

a man who was taken from a gaol, and who had been convicted of forgery and other crimes, but who compensated for all his enormities by a headlong zeal for the Catholic religion.

"The Church party, by whom the Crown had hitherto been so remarkably supported, and to whom the King visibly owed his safety from all the efforts of his enemies, was deprived of authority, and the Dissenters, those very enemies, were, first in London, and afterwards in every other corporation, substituted in their place."

"The Catholics, to whom he had devoted himself, were scarcely the hundredth part of the people. Even the Protestant non-conformists, whom he so much courted, were little more than the twentieth, and what was worse, reposed no confidence in the unnatural alliance contracted with Catholics, and in the principle of toleration, which, contrary to their usual practice in all ages, seemed, at present, to be adopted by that sect."

"Nothing now remained but to open the door in the Church and Universities to the intrusion of the Catholics. It was not long before the King made this rash effort, and by constraining the prelates and the Established Church to self-protection in the principles of liberty, he at last left himself entirely without friends and adherents."

"Six prelates—viz., Lloyd, Bishop of St. Asaph; Kenn, of Bath and Wells; Turner, of Ely; Lake, of Chichester; White, of Peterborough; and Trelawney, of Bristol, met privately with the Prime, and concerted the form of a petition to the King."

"He struck out two of the judges who had appeared to favour the bishops. He issued orders to prosecute all those clergymen who had not read his declaration—that is, the whole Church of England, 200 excepted. He sent a mandate to the new fellows, whom he had obtained on Magdalen College, to elect for president, in room of Parker, lately deceased, one Gifford, a doctor of the Sorbonne, and titular Bishop of Malara, and he was even said to have nominated the same person to the see of Oxford."

"His eyes were now opened, and he found himself on the brink of a frightful precipice, which his delusions had hitherto concealed from him. His ministers, equally astonished, saw no resource but in a sudden and precipitate retraction of all those fatal measures by which he had created to himself so many enemies."

"He replaced the lieutenants and justices—he restored the charters—he annulled the Ecclesiastical Commission—he took off the Bishop of London's suspension—he reinstated the President and fellows of Magdalen College—he was even induced to exress those bishops whom he had so lately persecuted and insulted."

"The Princess Anne withdrew herself in company with the Bishop of London and Lady Churchill. 'God help me,' cried James, in the extremity of his agony, 'my own children have forsaken me.'"

"ON THE WHOLE," concludes the historian, "ALLOWING THIS KING TO HAVE POSSESSED GOOD QUALITIES AND GOOD INTENTIONS, HIS CONDUCT SERVES ONLY, ON THAT VERY ACCOUNT, AS A STRONGER PROOF, HOW DANGEROUS IT IS TO ALLOW ANY PERSON INFECTED WITH THE CATHOLIC SUPERSTITION TO WEAR THE CROWN OF THESE KINGDOMS."

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 14, 1839.

Our readers, we are sure, will be well repaid by a careful perusal of the Sermon on our first page; and while we unite with our reverend brother in the opinion he expresses of the responsibility of mothers, we can join with him also in bearing testimony to the pious faithfulness with which that responsibility is, in many instances, fulfilled. It is, indeed, a matter not less of admiration than of thankfulness that, amidst the toils and troubles which enchain so large a portion of mankind and bind them with almost exclusive devotion to the fleeting interests of time, there are so many of the "weaker" sex to hold fast their Christian integrity and attend with a lovely fidelity upon the service of their God.

Through their "chaste conversation," many a selfish spirit has been turned from its worldly-mindedness: through the Divine blessing upon their faithful efforts, many a household which would otherwise have been marked for a sordid devotion to the comparatively unimportant business of this transient life, has been rescued from utter indifference to the claims of religion, and been made to wear the "form," and to evince at last the "power of godliness."

Won by the teaching as well as convinced by his miracles, great in our Saviour's time was the number of his attached female followers: while the world frowned upon him, and Pharisees despised, and rulers persecuted him, they continued his patient hearers: they were the last to forsake the scene of his sufferings, and clung to the cross while others fled away disappointed and dismayed; and they were first on the resurrection-morning to proceed to the tomb in which his lifeless remains were laid,—the first to hear and to spread the glad tidings of his victory over death and the grave.

