

of lukewarmness be fairly brought against many, who bear the Christian name, with reference to this very subject? While we deplore the wretched state of the once flourishing Churches of Asia, and earnestly pray that the light may never be withdrawn from our own, it is for us to remember that the debt of obligation lies upon each one of us to do what in our power lies to make known to the remotest corners of the habitable world, that God has been pleased to provide a way of escape for his rebellious creatures from merited condemnation.

Whatever may be the glory of the Church of the Redeemer in the latter days, when the mountain of the Lord's house shall be established in the top of the mountains, when the heathen shall be given to Jesus for his inheritance, the uttermost parts of the earth for a possession,—it shall be as nothing when compared to the glory of the ransomed Church above; that undecaying Church, without spot or wrinkle, in which shall be included all who have found peace with God, and conquered through the blood of the Lamb. How animating the description of the Church triumphant! the anticipation of being ever with the Lord—of worshipping, where the Lord God Almighty shall display himself in majesty and glory—of joining in the grateful adoration of those, who cease not day nor night in their unwearied service, but who, through eternity, shall offer the homage of unflinching gratitude to Him who loved them, and washed them in his blood.

THE CHURCH.

COBourg, SATURDAY, JUNE 8, 1839.

In a late number we transcribed from our esteemed contemporary the *Churchman*, a brief account of the consecration of Dr. De Lancy to the episcopal supervision of the newly erected Diocese of Western New York. Since this we have perused, not with satisfaction merely—that was a term which would feebly express the sentiments to which the eloquent statement gave rise,—but we perused with unmingled delight the very full account of that interesting solemnity by an eye-witness who knows so well how to describe what he saw and felt, the universally respected editor of the *Gospel Messenger*.

The scene of the consecration was Auburn, one of those sweet spots which would be well worthy the muse of another Goldsmith,—a spot endeared to ourselves from the recollection of many pleasant hours passed there in the society of its estimable Rector and our friend the Editor of the *Gospel Messenger*. The edifice of prayer in which that most solemn ceremonial took place was St. Peter's Church,—re-constructed on the very spot on which stood the sanctuary—afterwards destroyed by fire—where the lamented Bishop Hobart preached his last sermon, and performed his latest episcopal ministrations. In the present beautiful little church,—where we have more than once had the gratification of addressing a numerous and most attentive auditory,—close to the altar stands a white marble bust of that lamented and excellent prelate. We cannot here forbear quoting that portion of the beautiful and touching address of Dr. Rudd, which alludes to his own former connection with the parish, and to the melancholy bereavement which the Church at large sustained in the death of that gifted and zealous bishop.

"And now, Right Reverend Father, will you and will this convention allow me a few words expressive of my own peculiar interest in the solemn transactions of this day?"

"I am standing, sir, on the very spot where for many years my ministrations in the sacred office were discharged, imperfectly indeed, through various scenes of joy and sorrow—sorrow when our beautiful house was destroyed by the flames—and joy, when this new temple rose from the ashes. Though changed the edifice, the spot is identical with that on which the lamented HOBART stood when he uttered his last sermon—here it was that I saw him as he laid his hands in holy confirmation, and from this spot I conducted him to that near upper room, where we watched him through those last ten days, of intense concern, which closed the labours of his blessed life on earth. What spot could have been more fitly chosen for our introduction to the same holy office?—what spot more full of admonition to myself—of more tender instruction to us all!"

There was every thing to render the day on which Bishop De Lancy was consecrated, a season of refreshment and joy to the worshippers who, on that occasion, thronged the temple of prayer. The air was bland and the sun shone brightly upon the rejoicing multitudes, as they wound their way to the sacred edifice: four bishops, exclusive of the Bishop elect, were present to add reverence and solemnity to the scene,—amongst the number, the venerable bishop Griswold, at whose approach, to borrow the words of an eye-witness, "the whole convention rose and stood till he was seated in the chancel,—an unprepared expression of affectionate regard to the head of the American Episcopacy;" the clergy present were very numerous; and both in them and in the crowded assemblage of the laity, the pathetic and holy interest of the occasion "broke up the fountains of the heart, and they flowed out through the eyes."

