

ever confers a greater blessing upon us, than when he restores it—

As he did on this happy day; when after the confusions of a long civil war, attended with the destruction of an excellent church, the murder of a gracious prince, and the grievous tyranny of our fellow-subjects, he was pleased at length to give us back again, what we had so lightly departed from, our old English government and laws; and, together with them, what we before boasted of in name only, the true liberty of the subject, and the real freedom and honour of parliaments. And to this day, therefore, we owe all the benefits we have since reaped from the regal administration, all the peace, plenty, and happiness, we have enjoyed, or our posterity after us shall enjoy, under it.

#### THE CHURCH OF ENGLAND RESTORED WITH THE MONARCHY IN 1660.

From Archbishop Sancroft.

And blessed be this day, (let God regard it from above, and a more than common light shine upon it!) in which we see the Phoenix arising from her funeral pile, and taking wing again; our Holy Mother, the Church, standing up from the dust and ruins in which she sat so long, taking beauty again for ashes, and the garments of praise for the spirit of heaviness; remounting the episcopal throne, bearing the keys of the kingdom of Heaven with her, and armed (we hope) with the rod of discipline; her hands spread abroad, to bless, and to ordain, to confirm the weak, and to reconcile the penitent; her breasts flowing with the sincere milk of the word; and girt with a golden girdle under the paps, tying up all by a most limitation and restriction to primitive patterns, and prescripts Apostolical. A sight so venerable and august, that, methinks, it should at once strike love and fear into every beholder, and an awful veneration. I may confidently say it. It was never well with us, since we strayed from the due reverence we ought to Heaven and her; and it is strange we should no sooner observe it, but run a maddening after other lovers, that ruined us, till God hedged in our way with thorns, that we could no longer find them, and then we said, I will go, and return to my former husband; for then was it better with me than now.

#### IMPORTANCE OF RELIGION TO WOMAN.

Religion is indeed a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security. There is nothing so adapted to her wants as religion. Woman has many trials, and she therefore peculiarly needs support: religion is her asylum, not only in heavy afflictions, but in petty disquietudes. These, as they are more frequent, are perhaps almost as harassing; at least they equally need a sedative influence, and religion is the anodyne. For it is religion, by placing before her a better and more enduring happiness than this world can offer, reconciles her to temporary privations; and, by acquainting her with the love of God leads her to rest securely upon His Providence in present disappointment. It inspires her with that true content which not only endures distress, but is cheerful under it.

Resignation is not, as we are too apt to portray her, beauty bowed in willows, and bending over a sepulchral urn; neither is she a tragic queen, pathetic only in her weeds. She is an active, as well as passive virtue; an habitual, not an occasional sentiment. She should be as familiar to woman as her daily cross; for acquiescence in the detail of Providence is as much a duty as submission to its result; and equanimity amid domestic irritations equally implies religious principle, as fortitude under severer trials. It was the remark of one, who certainly was not disposed to care for trifles, that "it required as much grace to bear the breaking of a china cup as any of the graver distresses of life."

And, if religion is such a blessing in the ordinary trials of life, what a soothing balm is it in graver sorrows! From these, woman is by no means exempt; on the contrary, as her susceptibility is great, afflictions press on her with peculiar heaviness. There is sometimes a stillness in her grief which argues only its intensity, and it is this rankling wound which piety alone can heal. Nothing, perhaps, is more affecting than woman's chastened sorrow. Her ties may be severed, her fond hopes withered, her young affections blighted; yet peace may be in her breast, and heaven in her eye. If the business and turmoil of life brush away the tears of manly sorrow, and scarcely leave time for the indulgence even of sympathy; woman gathers strength in her solitary chamber to encounter and to subdue her grief. There she learns to look her sorrow in the face; there she becomes familiar with its features; there she communes with it, as with a celestial messenger; till at length she can almost welcome its presence, and hail it as the harbingers of a brighter world.—Mrs. John Sandford.

