it was simply because he so desired it. The mantle of him who was fed by ravens, and who shared the widow's barrel of meal and cruise of oil, had fallen upon Elisha. It was enough for the servant to be as his master. A solitary student, a holy pilgrim, a passenger on his way to heaven, such was Elisha; and under circumstances like these,

Man wants but little here below,
Nor wants that little long.

A bed, on which to repose after his daily toils of charity, the type of his everlasting rest; a table, where to record the inspirations of his God; a stool, to sit for pious meditation, or kneel in secret prayer; a taper, to light him through many an hour of midnight study;—no more he needed, or it would have been gladly and abundantly supplied. For what could look more like a delicate and anxious attention to render the visits of such a man tranquil and refreshing, than erecting for his sole use a new chamber, withdrawn from the business and bustle of the family, and out of the reach of every disturbance. Nay, may we not conceive that the little inventory of its contents was formed from the observation, that these simple articles were, on former occasions, the only ones he seemed to want or value; or even (a thing by no means improbable) from having heard him say, that, if he were to choose a resting-place upon earth, it would be an apartment so situated and so furnished? Nor do I esteem such a conjecture trifling.—I consider nothing unimportant which serves to exhibit an example of readiness to give cheerfully and liberally to a servant of God, in honour of his Master. I feel this the more, because it is my strong conviction, that the present age stands in need of such examples; and that, amongst many hopeful symptoms of advancing piety, there is, in this respect, a lamentable failure. That an ungodly world should pass over and neglect the messengers of Him who came to save it, however to be deplored, can neither surprise nor startle the well-instructed mind. "If the world hate you," saith the blessed Saviour, "ye know that it hated me before it hated you." That men should pay with grudging calculation for services which they do not value, is strictly natural, and in full consistency. Hence the popular cry for what is termed a cheap religion. Hence, if a man devote his time and talents to the bar, to arms, to medicine, to public business, or to the finer arts, the general sense and feeling are that, in all these instances, the labourer is worthy of his hire. While, if equal zeal and equal gifts are employed in the offices of the sanctuary, and in the service of the altar, there is an almost universal cry of "Shame," where it can be proved that the ambassador from God to man, receives not even the half of what would be considered fair remuneration in any secular calling. God forbid that I should speak, even upon the part of my most highly gifted brethren, in a spirit of murmuring or complaint. I have no anxieties upon the subject, but that every minister of the Gospel should welcome poverty, if it be the will of God concerning him, and feel that no humiliation can be greater than he deserves. Still, it is no less my firm persuasion, that the parsimony with which so many are disposed to pay for religious services, is resolvable into a practical contempt for sacred things; a spirit which rates the ministrations and the counsels of the clergy below even the miserable stipends it would allot them. It is then, as I have before observed, quite accountable, and strictly natural, that an ungodly world should pay with a niggard hand for what they do not want, and where they feel there is no value received. To such it would be fruitless to urge the example which this Scripture, with so much simplicity, holds forth. But there is another class to whom it may not speak in vain. I mean those who are not of the world, and who nevertheless appear, in this respect, to have caught its spirit; and seem to act wholly unlike themselves, where every better feeling and every sacred sense of honour ought naturally to be engaged. I do then affirm that good and religious men (and I can account for it on no principle but that of general contagion) are often straitened in their bowels to their ministers, when to the claims of all beside they respond with Christian liberality, and generous sympathy. Amongst the Dissenters this has long been a matter of painful experience; and has been by some of their pastors most pathetically described. And, in our own Church, how many of her burning and shining lights have struggled hard with want and poverty! How many have composed their learned and immortal pages amidst fears and doubts whether they could defray the costs of publication! How many, having just discharged the thunders of their eloquence, and left an overflowing and brilliant assembly full of admiration of the preacher, have returned to scanty fare, and to a cheerless home, at least as far as earthly comforts are concerned!—*Rev. Mr. Woodward.*

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 20, 1841.

The frequent publication of Sermons, evincing, as we must believe it does, a corresponding demand for works of a sober and religious character, may be regarded as one amongst the favourable signs of the times. We have heard it very earnestly debated whether, in the present age, Christianity was really on the decline or advancing,—whether, in other words, the powers of darkness were not gaining greater victories, making larger conquests, and altogether manifesting more activity and success than the palm-crowned champions of the truth. For our own part, we feel little difficulty as to the side of this argument we should espouse: we are as sensible as any can be of the strength and vigilance of the foes of Zion, but we dare not distrust so much the favour and protection of Zion's God as to doubt, for a moment, that they that be with us are more and mightier far than they that be against us.