Bishop De Lancy enters upon an extensive and promising field of labour; and we congratulate that portion of the Lord's vineyard over which he has been appointed to preside, on possessing—to use the words of a valued correspondent who well knows his worth—"as influential a man, as devout a Christian, and as sound a Churchman as any upon the bench of Bishops." That the latter characteristic should not *always* be united with the two former qualifications, is a subject for deep regret in any case where its want is to be observed; but most heartily do we express our thankfulness to the all-protecting and ever watchful Head of the Church, that in these latter days—degenerate as, in many other respects, they are—a spirit of better Churchmanship is reviving, and that amongst every section of the Episcopal fold, in every quarter of the globe, there is manifest a gradual repudiation of that false and sinful liberality which would abandon the first and fundamental principles of the apostolic constitution of the Church, and give countenance and encouragement to every form of schism by which its body, designed to be one and indivisible, is figured. The study of God's Word, an examination of the early records of the Church, a contemplation of the temper and condition of the Christian world,—the more it is pursued and persisted in,—only serves the more to rivet and establish in our conviction the solemn duty of adhering, without wavering or compromise, to that branch of the distinctive polity of the Church which is implied in the apostolic and never interrupted transmission of her sacred orders. Until the abandonment of this principle is felt to be a rejection of revealed truth,—until schism is felt to be sinful,—until the lax discipline of the age is counteracted by a more wholesome adherence to and respect for the apos-

toxic constitution of the Church,—until by a resumption of this tenet of the faith by all who name the name of Christ, there be a return to a union and unity of his followers,—there will be envying and strife even among those who profess to love the Lord Jesus Christ in sincerity, and but a slow approach to that period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

The following sentiments expressed by Bishop De Lancy, in his address to the Convention, convey a gratifying proof that he does not deem this essential tenet of our apostolic Episcopacy, to be one which can be lightly regarded or thoughtlessly surrendered:—

"Had our Lord intended to leave his religion to make its way upon earth without organization, without a ministry, without any form of visible association amongst its followers, leaving each one to believe, and act, and teach, according to his own views of the system; its perpetuity to be secured by individual, separate, uncombined action, and its character and doctrines manifested and enforced according to the private and independent notions of its various followers, it is obvious that his own proceedings in the commissioning of a ministry, and the appointment of the ordinances of Baptism and the Lord's Supper, are directly in the face of his design. It is equally true that his apostles utterly failed to appreciate his object. Nay, it is plain that nothing but a continued, a daily, an hourly miracle, could have kept his religion alive for half a century. It would have melted away, like the snow in spring, before the heated and violent assaults which it had to encounter at the outset.

"The Church is to be regarded as a bond of union. By innumerable ligaments she binds us to one another in unity, presenting to us 'one Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in all.'" The Church is a great society, union with which, begun in baptism, is maintained by the recognition of her officers, authority, and government, by reception of her doctrines, and by upholding her laws and worship. In her wide extended arms she embraces all who love the Lord Jesus Christ, and obey God, shutting out no baptized man from her fold, or her sacraments, or her institutions, but at the same time proclaiming with the temperate but decisive voice of truth, that, as security for soundness of doctrine, and for safety to the ministerial commission of which she is the channel, none shall be admitted to her ministry who do not receive Episcopal ordination or consecration. So long as the Church is kept on this high ground of principle she is above the littleness of mere competition with surrounding sects. She presents a safe enclosure for her own members. She will be a refuge to the wandering, oppressed, and distracted, from whatever corner they may come. Feeble in numbers, influence, and wealth, she may be an object of vituperation and scorn, denounced as illiberal and bigotted, yet will she maintain an attitude of dignity, even in the view of enemies, so long as she consistently maintains the consistency of her pretensions."

In our last we gave a statement of the religious statistics of the Newcastle District,—which, when the returns are completed, will show a proportion within its limits of fully 12,000 members of the Church of England.

