

chester,) in an essay on Tithes says; 'Wherever a Church is now built, a clergyman provided with an income, and a residence afforded him amongst his parishioners their alms-giving is one of the blessings derived to his neighbourhood. I know not the house of a resident clergyman, be he rich or poor, from which the stream of charity does not flow to the relief of his poorer brethren.' From particular cases and estimates which have come to our view, we can well believe the strongest of the above representations; yea, that of the property of no class of people in the world is so large a proportion bestowed in charity, as that of the English clergy. The immensities of the bishops, always exceeding those of the nobility we cannot of course enumerate. The London agent of the late Bishop Barrington once said that through his hands had passed £100,000 given by the Bishop to charitable purposes, besides the immense sums given in his diocese of Durham. His successor, Bishop Van Mildert, was no less liberal. Dr. Dealtry gives us the subscribers to five different societies including that for Promoting Christian Knowledge for Propagating the Gospel and for building churches. The lay subscribers to all are 10,884, the clerical 14,152, besides 5275 female subscribers, a very large proportion of whom are of clerical families. We happen to have before us an account of an effort by the Bishop of Gloucester and Bristol to raise funds for the building of new churches. In a little while £12,000 were subscribed, one third of which was by clergymen. Dukes, earls, baronets, and knights were at the meetings, and subscribed well; but clergymen, with their bishop leading, were the highest on the lists. We have examined a list of subscribers to the Additional Curates' Funds, as published in the British Magazine for October, 1837. The amount is £5012 in annual subscriptions, and £2612 in donations. The names of sixteen bishops are given whose subscriptions average £95 per annum. One hundred and sixty-six clergy are named, whose subscriptions amount to nearly one half of the whole sum. These statistics are certainly exceedingly honorable to the spirit of the clergy. Whatever may be the diversity of opinion as to the expediency of the tithe system, one thing is certain, the country receives back in charity far more than the tithe of what it yields to its clergy. Whatever the Church may say of the unequal distribution of her revenues among her clergy, the country has reason to be thankful for their ultimate distribution, as seed from the sower, wherever her poor want bread, or the ignorant have need to be taught.

UNPREJUDICED WITNESSES FOR THE CHURCH.—

What we or what other members of the church say in her behalf, is perhaps often set down to undue partiality, or to the prejudices of early education and habit. But the testimony which follows will not bear that imputation, coming from those who belong to other denominations.—We take it from the Episcopal Recorder of the 5th ultimo. The first testimony is from a Wesleyan Methodist, (we believe the late Rev. R. Watson.)

"The Church of England is a standing testimony in the land, in favour of apostolic Christianity, in opposition to every species of vice and error; and its literature is the richest that any section of the Church of Christ ever produced. Who that has in him the heart of an Englishman and a Christian, can forbear to venerate a Church which has nurtured such master-minds as those of Jewell, and Jackson, and Barrow, and Farinon, and Hammond, and Walton, and Pearson, and Cudworth, and Stilling-fleet, and Bull, and Waterland,—to say nothing of men of more modern times? To this list may be also added the more distinguished of the puritan and non-conformist divines; for these men, also, were trained in an establishment. Nor did the ejected ministers in general leave their several cures because they objected to a union between the Church and the State; but because they could not comply with the terms of communion which were imposed at the Restoration. Richard Baxter defended tithes, and other peculiarities of an establishment, as earnestly as the most rigid Episcopalian. The great body of the ejected ministers, in the reign of Charles I., scarcely differed

more widely from the Episcopal Church, than many of the violent adversaries of all religious establishments, in the present day, differ from that venerable band of confessors. Where is the dissenting minister or the methodist preacher, if he be a man of reading, the shelves of whose library do not declare his deep obligation to the Protestant establishment? And it is because she is an establishment, that she has been able to cultivate learning, both theological and classical, upon a scale so splendid and extensive, and so immensely honourable and advantageous to the country. It is one of the peculiar excellencies of the theology of the English Church, that it reflects all that is orthodox in principle, and devout in sentiment, in the writings of the fathers, without their passion for allegory, and their defective mode of explaining scripture. But what words can describe the full value of her incomparable Liturgy?—so admirably adapted to express 'the sighings of a contrite heart, and the desires of such as are sorrowful;' and the joyous emotions of those who experimentally know that 'he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.' Let every thing that is practicable be done to adapt the Church more perfectly to the present state and wants of society; and above all, the spirit of primitive piety and zeal be diffused among her functionaries, in every district of the land; but 'destroy her not, for a blessing is in her.' Let the voluntary principle be carried as far as it possibly can, in the advancement of Christian instruction; yet, after all, the country cannot do without the establishment, either in resisting Popery, Socinianism, and Infidelity,—or in the maintenance of true religion and public virtue."

Testimony of a Baptist in favour of the Church.—

"The writer of these observations is happy to avail himself of this opportunity to acknowledge an improvement in his own feelings of cordiality and respect towards the Church. The unfavourable impressions of early years, derived principally from the perusal of *Simpson's Plea* and successive volumes of the *Eclectic Review*, (works which tell but half the truth in relation to the Church,) have been in a great manner effaced, and succeeded, we trust, by juster views and better feelings, derived from more extensive reading and personal observation. To what branch of science—to what department of literature—to what doctrine of Christian theology, or topic of Biblical criticism, or even noble army of modern martyrs, has she not been the most liberal contributor? And the writer must possess a blind and unsusceptible heart indeed to have listened to the halloed and anointed eloquence of her Sumners, her Noels, her Melvilles, her Dales, and Snows, and Stowells, and Marshes, and McNeils, and Bickersteths, and Bensons, without inwardly exclaiming,—Blessed is the Church that raiseth up such champions for the truth, and happy is the people who sit under such a ministry! And the ordinary opportunities of observation, with a candid and religious spirit of inquiry, will produce in the mind of the reflecting traveller the conviction, expressed strongly on one occasion by a dissenting minister, that there is at this very hour a more extensive revival of experimental and practical religion in the Established Church than in any other denomination in England."

Testimony from a Presbyterian in favour of the Church.—

"He had been asked if he was friendly to the Established Church? His reply was, that he was friendly to all scriptural reform in any Church, but that he was always friendly to the Established Church in Ireland. In God's name let it reform itself, when reform is needed, but let not others spoliage, and then call that reform! He had learned to love the Church of Ireland at a very early period of his life. When a boy he had frequently to pass over a wild barren heath; but there stood there a beautiful hawthorn bush, which appeared to have been the growth of centuries. In the spring it put forth its green leaves, and was covered with beautiful white blossoms. In the summer it was loaded with its red berries. Its branches afforded shelter for the birds of the air. A green seat was placed beneath it, where he frequently sat with his book, conning over the classic lessons of Greece and Rome. In the summer it afforded him a pleasant shade; in the winter it defended him from the pelting storm—but there came a sharp-set Radical and cut it down. Then as he passed over

the heath in the sultry sun there was no shelter; as he encountered the pelting of the winter storm there was no protection. From that period he had always been friendly to the Church of Ireland. That Church stood before him as a refuge from the cold and from the heat; and as soon should he have consented to have his favourite hawthorn cut down, as consent to have the Church of Ireland destroyed."

Our last testimony is the confession of a Socinian preacher, perhaps the most important of the four.

"It is often said, that as a sect we are dwindling away from the public observation, which is not true. We make progress in our own country, though it is but slow, because we have to contend against a host of prejudices, and the enormous influence of a wealthy and corrupt establishment. But in the east the cause is advancing; and in the United States, where there are no obstructions to the progress of knowledge and truth, the spread of liberal doctrines has exceeded our most sanguine expectations."

Several important statutes have recently been passed, respecting the expenses and conduct of the Oxford students, in order that they may with better success apply themselves to their studies, and be saved from extravagance. No one, until he is of four years standing, is to be allowed to keep a horse or servant, without permission, to be applied for formally by petition. No student is to be allowed, under any pretext, to keep a dog or dogs, or to be present at, or engaged in, horse-racing, prize fighting, duelling, pigeon or rifle-shooting, &c., on pain of rustication or exclusion; nor are vehicles to be hired or used without a license from the proctors. There are also other regulations with decrees against townsmen detected in aiding the scholars to break these statutes.—*London paper, April 30.*

We copy the following from the Episcopal Recorder:—

*Death of Rev. Joshua Marshman, D. D.*—It is with feelings of regret, that we learn from the "Friend of India," published at Serampore, that after a long missionary career of thirty-eight years, the Rev. Dr. Marshman died at that place on the 5th of December, 1837, at the advanced age of sixty-nine years, seven months, and fifteen days. He had been gradually sinking during the year, under the weight of age and other infirmities.

The property of New York Trinity Church Corporation is immense; it is chartered for \$4,000,000, and holds more than \$12,000,000. It is managed by forty trustees. They have appropriated \$100,000 as the Bishop's fund, which makes his salary about \$6000 per annum, besides perquisites.—*Evening Gazette.*

CLERICAL MEETING.—The Clerical Society of this District will assemble (D. V.) in this town on Wednesday and Thursday next the 20th and 21st instant.

LETTERS RECEIVED—Rev. A. D. Parker, W. B. Phair, Esq. with remit.; L. H. DeVeber, Esq. with ditto; Mr. Thomas Timlin, with ditto.

MARRIED.  
At Miramichi, May 5, by the Rev. James Hudson, Mr. Caleb McCully, to Susannah McGregor, both of that place.

DIED.  
At St. Margaret's Bay, on the 6th April last, Barbara, wife of Mr. James Boutillier, of South West, aged 77.  
At Lower Lahave, on Saturday last, Mr. George F. Belvidere, aged 81 years, formerly schoolmaster in Lunenburg.

THERMOMETER  
At Lunenburg, marked at noon—northern exposure in the shade.

	Average.	Maximum.	Minimum.
April, .....	45½	58	30
May, .....	54	69	44
☞ June 12th, Mercury 84.			
13th, —	85,		