Centuries have rolled away since these instances of devotion to the Saviour's cause were manifested by his female disciples: yet after the long lapse of ages, the same testimony can be borne to their unwearied faithfulness and love. If we penetrate the secluded places of our own too desolate land, and look into the lonely habitations which here and there break in upon the wildness of the forest, we shall discover how deserved this commendation is. Through their means, in most instances, it is that the practice of devotion and the semblance of piety is retained,—that their "little ones" are taught to lift their hearts and raise their voices to the throne of grace,—that the Scriptures of truth maintain their hold upon the conscience,—that the sabbath-day receives its share of honour,—and that the sanctuary of the Most High is not deserted altogether for the shrine of Mammon.

Nor is this commendation undeserved in scenes of more extended spiritual privilege: in institutions of benevolence—in the care of the sick and the suffering—in the religious instruction of the fatherless and the poor—in the asylum for the relief of temporal distress—in the school for the sabbath instruction of the young,—we find them, in general, to hold the foremost place; to be most devotedly engaged in the work of charity. And if we look round upon the sanctuary of religion,—especially in cases of week-day or extraordinary services,—if we observe the communicants at the altar,—we shall find their numbers generally to preponderate—their example of devotion to religious duty to be most conspicuous.

We can join then, with an unfeigned thankfulness, in the Church's joy for the safety of the mothers in our Israel. But upon this duty so clearly and impressively stated in the sermon of our reverend friend, it is unnecessary for us to dilate: we shall only touch upon one point, contained in the rubric after this Thanksgiving service; and that is, the duty there pointed out of completing the present grateful offering by participating, as soon as opportunity may be afforded, in the Sacrament of the Lord's Supper. This is a duty which, it is to be feared, is in some instances overlooked; nor is the fact always perhaps sufficiently dwelt upon, that the one is incomplete without the other,—that a thank-offering to God without this grateful recognition of the Saviour's atonement is an unfinished, and can therefore scarcely be

regarded as an acceptable service. There is, indeed, a connexion between all our religious exercises, closer than, at first sight, individuals are wont to discern; prayer itself, without an appeal to the Saviour's mediation, cannot be expected to receive its answer of blessing; and surely that cannot be a heartfelt appeal to the Redeemer's intercession, which is not accompanied by an earnest, a constraining desire to "shew forth his death" in his own instituted Supper. She, therefore, that would go through this formality of thankfulness, without any attendant wish to share in the refreshment of the Saviour's banquet, evinces that there is something in reserve to impede the fullness of her gratitude,—something which separates between her and her God,—some cherished sin, some Achan of worldliness secreted in the heart, which will not allow an unreserved devotion to the Father of mercies and to the Saviour who died for us.

The Sacrament of the Lord's Supper is a solemn ordinance; but so is every exercise of thanksgiving, every offering of prayer to the Most High. To approach the one without the "marriage garment," and to perform the other with "unclean lips," evinces an equal presumption: repentance and faith are essential to the proper fulfilment of either duty: without sorrow for sin and trust in the Redeemer's all-sufficient merits, we are as unfit to implore the mercy and forgiveness of God in the closet as at the altar.

On our last page will be found the conclusion of a very interesting and well-arranged collection of Scriptural passages,—revealing the ground of our dependence upon and confidence in Him who is indeed the "FRIEND OF FRIENDS," the Refuge and the Saviour of the poor, and lost, and perishing. We recommend not simply a careful perusal of these Scriptural passages, but would suggest it as a profitable exercise to commit them to memory. The recollection of these blessed truths, thus stored up in the mind—and, let us hope, treasured also in the heart—will prove a consolation and a rejoicing in many an hour of earthly desolation and trial. When the world frowns, we shall have in them a testimony at hand that upon the true and confiding believer the Saviour smiles; when the powers of darkness assail us, we shall in these Scriptures of God possess a sword of the Spirit which will put our subtle enemies to flight. In seasons of bereavement they will impart a comfort which earthly counsellors cannot furnish; in moments of solitude and the spirit's dreariness, they can supply a void which worldly companions are unable to fill up. To store the mind with such an abundance of Scriptural promise, is to furnish ourselves with a treasure which will never, like the riches of the world, "make to themselves wings and flee away;" to graft them in the heart is to substitute plants of "the Lord's planting," for the noisome tares which a corrupt nature engenders.