Our own journal has abounded with the most cheering manifestations of the growth and spread of a sound religious influence in our father-land; nor have encouraging testimonies been wanting to the reality of a similar spiritual improvement amongst ourselves. And it is no slight indication of the real advancement of Christ and his Church, that a spirit of religious inquiry is abroad,—and this not merely into the first principles of the Gospel, in which probably a very general agreement prevails, but into those essential, though they may be subordinate, truths, upon a right understanding and becoming appreciation of which depends, as we believe, the unity of Christians, and with their unity our best hopes of the evangelization and happiness of the world. If it be an acknowledged duty to inculcate, where we can, the first principles of the doctrine of Christ, it can scarcely be accounted an inferior obligation to set before the converted world those apostolic rules of Church polity and discipline, by the universal adoption of which we may realize the beautiful picture of the primitive days of Christianity, when the multitude of believers were "of one heart and of one soul." The government of the Church and modes of worship may be reckoned as mere matters of taste on which it is lawful to disagree; but we apprehend that such a view of the case is ascribable entirely to too casual or too careless an inquiry into the real state of the question as God's own Word reveals it, and an utter indifference to the sense of the Church itself as spoken in its purest and most honoured days. It is more than a work of philanthropy,—it is, we solemnly believe, a Christian duty to endeavour to remove those barriers by which Christ's redeemed family are kept asunder, and thrown into the attitude of foes, when they should be contending under one banner against the common enemy. This conflict of opinion, and this attitude of hostility, while it weakens the cause of truth and destroys the harmony of the world, gives melancholy "occasion to the enemies of the Lord to blaspheme."

We repeat that the prevalent demand for publications which are designed to enlighten the public mind upon these topics, is an encouraging sign of the times; and while in our mother country the industry and activity in promulgating correct information upon the great and distinctive principles of the Church are unparalleled, we rejoice to observe the exercise of a corresponding zeal in our sister communion in the United States. While the weekly and monthly periodicals in direct connexion with the Church in that country are steadily maintained, we observe the very frequent issue of other works designed to forward the same important end,—a more general and more accurate diffusion of Christian Knowledge.—Amongst the contributors to the literature of the Church in the United States, Bishop Doane, of New Jersey, appears to occupy a distinguished place,—as well for the grace and polish of his productions, as for the frequency of their appearance before the religious public.

Bishop Doane may be styled the Bishop Horne of America; for although we should not be justified in pushing the comparison to every point of acquirement, ability, and character, there is a striking resemblance in the poetical sweetness of style, the view of piety, the tone of sound Churchmanship, and the amiableness of spirit which the writings of those prelates respectively evince. This will be deemed a flattering position to the American Bishop, even with the admission that a strict comparison cannot fairly be instituted; not because the same gifts of intellect and grace are not equally vouchsafed in every age and clime, but because the circumstances of a new country are adverse to that close and protracted application to any branch of literature, theological or secular, from which alone,—combined as that may be with the most exalted talents,—very great distinction can be expected to result.

England is pre-eminently indebted to her Cathedral and Collegiate institutions for affording to her pious and literary sons the means of closely and effectually investigating every department of religious science; and the lapse of generations will more and more testify to those nations who are without them that their learned men, in the prosecution of nearly every order of scientific inquiry, must be content to build upon the foundations of others. It is, indeed, utterly impossible that with the charge of a Diocese, or the care of a Parish, time can be found for the thorough prosecution of those studies by which such minds were formed and furnished as grace the ecclesiastical calendar of England. Were it not for the advantages we have been detailing, there could not have been ground for the memorable saying of King George III. on the theological worthies of a previous age, "There were giants in those days."

We have been often gratified by a perusal of the discourses and other publications of Bishop Doane, and not least by a Sermon now before us, entitled, "The Faith once delivered to the Saints," preached before a Convocation of his Diocese, on the 28th of October last. The following extracts will justify the opinion we have expressed, and be gratifying to our readers:—