#### THOUGHTS OF A CHRISTIAN PATRIOT.

The situation of my country is, at present, to human view, extremely critical; but "the Lord reigneth," and every thing is under his disposal and management. It shall be ultimately well with them that love and fear him, come what may. This is a time of gloom, which calls loudly upon all such to pray and confide; not to be borne down by appearances, or even temporal providences, but to judge and act, so far as we are called upon to act and judge, according to the promises revealed in the Book of God. And, O thou blessed Jehovah! who wouldst have spared even Sodom itself, if but ten righteous persons could have been found therein; spare, O spare this my native land, in which, I trust, (and thou knowest all things,) there are thousands and tens of thousands, who believe in, and call upon thee, in spirit and in truth! For their sake, spare my Queen and country! spare us for thine own sake, and for the manifestation of thy great name, and thy blessed Gospel throughout the world! Spare us for the sake of our Lord and Saviour Jesus Christ, in whom thou art well pleased, and for whose merits and mediation thou hast promised to hear and answer, when only two or three agree to ask any thing of thee in his holy name? Lord, hear the thousands of prayers offered up in this behalf through and by Him.—Serle.

#### THE DELUGE.

How the deluge was caused, we may guess, but cannot state with certainty; yet there is no fact in the history of mankind of which we have more decisive evidence, than this awful occurrence. Not only is it recorded by the inspired writers, but ancient profane historians speak of it as an

event well known; and the popular legends of almost every nation, both in the old and new world,—nay, the traditions of the recently-discovered islands in the Pacific Ocean,—preserve the memory of this wide-wasting destruction. Natural history lends powerful aid to strengthen these proofs: traces of a time when their summits were beneath the water, are to be discovered on the tops of the loftiest hills and the highest mountains; and the bones of animals, now confined to tropical regions, have been found in caverns, both in England and in various parts of the European continent.—*Outlines of Sacred History.*

#### THE CHURCH.

COBOURG, SATURDAY, MAY 25, 1839.

That the late decision of our Legislature in regard to the Clergy Reserves, while to many it is a subject for unfeigned congratulation, should be the cause of dissatisfaction to any, will create regret rather than excite surprise. By the settlement of this question, there is wrested from the lovers of agitation one of the favourite instruments of their disorganizing occupation: the "still waters and the green pastures," to which, in the spiritual landscape, the Scriptures point in terms so winning, possess for them no congenial attraction: the "stormy wind and tempest," and the wreck and desolation which they bring, are to their perverted tastes a more alluring theme of contemplation.—Yet do we believe that to the country at large, this is a termination of the long-litigated question which will afford the fullest satisfaction; for surely we can be nothing loth to concede to that Legislature the power of deciding upon our religious interests, in whose hands, upon the arrival at least of any emergency, we are so free to rest our political destinies. For our security from the machinations of the traitor and our protection from the incursions of the bandit, we look to the vigorous interposition of the Parliament of the Empire; for the preservation, in short, of every bulwark of our Constitution, we naturally appeal to that powerful tribunal; and who is the real patriot, the unadulterated lover of his country, the individual sincerely desirous of the maintenance of British supremacy in these Provinces, who does not, at the present moment, place his chief dependence, under Providence, on the Parliament of the United Kingdom?

We do not say that the decision at which they will arrive on the question so long and fruitlessly agitated here, is certainly to be that to which we shall yield our hearty concurrence; we do not predict that the result will be fully in consonance with the spirit of the Act whose provisions have become the subject of dispute; but we do avow our expectation that this decision will be in better agreement with the principles of our venerated Establishment, more in unison with the solemn demands of our Protestant privileges, than any plan of partition—any scheme of multifarious subdivision—which we have yet seen suggested by our Legislators here.

God knows that in the present House of Commons there is enough of aberration from the spirit of our Protestant Constitution; but that influence which, by the introduction of the ever to be deprecated Act of Emancipation and its eldest daughter the Reform Bill, was well nigh extinguished, has, by the blessing of a protecting Providence, revived and gained strength with every year; and the spirit of Conservative determination to uphold the altar and the throne is becoming too strong for effectual resistance even in the House of Commons. And heartily here do we reiterate our thankfulness,—which has been so fervently expressed by thousands of thousands during the last few years,—that we have a House of Lords!

We renew, therefore, the expression of our satisfaction that the question of the Clergy Reserves is shifted to a tribunal where it will be discussed with a calmer impartiality; and thankful we are that, by this transfer of the responsibility, we are likely to be spared in future the wearying duty of contending for a cause which there were so many unreasonable adversaries to impugn; that the contest has been withdrawn from a sphere in which, in proportion to the narrowness of its limits, violence and virulence seemed to gather strength.