In this District there are in all six officiating clergymen of our communion; and were these 12,000 members of the Church concentrated in one spot, or portioned off into six parishes, so that the above named six clergymen could have ready access to them all, there would even then be more than sufficient employment for those ministers,—their duty would be greater than they could effectively perform. But when it is recollected that these 12,000 persons are scattered over a surface of nearly three thousand square miles,—that many of them reside in places scarcely accessible from remoteness of situation and badness of roads,—that, under such circumstances, a township which embraces from three to five hundred members of our communion, presents to the missionary a more toilsome sphere of duty than the city parish of four times that church population,—when we take into account this combination of circumstances, the amount of spiritual destitution actually sustained by the members of the Church of England in the Newcastle District, will be easily understood.

In the official statement of which we gave a transcript, there was an item annexed of about 2000 souls belonging to no religious persuasion,—avowedly unattached to any of the sufficiently numerous varieties of Christianity detailed in that catalogue. Now, it is natural to ask, under whose care do these two thousand souls properly come? Who are their legitimate spiritual guardians? Or is no care, in any quarter, to be exercised or felt for their spiritual good? Is it not rather to be believed, that when our late truly christian monarch, George III., recommended the appropriation of one-seventh of the lands of the Province for the maintenance of the Established Church, he contemplated the possibility of its affording the means of religious instruction to many thousands who might otherwise place themselves in that condition so humiliating in a Christian country, of being long to no religious persuasion? We are aware that in his celebrated Report, the Earl of Durham has thought proper, in the plenitude of his political philanthropy, to broach a different doctrine, and very broadly to affix the charge of presumption upon the National Church for venturing to regard such voluntary outcasts from the Christian pale as proper objects of her spiritual care; but the more and longer this motley and extraordinary production of our late High Commissioner, is reviewed and pondered, the less respect will it be likely to gain either from the sagacious and conservative at home, or the loyal and respectable in the Colonies.

We subjoin a list of the townships of the Newcastle District, with the number of members of the Church of England they respectively contain, in which there are no resident clergymen of that communion, and which receive only such occasional ministrations as the neighbouring clergy are able to supply:—

Emily,	803	Douro,	214
Monaghan,	642	Ennismore,	23
Haldimand,	489	Eldon,	72
Ops,	388	Manvers,	244
Otonabee,	377	Cartwright,	94
Dummer,	346	Mariposa,	89
Cramahc,	340	Fenelon,	unknown.
Seymour,	248	Harvey,	unknown.
Percy,	231	Verulam,	unknown.
Asphodel,	67		

From the above table it is sufficiently manifest that there is occupation in the District of Newcastle for at least twelve additional clergymen of the Church of England; and we might add that in the township of Hamilton, which contains more than 2000 souls of the Church of England, and in the township of Cavan where there are upwards of 1500,—scattered in both instances over a surface of about one hundred and twenty square miles,—full employment could be found for the services of a second clergyman.

These are facts which one District supplies;—we doubt not that similar ones can be adduced in other Districts in proof of an equal proportional amount of spiritual destitution. We shall be glad if our correspondents and friends

will put it in our power to furnish similar statistical accounts of the whole Province.

Some of our contemporaries, it may be as well to observe, affect to find great fault with the statistical returns which are being taken throughout the Province, simply because the result of those returns is likely to manifest the members of the Church of England in that majority over every other religious denomination, which we did not suppose any unprejudiced or observing person ever doubted. We may add that numberless complaints have reached us, in which the greatest unfairness towards the Church of England has been detected, and her strength, by every artifice, sought to be depreciated. We can fancy many unintentional errors in the prosecution of these returns, which will tell in the aggregate as much for us against respective parties; and loth as we are to believe that men on their oath would act dishonestly or unfaithfully in this duty, we have every conviction, from facts before us, that in the matter of the census the Church of England will be found "more sinned against than sinning."