And let it not be supposed that we suggest this as an exercise to the young alone; for surely these instructive and comforting portions of God's word must be alike precious to every condition and stage of life,—to all who feel the burden of sin, and look for deliverance from its condemnation and relief from its power, to him who laid down his life for us all. By those especially should they be cherished, and laid up in the heart, and stored in the memory, and as "the one thing needful" pondered on, who are approaching close to the appointed limit of life, and to whom, in the course of God's Providence, this declaration is about to be fulfilled,—"the end of all things is at hand."

How many are there, who are in the habit of committing to memory or treasuring up in their note-books what are deemed the "flowers" of secular literature; if these will prove but a meagre sustenance, when the soul craves its appropriate food—a poor support in days of bereavement and trial; let it be the Christian's ambition to furnish himself with those "flowers," if we may so term them, of the Gospel promises which will bloom the more beautifully and brightly, when "tongues shall cease and knowledge shall vanish away."

We have alluded frequently to the gratifying increase in the funds of the Society for the Propagation of the Gospel in Foreign Parts,—arising from the better knowledge diffused throughout England of the extent of our Colonial wants, and the Christian desire to strengthen our civil institutions by that moral power which can only be effectively imparted by the prevalence of sound religious principles. In the Ecclesiastical Gazette for September, we find the following table of donations and subscriptions for each of the first eight months of the last and the present year:—

Table with columns for 1838 and 1839, listing months and amounts. 1838 total £9008, 1839 total £13,801.

This shows an increase of £4793, or of more than one-half, upon the funds of the preceding year, in a period of eight months; and from the energy now put forth by the friends of this venerable Society—from the multiplication of branch Committees, and an increasing acquaintance throughout the kingdom with its objects and results,—we have every hope of seeing the present income of the Society increased ten-fold before the lapse of many years. It is to be borne in mind that the donations above mentioned are quite independent of the amount raised by parochial collections, under the authority of the Queen's letter,—the general result of which was given under our head of Ecclesiastical Intelligence last week.

We are not sure that the zealous efforts now making in the Mother Country to promote an extensive emigration to these Provinces, will be accompanied by a recommendation equally earnest to provide with the means of religious instruction those who may be induced to leave their native land. We hope, however, that the philanthropic gentry of England will not be regardless of this duty; and that they will not permit their Protestant fellow-countrymen to be removed from that steady and wholesome pastoral care which in their native land they enjoy, without directing their anxious attention to some provision for the continuance of that spiritual guidance. To send them hither merely to better their earthly condition, can never be the whole aim of the benevolent Christian: if this be all that is contemplated, lands and tenements may possibly, in time, be accumulated round the thrifty and industrious settler; but his moral condition runs the fearful hazard of becoming a waste. Removed from the affectionate counsels of those who would render him religiously good and politically happy, error in all its forms will assail and distract him, or infidelity at last clasp him in its subtle toils; his allegiance will be weaned from his fathers' land and his country's institutions; and the once honest devotion to "Church and Queen" will be changed into the sullen and selfish spirit of democracy.

We have no doubt that in a little time our readers will be furnished with such a confirmation of the prosperous state of the Missions on the Grand River, contained in

the interesting communication of R. H. published by us some weeks ago, as will entirely refute the disparaging statement so rashly given of them at the "Centenary Meeting" at St. Catharines. In the mean time, we are happy to have the opportunity of presenting our readers with an account of another Indian Mission under the charge of a clergyman of the Church of England, and to annex a letter from one of the individuals converted from the blindness of paganism to "the truth as it is in Jesus". The extreme simplicity of this letter will but enhance its interest; while the real heartiness which it evinces in the most important of causes, will excuse its imperfections. The hand-writing, we should add, is very good, and the spelling quite correct.—Although not expressly authorized by our reverend brother to give publicity to his own letter, the details of his useful labours which it contains are such as, we are sure, will prove interesting and gratifying to our numerous readers. Our desire to benefit them will be a sufficient excuse, we trust, for any apparent dereliction of personal duty to him.