Most sincerely shall we rejoice, if, in the prosecution of our editorial duty, the subject of the Clergy Reserves is one to which we shall have no future occasion to advert; if not only the question can henceforward be touched upon without awakening feelings of discomfort or words of bitterness, but if the name itself can be forgotten! To that subject we unfeignedly hope that no untoward event will arise to prevent our saying what we feel most anxious to express.—A LONG FAREWELL!

And would that in thus avowing the anxious desire of our heart,—in thus bidding adieu to the subject of the Clergy Reserves,—circumstances permitted us, at the same time, to lay down the editorial pen, and give our exclusive time to more congenial occupations and more gratifying pursuits, that we could retire from our unenviable notoriety, and shrink into the modest quiet of a village pastor's unobtrusive life! Not that we mean to speak a discouraging word as to the importance and necessity of a periodical such as this has been our humble endeavour to conduct: the bane of a hostile and revolutionary press demands its antidote; and the Church of England should be presented to the world in the full array of her "beautiful garments" through the very medium by which her glory is sought to be eclipsed, her sacred principles perverted, her might and influence trampled in the dust. It is right that we should possess an organ through which to develop the beauty of our Zion's edifice, to defend her towers and bulwarks against the assaults of open or of secret foes, to encourage her faithful adherents, and to awaken her lethargic friends.—Yet must the individual to whom is assigned that post of watchfulness, prepare himself for a trial to his Christian faith and patience which, in less experienced days, he perhaps little anticipated that he should be called upon to endure. The burden which it is the will of Providence that we should sustain, we shall endeavour to support with cheerfulness; yet will the day be a happy one when we can transfer our editorial charge to some friend or brother who, with higher gifts and better fitness for the office, may possess what we never had,—a sufficient share of leisure for the arduous and wearying duty.

To deny, however, that our hands have been much strengthened in the prosecution of this labour, were to be unthankfully forgetful: there are but few of our reverend brethren from whom we have not received direct and most refreshing encouragement under the toils and trials to which we have been exposed; while similar tokens of undeserved approval have flowed in upon us from our lay supporters, in a manner which makes us feel at least that that cause must

be a righteous one of which our feeble advocacy has produced so much spontaneous approbation. Of this the most substantial proof consists in the fact that our journal has now attained a circulation, unequalled we have reason to believe in the Province. Yet while, in the progress of our labour, there has been so much to animate and cheer, there has been more perhaps to mortify and humble: most honestly, indeed, can we disclaim every individual pretension to praise, and most gratefully do we render to a gracious God the glory of any success with which our feeble efforts may have been accompanied.

It will be gratifying to our readers to know that the interest awakened in the Mother Country on behalf of our Colonial Church has not abated, but seems to gain vigour as time advances. The following extract from a letter written to a friend in this country by a gentleman connected with one of the great Church Societies in England, will be read with encouragement and delight; if we are overstepping our usual prudential limits in making this extract public, we trust that our friend will excuse us:—

"The ardent zeal," this gentleman writes, "which is now felt at home in behalf of the Colonial Church is worthy of the best times of the Establishment. To-morrow we are to meet specially at this house, the Archbishop of Canterbury in the chair, to consider of a petition to both Houses of Parliament in behalf of the Colonial Church. This Petition, it is expected, will form a model for others from several parts of the country; so that we are going to pour them into St. Stephen's Chapel, notwithstanding the flippancy, indifference, and black looks of too many of our Legislators: however, my motto is, 'spero meliora.' \* \* \* The sermons in aid of the Queen's Letter for the Society for the Propagation of the Gospel in Foreign Parts are being very productive, and I expect a good harvest. I have myself preached three and shall, I believe, preach one more."

Here the thought naturally occurs to us,—while our friends in England are making such exertions, and deem our cause of so much importance as to render it the subject of an appeal to the Imperial Legislature, should not some expression of our own interest and feelings in this cause, be conveyed to the same tribunal? With them will now rest the power of providing that religious instruction which so many of the waste places of our country require; and if Parishes, and Societies, and Universities in England and Ireland, are petitioning in our behalf for the spiritual succour that we need, it scarcely becomes us to sit still, and express not a word of our wants to that tribunal who alone are competent to supply them.

That the members of our communion in every township of the Province should make this appeal to the Imperial Legislature, was a measure fully agreed upon at a meeting of the Clergy last autumn at Toronto; and its prosecution was stayed solely in consequence of a suggestion from a high quarter, that in the excitement which then arose from the machinations of the rebel and the invasions of the brigand, it was better to delay a step which might by possibility distract the minds of men from what was then the paramount object,—the defence of the country.