By the lovers of political agitation and religious excitement, attempts are made to show that the re-investment of the CLERGY RESERVES in the Imperial Government was a surreptitious act on the part of our Provincial Parliament,—adopted at the last hour, in a thin house,—and in opposition to the known sentiments of a majority of our representatives! The following paragraph from the *Brockville Statesman* sufficiently demonstrates the falsity of this assertion; and we believe it will be found impossible to overturn the facts which are there brought forward:—

"We published in our last, a copy of the Bill, for re-investing the Clergy Reserves in the Crown, for religious purposes. The following are the names of the Members who voted for and against the question.

YEAS.—Messrs. Attorney General, Boulton, Burwell, Cartwright, Dunlop, Elliott, Gamble, Hotham, Hunter, Kearnes, Lewis, Malloch, McCrae, McDonell, (of Northumberland,) McLean, Prince, Robinson, Rutnan, Shade, Sherwood, Solicitor General, Wickens,—22.

NAYS.—Messrs. Aikman, Alway, Armstrong, Bockus, Caldwell, Cameron, Chisholm, (of Haldon,) Cook, Cornwall, Detlor, Ferris, McCargher, McDonell, (of Stormont,) McIntosh, Merritt, Moore, Parke, Rykert, Shaver, Small, Thomson,—21.

"There being but 44 members of the House present, (the Speaker included,) it has been intimated by Mr. Ryerson, in one of his last epistles upon this subject, that the vote then taken, was the vote of the "Rump" of the House; and not of the House itself. How far this statement of Mr. Ryerson corresponds with the truth, the public will judge. After having tried every expedient for settling the question in this country; and all having failed; we believe the following Members, if present, would have recorded their votes in favor of re-investment.

Burrill, Boulton, Burwell, Cartwright, Draper, Dunlop, Elliott, Gowen, Gamble, Hotham, Hagerman, Hunter, Jarvis, Kearns, Lewis, McDonell, (of Glengarry,) McDonell, (of Northumberland,) McLean, McKay, Malloch, Murray, (of Manahan,) McNab, McCrae, Powell, Prince, Rutnan, Robinson, Richardson, Sherwood, Shade, Salmon, Wickens,—33.

"While, if we are correctly informed, the very most that had expressed themselves against re-investment, were 26, viz:—Armstrong, Aikman, Alway, Bockus, Chisholm, (of Glengarry,) Chisholm, (of Haldon,) Cook, Cameron, Cornwall, Caldwell, Detlor, Duncombe, Ferris, McDonell, (of Stormont) McCargher, McIntosh, Merritt, McMicking, Moore, Parke, Rykert, Shaver, Small, Thomson, Thorburn, Woodroffe,—26.

"And even of this small minority of the House, at least two members are very doubtful. There are yet three members, i. e. Messrs. Morris, Mathewson, and Marks, who were not present, and who we believe, had not declared their opinions, privately, or publicly, upon this question; but who, we doubt not, would prefer re-investment, to allowing the question to remain an open one, for future turmoil and agitation. If we have done injustice to any honorable member, in the foregoing lists, our columns will be very freely opened to the correction of the error: and if we have not, we do not know with what face Mr. Ryerson can continue the double character of Editor and Christian Minister."

To this we subjoin the following remarks from that excellent and constitutional journal, the *Bytown Gazette*:—

"The Clergy Reserve question, so long a bone of contention, has been disposed of by the vote of re-investment in the Crown. This must satisfy all except the few who desired the prolongment of the difficulty, for the sake of daily pay. The British Government has never been guilty of forfeiting its faith, by sacrilege or any other description of spoliation—and we should hope the whigs (if in) are not so degenerate as to commit such an act."

We are happy to perceive, by the *Cornwall Observer*, that through the exertions of the Ladies' Sewing Society aided by the Juvenile Coterie, a Bazaar lately held there has produced upwards of £80 towards the purchase of an organ for the Protestant Episcopal Church in that place.

ECCLESIASTICAL INTELLIGENCE.