We are authorized to state that the Rev. W. D. Lee Street will act as agent for "The Church" at Woodstock, New Brunswick, and parts adjacent; and we are also empowered to name Dr. L. B. Botsford as an agent for this Journal in the city of St. John's in the same Province. We trust that the reverend friend in that city, whom we ventured some weeks ago to request to act as our agent in that quarter, will consent to do so,—as far as his numerous engagements will permit,—in conjunction with the lay exertion in our behalf which has thus been obligingly tendered.

We are glad to learn, as well from the favourable expressions of an esteemed correspondent, as from the transmission of several new subscribers from that Province, that the principles we humbly but conscientiously advocate, are cordially approved of by so many of our loyal fellow-subjects and estimable fellow-Christians in New Brunswick. While they are forward in repelling aggression, and gallantly upholding the integrity of the STATE, we know that we shall be responding to the warm feelings of thousands amongst them in earnestly exhorting them to persevere in their attachment to and defence of the CHURCH. It is "righteousness which exalteth a nation"; and in maintaining the principles of our Fathers' Church, all of whose formularies and offices are built upon Him who is "the Lord our Righteousness," we have the safest guarantee for the security of our national prosperity, and for that upon which all national prosperity must depend,—the blessing of heaven.

We are requested to acknowledge, on the part of Samuel Street, Esquire, Niagara Falls, a remittance of Five Pounds from the Rev. Alexander Gardner, of Fergus,—being a collection made by him at the Presbyterian church in that place, to assist in rebuilding the Episcopal church at Chippawa, which was destroyed by incendiaries on the morning of the 13th September last.

We cordially unite with our correspondent in "commending the principle of Christian charity, and the absence of all narrow-minded sectarian feelings, thus displayed by the worthy settlers of Nichol, and in hoping that other churches will follow this good example, and with like CHRISTIAN sympathy, lend their aid in repairing the injuries which AMERICAN sympathy has inflicted."

We can assure our fellow churchmen of Chippawa that we have not forgotten their claims upon our own sympathy in their behalf; and that we only await a convenient opportunity to appeal, in their aid, to the accustomed liberality of the congregation whom we have the gratification to serve.

We beg to acknowledge, with thanks, the receipt of £2 2s. 4d.—as the result of a collection at Grafton on Sunday last in aid of the funds for the support of a Travelling Missionary in this District.—A detailed account of the receipt and expenditure of this Institution up to the close of the year 1838, is in the printer's hands, and will be ready for distribution in a few days.

The Lord Bishop of Montreal having issued a Circular in the latter part of October to such of the Clergy of Lower Canada as are situated within the limits of his proposed visitation,—it may be convenient for them to be made aware that he expects now, with the divine permission, to set out from Quebec on the 2nd of January; and, proceeding first to Montreal, to pass thence up the Ottawa. After which, about the middle of January, he will cross over from the Coteau du Lac to visit the county of Beauharnois and the adjacent tracts of country, and so by La Prairie, Montreal, and St. Johns to Missisquoi Bay and the Eastern or St. Francis townships, from whence it is his purpose to come down to William Henry, and crossing to the northern shore of the St. Lawrence to proceed to Rawdon. He will then visit the few stations of the Church of England which lie on the downward route to Quebec. This circuit will probably occupy the whole time during which the winter roads will be practicable.

His Lordship reserves for the summer months the Visitation of the Districts of Quebec, and of Gaspé in the Gulf.

In again soliciting the attention of our Agents and friends in general to the financial interests of this paper, we particularly request the transmission to us by the fifth day of January next, of such sums as they may be enabled, in the interval, to collect.

COMMUNICATIONS.

For the Church. AN ILLUSTRATION OF THE TEXT, "BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD."

During the year 1836, a man living in the London District, named Davis, of that class of politicians called Radicals, published a small work, which purported to be notes of a journey made by him, in search of a better country, to that land of promise which appeared to many at that time to flow with milk and honey, but which has been found by themselves that time abound with misery and woe. The burden of his "grievance" against this country was the Clergy of the Established Church. No epithet was too vile for them. They were the "devourers of widows' houses"—the "wolves in sheep's clothing"—the "blind leading the blind"—in short, he represented them, one and all, as "caring only for the fleece," and in no respect regarding "the flock." On the other hand, the dissenters received his warmest praises. No title was too good for them,—especially the Methodists. The year 1837 brought with it the Gallows Hill insurrection, and the gathering of what was called in the west "Duncombe's army." Whether or not Davis was one of Duncombe's valiant men of war, I cannot say. But when the piratical schooner "Anne" was captured below Amherstburgh by the gallant men of the Western District, Davis was one of the wounded captives. His wounds were dressed, and every attention paid him that his miserable condition required. And whilst attention was bestowed upon his body, his soul was neglected. The ministers of consolation attended upon the mortally wounded man. They spoke to him the words of kindness, and of that love for our enemies, which the Gospel alone teaches. They opened to him the way of salvation,—they pointed to the cross of Christ—and they pointed not in vain. There was salvation there for even him. He died a truly penitent believer. But whilst he could yet speak, he inquired of one, who had shewn him this kindness during his lingering illness,—if he "had seen the book

which he had published in 1836?" He said he had not. Then said he "I must tell you, that of all the acts of my erring life, I regret that act the most; and, if it were the pleasure of the Almighty that I should again recover my health and liberty, might I want the use of my right arm, if I did not devote my days to undo all that I did by that vile publication! I was deceived, sadly deceived! I treasured up and carefully filed the ———, a pestilent paper published at Toronto. But if I were permitted to reach my home again, my first act would be to commit that wicked production to the flames."

Such were the words of this dying believer, spoken to one of those whom in 1836 he had represented as "a wolf," "a devourer," &c.; but to whom alone he looked in his day of extremity for that consolation which the world cannot give. B. T.

INDIAN MISSION AT MUNSEE-TOWN.

To the Editor of the Church. My dear Sir,—Amongst the subscribers to the "Church," whose names I have herewith the gratification of forwarding, is John Wampum, a young Indian of the Munsee nation, who but a few years since knew not a letter of the Alphabet, and his acquaintance with the English tongue was equally limited. Having been a candidate for Baptism for the last two years; having committed the Church Catechism to memory and portions of the Scriptures, and being sound in the faith as it is in Jesus, he was baptized a few Sundays ago. He, with many others at Munsee-town, can now join in our beautiful Church Service, and in singing the Psalms and Hymns, for which I have provided them with prayer books, &c. I herewith enclose you one of his letters (as he writes to me weekly), which if you think it worthy of insertion, you will be pleased to give it a place in the "Church."

"My dear Minister,—I have been a long time to hear you tell me good things about Jesus Christ. I think what you say is true, and I will try to do what you tell me. I want to quit all my foolish things, dancing and fiddling and all other bad ways. I know it is not good, and will pray Jesus Christ to tell the Lord to forgive me, and I hope he will pardon my sins; and then in three weeks more, if you think me a good man, you may baptize me."

"Mr. Flood, I want you to tell all Indians what I tell you.—If they hear young man what I say, maybe they will like to be baptized."

It may be necessary further to inform you, that Mr. Munsee-town, where I officiate every other Sabbath, is distant about fourteen miles from my residence, where my native congregation consists of Chippaways and Munsees. I have admitted into our Apostolical Church by Baptism, from time to time, such as have given me evidence that they were under the influence of true religion, all of whom without any exception, have since continued walking worthy of their high vocation. I have a Day and Sunday School in connection with the mission. Should I arrive at their village in time on Saturday evenings I assemble them for Divine Worship, and when I remain over Sunday have two services on that day, both morning and evening.

On the other Sabbaths, I have to attend to two congregations of white people, one at the village of Delaware, and the other in the township of Caradoc, where the average attendance may be from forty to seventy in each place. There are also Sunday Schools at both places; the latter is superintended by a most zealous, painstaking young man, who labours indefatigably in promoting the best interests of the children committed to his care, both at the Day and Sunday Schools, from that word alone 'which is able to convert the soul and make us unto salvation.' The Marriages solemnized in this Mission average from ten to twenty yearly; the communicants about 30, including the converted Indians. The population in this section of the country is very thinly scattered—which may account for the number of deaths being very few every year.

I remain, dear Sir, Yours very truly, RICHARD FLOOD.

Caradoc Cottage, Dec. 2, 1839.

ECCLESIASTICAL INTELLIGENCE.

CHURCH EXTENSION.—At a special meeting of the Church Building Committee on Tuesday last, held in this city, among other business transacted, the following grants were voted, each of which has since been confirmed by the Lord Bishop of the diocese, viz:—£100 towards enlarging the church of Cleisham, in Surrey; £325 towards repairing Basingstoke Church, by which nearly 600 additional sittings will be gained, which 325 will be free; and £200 to the new church of Beaulieu Royals, in the parish of Boldre, for a population of 700, distant four miles from the parish church. To this last case the Society had before voted £400, but in consequence of four new churches having been lately erected in the same neighbourhood, the local resources had been exhausted; and this church, though built nearly 12 months ago, could not be opened because a considerable balance remained to be supplied on the joint fund for building and endowment. The committee, therefore, voted an additional sum of £200, making their whole grant £600, which will go far towards meeting the existing deficiency as to admit of the almost immediate consecration of the church.—Hampshire Chronicle.

ST. PAUL'S, STALEYBRIDGE.—On Wednesday afternoon, this neat edifice, which has been recently erected, was duly consecrated by the Lord Bishop of Chester. Shortly before three o'clock his lordship commenced the ceremony by perambulating the aisles, and reading the appointed Psalms; the Rev. W. Johnson, Vicar of Mottram, then went to the reading desk and read prayers; after which the bishop ascended the pulpit, and preached an appropriate sermon. The church was crowded in every part, and amongst the congregation we noticed Lord Combermere, Captain Clarke, of Hyde, Abel Harrison, Esq., and David Harrison, Esq., of Staleybridge, Ralph Onsey, Esq., Edmund Buckley, Esq., of Manchester, &c. &c. The collection amounted to the munificent sum of £200. We understand that the Earl of Stamford and Warrington, in addition to the five acres occupied by the church and burial ground, has generously given 10,000 yards of land, on which to erect a school and parsonage-house.—Manchester Chronicle.

HORSLEY.—On Wednesday, the 10th inst., this new parish church and cemetery were consecrated by the Lord Bishop of Gloucester and Bristol, in the presence of about 40 of the clergy, and a very numerous and respectable congregation, the service being read by the Rev. S. Lloyd, the Vicar, and an able sermon preached by the Rev. M. B. Hale, Incumbent of Stroud, after which £182 19s. were collected (including £50 presented by Edward Wilbraham, Esq., in addition to his previous subscription of £100.) The bishop expressed himself gratified with the whole arrangement, and was afterwards, with about 70 of the clergy and principal contributors, entertained by the vicar, to whose strenuous exertions amongst his own family connections and neighbours, the parish are chiefly indebted for this very handsome and much admired edifice. It is cruciform, built of fine white stone, by Messrs. Rickman and Hassey, in the old English style, to harmonise with the ancient tower, from which the old bells rang out merrily during the day: out of 1032 kneelings, being about twice the number contained in the old church, 586 are appropriated as free for ever, the Incorporated and Diocesan Church Building Societies having granted £500 each towards its erection. On Friday 272 children, forming the Sunday and day schools, dined in the parochial school-room on roast-beef and plum-pudding, furnished by subscription of the neighbours, and on Sunday, the 29th instant, the Rev. Edward Blackwell, Incumbent of Amberley, preached most impressively, and collected £27 18s. 8d., leaving a deficiency of about £120.—Bristol Mirror.

The Vicar of Tynemouth has received from the Duke of Northumberland, his Grace's subscription of £200 to the endowment of the new church now building at Tynemouth. WINDSOR AND EATON CHURCH UNION SOCIETY.—The quarterly meeting of this excellent association was held at Windsor, on the 30th of September. It appears that the total of receipts during the year was no less than £248 4s. 9d., of which £350 was distributed among the different Parent Church Societies, and £395 was applied to local purposes. Among the latter we are happy to find the erection of two new churches, the en-

largement of a third, and the fitting up of two provisional places of public worship. Much of the energy which prevails in that neighbourhood is to be attributed, we believe, to the existence of this society. We shall gladly hail the multiplication of kindred associations throughout the country.

ASHBURN BAZAAR.—The bazaar held at the national school in aid of the funds for the restoration and re-peaving of the church at Ashburn, closed on Saturday, and the result has been most satisfactory, the sum received having amounted to £751 3s. 10d. The inhabitants of the town came forward in support of their church with a liberality and zeal which cannot be too much commended, and the residents in the neighbourhood contributed largely, both by their presence and liberality, to a cause so justly entitled to support. The national school-room was prepared for the purpose by the exertions and gratuitous attendance of several of the tradesmen in the town.—Derby Mercury.

We are happy to state that a small Episcopal chapel has been opened in Avon-street, in this city, and that it is, under the blessing of God, likely to be productive of great good to the inhabitants of that district. By the bounty of a private individual, and other means, a permanent provision of £150 per annum will be made for the support of a minister for this much-wanted place of worship. Divine Service was performed for the first time on Sunday last. The congregation was a very crowded and an extremely attentive one. The poor people of the neighbourhood are quite delighted at the establishment of this chapel. We hope that we shall speedily have to adduce specific proofs of its beneficial effect.—Bath Chronicle.

SUMMARY OF THE REPORT OF THE ECCLESIASTICAL COMMISSION.

Table with columns for Churches and chapels completed, Do. do. building, Plans approved and ready for tender, Plans under consideration, Grants proposed to be made for building 54 other churches and chapels, in the above items, leaving under consideration. Total 322.

ACCOMMODATION IN CHURCHES AND CHAPELS COMPLETED.

Table with columns for In pews, In free seats, Total 314,412.

CLERGY MEETINGS.—Our readers will remember that, a short time since, we stated that measures were in progress in the Wilshire portion of the diocese of Salisbury, to restore the ancient custom of the clergy meeting at stated periods of the year, to confer together on any subjects of importance which might arise in the Church. We are now enabled to state, that this plan is so far matured, that the periods of meeting, in each year, have been fixed—viz., the first week in February, the first week after Easter, and the second week in October. These meetings will be held alternately in each parish of the several deaneries. We have reason to believe that it will be the object of those who take part in them, to confer together, how they may best advance the sacred cause committed to their care, and also how they may best preserve the efficiency of the Church's ministrations under any attacks which may be made on her rights and privileges. Two of the earliest objects which will engage the attention of the clergy then assembled, will be the advancement of missionary labours, by the formation of parochial associations for the Society for Propagating the Gospel in Foreign Parts; and the best method of carrying into effect the extension of national education in connection with the Church.—Dorset Chronicle.

PASTORAL VISIT.—We are very glad to hear that the Rev. William Webb, M. A., the excellent Rector of Sanderland, has just finished a pastoral visit to each householder in this populous parish. To visit every house, and to enter into the desired conversation with his parishioners, it has taken the rev. gentleman full eight months, which, when time could be spared from his other official duties, have been wholly devoted to this truly Christian and benevolent labour. In this "work and labour of love," Mr. Webb has become personally known to the whole of his parishioners, and it may be hoped the worthy rector has sown the good seed of the Gospel that will bring forth fruit even after many days.—Northern Times.

CLERGY DAUGHTERS' SCHOOLS.—Many of our readers may not be aware that an institution for the education of the daughters of clergymen, with limited incomes, has for some years been conducted at the Royal Fort, in this city. In the early part of last year, it had to contend with so many difficulties, that it was resolved to break up the establishment, when, at the dying request of the late T. T. Biddulph, our venerated fellow-townsmen, the committee determined to make a strong effort, and form new arrangements, which, under the Divine blessing, succeeded in continuing the school in this neighbourhood. And certainly Bristol, as a place of ready access from all parts of the west of England, and from the southern counties of Wales, where the slender provision made for the clergy is universally known and admitted, affords a locality in all respects desirable for such an institution. That the Clergy Daughters' School has a peculiar claim for support and encouragement, all who consider the circumstances of the clergy, and the individuals for whose benefit it has been established, will, we presume, readily allow. The inadequate income of a majority of our incumbents—the still more inadequate remuneration afforded by curacies—the fact that the clergy are themselves men of liberal education, and that their parochial duties are so increasingly burdensome as to preclude the possibility of devoting much time to domestic instruction, cannot but be felt as powerful arguments in behalf of the institution: and we feel assured that the friends of our venerable and Apostolical Church will not suffer it to languish for want of adequate support.—Bristol Journal.

Eccll Intelligence.

LATER FROM ENGLAND.

ARRIVAL OF THE LIVERPOOL. This fine vessel arrived at New York on Thursday the 5th inst., bringing London dates to the 15th November. We are indebted for the following items of intelligence chiefly to the New York Albion:— SUSPENSION OF THE UNITED STATES BANK.

From the Morning Chronicle of Nov. 9. "The general feeling is that the American banks adopted the wisest course which was within their reach, under the pressing circumstances in which they were placed. The people of the United States are energetic and possess an elasticity of mind essentially mercantile in its character. They are not apt to sink under adversity, and are fully persuaded of their desire for the national faith. They have been led into their present embarrassments chiefly by too great a love for improvement, and have been assisted by this country in a manner bordering on recklessness.

It (the balance sheet of the Bank of the United States as furnished by Mr. Jaudon) proves most plainly the undoubted stability of the establishment, and that the Times newspaper acted most unwarrantably in alarming the public mind in its money article of to-day.

From the Morning Chronicle of the 14th November. Letter from Jaudon.—We have received from Mr. Jaudon a copy of a letter which he has this day addressed to the editor of the Times: "LONDON, Nov. 13, 1839.

To the Editor of the Times. "Sir—Under the head of 'Money Market and City Intelligence,' in your paper of this morning, it is stated that 'bills of exchange to a large amount have been presented, it is said to the London agency (of the Bank of the United States), who decline to pay them, but that it had been able to make arrangements with the holders, under which the bills are renewed, and the loss prevented which would ensue had they been returned under protest to America.'"

"To this assertion it is necessary that I should give the most unqualified contradiction. I have never declined payment of any bill of exchange drawn upon me by the Bank of the United States—nor have I ever made or attempted to make any arrangements

for the vent change paid at Me... As the injury to well as to the slighter his letter Money M... The T... accompan... Most fair... of Mr... on the sco... has been m... six weeks... been con... class, I... called, I... only from... an institut... post-occe... diary circ... to hills of... than a bath... falling, rat... With privi... would not... other... new bill... maining c... case. The fac... tivity of... that the ap... enormous... up hills of... amounting... would be a... a renewed... derstood, I... country by... that there... of a new... great con... Philip Be... profess, I... forfeited, I... this act, a... a fourth p... There are... tions to th... which has... age will be... sufficient... granted, I... stated at... payment ov... over Euro... and has a... October 1... facts like... no benefi... An ins... a very fine... the first... 45th regt... traitors o... about this... condemn... A W... Right sup... month, G... detains... learn the... evening... ment of... place at... some tim... gents, wh... case of t... The U... the Lord... very, ac... having co... Cotto... relation... that our... general... is at the... has been... full man... rains, the... night shi... complete... in Liver... April ne... Lond... measure... the Uni... the New... New Y... Two ha... specie fr... market, p... the trea... 200 ton... at 600... We c... the fra... of our... terms... called... ported... the p... What... mine pe... the Gre... newed... Toren... angle m... army! I... the trea... aware... reason... to... and m... the mi... before... Of... to Can... ballon... army fr... to the... Califor... army... langu... through... the... some... comm... gence