We are not sure that it was at all necessary to have foreborne action upon this subject, on the ground alleged; because the members of the Church of England, in any defensive measures on behalf of their undeniable rights, are not in the habit of deviating from that "quiet spirit" by which they are characterized, and on account of which they are sometimes even taunted; but it seems in all respects expedient and proper, that what, from the best of motives, was then postponed, should be acted upon now.

The remarks which we copy below from the *Brookville Statesman* may be thought to add force to the argument we are advancing: we certainly accede to their general correctness, most cordially as we can renew our expression of the high sense we entertain both of the public and private worth of our respected Lieutenant Governor:—

"It seems that the long agitated question of the Clergy Reserves has been at length settled, by the re-investment of them in the Crown, for religious purposes. We predicted three weeks ago, that this would be the result, because we saw plainly that the extreme views of contending parties would not permit the settlement of the question in this country; and because we knew that there was a fair majority of the whole House in favour of re-investment, if the votes of members were given in unison with their expressed wishes in private.—Whether the disposition to be made of the proceeds, by the Imperial Parliament, will turn out for the public welfare, is a question that time alone can determine. Upon this subject, the following passage occurs in his Excellency's speech:—

"I shall feel it to be my duty, to the utmost of my knowledge and ability, to put her Majesty's Government in possession of the desires and opinions of the people of Upper Canada, regarding the public aid to be afforded to the maintenance of the christian religion in the Colony."

"What may be the private opinions of Sir George Arthur upon this question, we know not, neither do we desire to know: we view his Excellency as one of the three branches of the Legislature by which the Bill was enacted, and with the royal sanction, he performed the last act of his duty, so far as the measure in question was concerned. We cannot too strongly protest against this unauthorised act, we doubt not, unconstitutional interference of his Excellency. He has no right to assume the character of stating what are or what are not "the desires and opinions of the people of Upper Canada," upon this question. The people's representatives themselves were unable, after years of trial, to assume that responsibility; and we should be glad to know how his Excellency can be better informed than the Commons House of Assembly? His Excellency has already done his duty in the matter; let him not attempt to overstep it; or he may rest satisfied his exertions, though doubtless well intended, will bring down upon him a heavier responsibility than he at present anticipates. We respectfully warn the Executive against this assumed knowledge, and the private despatches which it too often produces. The question is now in the hands of the Imperial Legislature; there let it rest for the present, without the influence of secret representations; and to be decided only upon its merits. We hope we shall have no motion, next session, for copies of his Excellency's correspondence upon this subject."

We cannot for an instant doubt the full impartiality with which his Excellency will make known what he deems to be the sense of the country upon this important question; much as we doubt, with our contemporary the *Statesman*, the abstract propriety of making such a statement of opinion at all. If the estimate of the merits of this question is to be taken from the tone of our more violent and revolutionary prints, we do most unequivocally assert that the estimate will be an incorrect one: at all events, public opinion upon that point is very unsettled, fluctuating and undefined; and little has been tried—beyond the exertions made in this very journal—to bring it into a healthy and constitutional state on the subject of a provision for the maintenance of religion. Be this as it may, as persons deeply interested in the final adjudication of this matter, it is right that the members of the Church of England should,—temperately and without reference or allusion to any other Christian denominations—make known to the Imperial Parliament their anxiety for, and their claim to such a pro-

vision for the maintenance of their religion as the Constitution has always been understood to award.

We have noticed in several of our contemporaries, that a rumour is prevalent that Her Majesty's Government have at length decided upon the partition of the too-extensive Diocese of Quebec, and have agreed to constitute Upper Canada into a separate see,—offering its Episcopal supervision to the Venerable the Archbishop of York. We are aware that the formation of Upper Canada into a distinct Diocese has for some time engaged the anxious attention of Her Majesty's Government, and that the claims of the Ven. the Archbishop of York to become its first Bishop have never, in the highest quarters, been disputed. Without speaking from any specific authority, we believe we shall be found correct in announcing that the formation of Upper Canada into a separate Diocese will very soon take place, and that the Venerable the Archbishop of York will be consecrated to its episcopal charge. And we may add, that unless some change in the arrangement heretofore contemplated for carrying into effect this important end shall have been made, the acceptance of this high office by the Archbishop of York will be attended with a very large pecuniary sacrifice, as well as a vast addition to his personal toil and responsibility.