"There is but one faith: there can be but one: 'one Lord, one faith, one baptism.' So St. Paul hath taught. And so did Jesus pray,—'that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.'—But neither Paul's preaching, nor the prayers of Jesus, can prevail with human wilfulness and self-esteem. The time soon came, as Paul had sadly prophesied, when men would not endure sound doctrine. 'Having itching ears,' and a licentious heart, they 'heaped to themselves teachers after their own lusts.' They turned away their ears from the truth, and were turned unto fables. In his time, it grieved his noble heart that even Apostles should be made the occasion of the slightest breach of unity. 'Now this I say, he writes to his Corinthian converts, 'that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?' What now would be the limit to his indignant grief, could he look out upon the world which is by courtesy called Christian? Divisions, and subdivisions, and subdivisions of subdivisions. So many men, so many sects. [The Catholic Church hath been too much and too soon divided: it hath been used as the man upon the hill used his heap of heads in a basket; when he threw them down the hill, *every head ran down his own way*, 'quot capita, tot sententiæ.'—*Bishop Jeremy Taylor.*] No man so worthless, and no woman so weak, [witness Ann Lee, Jemima Wilkinson, and Joanna Southcote] as not to found a new one. Discord, dissention, evil-speaking, wrath, violence; fire called from heaven by Christian tongues on Christian heads; the blood of Christians shed by Christians, mingling in its flow with that which purchased peace for all upon the Cross. What grim delight must such a prospect furnish to that old enemy, who sowed the seeds of schism in every Paradise! And how must he rejoice, to see the Christian world so worthily denominated by his own name of 'Legion.'"

Upon the necessity of some authoritative direction in the interpretation of Scripture,—some criterion to which we may appeal when, in the honesty of our Christian intentions, we search the Word of God to see "whether these things be so," Bishop Doane thus remarks:—

"Yes, my beloved brethren, deny it, or avoid it, or shrink from it, as we may, man needs a guide, even with the Holy Scriptures in his hands, to lead him in the way in which he ought to go. And He who knows of what we all are made, and knows what we all need, in wisdom and in mercy has supplied it. When Paul commended the Bereans, because 'they searched the Scriptures,' it was not on the ground that in their search alone, they found, or could maintain, the truth. They heard his preaching, and that of his companion, Silas, and 'received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.' So now, 'it is our birthright,' as one has well expressed it, 'to *inherit* the faith.' We need not, each for himself, pass through the toilsome avenues of proof and evidence. The demonstration is wrought out for us by apostolic hands.—We have their mind, who had the mind of Christ. The Church has been preserved to us, the keeper and the witness of the truth.—[Article xx.] 'It is her office to anticipate all reasonings, by holding forth the well approved results.—And for this very cause it pleased God in the beginning, to store up in her the whole treasure of the Gospel: her sacred books were as a steadfast memory, ever correcting her conceptions of heavenly things; her living ministry, a thousand tongues; her rule of faith, an universal instinct; her councils, acts of deliberation; her decrees, utterances of judgments. She was, and is, a living, responsible being; witnessing, defining old truths, condemning false novelties. Her charge is to sustain from age to age, the whole body of revealed wisdom, to imbue each successive generation of her children with the conclusions of the faith, openly tendering also the proofs of Holy Scripture; and thus going before us from our childhood, being ever herself of one ripe age, teaching us what things are necessary, probable or doubtful, both what we must and what we may believe; ever leading on those that will follow from conclusions to proofs, to inner ranges and to higher paths of wisdom.'—[Manning's 'Rule of Faith.']"

The Church is to the Scriptures what the Judges and Counsellors are to the Constitution of the land,—its authorized expositors; and when, in ancient times, heresies arose and the universal belief and practice of the Church was impugned, she declared authoritatively her interpretations of the Word of God in a convention of her prelates and her elders. Thus, as Bishop Doane observes,

"The texts which we read as declaring the undenied divinity of Jesus Christ, the Arians, fifteen hundred years ago, received as perfectly consistent with its unqualified denial. Even as Peter had foretold it, so it was; 'false teachers' privily brought in damnable heresies, 'denying the Lord that bought them.' The fearful heresy spread like a fire upon the prairies. What should be done? How should it be arrested? To what appeal should the decision of the truth be brought? Not to the Holy Scriptures. That was the very ground of controversy. But to the meaning of the Holy Scriptures; or, as the Apostle Jude expressed it, to 'the faith once delivered to the saints.' To the faith as delivered to the saints, then, the appeal was made. At Nice, in Bithynia, a Council was convoked. Now for the first time it was possible: for now first a Christian sat on the imperial throne. Thus does God order all things for his Church in mercy and in truth. On the nineteenth day of June, in the year of our Lord 325, the convocation is assembled. More than three hundred bishops came together. The Catholic Church is represented. Rome, so far from claiming then supreme authority, is represented in it by two presbyters. Hosius, the aged bishop of Corduba, is its president. The Emperor Constantine attends its sittings; but, as became him, bows to the assembled majesty of Christendom. 'When he had reached the upper end of the hall,' says the historian, [the Rev. Isaac Boyle, D. D.] 'he remained standing in the middle, between the highest places, before a small chair, burnished with gold, which was prepared for his accommodation, until he was requested by the bishops, who then resumed their places.' The method of proceeding in the decision of the great question which had caused their session, appears to have been as follows:—'Each bishop was required to rehearse the faith which he and his Church professed, and into which they were baptized.' Thus, the 'faith once delivered to the saints,' was diligently inquired of. And when, in all their statements, with scarcely an exception, no trace was found of the peculiar views of Arius, the burden of proof was thrown upon him, and he was required to make his doctrine good by testimonies from the Holy Scriptures. Scripture itself sustained the faith of Scripture, as the Church from its first founders had received, and still maintained it; he and his theory were both condemned by the clear voice of the one holy Catholic and Apostolic Church: and that most noble Creed, venerable with the hoar of fifteen centuries, in which we have this day joined our voices, was set forth as the authentic exposition of 'the faith once delivered to the saints.'"

And who, discarding prejudice and coming honestly and simply to the inquiry, could doubt that if the question then before the Nicene Council were, whether it was lawful for presbyters to ordain, or whether that could be a valid and Apostolic Church which was without a genuine Episcopal succession,—who, we repeat, can doubt but that the decision would have been as unequivocally given in the negative, as it was against the opinions of Arius? We would have our readers weigh well the inference to be derived from thence: meantime we proceed to another quotation from Bishop Doane, with which our extracts must be concluded:—

"The time would fail me, and your patience, did I proceed to show, that thus, in every age, the true reception of the doctrine of the Gospel has been sought and proved, by the concurrent and transmitted testimony of the Church.—Suffice it now to say, that so, in England, when the flood of papal error and corruption had laid waste the land, did Cranmer and his martyr fellows take their stand upon that ancient platform, which rests upon the rock Christ Jesus: guiding themselves expressly, as they every where declare, by the consenting voice of antiquity, as declared in the primitive Creeds and by the four general Councils: and Cranmer leaving to all future ages this solemn protestation, 'I protest and openly confess, that in all my doctrine and preaching, whatsoever it be, not only I mean, and judge those things, as the Catholic Church, and the most holy fathers of old, with one accord, have meant and judged, but also, I would gladly use the same words that they used, and not use any other words; but set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use, and to keep still their interpretation.'

"Such was the wise and reverent spirit of the English Reformation. Such was the course pursued by our Reformers. 'Intent, not on pleasing the people, not on gaining popularity, not on consulting the spirit of the age, but on establishing and maintaining the truth as it is in Jesus, they compared the ancient Liturgies of the Church of England, in the first instance, with Scripture, discarding at once what was plainly and palpably contrary thereto; such customs, for instance, as praying in an unknown tongue, and seeking the intercession of dead saints: they then compared them with the ancient rituals, renouncing all usages not clearly primitive; and studying deeply the writings of the Fathers, they embodied the doctrines which had been universally received in the primitive Church, in that which is the result and glory of their labours, the Book of Common Prayer.'—To one and all then, unlearned not less than learned, we say, with the admirable Doctor Hook, from whom the last quotation has been cited, 'in taking the Prayer Book for your guide to the right understanding of Scripture—the whole Prayer Book, Creeds, Catechism, Articles, Baptismal Office, Office for the Eucharist, Office for the Ordaining of Bishops, Priests, and Deacons—you take for your guide the consentient voice of the universal primitive Church,'—in other words, 'the faith once delivered to the saints.'"

We always receive with welcome our contemporary the *Colonial Churchman*, and with one, we can assure him, even more hearty and earnest, when his journal comes to us with signs of increased prosperity and the promise of augmented usefulness. This periodical is now to be published weekly, at Halifax, the capital of Nova Scotia, and the first two numbers, under the new arrangement, have lately reached us. It is printed in folio form, and about the size of what our own journal was when originally started. The publisher's department is characterized by much neatness of execution, and the selections are useful and interesting; but we unite with him in the regret that he has not yet, since his removal, been able to avail himself of any stated editorial assistance. This indispensable aid cannot, however, long be wanting in a place which, both amongst the clergy and laity, contains so much talent, and zeal for the cause of Christ and his Church, as Halifax.—Although the amount of the Church population in Nova Scotia and New Brunswick will scarcely warrant the expectation that the *Colonial Churchman* shall quite equal the circulation of our own journal, it will gratify us to hear that it makes, under the new arrangement, that proportional advance which we had found to result from the successive improvements adopted by ourselves.

From the plans of further improvement which we entertain, and the desire which we know to be growing for the species of information which it is our province to impart, we fully anticipate a circulation of 3000 copies before the close of our fifth volume, with which the proposed improvements are to commence. A large circulation is indispensable at the very low price,—which is not to be augmented in the event of the adoption of the further enlargement alluded to,—at which our journal is circulated; and we shall add, that to exempt from pecuniary loss, punctuality in the transmission of subscriptions is equally necessary.

In a succeeding column will be found an official document, declaring the appointment of Sir George Arthur to the post of Deputy Governor over this Upper division of the Province of Canada. He has accepted the situation, but, we understand, it is only to be of temporary duration, to continue to the time of his departure for England, which he has been induced to defer. Immediately following this proclamation is another to the people of Canada. Our situation is described in it in encouraging language; let us show, by unwavering fidelity and unceasing exertions to elicit good from a measure radically pernicious, that we are conscious of our privileges as a Colony of Great Britain, sensible of their value, and anxious to deliver them unimpaired—as a precious legacy—to our posterity!

It is, we believe, certain that the 8th and 15th days of March, are fixed upon for the periods when the General Elections shall take place; the former for the Cities and Towns, and the latter for the Counties and Ridings.

COMMUNICATIONS.

To the Editor of the Church.

Erie Hermitage, near Dunnville, 17th Jan'y, 1841.

Sir;—At all times it must be pleasing to those who desire to be more than nominal Christians, to hear authentic accounts of the spread of that Gospel, the increase of which they hail as the greatest blessing which can be conferred on the human race. It appears to me strange that while such care is used to spread, and anxiety to peruse even the most trifling event which may occur in warfare by flood or field—events, be the issue what they may, which necessarily occasion pain and sorrow, aye, even to the victors,—there should be so much apathy regarding the infinitely more important progress of the Christian warfare, which is carried on in every clime, and in which we are all partakers; an apathy the more unaccountable, as all mankind are so immediately interested in the event.

In worldly and carnal warfare, the diffusion of the fact and particulars of a victory is productive of material good, by inspiriting the other troops of the successful party to like or greater triumphs, whilst in a corresponding degree it serves to dispirit their adversaries, and is a powerful mean for accomplishing both ends. The world and its partizans thus in their struggles avail themselves of every instrument which may contribute to success, and should not the soldiers of Christ use and neglect not every proper mean which may give their Lord the victory? should they not be diligent, as well as faithful followers?

It cannot be that the enemy is lightly esteemed, for as saith St. Paul, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," to encounter which it must at once be conceded every effort should be used, and in comparison with which mere worldly warfare sinks into insignificance. I have been led into this train of reflection by events which have recently occurred around me, and of which with your permission I will now give some account, in hopes that the fact of another fortress against our spiritual enemy, and altar to our God, having been erected amidst our forests, will be an encouragement to others to go and do likewise. On the shores of Lake Erie extending west from the Grand River mouth, in the year 1833, was a tract of forest constituting part of the reserve of the Six Nations Indians, extending for ten miles, unbroken save by the little clearances of four squatters. That fall witnessed the settlement on the tract of two gentlemen from the old country, who, hearing that it was about to be surrendered to Government by the Indians, and admiring the beauty and natural advantages of the place, purchased the clearances of two of the squatters, and took possession that winter of their shanties. Shortly after the lands were disposed of at Public Sale, and there are at present twenty-one gentlemen of high respectability, many of them with families, who have been mutually attracted to settle in that neighbourhood in close proximity to each other, forming a community rarely if ever met with at one place in the woods of Canada. Some time ago the settlers fitted up a little log house, in which they met each Sunday, when the married gentlemen in rotation read the service of our Church, and a printed sermon of one of her divines. This assembling of themselves together, it is humbly hoped had a good effect, in keeping alive the flame of religion, and preventing its being, as is, alas, too often the case, smothered by the cares and multiplicity of business inseparable from a settler's life. The Rev. Mr. Hill, from Bandon, Ireland, since being placed at Cayuga, which is twenty miles distant from this, has every fortnight voluntarily visited the settlement on a week day, to the great delight of its inhabitants, and performed divine service, giving them the comfort of sound doctrine. Would that there were many more such labourers in our Lord's vineyard here, for so indefatigable has that faithful minister and servant of Christ's been, that no weather, however bad, has ever prevented him from coming to spread the glad tidings amongst us, since his residence in this country, now upwards of two years; during which time he has secured the esteem and respect of all in the settlement. These things, I am happy to say, in place of satisfying the desire of the settlers for religious instruction, only rendered them more anxious to secure the regular ministrations of the Gospel, and as the intended Government provision to obtain religious instruction for the people, was placed in abeyance by the claims of contending parties, it was determined to apply to our friends at home for assistance in the undertaking, and nobly did they answer our appeal. Within a short time the Managing Committee were in possession of ample funds to contract for the erection of a handsome and most comfortable church, which is situated on the lake-shore about a quarter of a mile west of the Grand River mouth, and is now nearly completed. On Christmas day it was opened for Divine Service by our esteemed friend the Rev. Mr. Hill, who from the 1st chapter of St. Paul's Epistle to the Romans and 16th verse, preached a most impressive and eloquent sermon to a large and respectable audience. It was most pleasing to see among the congregation a number of the Officers and men of H. M. S. V. Midas and Toronto, both of which winter in our river. It is well our brave tars should thus unite with their brethren ashore in rendering homage to their mutual God.

Long may they remember that it is He who has said "him who honoureth me I will honour," and look to Him to give them the victory both over the enemies of their nation and their own souls.

I am happy to say that after defraying all expenses attending the erection of the Church, which is capable of containing upwards of 200 persons, the Committee are in possession of a balance sufficient to purchase a partially cleared farm as a glebe, with which it is intended to endow the Church, and they will have almost sufficient money left to erect a comfortable Parsonage thereon; but I confidently trust that the same blessing which has hitherto attended their endeavours, will be continued to the end. The funds have been entirely collected in Great Britain and Ireland, and are exclusively from private contributions, with the exception of £100 received from the Society for Promoting Christian Knowledge. Several acts of individual munificence might be recorded, but they were done by persons of our own Church, and who seek not praise of man, but God. However, I cannot refrain from mentioning one gentleman belonging to the Church of Scotland and resident in Belfast, Ireland, Mr. Alex. Dickie, who has been most indefatigable and successful in aiding our cause, by raising subscriptions among our Presbyterian brethren; and I believe I am correct in stating, that every clergyman in that populous town who was in connexion with the Synod of Ulster, contributed to our funds, and highly as their very liberal assistance was valued, we esteemed their brotherly love still more. I am happy to inform you also, that in consequence of information received by the Rev. Charles Gibble, Olney, England, from a family belonging to our settlement at present in that country, and who have been indefatigable in forwarding our views, he became so interested in our spiritual state as to offer to come out and be our Pastor; and he being a gentleman most highly esteemed, has been approved of by our Bishop and the Venerable Society for P. G. F. P. He (D. V.) enters on his charge next spring. I may mention that in addition to the usual grant from the above Society, there is a liberal subscription entered into for three years certain, which with the glebe it is hoped will ensure the comfort of our Pastor. This settlement, from its recent date, is not much known, still did not this little flock escape the superintending care of our indefatigable Bishop, who visited it last summer, and we had the satisfaction of receiving his full approval of all our undertakings.

Although retired from the world, I feel that no excuse is necessary in forwarding to you this letter, and hope we shall often see something similar in your pages. Most happy would I be if its perusal would induce others to do likewise. Let old country settlers, in place of idly regretting the want of religious instruction which is often for a time unavoidable in a new country, set themselves energetically and prayerfully to work, and doubt not of success. Let them remember, that if, as alas is too often the case, they are led to deplore the want of principle and propriety of conduct evinced by many around them, which is too often the effect of deficient religious instruction, that like them will their own children be, if they neglect to provide for them the means of grace, and renewing a right spirit within them. The harvest is plenteous, but the labourers are few; let us all pray to the Lord of the harvest, that he will send forth sufficient labourers into his vineyard. Believe me to be, in all Christian sincerity, your well wisher,

THE HERMIT OF THE WEST.

To the Editor of the Church.

Port-neuf, near Quebec, 8th Feb'y, 1841.

Rev. and dear Sir;—I read with equal pleasure and approval a letter in "The Church" of the 30th ult. which is signed "Catholic," upon the subject of the daily service in the Cathedral of Toronto. Though no longer in the Diocese of U. C., as a fellow-labourer with my brethren there in the great work of advancing the kingdom of our Lord, I cannot be indifferent to any thing connected with their allotted sphere of action. Local efforts in the vineyard, if accepted by the great Husbandman, must either immediately or remotely influence the general appearance—tend to the general good. I will not trespass upon your time, neither does my own permit, by giving you my views upon this subject. They are similar to those of our friend "Catholic." Not endeared by association alone, but far more from sense of rectitude, and observation of its utility, I should rejoice to see God's daily service set up in both Cathedrals of this Province, and sometimes perhaps to hear the sweet sounds and join in the choral peal. In the commencement—while the difficulty presses, is the time to give value to even a feeble effort. Allow me then in conclusion to say, that should the Bishop of the Upper Diocese see fit to take the subject alluded to in your paper into consideration, (if indeed he has not already so done) I shall most willingly and thankfully do any thing which in me lies to aid such a good and pious work—acceptable to God—and beneficial to the souls of men. If funds are annually raised I would subscribe one guinea, during the time I am permitted to labour here below: or if land is given or acquired, I would when the arrangement is made, send £20 towards the purpose of endowing.

Trusting that even this trifle is not beneath acceptance, and anticipating the time when such a desirable object shall be accomplished, and committing this, as every thing beside into God's hand to overrule, believe me,

Rev. and dear Sir,

Your obd't serv't,

Ω.

Civil Intelligence.

LATEST FROM EUROPE.

From the New York Commercial Advertiser.

By the arrival of the packet-ship Emerald, Capt. Howe, we have our Paris letter of the evening of the 7th of January, and Havre of the 9th—the day on which the Emerald sailed.

CORRESPONDENCE OF COMMERCIAL ADVERTISER.

Paris, Jan. 7, 1841.

Never was our political atmosphere more serene than at present. Not a breath of air stirring. The moral, like the physical world, has its succession of tempest and calm.

The probabilities of war seem to diminish, and I think it not unlikely that France will yield to the remonstrances of the allied powers, and quietly diminish her armament without the fact being generally made known. Every year the military term of service of from sixty to seventy thousand soldiers expires, and they are entitled to their discharge—a large number of the garrison of Paris has just been diminished from this cause, so that the government may avail itself of this progressive diminution to weaken her numerical force by delaying to fill up the ranks.

Count d'Appony on the part of the Austrian Government has been instructed to declare to the French Cabinet that the Aulic Council considers the maintenance of a standing army of 500,000 men in France, in addition to a million of National Guards, who are capable of being mobilized for active service, as incompatible with the pacific protestations of the new cabinet, and that the parties to the treaty of July 15, wishing to put an end to the position in which they are placed by the equivocal conduct of France, have decided on taking measures to constrain her to give to her policy a decided character. The minister of foreign affairs is understood to have replied that being convinced of the policy of preserving the peace of Europe, he would make every effort to attain this object, and hoped above all things that the Chamber would make difficulties in voting the sum required for maintaining an army of 500,000 men; but that the ministers, having found the armaments prepared at their accession to power, dared not suspend them abruptly or reduce the army as long as France remained isolated.

Our eyes are now turned upon the new revolutionary government of Spain, which, according to our letters this morning, is not revolutionary enough for the moboeracy of that nation. A report was yesterday prevalent on change that Espartero had been overturned by a new revolutionary movement, and that a republic had been proclaimed. There is every reason to believe that the intelligence is unfounded, although there is secret agitation among the people for producing a more popular government than the present. Espartero, although at the head of a regency which was formed upon the acceptance of the Queen previous to her abdication, is nevertheless the supporter of royalty in the person of the infant Queen Isabella; but a serious division exists among the regents, three of whom are of radical tendency, having the support of the ancient juntas or municipalities, and those of new formation in the most important cities. This party is also supported in Madrid by Calatrava, a late minister, and several members of his cabinet, and has many adherents in the army.

Its object is to prevent the monarchical Espartero from being virtually the regent; it is therefore wished to join to him two other regents, by which he would be left in a minority.

The policy of the French cabinet as to the Spanish revolutionary government is no longer a matter of speculation or doubt. M. Guizot in the Chamber of Peers has recognized the present state of affairs in Spain as being established *de jure* and *de facto*.

The Regency has suppressed many of the monastical establishments in Guipuzcoa. The chief *fuerist* provinces have been treated with for such modification of their privileges as was required to give increased unity to the Spanish nation. Navarre was the first to give way. Guipuzcoa has now yielded.

In consequence of the amnesty granted to the Spanish political refugees by the constitutional government of Spain, no farther subsidies have been granted by the French Government since the 1st of January. By this measure it will be relieved of the burden of maintaining thirty thousand rebel Carlists.

The speculations about the possibility of a treaty between Russia and France have at length turned out to be mere moonshine. The diplomatic communication of the Emperor Nicholas to his ambassador here, intended for the perusal of the French cabinet, is now understood to be a mere matter of courtly etiquette, to express the regret of the Russian cabinet that France had deemed it necessary to keep aloof from the other powers, and to invite her to resume her rank and influence in the council of Europe.

The correspondence from Poland represents the Emperor as preparing an army of 150,000 men and 420 field pieces for next March. The defeat of the Russians in Circassia, on the borders of the Black Sea, which I have already reported as not sufficiently confirmed, is now beyond all doubt. The fortress of Gheleudick, garrisoned by 5000 Russians, has been taken by storm, with immense loss on both sides. When the Russian navy in the vicinity perceived that the Circassians had taken possession, they commenced a discharge from their ships until the fortress was rased to the ground, involving even their own garrison in the common destruction. The Russians have now no possession in Circassia but the fort of Anapa.

The fortifications of Paris are proceeding. The detached forts upon the heights of Romainville, Nogent, and Noisy, commanding all the roads by which an invading army from the North and East would attack them.

The recall of Marshal Valee from Algiers, and the appointment of General Bugeaud as his successor, of which you have already heard, import an intended change in the administration of the colony. Marshal Valee was pledged to make no peace with Abdel Kadir, or acknowledge any authority on the part of that chief to propose terms; yet the disastrous victories of the French and their costly tenure of Algeria make it extremely desirable to put an end to the present state of affairs. General Bugeaud is unshackled by pledges and can treat with Abdel Kadir without humiliation, inasmuch as he is personally acquainted with him.—The treaty of Tafna, which consolidated the power of the Arab chief, was signed by Bugeaud, and although that treaty has proved to be an untoward event for France, and must forever disentitle the general to all political confidence, yet he is perhaps the only person who can enter into fresh negotiation with the Arab.—He is known to be the partisan of limited occupation, and has always condemned any attempt on the part of France to penetrate so far into the interior as Marshal Valee has done.

The exact number of the deaths in the army of Algeria, in the month of November, amounts to 1598 non-commissioned officers and soldiers, and 10 officers, which, if taken as the average of the year, would take upwards of 19,000 deaths in an army of 70,000 men. The number of the sick in the hospitals is 11,000.

The Governor is making a show of colonization. It is, however, nothing but show. Some pauper families have been sent to Cherchell, but as they are perpetually exposed to the musketry of the Arabs in ambuscade, who are excellent marksmen at a distance, it is impossible to anticipate successful cultivation, to say nothing of the fact that when the corn becomes ripe for harvest the work of incendiarism would re-commence.

The expedition projected against Morocco for the purpose of obtaining satisfaction of the Emperor for an insult to the consul, will not set out unless an unfavourable answer should be received to an ultimatum of the French Government. In such a case the consul and other French subjects will be first brought away by a government steamer.

The funeral ceremony of translating the ashes of Napoleon has proved fatal to a great many of the spectators, on account of the intense cold of the day on which it took place. The beards of the dandy National Guards-men were one mass of ice, and similar accounts are received of the severity of the weather in other parts of Europe. Three thousand persons are said to have died of cold in Sweden. In Bohemia and Moravia all the ponds were frozen to the bottom and the fish died. Birds and game in the forest met with the same fate, and one report gives the extraordinary number of 80,000 head of horned cattle frozen to death in Hungary.

We have no positive intelligence from Mehemet Ali since his submission, nor do we know whether or not the Porte will confirm him in the hereditary rule of Egypt. It is believed that he will resign in favour of his son Ibrahim, which implies a fear on his part that the hereditary possession of his government is at an end, in which case he would naturally wish to transfer his power to the longest liver of the two.

An English engineer named Coppett has arrived in France with the plan of a tunnel from Dover to Calais, which is not to cost more than a thousand millions of francs. The tunnel is to consist of a series of iron tubes, eighteen feet in diameter and three feet in thickness. The next step will be to build a bridge over the Atlantic to New York.

FROM OUR FILES BY THE COLUMBIA.

DEPLORABLE WANT OF GRIEVANCES.

(*From the Greenock Advertiser.*)

Our readers generally may not perhaps be aware that there is a newspaper published in London, named the *Patriot*, which is a leading organ of the English Voluntary Dissenters. We have seen an occasional number of this periodical, which seems to be conducted pretty much after the fashion of journals of the same kidney nearer home. A few days ago we received the following communication from the editor:—

"TO THE EDITOR OF THE GREENOCK ADVERTISER.

"Patriot Office, London, November, 1840.

"Sir,—You will much oblige me by instructing your publisher to send me a copy of your journal whenever it contains local news interesting to the religious public, such as church-rate contests, opening of new places of worship, ordinations of Dissenting ministers, instances of bigotry and intolerance on the part of the Established Church, or anything novel and interesting to religious