BATH AND WELLS DIOCESAN CHURCH BUILDING ASSOCIATION, AND DIOCESAN SOCIETY FOR PROVIDING ADDITIONAL CURATES IN POPULOUS PLACES.—At the quarterly meeting of the general committee of these valuable auxiliaries, held at the palace at Wells, on Tuesday, April 2, a grant of £50 was voted towards enlarging and repairing the parish church of Misterton; of £100 towards building a chapel of ease in the parish of Huntspill; and (in addition to £225 previously given towards the enlargement) £25 was voted towards liquidating the deficiency in settling the expenses incurred in the great improvements which have been made in St. James's Church, Taunton.—An order was signed for payment of £200, given by Miss Sheppard, especially for Trinity Church, Frome; and of £50 given by "A Friend," with the same limitation, to be invested towards the endowment of that new church.—Also, £60 granted towards rebuilding and enlarging Godney Chapel, in the parish of More.—Also, of £100 as part of the grant voted towards rebuilding the parish church at Tiverton. In the business of the Diocesan Curates' Fund Society, an application was presented from the Rector of Walcot, for aid towards the maintenance of two additional curates in that parish—grants were accordingly voted of £50 to each; one £50 being the sum contributed by Mrs. Maltby, specifically for the benefit of that parish.—*St. James's Chronicle*.

FOUNDATION OF HUNTSPELL CHAPEL.—This large and important parish being deficient in church accommodation, the Rector, the Rev. Noel Thomas Ellison, met the wishes of his parishioners to increase the means of Divine Worship, by undertaking, during his incumbency, to provide for the maintenance of a curate to officiate in a chapel if funds could be raised for erecting the same. In addition to this liberal offer, the reverend gentleman headed the subscription list by a donation of £200, one moiety towards building the chapel, the other for an endowment. The Master and Fellows of Balliol College, as patrons, subscribed £100; the Rev. Dr. Jenkyns (who is at the head of that establishment) most liberally came forward, as a private friend of

Mr. Ellison's to the same amount, and the Rev. Dr. Jeffrey likewise contributed in an equally liberal manner. The landowners and resident parishioners have evinced their interest in the undertaking by handsome subscriptions, and other substantial proofs.—*Bristol Mirror*.

On Monday week a plan for the enlargement of St. John's Chapel, Deritend, was agreed to, and a subscription commenced towards its accomplishment. By the proposed alterations 174 sittings will be obtained for the use of the poor, at an estimated cost of £850, of which sum the Rev. Edward Palmer, the minister, liberally proposed to contribute £300.—*Worcester Guardian*.

In the early part of last year an appeal was made to the public for the means of altering and enlarging a Dissenting place of worship at Noss-mayo, in the parish of Revelstoke, which had been purchased for the use of the Church. The proposed alterations have been completed, and the building converted into a neat and commodious chapel, which was open for Divine Service for the first time on Sunday week. The books for the reading-pew and clerk's desk, and for the communion-table, handsomely bound in Turkey morocco, are the munificent present of the Society for Promoting Christian Knowledge. The cushion for the pulpit was purchased with the small contributions of the younger members of the community; and Robert Robertson, Esq., of Memland Hall, in addition to his former liberal donation of £100, has signified his intention of presenting the communion plate.—*Western Exeter Luminary*.

Subscriptions are now open at the banks in all the towns of Scotland to enable persons to contribute to the Oxford memorial in that part of Great Britain.

On Saturday, March 23rd, the Bishop of Sodor and Man held his first ordination since his accession to the mitre. The examination was of the most severe and scrutinizing nature ever made in the island, and all the candidates for orders acquitted themselves to his lordship's satisfaction.—*Mona Herald*.

OBITUARY.—At Alnwick, on Tuesday, March 25th, on the occasion of the funeral of the Rev. W. Procter, who had been the respected incumbent of that parish for 40 years, the shops in the town were closed, and a numerous and respectable body of parishioners (including many Dissenters) in mourning, followed his remains to the place of interment.—*Berwick Warrier*.