We have been furnished with the following statement of the population of the Bathurst District, with the numbers of the religious classes into which it is respectively divided. It is to be recollected that next to the county of Glengarry the largest settlements of Presbyterians are to be found in the District of Bathurst:—

Church of England,	8,239
Presbyterians, including Church of Scotland,	
United Synod, Seceders, &c.	8,660
Roman Catholics,	5,414
Methodists, Wesleyan and Episcopal,	1,745
Baptists,	255
Quakers,	22
Mormons,	65
Unitarians,	45
Universalists,	10
Irvingites,	42
<b>Total,</b>	<b>24,497</b>

We are very sure that we shall be conferring a favor upon our clerical friends and our literary readers in general, in giving insertion to the catalogue of Books for sale, which will be found on our last page. We are requested to state that applications for any of the books therein mentioned, may be addressed to F. H. Hall, Esq. Postmaster, Cobourg, in whose charge they are placed, and at whose office they may be seen. In order not to transgress the limits which we assign in general to advertisements, we have for this week omitted all others. For this we trust we shall be excused by our advertising patrons.

We regret that the communication of Mr. H. G. Papst was too late for this number; but we shall have much pleasure in inserting it next week.

#### CHURCH STATISTICS AND INTELLIGENCE.

##### RECTORY OF ADOLPHUSTOWN.

Rev. J. Deacon, Incumbent. Divine Service is performed every Sunday both at Adolphustown and Fredericksburg, morning and evening alternately. At both these places, neat churches are erected. Divine Service is also occasionally performed by him at Marysburgh, on the opposite side of the Bay; where, in the absence of a settled clergyman, the ministrations of Mr. S. Fry as Catechist are regularly and acceptably supplied. In this latter township, where the members of our communion are numerous, and where one church has been completed and another is in the progress of erection, the services of a resident minister are much needed and anxiously desired.—In 1838, the Baptisms were 36; Marriages 4; Burials 9; total number of Communicants 50. At the late visit of the Lord Bishop of Montreal, 40 persons were confirmed.

##### RECTORY OF CHIPPEWA, STAMFORD &c.

Rev. W. Leeming, Incumbent; who performs divine Service regularly every Sunday in the Churches at Stamford and Thorold,—the service at Chippewa being undertaken by the Rev. Mr. Miller. At these places respectively, neat and commodious churches are erected. That at Chippewa is a very handsome structure in the Gothic style; the Church at Stamford was erected chiefly through the instrumentality of Sir Peregrine Maitland, formerly Lieutenant Governor of this Province.

In 1838, the Baptisms were 40; Burials 30; Marriages 23; Communicants 70.

##### From the New York Churchman.

CONSECRATION OF BISHOP DELANCEY.—Pursuant to notice the convention of the Western Diocese of New York met on the 8th inst., at Auburn. The Convention was full, and the bishops present were Bishops Griswold, Bishop H. U. Onderdonk, Bishop B. T. Onderdonk, and Bishop Doane. The opening sermon was preached to a large congregation by Bishop H. U. Onderdonk. The consecration took place on the next day, being the festival of the Ascension. The Bishop elect was presented by Bishops B. T. Onderdonk and Doane. The consecration service was performed by the Presiding Bishop Griswold, the other bishops present uniting with him in the imposition of hands. The sermon on the occasion was preached by Bishop B. T. Onderdonk. On the evening of the same day divine service was held in the church, and Bishop Delancey delivered a very able and impressive discourse.

An address was delivered in the Convention to the late acting bishop of the Diocese, on occasion of his retirement from its charge, to which he responded in few and appropriate remarks. An address was also delivered to the newly-consecrated bishop, on occasion of his introduction to the duties of his office, to which Bishop Delancey replied at length, very ably setting forth the sound principles of Churchmanship by which he has ever been distinguished, and the practical excellence of which his larger and more elevated sphere of duty will now, we trust, enable him long and successfully to illustrate.

In a late number of Blackwood's Magazine it is stated, that in 1792 there were not in the whole of Great Britain, 30 Roman Catholic Chapels; now there are 519, and 43 building. In that year there was but one single Roman Catholic College; now there are 10, and 60 seminaries of education,