, so in the New the apostles were above the disciples; and that the seven angels of the seven Churches in the Apocalypse were seven bishops; and that Polycarp was bishop of Smyrna, and Timotheus of Ephesus. And for the laity, no pregnant proof can be produced that they ever meddled with the priests' function, or had any power to ordain ministers. And these things (said he) I intended to have published to the world, if God had spared me longer life; which I might through his goodness have enjoyed, had I not been unjustly imprisoned."

The following day, April 17, 1645, was the last day of those six weeks which had been allotted him. On that day, feeling himself just upon the threshold of eternity, he prayed very earnestly against the enemies of the Church; and then, with many heavenly ejaculations, he commended his soul into the hands of his faithful Creator, and apparently departed. Just then his nephew came in, and found him, as he was told, dead, but could not be restrained from administering a restorative, and imploring him to speak once more. Dr. Feastley opened his eyes, and breathed forth the lamentation, "Ah, cousin H, the poor Church of God is torn in pieces." "More," adds his biographer, "he said not, but sweetly and gently groaned out his wearied and fainting spirit, and resigned his soul into the extended arms of his merciful Redeemer."

Dr. Feastley was a man of prodigious learning, and of true piety. In his natural disposition he was kind and courteous, but most resolute and zealous when he felt himself called

upon to dispute for the truth. His doctrinal sentiments were, as I have before remarked, much in unison with those of the Puritans; and he so far complied with the current of the times, as to be a witness against Laud—conduct which those who read his evidence will hardly justify;—yet he was faithfully attached to the Church of England, and for this attachment he suffered. His remains were honourably interred in the chancel of his church at Lambeth.

ROME LITURGICAL.

No. XII.

THE TE DEUM.

To the Christian, praise is at all times a bounden, as it is a pleasing duty. He cannot look round upon the works of God, without feeling prompted to its exercise—far less can he hear the record of His merciful dealings in Grace as well as Providence, without a strong impulse to tell out his gratitude in a strain of praise. And when, after perusing the Book of God in our closets, we lay down the precious and comforting volume, what is more natural than a spontaneous burst of thankfulness for the joyous truths which that blessed volume reveals; and what more natural, too, than to give vent to those grateful emotions when, in the house of God, we hear the public proclamation of the same glad tidings! "We are to bless God," says the pious Dean Comber, "for our bodily food; how much more then for the food of our souls? The providing of which for us is the greatest mercy next to that of giving the Eternal Word to us. For if God had not written his word for us, we should not have seen either our sin or our danger, our duty nor our assistance, our Deliverer nor our reward, and shall we not praise him for this shining light? And particularly, what chapter is there, but it contains a peculiar reason of our thankfulness? Whether it instruct or reprove us, invite us to duty, or affright us from sin; whether it consist of promises or threatenings, precepts or examples, it ought to be concluded with 'We praise thee, O God,'—for illuminating our minds, quickening our affections, renewing our memory, reviving our hopes, awakening our sloth, or confirming our resolutions."

Constant witnesses of the mercy and goodness of God, in our creation, in our daily preservation, and especially in our redemption by the Lord Jesus Christ, it becomes us as St. Paul enjoins, (1 Thess. v. 18.—Coloss. iii. 16.) "in every thing to give thanks—teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts unto the Lord." And in this duty we have a higher injunction in the example of our blessed Saviour. After having partaken of his last Passover, he and his disciples "sung an hymn" before he departed from that upper chamber for the scene of his agony and crucifixion. In subsequent times, when his church was still a struggling and a persecuted society, a learned heathen gives testimony that in the assemblies which, for fear of their enemies, the Christians were accustomed to hold before day-light, a hymn was sung in honour of Christ as God. As described by this pagan enemy of the truth, how strong is the similarity which that exercise of praise bears to the hymn of thanksgiving which, in our Church service, succeeds the first morning Lesson! They spoke it in turn, and Christ in that strain of praise was addressed as God!

This would seem an incidental testimony in favour of the antiquity of the Te Deum,—one, indeed, which is strengthened by the character of its own construction, for if the composition be human the materials are certainly divine; but of this we have no certain record at so early a stage of ecclesiastical history. This Hymn is commonly ascribed to Ambrose, and is said to have been composed by that eminent Christian at the baptism of St. Augustin; but whether this be the case or not, it is certain that it was introduced into the service of the Church as early as the year 540, about 1300 years ago.

And that its position in the devout exercise of the ancient Church was similar to that which it receives in our Liturgy, may be inferred from ancient canons and authentic records,—amongst others, the council of Laodicea held A.D. 367,—which provide that a Psalm or Hymn should be sung after the reading of a portion of the Old and New Testament. This is a judicious custom, and one to be approved not merely upon the grounds already stated, that the declaration of God's goodness, as contained in his revealed Word, should be followed by some tribute of thankful praise,—but because also, "by this grateful variety, the mind of the devout worshipper is secured against distraction, relieved from languor, and enabled to proceed with attention and fervour."

The TE DEUM LAUDAMUS is so called from the first words of the Latin in which it was originally composed: rendered literally, they would thus appear in English, "Thee, God, we praise"; or as our Liturgy translates it, "We praise thee, O God."

"Of the various excellencies of the Te Deum," observes the author last quoted, "its methodical composition is not the least considerable. It is divided into three parts, each, in its original form, composed of ten verses. In its present state, it is observable that there is an odd verse, and that the first part consists only of nine; for the verses which were formerly the first and second, have since been united into one.

"The first is an act of praise, or an amplified Doxology. "The second a confession of the leading articles of the Christian Faith.

"The third contains intercessions for the whole Church, and supplications for ourselves."

In the first or eucharistical part, we begin with expressing our thankfulness to God, and acknowledging his unbounded sovereignty in earth and heaven. Not only is every created

* Soliti essent statim die ante lucem convenire, carmen que Christo dicere secum invicem.—Pliny, Lib. x. Ep. 97.

† Shepherd on the Common Prayer.

thing on earth invoked to attest their thankfulness, but our minds are borne away to the glorious heaven, there to witness the glad and everlasting homage of Angels and Archangels, of Cherubim and Seraphim, with the thankful praises too of the just made perfect,—of the "glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of Martyrs." Having praised God in their lives and honoured him in their deaths, they strike to Him their golden harps in heaven and raise eternally their songs of triumph and bliss.

And to whom do the ministering servants of the Lord in heaven, address their never-ending praises? "Holy, holy, holy, Lord God of Sabaoth," or God of hosts, is their cry: this thrice repeated name expresses their adoration and their songs of joy to the Eternal Three in One,—to the Father, Son, and Holy Ghost.

The second part, which embraces a confession of our faith, calls upon the Church universal throughout the world, to acknowledge and adore the same Triune Deity. The FATHER of an infinite majesty, his true and only SON, and the HOLY GHOST the Comforter, the Church confesses and invokes; and then a thankful repetition is made of the various acts of condescension on our behalf which God's eternal Son accomplished. His humiliation in being made man for our sakes, is contrasted with the glory which he has resumed at the right hand of the Father,—our lost condition before he came into the world to save sinners, with the bright prospects of heavenly blessedness which he hath "opened to all believers." We rejoice in the contemplation of these wonders, but we "rejoice with trembling"; for He, that man of sorrows, the "despised and rejected of men," shall "come to be our Judge." In the consciousness of our offences and our deficiencies, this was an appalling contemplation; yet there is comfort in knowing that all "judgment hath been committed" unto one who "can be touched with the feeling of our infirmities,"—who "knoweth our frame, who remembered that we are but dust." If we lean on his merits only, and are humble and obedient disciples, He will prove our advocate and friend at that great and terrible day.

The third part of this Hymn, which contains a prayer for the whole Church and supplications for ourselves, commences with a petition for the Lord's gracious help to those whom he has "redeemed with his precious blood," that being "washed and justified and sanctified," they may be numbered with his saints hereafter in the glory and bliss of the eternal world. We are liable to err and go astray; we are surrounded with temptations; we are prone to stumble and fall; and therefore we implore the succour, we invoke the guidance and support of our all-sufficient Defender. While we pray for the forgiveness of our past sins, we implore his grace that we may be preserved from their dominion in future,—that the Lord would look upon our frailty and strengthen us, upon our guilt and pardon us. And in the humility and faith of Christians, we plead our merits but our distresses; we renounce all dependence upon earthly aid; our confidence is stayed on Him alone. In the spirit of the Psalmist's confidence, we conclude our supplications,—*"Our fathers trusted in thee, and were delivered; they trusted in thee and were not confounded."* [Psalm xxii. 4, 5.]

In the use, then, of this sublime and noble hymn, what worshipper would be sluggish or cold, or fail to join in its animating acknowledgments of praise to the Triune God-head, and in its humble supplications for grace to our souls! In the recitation of language so pious and heavenly, "let our souls be warmed with correspondent affections. Let us mentally speak the verses, which we do not pronounce with our lips, and make the whole Hymn one continued act of ardent and intense devotion."*

C. R.

* Dr. Bennett.

THE POWER OF CONSCIENCE.

From Dr. Chalmers's *Bridgewater Treatise*.

This theology of conscience has often been greatly obscured, but never, in any country or any period in the history of the world, has it been wholly obliterated. We behold the vestiges of it in the simple theology of the desert; and, perhaps, more distinctly there, than in the complex superstitions of an artificial and civilized heathenism. In confirmation of this, we might quote the invocations to the Great Spirit from the wilds of North America. But, indeed, in every quarter of the globe, where missionaries have held converse with savages, even with the rudest of nature's children—when speaking on the topics of sin and judgment, they did not speak to them in vocabularies unknown. And as this sense of a universal law and a supreme Lawgiver never waned into total extinction among the tribes of ferocious and untamed wanderers—so neither was it altogether stifled by the refined and intricate polytheism of more enlightened nations. The whole of classic authorship teems with allusions to a Supreme Governor and Judge: and when the guilty emperors of Rome were tempest-driven by remorse and fear, it was not that they trembled before a spectre of their own imagination. When terror mixed, which it often did, with the rage and cruelty of Nero, it was the theology of conscience which haunted him. It was not the suggestion of a capricious fancy which gave him the disturbance—but a voice issuing from the deep recesses of a moral nature, as stable and uniform throughout the species as is the material structure of humanity; and in the lineaments of which we may read that there is a moral regimen among men, and therefore a moral Governor who hath instituted, and who presides over it.—Therefore it was, that these imperial despots, the worst and haughtiest of recorded monarchs, stood aghast at the spectacle of their own worthlessness. It is true, there is a wretchedness which naturally and essentially belongs to a state of great moral unhappiness; and this may account for their discomfort, but it will not account for their fears. They may, because of this, have felt the torments of a present misery. But whence their fears of a coming vengeance? They would not have trembled at nature's Law, apart from the thought of nature's Lawgiver. The imagination of an unannounced law would no more have given disquietude, than the imagination of a vacant throne. But the law, to their guilty apprehensions, bespoke a judge. The throne of heaven to their troubled eye, was filled by a living monarch. Righteousness, it was felt, would not have been so enthroned in the moral system of man, had it not been previously enthroned in the system of the universe; nor would it have held such place and pre-eminence in the judgment of all spirits, had not the Father of Spirits been its friend and ultimate avenger. This is not a local or geographical notion. This is a universal feeling—to be found wherever men are found, because inter-

woven with the constitution of humanity. It is not, therefore the peculiarity of one creed, or of one country. It circulates at large throughout the family of man. We can trace it in the theology of savage life; nor is it wholly overborne by the artificial theology of a more complex and idolatrous paganism. Neither crime nor civilization can extinguish it; and, whether in the conscientia scelerum of the fierce and frenzied Cataline, or in the tranquil contemplative musings of Socrates and Cicero, we find the impression of at least a righteous and a reigning Sovereign.

THE ORATORY OF THE PULPIT.

It may well excite a natural feeling of astonishment and regret, that amidst all the restless and inquiring industry of modern learning, the eloquence of the altar should have been neglected or forgotten. Poetry has found its Warton, and Art its Winkelmann; and the one, in the metaphorical terms of Ben Jonson, to lead her forth from the thorny and entangled recesses of antiquity into the pure and glowing light of day; the other to repair the mouldering structures of classic ingenuity; the first to revive the faded colours of the rich allegory, whether in the page of Sackville or of Spenser; the second to restore the mutilated beauty of the Parian marble, whether in the Jupiter of Phidias, or the Venus of Praxiteles. The GRACES, indeed, after wandering over the world in search of a home, might be said to have found it in the bosom of English Criticism. Since the glow of Sir Philip Sydney's defence of Poetry shone out anew in the commentaries of Addison, zealous and devoted spirits have never been wanting to protect the ashes and proclaim the glory of departed Genius. To every poet an altar has been erected; to every poet the sacred rites of love and veneration have been paid, whether we turn to Milton and Shakespeare, Spenser and Jonson, or to the humbler names, though scarcely less endeared, of Thomson, of Collins, and of Gray. Nor have the Muses of History, Philosophy, or Science, been left without a Temple. Why has the Oratory of the Pulpit been alone abandoned? Certainly the subject itself cannot be destitute of interest, even to the understanding of the mere philosophical or literary inquirer; it abounds in pictorial effects of startling beauty, and in groupings which might challenge the utmost skill of the pencil. Whether we go back to contemplate the Divine Founder of our religion upon the Mount of Olives, or the great Apostle of the Gentiles upon the Athenian hill in that attitude of majestic dignity in which he inspired the genius of Raphael; or penetrate into the glimmering caves and the moon-lit thickets, where the orisons of the persecuted christians ascended to heaven; or listen to the thunder of the swarming circus; or plunge into the solitary dungeon; or catch the note of praise through "the long-drawn aisle and fretted vault;" or muse in the "dim religious light" of the solemn cathedral; or hang upon the lips of Latimer at Paul's Cross; or, finally, repose with tranquil and delightful eye upon an English landscape, with its cottages embowered in trees, its verdant villages remote, its teams slow-moving, and the white steeple of the hamlet Church shining in the distance;—under all these aspects the eloquence of the Pulpit presents itself to the imagination.—*Church of England Quarterly Review*.

THE CHURCH.

COBourg, SATURDAY, FEBRUARY 16, 1839.

We made mention in our last of a Sermon preached by the Right Reverend Dr. Onderdonk, Bishop of New York, entitled "The Edifying of the Church." It was delivered on an interesting and important occasion,—at the opening of the first Convention of that new Diocese which circumstances required should now be detached from the previous episcopal charge of the Right Reverend preacher. Like the venerable father of a family, who has seen his offspring grown up around him to the form of manhood and to years of maturity, and who must dismiss them with his blessing from the paternal roof to raise up homesteads and altars of their own,—this venerable Bishop stood there to bestow his parting benediction upon the members of his spiritual family, who had grown too numerous for his undivided care, and a portion of whom must be consigned, with the prayer of affection and hope, to the pastoral superintendence of another. Though the hour of separation would be trying to the feelings of the excellent and respected prelate, the very circumstance which rendered the separation necessary—which called for the dissolution of the hallowed and fondly-cherished tie—was one of Christian exultation and rejoicing.

Bishop Onderdonk, on an occasion so interesting, addresses his auditory in the strain of parental love; but he unites with a spiritual father's kindly wishes, a word of parting admonition before the relation between him and his hearers should be finally closed. He could not thus officially speak to them for the last time, without earnestly directing their attention to that theme,—the cherished one of a Christian's anxiety,—*"the faith once delivered to the saints;"* nor could he, in addressing the holders of the pastoral office, refrain from alluding to the way in which, subordinate always to the faithful preaching of a crucified Saviour, "the body of Christ"—the church—may best "be edified." He could not omit an exhortation to a steady maintenance of that "form of sound words" which Christ delivered to his apostles, and his apostles have transmitted to us;—to a conscientious adherence to those "old paths" in which the fathers and confessors and martyrs of the primitive days of Christianity trod; which after the dispersion of overshadowing clouds and the cleansing away of superinduced pollutions, the Reformers of our Zion elung to; and to which we adhere as what alone is safe and stable amidst the devious wanderings into which the "many inventions" of the proud and wayward heart have driven so large a portion of the Christian family.

Our opinions of the writings of an individual are often much affected by our knowledge of him as a man; and he who has acquaintance with the private worth, and has observed the public labours of Bishop Onderdonk, will always view his written productions with a leaning of partiality. The recollection of an amiable and unostentatious deportment, a sound and healthy fervour of piety, a consistent adherence to those bulwarks of truth and order which constitute our Church's cause of glorying, and a free devotion of his energies to the arduous duties of his vocation, always cause us to discern, or to fancy that we discern, in these records of his Christian admonitions, the same mild, and simple, and affectionate patriarchal character which adorns his private and public life.

Bishop Onderdonk's productions may not exhibit that sparkle and brilliancy which are to be discerned in many other contemporary publications; but they are uniformly

characterized by vigorous sense and sound argument,—developing always those substantial principles which he so firmly and consistently maintains. Nor is it a light testimony to his worth and ability, that he was the individual upon whom the acute and excellent Bishop Hobart, when the films of death were gathering over his eyes, desired that his own episcopal mantle should fall.

We advert pointedly to the importance of such principles; for unless vigorously and consistently maintained, the Church descends from her elevation, and can take no higher rank than a sect amongst sects. The distinction of Episcopacy is to be regarded as something more than adventitious, and is to be maintained and defended on higher grounds than the simple merit which even its opponents will concede,—that it works well! Had such a belief influenced the Bishops of the primitive Church, they might well have thrown off a badge and a distinction which exposed them, as a city set upon a hill, to the shafts of their persecuting foes! But they clung, as their writings assure us, to this characteristic of the Christian polity, because it was primitive, apostolic, and divine; and thus, surely, it is our duty to regard it, to cherish and maintain it, and, in the spirit of Christian charity, to contend for it.

It is one of the boasts of our venerated Church that her "spirit is quiet," and that her habits and principles are averse to collision with this tumult-loving world. But this quiet spirit must not be allowed to degenerate from a gentle forbearance, into a dangerous condescension to those errors of doctrine and discipline which, jarring and conflicting with one another, we may see prevailing around us. This caution is well expressed by a pleasing writer upon this very subject,—the Rev. A. W. Brown of Northamptonshire, England,—who, in justly lauding the "Quiet Spirit of the Church of England," warns her children against that easy gentleness which would sacrifice principle at the shrine of good-nature, and for the maintenance of ostensible peace, would pronounce even error to be venial. "However readily," observes this writer, "the excellence of such a character may be conceded, it must be owned, and the admission is sorrowful, that the meek and quiet spirit shewn by our Church is practically little approved and little cultivated at this day. Through the good hand of God upon us, our attention has of late years been awakening to soundness of doctrine and the value of active zeal; but, it may be asked, whether we have not been often forgetting the temperament which becomes the members of Christ's body, and losing sight of the importance and power of that precious spirit. Our great enemy has not been slow in seizing the opportunity thus afforded; and has been insidiously introducing amongst us a counterfeit of that spirit, and one which exactly suits his purposes. Mark the springing up and fearful extension, in late years, of a false and destructive principle of quietness—one that is external and not inward,—a specious meekness, under the various seductive names of candour, liberality, enlightened views, religious freedom, forbearance, charity;—names which entirely delude, because, in their modern and conventional acceptation, they do not stand for what they literally express. The consequences which are evidently resulting from this dangerous substitution would be most alarming, did we not know that the gates of hell cannot prevail against the Church of Christ. But we are painfully taught by their progress, that, as often happens, the Church militant, by not walking carefully, has been preparing for herself difficulties which she might not otherwise have had to encounter; has stirred up enemies, and given them new weapons; has placed a rod in the hand of her foes for her own needful chastisement."

But to return to the subject more immediately before us.—Bishop Onderdonk divides his Sermon into the three heads of "Gospel Faith, Gospel Order, and Gospel Piety." We offer the following brief but needful extract, on the first of these heads:—

"With respect to gospel faith, you need not, brethren, that I remind you that the Holy Scriptures only are the source whence it is to be drawn. It is a part, however, of the moral discipline to which our heavenly Father would subject us, that the precepts of his Holy Word, touching both doctrine and practice, are not given in any systematic summary, but are scattered throughout its inspired pages, and to be found in every variety of direct teaching, allegorical enforcement and illustration, historical and biographical narrative, and devotional exercise. Effort, therefore, is to be made, in order to the obtaining of a correct practical view of the full bearing of Holy Writ, on both the faith which we are to cherish, and the religious and moral obedience that we are to render. Consequently, a leading means of religious edification is a constant, careful, thorough study of the Scriptures. They must be well understood in the languages in which they were originally indited; and a correct knowledge should be had of the various connected circumstances of history, geography, customs, governments, and the like, as also of the bearings on their contents of the several departments of natural science."

Amongst the errors into which the times have fallen, may be adduced the neglect of the study of Christian antiquity upon any systematic or comprehensive scale, and of a diligent scrutiny of those records through which the facts of the Church's history are conveyed. We should be sorry to see the opinions of the Fathers adduced as evidence in matters of faith, irrespective at least of the Holy Scriptures; but their writings contain a fund of information of which the biblical student ought not to be ignorant. The occasional abuse of their writings does not justify their total disuse; for to cast aside the historical testimony of the Fathers is—to adduce one instance—to reject almost the only means we have of proving the genuineness of the authorized canon of the Scriptures. On this, by no means, unimportant, subject, Bishop Onderdonk has the following remarks:—

"Among the aids to be used in order to this end, the wise and good, in all periods of Christianity, since its first ages, have been wont to look, with reverent regard and pious confidence, to the generally received opinions of the church in those ages, upon the obviously sound and proper principle, that pending the hallowed influences immediately flowing from the personal ministry of Christ and his Apostles, and of the great and good men whom the Apostles deemed meet to be put in charge of the ministry of the gospel, there cannot be reasonably expected to be found any important error incorporated into the Christian system, as generally received and followed. Very diligently, then, and carefully, should the remains of those ancient times be studied by all who would be rightly guided in their search for that truth, which God has appointed to be sought by a thorough investigation of the true meaning of His inspired word."

"It is an interesting fact in sacred history, illustrative of the kind dealings and watchful guardianship towards His church, of God's providence and grace, that when the monstrous mass of heresy, superstition, and ungodliness, which departure from primitive truth and order gathered around the church, alarmed its friends, and bid them nerve their hearts, and rouse their energies for thorough reformation, they found amid this mass the holy and uncorrupted truth of God. It had been shut out, it is true, for ages, from the view of men; but there it was; and in that portion of His earth which subsequent developments show to have been chosen in the wise counsels of

Jehovah, for efficiency in intellectual, moral, and spiritual benefit to man, far exceeding that of all the rest, this truth of God, separated from the unholy alloy with which it had been mingled, was embodied into that ecclesiastical system which, in all its essential parts, and many of its most valuable circumstantial features, has been extended to us."

On the subject of "Gospel Order," the following observations are made,—with which we regret to be obliged to close our extracts:

"Salvation is the free gift of God, extended to men, in its promise in this life, and its glorious consummation in the next, through the merits of our Lord Jesus Christ. Those merits are appointed to be available to us through means and conditions to be performed by us in faith, in the exercise of ability derived from the Holy Ghost. These means and conditions embrace certain religious duties, in the discharge of which, we are to avail ourselves of the functions of men appointed to serve in the ministry of Christ. The persons appertaining to that ministry, are distinguished from their fellow-men, by a commission to that end. Consequently all men are not ministers; but those only who hold that commission. Christ has, of course, established a way in which that commission is to be imparted and preserved, and in which, therefore, men are to have access to the required performance of the means and conditions appointed for their sanctification and salvation. This constituted mode of extending and perpetuating the functions of the Christian ministry, is therefore incorporated into the system of evangelical doctrine. It is a part of what we are to believe, in order that we may have the true Christian faith."

"It is not necessary for the present purpose, to defend, or even exhibit, the process of proof by which our standards arrive at the conclusion that, according to Christ's appointment, authority to exercise the functions of his ministry must be derived from the first of the three orders in which he constituted that ministry; which chief order, existing originally in the persons of the Apostles, and by them communicated to their companions and successors, who ordained others to the same grade, has thus been handed down to our day, furnishing that channel of ministerial ordination through which only authority can be received for the lawful exercise of the ministerial functions."

"This summary of the teaching of our standards on this important point, contains what may be termed the doctrine of episcopacy. It is to be distinguished from the view of episcopacy as a mere form of government; and is that view of it which raises it to the important rank of an essential of the Christian church, as Christ established it, and as it is our duty to regard and embrace it. It constitutes a distinction from the sects around us, not in a mere matter of external order, and consequent comparative unimportance; but in a point conscientiously deemed to be an integral part of that gospel religion which we are bound to receive in such wise as it is set forth in Holy Writ. The edification of the church, therefore, in the full system of evangelical faith, requires that due attention be given to this doctrine of the ministry."

We have much pleasure in directing attention to the Advertisement on our last page, announcing the publication of a small work on the *Modes of Horace*, by the Rev. F. J. Lundy, Head Master of a Classical School at Quebec. We have been prevented by various circumstances from giving to this work that careful perusal which it claims; but from a hasty inspection of its pages, we feel no hesitation in recommending it as a very full and lucid compilation of instructions upon that portion of tuition so indispensable to the tasteful and finished classical scholar,—the laws of Versification. Many works on Prosody have been published, of the highest repute and value; yet the juvenile student of the Venesian bard would rejoice in the assistance which the work of Mr. Lundy will furnish him, the better to ascertain the meaning and relish the beauties of this most graceful of Latin poets, by a precise acquaintance with the varied metres in which his glowing strains are clothed.

We noticed in the *Quebec Mercury*, some weeks ago, a favourable notice of this little work, and we regret that we cannot at this moment lay our hands upon the paper in which it is contained. The character of that review seemed to imply a closer inspection of the work than we are, at present, able to give; and we should have been glad to substantiate our own remarks by some citations from it.

In the same journal, we were happy also to perceive, from some account of an examination of the School conducted by Mr. Lundy, that the progress of the Institution was prosperous and satisfactory. We cordially tender to its conductor our best wishes; and very freely renew the expression of our belief that he is one well qualified, by ability and zeal, for the successful performance of the arduous duties in which he is engaged.

We are authorized to state that it is the intention of the Lord Bishop of Montreal "with the Divine permission to hold a general ordination of Deacons and Priests at Whiteside, or as soon after as may be practicable (probably either at Montreal or Kingston)." All persons therefore who may be desirous of presenting themselves for Holy Orders must send in their applications in time to ensure their being received at Quebec by the 1st of April next. We understand further that under particular circumstances Gentlemen in Deacon's orders, who have attained the Canonical age for being ordained Priests, will be admitted by his Lordship, although they may not have fully completed their year of probation in the junior grade.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF HAMILTON AND BARTON.

The Rev. J. Gamble Geddes, Incumbent. Service is performed every Sunday, and on the principal Fast-days and Festivals throughout the year, to the congregations in Hamilton and Barton, at half past 10 A. M. and at half past 3 P. M., alternately. There is also an intermediate service at half past one for the Battalion of Incorporated Militia stationed at this place. The Church at Wellington Square, which was formerly annexed to this charge, has, since the first of July last, enjoyed the services of a resident Minister,—the Rev. T. Greene, late Travelling Missionary in the London District.

During the year 1838, there were

| | |
|---------------------|-----|
| Baptisms, - - - - | 80 |
| Marriages, - - - - | 33 |
| Burials, - - - - - | 20 |
| Communicants, - - - | 120 |

Confirmed by the Bishop in September last, 47.

Thirty communicants were detached from this mission by the appointment of a resident clergyman at Wellington Square and twenty during the previous year had removed; so that the clear gain on the past year is 23.

The number of children on the Sunday School list is 134: average attendance 86. Through the praise-worthy exertions of the female teachers, collections were lately made in aid of the Sunday School fund, to the amount of £22;—the liberality of which contribution has enabled the managers materially to enlarge the Lending Library, and in other respects to extend the efficiency of the School.

The congregation, with a commendable liberality, have lately united in the purchase of a Seraphin, at an expense of

£40. This instrument, which is well adapted for a small church, will, it is hoped, be replaced by a suitable Organ as soon as the handsome edifice now in the course of erection and nearly completed, is ready for its reception.

The number of subscribers to "The Church" paper in this neighbourhood, is 47.

ORDINATION.

On Sunday morning last the Lord Bishop of Montreal admitted to Deacon's Orders in the Cathedral Church of this city, Mr. George Petrie, late student under the direction of Bishop Walker, of Edinburgh, Theological Professor of the Episcopal Church in Scotland.

Mr. Petrie has proceeded to the London District of Upper Canada, where he is appointed to the charge of Travelling Missionary.—Quebec Mercury, Feb. 5.

To the Editor of the Church.

REV. AND DEAR SIR:

Permit me to perform the agreeable duty of recording in your columns a brief notice of the pleasant and profitable meeting of the Midland Clerical Association, at the Residence of the Rector of Cavan, the Rev. S. Armour; when was abundantly realized "how good, and how pleasant it is for brethren to dwell together in unity." Deep sympathy was manifested in behalf of some highly valued Brethren unwillingly detained from us by illness, whose absence, together with that of some others who were unable to attend, threw the only shade over our otherwise highly satisfactory, and, as we trust, beneficial session. But little of a business nature was attended to, consequently, further than the formalities necessary to continue before the notice of the Association what yet remained undisposed of on the books.—Initiatory steps, however, were taken towards the obtaining of some aid from government in the education of students of Theology; and preparatory measures were adopted in furtherance of a plan for the systematical supply of the spiritual wants of destitute townships until the appointment of the required Travelling Missionaries should take place.

It was most gratifying to the members present, to remark the interest evinced in the meeting of the Association, by the numerous, respectable, and very attentive congregations which filled the churches of St. John and St. Paul, on the several days of the session.

At the former church the Rev. S. Givens, Rector of Nanpess, elucidated the admirable "Service for the Visitation of the Sick," by an interesting and faithful commentary. His remarks on the Rubric directing the minister to exhort to a settlement of temporal affairs were important and original, and illustrated by some pertinent anecdotes of his own clerical experience.

At St. Paul's church, next day, the Rev. W. Macaulay, Rector of Picton, fully sustained his character as an original, learned, and eloquent preacher, in a sermon on the doctrine of the 15th Article, full of sound argument and research. So strong was the desire induced in the members present, that their absent Brethren, and the Church generally, should participate in the pleasure and profit received from this discourse, that they unanimously and presingly requested its publication. The illustration derived from the mediation of the Sabine matrons, described by Livy, struck the members as peculiarly apt and original; while the affecting allusion of the preacher to his ministrations in that part of the country twenty years ago, when the now highly cultivated and densely populated soil was the abode of the pagan Indian, riveted the attention of the numerous and respectable audiences, whose sustained attention accompanied the preacher to the close.

After a most delightful and edifying session, the Brethren left the picturesque and flourishing township of Cavan, and the well ordered family of its worthy, hospitable and zealous Rector, in the agreeable anticipation of another pleasant and profitable meeting in the ensuing month of May, when it is earnestly hoped, my dear Sir, that the seriously threatening symptoms which have been induced by your faithful devotion to the too multiplied and onerous duties you have undertaken with so much advantage to the Church shall have been relieved. And by none is your restoration to health and to our meetings more desired than by

J. P. H.

We have much pleasure in giving further circulation to the following useful address:

To the Members of the Church of England, forming the Congregation of St. Catherine, Newmarket:

BRETHREN IN CHRIST,

Permit me to approach you in the form of a friendly address, at this interesting season—and to wish you very many happy returns of the New Year. If you listen attentively to what I am about to say to you, and will be guided by the advice I now offer, I think, without assuming the Prophet's mantle, that I can foretell you happy returns of this anniversary while you live, and blessedness greater than any festive anniversary can confer, when you die.

The advice I would offer you, though not new, ought not by repetition to lose its interest. The subject is of too serious import to be easily worn out, because it is the salvation of your immortal souls.

The bodies in which you now dwell must perish; they are formed of dust and to dust they must return. The seeds of decay are planted in the human frame—the worm is gnawing at the root, and soon the gourd must die. And although you may be spared to see several returns of the present season, yet the time is on the wing when you shall see them no more, and when your bodies shall be numbered with the silent dead.

And shall the soul which now animates its earthly mansion, cease to be when the body dies? Shall that which now thinks within you, and directs your every movement, slumber for ever in the grave? The voice within you whispers, No! and the word of God proclaims the solemn truth, that it shall never die! But that in a future state, this immortal part of man shall be unspeakably happy or inexpressibly miserable; and that, moreover, the body shall be reunited to the soul at the resurrection of the dead, and become partaker of its eternal destiny.

Are you then quite indifferent to these momentous concerns, and are you living as though you should never die, while fully assured that you must? Do you not believe that in the records of human guilt above are noted down your sinful thoughts, words and deeds, and that at the day of judgment you shall have to answer at the bar of your offended God, for all that you have done amiss? There you cannot escape the sentence of eternal death, pronounced already against impenitent transgressors; and as all men have sinned, and gone astray from their infancy, nay more, have been born in sin, you are involved in this fearful con-

demnation, unless your sins have been washed away in your Redeemer's blood, and your peace been made with God through him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Are you then availing yourselves of this amazing love of God toward you, who sent forth his son, his only son, to deliver you from the wrath to come, to bleed and agonize and die for you, to expiate your offences on the accursed tree, and to make you partakers of his heavenly kingdom?

If you are not doing so; if you are not with an humble and contrite heart, seeking pardon and peace through Jesus Christ, and him crucified, and the graces of his Holy Spirit to sanctify your souls and bodies, and to make you meet for an inheritance with the saints in light, you must be journeying (for you cannot remain stationary) with many around you, down the broad way which conducts to endless ruin, and walking in the paths which lead to eternal death.

Permit me then to implore you to pause in your dangerous career, and to meditate upon the things which belong to your peace, before they are hid from your eyes for ever.—Put not off the season of repentance, lest it should never arrive, and lest your sun should go down at noon in darkness, and so you perish for ever. What will then avail you your present deceitful pleasures, your unholy joys? What fruit will ye then have in those things wherof, whatever may be your present feelings, you will then be ashamed?

But your God waits to be gracious; He meets the returning wanderer while still afar off, and speaks peace to the afflicted soul. Come then, I beseech you, to Him; accept the terms of reconciliation which he offers, and being made partakers of pardoning mercy in His crucified Son, you shall enjoy the rich treasure of His blessing in this world, and a crown of glory in the next.

Bring forth works meet for repentance, sanctify the Sabbath day, frequent the public worship of God, bring up your children in the nurture and admonition of the Lord, and walk blamelessly and without offence among all men—pray for grace to sustain you at all times, for by grace alone can you stand; pray in the privacy of your chamber; pray in the bosom of your family; above all, in the house of God; attend constantly upon all the ordinances of religion; study God's Holy Word, with prayer for the teaching of his Spirit, to enable you rightly to understand its saving truths, and to guide your feet into the ways of peace. Then, although at the recurrence of this season your place should know you no more in this holy walk; if before the return of this season you are consigned to the narrow house appointed for all living; yet your spirit will be rejoicing in the presence of its God, and the days of your mourning will be ended. If, on the other hand, you are spared, as I trust in God's mercy you may, to witness the revolution of many a coming year, in the enjoyment of that peace which the world can neither give nor take away; you will be ripening for that glory, of which, by virtue of your union with Jesus, you are the privileged heirs, and already enjoying a foretaste upon earth.

That you may be all gathered into the fold of the heavenly Shepherd, and become members of the Church triumphant in heaven, is the prayer of

Your faithful Minister and friend,

RICHARD ATTHILL.

Newmarket, Jan. 1, 1839.

Summary of Civil Intelligence.

From the Cobourg Star.

LATER NEWS FROM ENGLAND.

The packet ship Philadelphia has arrived, with London papers to the evening of the 24th, and Portsmouth of the 25th of December.

A letter has been published in the London Courier, giving the following as the plan of Lord Durham. We doubt its authenticity, and shall therefore refrain from any remark till we know further on the subject:

LORD DURHAM'S PLAN FOR CANADA.

A letter from Quebec is published in the Courier of the 24th professing to give an outline of what Lord Durham intends to propose in Parliament, respecting the Canadas. Its principal features are,

To abolish the name of Canada, and divide the two provinces into four, with the names of Quebec, Montreal, Kingston and Toronto—these, with the provinces of New Brunswick &c to bear the general name of British North America.

This British N. A. to have a secretary and office for itself in London, and to be governed by viceroy.

Each province to have its own Legislature, and the whole country to be divided into municipalities, the people thereof electing their own officers.

The clergy reserves, Jesuits' estates, and all funds for education to be thrown into one general fund, and distributed among the school districts.

Each province to send one or more members to the British Parliament.

Great arrangements to be made for internal improvement and for steam navigation with England.

A correspondence is published between Sir Francis Head and Lord Melbourne, the former asking his Lordship's consent to publish the official correspondence which led to his (Sir Francis Head's) resignation.

Lord Melbourne replied, very briefly, that Sir Francis must consult his own pleasure, but that he (Lord M.) could not sanction a step so unusual and objectionable.

To this the Baronet replied that by the withholding of "sanction" he considered himself precluded from publishing the official correspondence.

A Dutch paper affirms that the British government have notified the government of Belgium, that the first gun fired on its part will be considered a declaration of war against Europe.

The Liverpool steamer went home in fourteen days and ten hours, carrying home the President's Message; upon which document, as it refers to Canada, the London Times thus comments:—

"We must say that the tone of these remarks has none of that impressive earnestness, of that statesman-like indignation which we might have expected from the head of a government against the perpetrators or abettors of a series of outrages against a friendly people, calculated to involve his own country in ruinous war with a great and insulted nation.

Has he no power? If so, how deplorable must be that state of Constitutional laws, which has not given to the Executive the means of preventing its own citizens from making war or committing piracy at their own will and pleasure! If he has the power, and shrinks from the responsibility, as indeed he appears to do, by abstaining from any interference, and referring the measures of remedy to Congress, how unfit is he to wield the destinies of those powerful States, at a crisis when both their honor and safety may be compromised by the slightest delay, or negligence, or indecision!

The Courier (Ministerial paper) takes another view of the matter, and says,—

"The language used with respect to Canada must be received as a satisfactory reply to the charges raised against Mr. Van Buren by party hostility."

The Courier also pronounces the correspondence between Col. Worth and Col. Dundas, relative to the Prescott Pirates, as "creditable to the feelings of both officers."

Important despatches had been received from Lord Auckland, Governor General of India, respecting the recent military movements in that quarter, from which it would appear, Russia is not chargeable, as was supposed, with any direct share in the alleged aggressions upon our Indian territory,—the whole blame of which is attributed by His Lordship to the intrigues of the Shah of Persia, Dost Mahomed of Cabul, and the Barykzye Chiefs generally.—The Governor General had resolved on replacing Shah Souja on the throne of Cabul; for which purpose a treaty of offensive and defensive had been negotiated between that prince and Runjeet Singh, guaranteeing to the latter undisturbed possession of a portion of territory which had been wrested by him from the Afghans. The independence of the Amoors of Sindh, and the integrity of Herat under its present sovereign Kham Ran, were also to be secured. Shah Souja was to be supported by a British army in conjunction with his own troops, on his entry into Afghanistan, and when firmly seated on his throne the former were to be withdrawn. In pursuance of these treaties, British envoys had been appointed to the several courts concerned.

Queen Victoria and court were staying at Brighton, where the presence of her Majesty had been marked by a continued round of festivity and rejoicings. Lord Melbourne remained in London!

The torch light meetings in the north we regret to observe were still a subject of alarm and in consequence of expected disturbances, orders had been sent post haste to Ireland for the immediate return to England of the 2d Dragon Guards.—They had embarked for Liverpool accordingly in Steam packets.

The Boy Cotton who pretended to have been concealed for near a twelvemonth in the Queen's apartments, and concerning which so much has been said, has confessed to have made his entry to the palace only the day previous to his discovery and arrest.

The Duchess of Wertenburgh is not dead as previously reported, but fast recovering.

Mons. Dupin has been elected President of the French Chamber of Deputies in which an opposition Coalition is said to command a majority. Of the four Vice Presidents three were elected by the opposition and one (Odillon Barrot) by the ministerial party. It was supposed in consequence a new Cabinet would be formed under perhaps the Duc de Broglie assisted by Messrs. Thiers and Guizot.

The Bank of Belgium has stopped payment, and been allowed by its creditors a delay of three months to arrange a settlement of its affairs.

Field Marshal Prince Wrede of Bavaria, distinguished in the Napoleon Wars has died in his 72d year.

NEW BRUNSWICK.

We cannot insert the resolutions recently passed by the legislature of New Brunswick, without expressing our most cordial satisfaction with the spirit which has actuated them. This is indeed the result of a christian and enlightened patriotism, and it would be well for those who are wickedly bent upon our destruction, to observe the spirit of true "sympathy" which animates the inhabitants of the British Provinces in this continent.

Government House,

Fredericton, January 28, 1839.

Sir,—In compliance with the desire of the General Assembly of this Province, I have great pleasure in transmitting to your Excellency the sum of one thousand pounds, voted by the House of Assembly, and warmly concurred in by the Legislative Council, for the purpose of being applied, under your Excellency's directions, to the relief of the immediate necessities of such of their loyal fellow subjects in the Canadas, and their families, as have been sufferers from the recent inroads of brigands from the United States. I cannot refrain from acquainting your Excellency that this, "the first vote in supply" of the present session, by the Representatives of the people of this loyal province, was passed by them, not only without a single dissenting voice, but literally by acclamation—the whole house rising, (as would have done the whole People) and cheering upon the occasion.

I enclose a copy of the Resolutions, and I have the honour to be, your Excellency's most obedient humble servant,

J. HARVEY.

P. S.—Private subscriptions in aid of the same object, are in progress in several parts of this Province, which I shall be happy in making myself the medium of forwarding to your Excellency or to any Committee which may be appointed to receive them.

His Excellency Lieutenant General Sir John Colborne, G. C. B. &c. &c. &c.

HOUSE OF ASSEMBLY,
Wednesday, Jan. 23d.

Whereas our gallant fellow subjects in the Canadas have been repeatedly exposed to the most wanton deprivations upon their territory, by numerous bands of marauders and incendiaries, levied, armed, and equipped on the opposite frontier, in a country professedly in amity with Great Britain, and whereas in successfully repelling such unprovoked and unexampled outrages, and in defending their families, their homes, and their institutions, many valuable loyal lives have been sacrificed, and in too frequent instances, brave men have been so desperately wounded, as to render them incompetent to provide for themselves and those to whom they had hitherto offered protection and support,

And whereas from the great distress which must now necessarily prevail it is desirable that some effectual relief should be immediately given, and in the opinion of this Committee the Legislature of this Province representing the will and opinion of the people should not be behind in showing that they not only deeply sympathize with such their fellow subjects in their severe trials and sufferings, but also that their cause is viewed as the cause of New Brunswick as an integral part of the British dominions on this continent, and enjoying the inestimable blessings of rational liberty with the wholesome and impartial administration of British laws.

Therefore Resolved unanimously, that there be granted to his Excellency the Lieut. Governor the sum of one thousand pounds, to be by his Excellency transmitted to Sir John Colborne, the Governor General, for the purpose of being distributed, under the direction of the Governor General, towards relieving the immediate necessities of the loyal sufferers in the two Canadas, as in his discretion may be considered just and expedient.

CHAS. P. WETMORE, Clerk.

LEGISLATIVE COUNCIL CHAMBER,
Thursday, 24th Jan. 1839.

Resolved unanimously, That this House doth most heartily concur in the Resolution sent up this day from the House of Assembly, relating to a grant of one Thousand pounds, for the relief of our fellow subjects in the Canadas; and that the Hon. Messrs. Shore and Bailey be a Committee on the part of this House, to join such Committee as may be appointed by the House of Assembly, to present the proposed Address to His Excellency the Lieutenant Governor.

HIS EXCELLENCY'S ANSWER.

Gentlemen,—With the highest satisfaction, I will give immediate effect to your wishes, as respects this Resolution, so worthy of the high character of this loyal Province; the moral effect of which is not to be calculated.

J. HARVEY, Lieut. Gov.

LOWER CANADA.

MR. FOSBURGH IS NOT DEAD!—Some further particulars have reached us of the outrage committed on the persons of

Mr. Fosburgh and his family, and on his premises and stock, on the night of Saturday last. Mr. Fosburgh was one of those respectable and successful yeomen which are not often met with, in Canada, but who contribute so especially by their intelligence, their means, and their example, to advance a young country. He was known to have a considerable sum in his possession, in cash, (2,500 dols.) which is supposed to have been the immediate inducement to select him for a victim—although both himself and his son were volunteers. This money, however, in consequence of the unsettled character of the times, and of reports which for a day or two previous had been in circulation, Mr. F. had secreted; so that it did not fall into the hands of the armed and disguised party, for whom our language does not furnish an appropriate term of designation.

The reprobates, after having surprised the family—and locked the females into an apartment where they intended to burn them alive—bound both the father and the son, and in this helpless condition deliberately stabbed them with their bayonets. After they had wrenched the bayonet off the musket, by the brutal violence used to Fosburgh, senior, the old man had to walk more than a quarter of a mile with the weapon sticking in his body—being utterly unable himself to extricate it. After they had inflicted so many dreadful wounds on the son, they made another thrust at him, which he contrived to avoid: and, in spite of the cords, he got hold of the musket above the bayonet, which he displaced, and fled.—While he was climbing the fence, a shot was fired at him—and this shot, which missed him, gave the first alarm to the neighbours.

Nineteen carcasses of dead cows and horses have been withdrawn from among the ruins of the outbuildings—for one of the latter Mr. Fosburgh had lately refused 250 dollars.

It was with his own sleighs, and with some of his horses which they had previously made ready, that they carried off the feather beds and other valuable though not bulky articles of the furniture.

Upon the whole—for iniquity of design, for the daring and cruelty of its execution, this surpasses any outrage that has yet occurred.

Depend upon it we shall hear more from the same quarter, before long.—Montreal Transcript, Feb. 7.

Colonel Griffin's Rifle Battalion, and Colonel Molson's Battalion of Volunteer Infantry marched out to meet the Guards. Both corps drew up on the ice, and presented arms to the Guards as they passed. We know not whether most to admire the feeling which dictated this compliment, or the soldier-like appearance of the two corps and the manner in which it was executed.—Ibid.

On Saturday evening last, the French prisoner, Charles Hindenlang, who was found guilty of aiding and abetting in the murder of Captain McAllister and others at Lacole and Odeltown, received an official intimation that his sentence of death will be carried into effect, it is supposed, on Friday next. He has been, all along, under the impression that such would be his fate, and has expressed himself prepared to meet it like a man and a soldier. He is of the Calvinist doctrine in religion, and has been visited, at his own request, by the Rev. Dr. Bethune of Christ Church, and the Rev. Mr. Findlater of the Presbyterian Church. Great efforts have been made by his fellow prisoners, twenty of whom are in the same cell, though each have separate apartments, to convert him to the Catholic faith—but he has expressed his determination to die as he has lived, a Protestant.—Mont. Herald.

COURT MARTIAL.—In the case of Perigo and others, the evidence for the prosecution was closed on Saturday, and the prisoners have got to Wednesday morning to prepare their defence.—Montreal Courier.

On Saturday last, in the Court of King's Bench, his honour the Chief Justice pronounced the opinion of the Court upon the motion for a Writ of Prohibition, before alluded to, rejecting the application. We shall recur to this subject in our next.—Ibid.

The rumours that have been current of retaliation having been resorted to by the Loyalists on the Mississquoi frontier, on the sympathizers on the other side, are without foundation.—Ibid.

UPPER CANADA.

The following Upper Canada Gazette, Extraordinary, was received this morning.

GOVERNMENT HOUSE,

14th February, 1839.

His Excellency the Lieutenant Governor, has directed it to be notified, that Her Majesty has been graciously pleased to summon to the Legislative Council, the following Gentlemen, viz:

- ROBERT B. SULLIVAN, Esquire, of the Home District;
- JOHN WILLSON, Esquire, of the District of Gore;
- ROBERT C. WILKINS, Esquire, of the District of Prince Edward;
- ADAM FERGUSSON, Esquire, of the District of Gore;
- JOHN MACDONALD, Esquire, of the Johnstown District;
- THOMAS RADCLIFFE, Esquire, of the London District;
- ALEXANDER FRASER, Esquire, of the Eastern District;
- ROBERT NEILSON, Esquire, of the District of Gore;
- JOHN SIMCOE MACAULAY, Esquire, of the Home District;
- HENRY GRAHAM, Esquire, of the District of Bathurst;
- JOHN MACGILLIVRAY, Esquire, of the Eastern District.

By Command,

JOHN MACAULAY.

GOVERNMENT HOUSE, Feb. 14, 1839.

His Excellency the Lieut. Governor has directed it to be notified, that Her Majesty has been graciously pleased to approve of and confirm the following appointments, viz:

The Hon. JOHN MACAULAY, to be Inspector General of Public Provincial Accounts; The Hon. RICHARD A. TUCKER, to be Provincial Secretary and Registrar; The Hon. ROBT. B. SULLIVAN, to be Surveyor General of Lands; JOHN JOSEPH, Esq. to be Clerk of the Legislative Council.

By Command,

JOHN MACAULAY.

Lyman L. Lewis, or Leech, one of the brigands taken at Prescott, was executed yesterday morning. He was concerned in burning the Peel; it is said that he was second in command in that outrage.—U. C. Herald.

BIRTH.

On the 1st inst. Mrs. H. W. Jackson, of the Gore Bank, of a daughter.

At the Parsonage, Belleville, on Monday the 4th instant, Mrs. Cochran, of a daughter.

MARRIED.

On Monday, the 4th inst. at St. George's Church, Guelph, by the Rev. A. Palmer, the Rev. Thos. Smith Kennedy, of Whitby, Home District, to Lucy, daughter of Mr. Neeve, of Guelph.

List of Letters received to Friday, February 15th:

- J. F. Rogers, Esq.; Rev. S. Armour; Rev. R. Atthill, add. subs.; Rev. H. Patton, rem.; Rev. C. T. Wade; Rev. R. D. Cartwright, rem. 2; Rev. J. G. Geddes, add. subs.; J. Crooks, Esq.; Rev. T. S. Kennedy; Lord Bishop of Montreal; Rev. David Griffith; Rev. Dr. Bethune; Rev. J. Padfield, rem. in full for Vol. 2, his request will be attended to.

Communications, and letters requiring particular notice, must await the Editor's return; which, it is expected, will be in about ten days.

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

373. Another sign of considerable magnitude on the part of David was his numbering the people; a sin which is generally supposed to have had its origin in pride,—in a wish to leave some public record of the extent of his army and the general prosperity of his Kingdom. In what way did God shew his displeasure on this occasion.—(1 Chron.)

374. At whose instigation does David appear to have adopted this sinful and inexpedient measure?—(1 Chron.)

375. What were the three evils which Gad, the seer of David, was commissioned by the Lord to propose to David as the punishment of his sin? and what was the answer returned by David?—(1 Chron.)

376. When, in consequence of David's choosing the pestilence, the angel of the Lord was executing the divine sentence, and David saw him standing between heaven and earth, what did David and the elders who were standing with him do? and in what terms did David himself address the Lord?—(1 Chron.)

377. The angel of the Lord was by the threshing-floor of Ornan, or Araunah, the Jebusite, when the Lord repented him of the evil, and commanded the angel to stay his hand. How were Ornan and his four sons occupied at the time? and what did they do when they saw the angel of the Lord?—(1 Chron.)

378. How did Ornan, or Araunah, show his munificent spirit on this occasion; a spirit which from our different habits we should hardly have expected from the menial occupation in which himself and sons were then engaged? and why did David refuse to avail himself of his princely generosity?—(1 Chron.)

CHURCH CALENDAR.

Feb. 17.—First Sunday in Lent.
24.—Second Sunday in Lent.
—St. Matthias' Day.
March 3.—Third Sunday in Lent.

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. III.

OBSERVANCE OF THE SABBATH.

ENKIEL xx. 20.—"Hallow my sabbaths."
In the winter of 1809, Mr. Wilberforce, meditating a trip to Bath, wrote to Mr. Percival to ascertain the day of the meeting of parliament. "Parliament," was the reply, "will not meet, unless something unforeseen should occur, until Monday the 16th of January. I hope, therefore, you will lose no time in getting your health well set up at Bath." His watchfulness for public morals at once suggested to him the amount of Sunday travelling which such a day of meeting would create; and he begged in answer that it might, if possible, be altered. "I thank you for your note of yesterday," rejoined the conscientious minister, "and am really sorry that I have given occasion for it. I feel myself the more to blame because upon the receipt of your note it brought back to my recollection (what I had till then forgotten) some observations which the speaker made to me some time ago upon the same subject; if they had been present to mind when we settled the meeting of parliament, I would not have fixed it upon a Monday. We were, however, almost driven into that day. * * * Notwithstanding all these considerations, however, if I had thought as I ought to have done of the Sunday travelling which the meeting on Monday will too probably occasion, I would have preferred meeting on Friday in the sessions week with all its inconveniences. You have the whole state of the case before you. I am open to your judgment—for inadvertence is certainly never felt by me as any excuse." Two days later he wrote again. "Dear Wilberforce, you will be glad to hear that it is determined to postpone the meeting of parliament till Thursday the 19th, instead of Monday the 16th to obviate the objections which you have suggested to the meeting of that day. Yours, very truly, Spencer Percival." Mr. Wilberforce has in his diary, without any allusion to the part he had in it, "the house put off nobly by Perceval because of the Sunday travelling it would have occasioned.—Life by his Sons.

THANKFULNESS TO GOD.

EPHESIANS v. 20.—"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

The Rev. Daniel Wilson, (now Bishop of Calcutta,) in a speech delivered before the Church Missionary Society, in May 1814, alluded to the prospect of a general peace, and desired that all should view the hand of Providence interposing in our favour, and that all would ask with pious gratitude, what shall I render unto the Lord? He remembered that, some time since, when a vote of thanks to Lord Wellington for some glorious achievement in the Peninsula, was moved in the house of Commons by the late Mr. Perceval—a man, he must say, around whose private and public virtues his mournful death had shed a kind of sanctity:—upon some member observing, that "Ministers might thank their stars;" that excellent man replied, "No, Sir, Ministers may thank their God." Such was the feeling he desired might prevail in their present rejoicings.

FILIAL PIETY.

MALACHI i. 6.—"A son honoureth his father."
When George, the son of Sir George Staunton, was, at the age of twelve, page to the embassy to China, he was noticed by the old Emperor of that country, for his knowledge of the Chinese language, and was presented by him with a yellow silk purse, a mark of great distinction.—On his return to England, he was on the deck of the 'Lion' with his father, who imagining that a French man-of-war was going to engage them, desired his son to go below the deck. "My father, I will never forsake you," was the spirited and affectionate reply of the youth.

A CHRISTIAN'S CONTEMPLATION OF THE GRAVE.

GENESIS xlviii, 30.—"I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place."
At the time when his Majesty George the Third, desirous that himself and family should repose in a less public se-

pulchre than that of Westminster Abbey, had ordered a royal tomb to be constructed at Windsor, Mr. Wyatt, his architect, waited upon him with a detailed report and plan of the building, and of the manner in which he proposed to arrange its various recesses. The King minutely examined the whole, and when finished, Mr. Wyatt, in thanking his Majesty, said, "he had ventured to occupy so much of his Majesty's time and attention with these details, in order that it might not be necessary to bring so painful a subject again under his notice." To this the good King replied, "Mr. Wyatt, I request that you will bring the subject before me whenever you please. I shall attend with as much pleasure to the building of a tomb to receive me when I am dead, as I would to the decoration of a drawing-room to hold me while living; for Mr. Wyatt, if it please God that I shall live to be ninety, or an hundred years old, I am willing to stay; but if it please God to take me this night, I am ready to obey the summons."

HUMILITY.

MARK ix. 35.—"If any man desire to be first, the same shall be last of all, and servant of all."

Cyprian, bishop of Carthage, was eminent for humility. When the people had chosen him bishop he privately withdrew, reckoning himself unworthy of so great an office, and giving way to others, whose age and experience rendered them, as he thought, much fitter for it; but the people having found where he was, beset the house, and forced him to accept the office.

HUMAN INFIRMITY.

ACTS xv. 15.—"We also are men of like passions with you."
When the French ambassador visited the illustrious Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels of whom we hear and read much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and language not unworthy of a Christian—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

FAITH AND REPENTANCE.

ACTS xxi. 21.—"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

In the year 1680, the Rev. Philip Henry preached on the doctrines of faith and repentance, from several texts of Scripture. He used to say, that he had been told concerning the famous Mr. Dod, that some called him in scorn, faith and repentance, because he insisted so much upon those two in all his preaching. "But," says he, "if this be vile, I will be yet more vile, for faith and repentance are all in all in Christianity." Concerning repentance he has sometimes said, "If I were to die in the pulpit, I would desire to die preaching repentance; or if I die out of the pulpit, I would desire to die practising repentance." And he had often this saying concerning repentance, "He that repents every day for the sins of every day, when he comes to die, will have the sins but of one day to repent of."

RECOLLECTIONS OF A COUNTRY PASTOR.

THE INFIDEL.—SECOND VISIT.

On the following morning, as I had proposed, I rode over to the parish of a neighbouring minister, for the purpose of asking his advice as to the best plan to be adopted by me for impressing the mind of the wretched L. I was not altogether prepared to take the same view of religious matters as this excellent fellow-labourer; but I knew him to be a man of deep piety, and of much practical experience. Unfortunately, on my arrival at his vicarage, I found he had that morning left home for a few days, and that he would not return until the end of the week. I returned home much disappointed. The vestry meeting was held in the afternoon, and it was a most harmonious one. I felt it my duty to attend as the representative of the rector. The usual parochial elections took place. A sum of money was voted for the parochial Sunday-school. Fresh means were adopted for furnishing provisions to the poor at a reduced rate; and all expressed themselves thankful that we had had such a unanimous feeling.

In the evening I visited Mr. L.—. On my entering the room he exclaimed—"Well, sir, I am glad to see you—pray be seated." He looked much worse. Taylor's physic, he said, had done him no good. He had passed a sleepless night, and a restless day. He felt himself much weaker; but he was sure all would be well.

"And so I hear," he said, "you got the fools to vote a sum of money for your school. I wish I had been amongst you—I'd soon have turned them. They're a pack of old women—fools one and all. But I'll be at you again."

"Sir," I replied very gravely, "I'm not come this evening to talk over parish matters with you. The vestry was a most harmonious one. Every body expressed the utmost satisfaction. There seemed to be but one feeling, that of deepest sympathy at the cause of the rector's absence." (I could have added, and of thankfulness for his own.) "My object is to talk with you about your religious principles. To come at once to the subject, let me ask, are you a believer in the truth of the Gospel?"

He was evidently much agitated, and replied quickly—"Sir, I wish to dismiss the subject; I wished to see you this evening that we might talk over the vestry business. I wish to have no more talk about religion."

"My good sir," I replied, calmly but firmly, "you will excuse me when I say, that this is no time for talking over worldly matters; your case, let me tell you is one of imminent danger. I have seen Mr. Taylor, and he has warranted me to say so. He thinks you cannot live long. This is the decided opinion of the physician whom he has called in. Both are agreed that your case is desperate."

I shall never forget—I wish I could forget—the mingled look of horror and rage which presented itself before me.—It is a tale of other years. The language he uttered, however, sounds even now in my ears: a volley of oaths, ended with the thrice repeated tale, "I'll cheat you all."

"Sir," I continued, "you are a dying man; no power but that of the omnipotent God can pluck you from the jaws of death. Do you believe in the existence of such a being?"

"There may be a God," was his reply.

"Can you doubt, sir, the fact, and be in your senses?"

"I daresay there is such a being."

"Daresay there is a God!"

"For God's sake," he exclaimed, "let me remain in peace; go away. O God! O God!"

"Good, sir; you have twice called on the name of God—what do you mean by this? Are you invoking his aid?—Do you believe on the name of his only begotten Son?"

"Go away!" he repeated angrily, and with much agitation. "What have I to do with God's Son? What can he do for me?"

"Calm yourself, my good sir. Have you never heard of Jesus the Son of God?"

"I have; but what then? I used to believe in his name. I used to think of him as a Saviour, as it was called—and then I thought of him as a very good man—and now I don't want to think of him at all. I don't want to know things about such stuff. Pray go away—go away, do!"

No words can describe my feelings at that moment. The sick man, evidently wasting every hour, sat propped upon pillows—his sunken cheeks glowing with disappointment—life was fast ebbing—yet a few hours, and he might be gone for ever—the lamp of life might have ceased to burn. O! with what energy were the words brought home to my heart—"Whatsoever thy hand findeth to do, do it with thy might."

Strange to say I felt afraid of the dying man. Praying for grace, I once more said—"Have you any hope of God's mercy through Christ?"

The reply was—"I do not want his mercy. O, God!—Stuff, all stuff—priestcraft—nonsense. Give me my physic! Where's Betty? Go away—no offence, sir—my physic—go away."

"Once more, good sir," I exclaimed in agony, "do you believe in the name of the only begotten Son of God?"

"Sir, you'll drive me mad—where's Betty?—my physic—run for Taylor!"

It was in vain to remain any longer. I therefore took my leave, and, with a heavy heart, returned to the rectory, where I now resided. No words can describe the horrors of that awful night. I felt the peril of the wretched man, and most fervently did I pray that pardon might be sought, and mercy found, even at the waning moments of the eleventh hour. After a long, disturbed, and harassed night, I fell asleep in the morning, from which I did not awake until it was very late. Starting from my bed, I heard the tolling of the bell. On going down to breakfast, I did not dare to ask a question. The servant, as I made tea, said—"Sir, the clerk wants to see you about Mr. L.—'s funeral."

The agony of that moment was fearful. The clerk entered—"Sir," said he, "Mr. L.—'s cousin came here late last night, and says he's to be buried at —." I felt a momentary relief. I could not have gone to the funeral of that wretched man—and yet, perhaps, this feeling was wrong. Why should I have refused to read over his remains the beautiful and charitable language of our burial service? I have often since thought that ignorance of the true nature of that service has proved a snare to many of my weak brethren. Whether L.— found mercy or no, God forbid that I should presume to decide! I dare not—I would not if I could.—Of this I am sure, that judging from this, and other instances which have come under my observation, there is no torment, short of the worm that shall never die, can equal that of the wretched infidel in a dying hour, who has no refuge from the storm and tempest under the covert of an Almighty Saviour, and who begins even now to experience the truth of the declaration, that "he that hath not the Son hath not life, but the wrath of God abideth on him."—Church of England Magazine.

The Garner.

SELF-DECEIVERS.

Let us look, for a moment, into the artifices by which the sons of disobedience, in the seasons of fear and misgiving, hope to pacify their own maimed and wounded spirits. Their condemnation, perhaps, seemeth to linger for a season; and hence the threatenings of wrath sound often in their ears like a cunningly devised fable. And to this thought they fly for consolation; and, perhaps, for courage. But miserable is the comforter in which they put their trust, for if they will not believe the words of an Apostle, they surely may believe the facts, which a little search and forecast would bring before their sight. Have they never heard that, even in this life, some fearful portion of the wages of sin is frequently paid down? Have they never heard of the poisonous fruits of transgression, which, even on earth, will sometimes come to a disastrous ripeness. Have they never heard of ruined health, of murdered faculties, of a name which has become loathsome, of hopes that have been smitten as by a withering curse, of a sun that goeth down in darkness even at noon-day? Have they heard nothing of those agonizing shocks which awaken the slumbering minister of vengeance within the bosom of the wicked, and which people their very chambers with demons of remorse? Have they never known or seen that the penal fires which await the sinner have sometimes, even here, burst out beneath his feet, and made him taste of torment before the time? And if they have seen or heard such things as these, how can they endure the deceivers who tell them that no wrath is treasured up for them that do evil? With these earnestness of vengeance before them, how can they dream that men may waste their strength, and debase their noblest capacities in the service of their lusts, and yet that God hath forgotten, and will not see it? or that God is merciful, and will not visit for it? that Heaven hath no eye to view such things, and that hell hath no flames to punish them?—Rev. C. W. Le Bas.

NECESSITY OF EPISCOPACY.

Christianity needeth considerable societies to uphold it; but no society (especially of any large extent) can abide in order and peace, under the management of equal and coordinate powers; without a single undivided authority, enabled to moderate affairs, and reduce them to a point, to arbitrate emergent cases of difference, to put good orders in execution, to curb the adversaries of order and peace; these things cannot be well performed, where there is a parity of many concurrents, apt to dissent, and able to check each other; no democracy can be supported without borrowing somewhat from monarchy; no body can live without a head; an army cannot be without a general, a senate without a president, a corporation without a supreme magistrate; this all experience attesteth; this even the chief impugners of episcopal presidency do by their practise confess; who for prevention of disorder have been fain of their own heads to devise ecclesiastical subordinations of classes, provinces and nations; and to appoint moderators (or temporary bishops) in their assemblies; so that reason hath forced the dissenters from the Church to imitate it.—Dr. Isaac Barrow.

Men are atheistical because they are first vicious, and question the truth of Christianity because they hate the practice.—Dr. South.

Advertisements.

THE HOME DISTRICT SCHOOL.

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

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

CARD OF STUDIES, TERMS, &c.

STUDIES.

Table with 2 columns: Subject and Terms per Quarter. Includes English, Spelling and Reading, Mental Arithmetic, Latin, etc.

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

M. C. CROMBIE, Principal.

Toronto, 7th January, 1839.

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

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

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

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

FOR SALE.

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

METRA HORATIANA.

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

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

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

"Scandere qui nescis, versiculos laceras." Cludian.

CHAMPION, BROTHERS & CO.

TORONTO,

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

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838.

The Church

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

TERMS.

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

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(R. D. CHATTERTON, PRINTER.)