CAMBRIDGE, April 12.—At a Meeting of the President and Fellows of Gonville and Caius College, on Friday, April 5th, Isaac Preston Cory was elected a Senior Fellow, the Rev. Robert Murphy a Stokys Fellow, William Frederick Hill Jerrard a Frankland Fellow, the Rev. Michael Gibbs a Frankland Fellow, and John Tozer a Fellow on the Wortley Foundation.

At the same meeting it was agreed that in future there should be an examination in anatomy and physiology, to be passed, as well as the examination in chemistry, for the Mickleburgh scholarship, by all students in medicine, in or after their second year; and that an exhibition should be given to the best answer in that examination, and also to the best in the examination in moral philosophy.

COLONIAL CHURCH SOCIETY.—Thursday this society, which is instituted to send out clergymen, catechists and schoolmasters to the colonies in need of such assistance, held a public meeting in the Hanover-square Rooms, for the purpose of forming a Ladies' association, to be called "the Ladies' west-end Association," to promote the objects of the society. Henry Pownall, Esq. in the chair. The Chairman detailed the objects for which the society was established—to furnish in the whole, or part, the maintenance of clergymen, catechists and schoolmasters in the British colonies, to aid in the erection of churches, and to procure for the missionaries, if necessary, Bibles, school-books and religious tracts. Lady Barham was elected president, and the following ladies are among the vice-presidents:—Lady Roden, Lady Finch, Lady Bayley, Lady Radstock, Lady Teignmouth, the Hon. Mrs. Noel, &c. Lady Hope was elected Treasurer. A committee was appointed consisting of the following ladies:—Lady Bevan, Lady Bryant, Lady Grant, Lady Hart, Lady Raffles, Lady Barry, the Hon. Mrs. King, the Hon. Miss Hope, Mrs. Pownall, Mrs. Labouchere, &c.

The Queen Dowager, although now at a distance from Brighton, has not forgotten the charitable institutions of this place, as will be seen by the following list of subscriptions, which Her Majesty has been pleased to forward to the Union Bank:—Sussex County Hospital, £20; Brighton Dispensary, £5; Brighton Royal British Schools for Girls and infants, £5; Society for Distressed Widows at Brighton, £5; Brighton Dorcas Society, Brighton Female Orphan Asylum, Brighton Female Penitentiary, Brighton Maternal Society, Brighton National Schools, Brighton Provident District Society, Brighton Royal Humane Society, Brighton St. Mary's Hall School, and the Lewes Clergy Orphan Fund, £10 each; total £125.—*Brighton Gazette*.

Dr. Ireland, Dean of Westminster, who is a native of Ashburton, in this county (Devon) has intimated to the vicar that he has bequeathed at his death the sum of £2000 to build a school, and he also has invested the sum of £1000 the proceeds to be annually given to six poor housekeepers of that place.—*Exeter Flying Post*.

The worthy and indefatigable incumbent of the Isle of Portland has made the munificent offer of £1500 as an endowment for a district church for that island, if subscriptions can be raised for the purpose of erecting one.

Summary of Eccll Intelligence.

From the N. Y. Gazette.

LATER FROM ENGLAND.

The packet ship Orpheus, Captain Bailey, arrived yesterday afternoon, in the very short passage of 21 days from Liverpool, bringing us the papers from that place of the 8th, and from London of the 7th. The Liverpool Cotton market was dull at the last dates, at a further reduction of $\frac{1}{2}$ to $\frac{1}{4}$ per pound.

Ministers carried their motion on the subject of the Jamaica liberties suspension Bill in the House of Commons by a majority of five.

On Monday following an address, which was an echo of the message, was agreed to.

Mr. Abercromby has resigned the Speakership of the H. of Commons, and it is said will be immediately elevated to the peerage.

The Government has issued a proclamation for the suppression of meetings for the purpose of military training, and also for the suppression of unlawful assemblages of armed individuals. At Manchester several leading chartists have been arrested.

THE CANADAS.

May 3.—In the House of Lords a message from the Queen was brought up by Lord Melbourne, and read by the Lord Chancellor, as follows: