

powers can, to awaken them to the necessity of a complete surrender of themselves, body and soul, to the service of their Redeemer for the rest of their lives.

NEW PAPERS.—We have received the specimen number of the "*Farmer & Mechanic*," printed at Halifax by Mr. James Spike, which promises to be a very useful publication, and we hope will meet encouragement. We have also the first number of the "*Pearl*," issued in a very neat type by Mr. Cunnabell, and devoted to "Polite literature, Science, and Religion," (the order had better be inverted)—to which we also wish success, so long as it is properly conducted.

THE CHURCH AT HOME—In a long and masterly article in the London Quarterly Review for February, headed "Cathedral Establishments," there is a mass of interesting matter bearing upon the present state of the Church affairs in England, and unmasking the destructive designs of those who are now seeking to remodel (i. e. sacrifice to her enemies) the property and institutions of the church. We subjoin the following extract, and shall give more hereafter:—

The crying evil of the present day, as regards the unity and power of the Church, is the want of some visible incorporation of the Church itself. Provincial synods have been dropped. Convocation is an empty form. The bishops act as individuals, and not as a college. And the State has in a great measure withdrawn that support which stood instead of the exhibition of independent ecclesiastical power. In the mean time, dissent has raised its tone higher; and a general spirit of scepticism and impatience of restraint has pervaded the country. Attachment to the Church as a society—that is, not to her ministers, but to her principles, and formularies, and communion—has nearly vanished, because no object has been held out to it. We may love religion and respect our ministers, but we know little and care nothing for the Church. Very pure and cultivated minds can still discern its image in antiquity, recognize its presence on the earth even now; but common minds cannot reach this abstraction, and require some visible incorporation of its power, to remind them of her claims upon their duties. The word *church-authority*—the very notion of ecclesiastical power—is too often received with suspicion or a sneer, as if its object were a clerical despotism, and its spirit mere party zeal. But a true and honest view of the Christian character will never fail to place attachment to the Church as one of the first virtues of the perfect Christian. He reaches it, indeed, like all other high principles through the patient exercise of many inferior duties; but when it is reached, his conduct naturally flows from it steadily, and with increased strength, into all the derivations of morality. It is the patriotism of religion. We little know how many of our vices have grown up with the loss of it—how great its power is to encourage more homely virtues, to check evil, and, above all, to stimulate those exertions for the support and extension of its object—for the want of which in past days we are now placed in our present danger—for which it is a miserable shift to substitute any paltry sums which may be parted away from the cathedrals—and which, if again revived (and reviving it assuredly is), will amply and rapidly cover the pressing wants of our population in the same spirit from which have flowed all the past endowments of the Church in their unbounded profusion and magnificence. The same spirit which now builds a chapel for a minister from personal attachment to him (and the case is very common) will raise a chapel for the Church, when we have taught it attachment to the Church. We want supplies for the Church, and we repeat it, let us first create the spirit from which they are to flow.

But Church loyalty is not only an integral and primary part of Christian virtue, and the best fund from which to draw for the maintenance of the Church: it is also, especially at present, the main pillar of her doctrinal truths to her people at large. So long as these truths were rarely disputed, or disputed only by a small and contemned body—or were supported by the strong unhesitating sanction of those temporal powers to which common men look for guidance in

spiritual as well as civil conduct—so long there was no need of incorporation of the Church to support her doctrines, exhibit visibly her moral, and intellectual, and temporal strength in the aggregate, as legitimate authority for the correctness of her judgment. Men were then retained in the Church, as in other communions, by habit, or prejudice, or indolence, but mostly under the influence of the State. They found their religion established, and therefore believed it to be true. It can now scarcely be said to be established. And we require some other reason, not for educated men, who find it by patient research in the catholicity of her doctrines, and the sanction of primitive antiquity, but for common men, whose natural doubts are to be swayed, and their good prejudices supported by a palpable array of power which they can understand and respect.

This reincorporation of the Church is a matter of great delicacy and difficulty, but it is assuredly the first problem to be solved in our present condition. Convocation is the natural organ; but its rights are so precarious, its past history so unsatisfactory, and the danger so great of suddenly convening a representative body of the clergy without securing the regularity and unanimity of their proceedings, that few careful legislators would risk its resumption at present. It is better to commence upon a small scale. The clerical meetings and associations which are spreading throughout the country are natural but irregular efforts suggested by the crisis to re-unite the Church in a social and visible form. But diocesan synods seem the legitimate means, and the cathedral establishments are the primitive and constitutional centres for well-established precedents as the framework on which a more extended system may gradually be created; and the position which they occupy already in the eyes of the clergy and the world, supplies that basis of natural authority and influence which is required in the construction of a new body.

The following remarks on the necessity of stronger and more systematic appeals to the laity in behalf of their church, will in part apply to our circumstances in this province: and the comparative statement which follows, of clerical and lay contributions, we hope will shut the mouths and open the purses of those who cry out against the filthy lucre-loving clergy:—

What is the Church to do in her present poverty and want? The first answer is, Nothing wrong—nothing illegal—nothing rash—nothing which by the history of all such acts we shall live grievously to repent, but shall never be able to repair. The second answer is, Do as our ancestors did in their distresses. Appeal to the Church itself—to the whole Church—not to the clergy only, but the laity. The legislature, from whom at other times assistance might be derived, is now beyond our reach; and the clergy have found at the present crisis so much danger from the suspicion of possessing grants from the State, that perhaps aid from such a source ought rather to be shunned. Our Church was founded by private bounty, and by private bounty its walls must be enlarged. It is said that in the last session nearly two hundred millions of money were offered to parliament to be embarked in the speculation of rail-roads. About the same time, the Bishop of London set on foot a plan for the increase of churches in this metropolis, and within a few months he obtained nearly one hundred thousand pounds. We take these two sums as tests: the one of the wealth of the country, the other of an awakened desire to employ some portion of it, not in a speculation of avarice, but in a sure and certain plan for promoting the honour of God. And indeed, no one can pass through the country without seeing in every district that the new churches are rising up, and efforts are making to proportion their accommodation in some degree to the wants of the population. The laity are beginning to come forward and take their share in a work in which not the rank or property of the clergy is involved, but the safety of their own faith, the religion of their own country, the maintenance of all that they most value. And they must come forward more earnestly and still more bountifully. Are they aware of the proportion of contributions to religious purposes already borne by themselves and by the clergy? Are they aware that nearly half the funds of the great religious societies are supplied by the clergy?

And could they bear without shame to see such a comparative statement, extending to all the charities of the country, public as well as private, put forth side by side with the view which has been given by the Commission of the poverty of clerical endowments?

We have before us one or two calculations of a few years back, which are certainly startling.

In 1832, the Society for Propagating the Gospel in Foreign Parts numbered among its subscribers 3351 laity, 3809 clergy; the Society for Promoting Christian Knowledge, 5935 laity, 7674 clergy; the Church Building Society, 1910 laity, 1942 clergy. The total amount of lay subscriptions and donations to these societies was 7130*l.* 16*s.* 2*d.*; and of clerical 60,750*l.* 17*s.* 7*d.* A moderate calculation of the local subscriptions of the clergy gives an average of at least 40,000*l.* a year, exclusive of private charity. In one diocese, for parochial schools the clergy contribute 181*l.* 11*s.* 6*d.*, the laity 25*l.* 3*s.*; for building churches, the clergy 243*l.* 10*s.* 6*d.*, the laity 31*l.* 1*s.* At the first establishment of the last society the donations of the clergy were 1648*l.* 2*s.* 6*d.*, of the laity 781*l.* 4*s.* 6*d.* And to take one more instance in which, from the donations of the King and of large proprietors of property in the metropolis, the lay subscriptions were naturally very large, not long since the Bishop of London had obtained for his plan (and the sum has since been augmented) 59,296*l.* 8*s.* from the clergy, where he received from the laity 42,823*l.* Figures are dry things, and these are the first we have at hand; but they may serve to point out a fact which the nation ought to know of their calumniated clergy. And they may serve to show that it is no unwillingness in the clergy to diminish their own incomes that urges the appeal to the laity in the present destitution of the Church. Who are the benefited by religion if not the laity? For whom are churches raised, and ministers to be maintained? Who owe their hopes of eternity to the Church which has nurtured and brought them up? And whose worldly interests are at stake (if such thoughts may presume to enter in) when the nation is threatened with desolation from the weakness and poverty of the Church? Men must make a sacrifice. Let us sacrifice some luxury, cut short some needless expenditure, risk in the hands of God some portion even of our necessary capital, and we shall find the blessing come back multiplied and perpetuated on our heads.

CLERICAL SOCIETY.—Agreeably to the notice in our last, this little Society assembled in this town yesterday. There were present beside the Rector, the Rev. Messrs. Moody of Liverpool, Weeks of New Dublin, and White of Shelburne. The Rev. Mr. Stannage of St. Margaret's Bay is still absent in Europe, for the benefit of his health; but we trust will soon be with his people. The Rev. Dr. Shreve was also absent from us. Divine service was performed at the parish church at 11 o'clock and at half past 3. Sermon by Mr. Moody in the morning, from 1 Thess. 2*c.* 7 & 8 v. on the reciprocal duties of ministers and people,—an important subject, which was treated with much solemnity and love. The Holy Communion was administered, and a large and attentive congregation filled the church. Mr. White preached in the afternoon from 5 Eph. 13 v.—"*I speak concerning Christ and the Church*,"—a discourse in which the claims of the church upon the steadfast attachment of her members were urged by the consideration of her evangelical doctrines, her apostolical ministry, her Divine Sacraments, and her care for that unity so strongly inculcated by our heavenly Master.—May the spirit of that Master bless all our words and endeavours to His honour and glory, and to the real edification of His people, so as at last to bring us all "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In the evening there was a meeting in the National School house, for the purpose of framing a parochial branch of the Diocesan Church Society; but we are obliged to defer an account of the proceedings until our next.

DIED.

At Sillery, near Quebec, on the 15th ultimo, Housroun, the beloved and lamented wife of the Hon. A. W. Cochran.