

faith." SORELY, modestly, TRUSTING IN HIS DEFENCE, he faints not nor is weary with the duration of the combat; but severe as may be the passing trial, he confides in the promise of final victory.

In the petitions which we offer to the throne of grace in the words of our inestimable Liturgy, we are never permitted to overlook the source from which our help is derived and our hope cometh: THROUGH THE MIGHT OF JESUS CHRIST OUR LORD, we are taught to look for our deliverance in danger, and for an answer to our prayers. Established in that faith, "who shall lay any thing to the charge of God's elect? Who shall separate us from the love of Christ?" "In all these things we are more than conquerors through him that loved us."

Such is the scriptural tenor of the Collect for PEACE, as used in the Morning Service; and the corresponding prayer at Evening Service embraces substantially the same petitions, referring, however, more particularly to inward peace,—to a freedom of conscience from the alarm which a sense of ungodly sin must induce. In this excellent prayer, we are taught to supplicate that blessing from God as the Author of "all holy desires, all good counsels, and all just works;" and in petitioning for peace, we are instructed to regard it as a boon "which the world cannot give," and which, blessed be God, the world with all its chances and changes can never take away.

Yet it is only they whose "hearts are set to obey God's commandments,"—who are fixed, and resolved to do his will,—who can hope or expect this completeness of inward peace. Whatever may be our condition in the world, we cannot expect to "pass our time in rest and quietness," unless we are possessors of that genuine faith which is evidenced by an obedience to the law of God.—And all our hope of acceptance, and of the peace with which it is accompanied, is, as we are instructed in this Collect to acknowledge, "through Jesus Christ our Saviour."

But while we pray for peace, we must be lovers of peace ourselves; our feelings and conduct must agree with the petitions which we offer up. In the meek spirit of Christianity, we must "as much as in us lies live peaceably with all men;" and by obeying the will of God, imitating the example of Christ, and following the motions of the Holy Spirit, we will ensure that reconciliation with the Trine Majesty which constitutes the only bond of earthly peace, the only hope of "quietness and assurance for ever."

C. R.

THE CHURCH.

COBOURG, SATURDAY, AUGUST 3, 1839.

If we were asked 'to what cause we would ascribe the gradual and healthy growth of Conservatism in England, we should unhesitatingly reply, To the Church. The principle of expediency, that had nearly dismantled every stronghold of the Constitution, has at last been almost discarded, as an unsafe and disastrous guide; and the statesmen, in whom the hopes of the Empire are centered, ridding themselves of the weak and faithless weapons which modern liberality for a time had placed in their hands, are equipping themselves with armour of ethereal temper, and await the contest mailed in a panoply, celestial and invulnerable. On the rock of Christ's holy religion they have planted their standard; The Church of England is inscribed on their banners; the sign of Constantine beckons them onward to victory; and, if they be but true to their cause, a glorious and lasting triumph will be their reward.

How nobly has our venerable mother Church shown her adaptation to every want of man—how faithfully has she served the State, at the very moment when all its influence was arrayed against her! We shall not be readily accused of undervaluing the immortal renown of the veteran Wellington,—or of seeking to pluck one leaf from his warlike crown of laurel, or his pacific chaplet of olive. We shall not be lightly charged as eager to depreciate the deep sagacity of Sir Robert Peel, or the thoroughly English eloquence of Lord Stanley. Their services to the monarchy have been great and unremitted. But it is not to them, that the glory is to be ascribed. The preservation of the Empire is owing, under God, to the National Religion. When the illustrious men, whose names we have just mentioned, quailed for an instant before the tumultuous demonstrations of popular excitement, and yielded to a clamour, which stifled, but could not silence, their convictions, the great body of the Clergy and the Religious Laity protested against the numerous innovations that were rapidly sweeping away every vestige of the national Christianity, and threatening the stability of the Protestant breakwater which our forefathers had constructed with so much toil and cost. This intrepid and indefatigable party, are now beginning to witness the results of their firmness and consistency. To the principles, which they have never forsaken, thousands, amongst the best in the land, are daily returning and declaring their adherence. The struggle in Parliament, is no longer, exclusively political in its aspect; in its principal features it has now become religious. The Church of England, quiet and defensive in her general demeanour, has at last blown the trumpet of defiance. Her champions are the Peers, a majority of the English and Scottish Representatives in the Commons, and an overwhelming majority of the constituency out of doors. Against her are arrayed, the Romanist host of Mr. O'Connell,—the motley troops of Infidelity and Dissent—and a Ministry, which has no parallel but in the worst and most licentious period of the reign of Charles the Second.

Every scheme to weaken and undermine the Church having not only failed, but having stimulated her to renewed exertions, Lord Melbourne endeavoured to put an end, by one assault, to his hitherto unconquerable antagonist. Thus minded, he concocted a scheme of National Education which the Wesleyan Watchman stigmatizes as "an insidious blow aimed at our religious rights, by the outstretched arm of a specious liberalism, an unprincipled project to scatter the seeds of Popery and infidelity in the minds of the coming generation,"—a scheme, which we pronounce, calculated, if not intended, to alienate the minds of the British youth from the National Church,—to put the Romish Testament upon a level with the authorised version of the Scriptures,—and to sap the very foundations of our Holy Faith itself.

We rejoice that Ministers have been so infuriated, as to fling away all disguise, and to stand out in their true colours, as inveterate and malignant enemies to the Church of England. Had they not been so bold, but continued to work covertly in the dark, we should never have heard the distant but audible thunders of that storm of holy indignation which is preparing to burst upon their heads, whenever the people shall be called on to resume their elective rights. We should never have seen an Archbishop of Canterbury,—(a prelate of a most meek and cautious character)—for the first time in our history, since the time of James II, coming forward officially, in and out of Parliament, to oppose the Minister of the Crown. We should never have known the depth of attachment to the Church, which this ministerial menace has called to light. We should not have heard of meetings held in every part of the Kingdom to denounce the unscripural attempts of the Melbourne Cabinet to tamper with the pure and unalterable word of God. We should not, in all probability, without some great provocation and imminent danger like this, have beheld the Church summoning all her energies from one end of the island to the other, and extending the means of a Christian education to every child in the land whose parents choose to avail themselves of a blessing that shall cost them nothing, and yet be above all cost.

To make the preceding remarks quite intelligible, it may be well to observe, that for several years past, Parliament has granted a sum of money for the purposes of Education. This grant has generally been divided, we believe in proportion to numbers, between the National Society, which educates the poor in the principles of the Established Church throughout England and Wales,—and the British and Foreign School Society, which is open to all religious denominations. The former has more than ONE MILLION of children under its care; and though only 28 years have elapsed since its formation, promises to overshadow the land like a goodly tree, and train up the vast majority of the population in principles of attachment to the Establishment of their country.—To arrest this consummation, and to please the Roman Catholic party, that supports them, the Ministers wish to form one General National Education Society, under the control of government, which shall be open to children of all persuasions, and leave religion to be taught in any manner, or not at all, just as it may suit the parents. In fine, the principle of this new scheme is, that one religion is as good as another, and that the State is bound to extend the means of education to all its subjects,—to enable the Romanist to propagate Romanism,—the Socinian, Socinianism,—the Universalist, Universalism,—and even the Infidel, Infidelity.

This is the last "heavy blow and discouragement" which Ministers have aimed at the Protestant Faith and the National Church. Our readers have been already apprized, that their parliamentary majorities on this question have been in one instance *five*, and in the other *two*,—both of which, indeed, are virtual defeats.—There is not the slightest chance of this project being carried into execution. In the French Convention of 1792, it was brought forward with applause, and Dupont who supported it, was blasphemously honest enough to say, "I AM AN ATHEIST"—but the people of Great Britain are not yet quite prepared to fall down, and worship any Goddess of Reason whom the Melbourne Cabinet may set up as an object of adoration. In the House of Lords, on the 1st of July, the Archbishop of Canterbury gave notice that he would, in a few days, make a proposition upon the subject of public education,—"an announcement," says the *St. James's Chronicle*, "which was received in the House with loud cheers, and will be received by the country in the same spirit which prompted the acclamation."

If the Church of England do but put forth her legitimate and scriptural strength, no ministry opposed to her can ever long possess the confidence of the nation.—If the Statesman, whether in Great Britain or in Canada, do but base his political principles upon the word of God,—looking to what is right, and eschewing what is merely expedient,—he ultimately will achieve success. The true Christian is the best conservative. He will legislate for the spiritual, as well as the temporal wants of his kind: his test for every action will be the unerring standard of God's revealed will, and not the fickle estimate of human opinion.

Amongst our Colonial news, will be found an account, from the *Star*, of the horrid conspiracy that has been so providentially discovered in this town. Would that we had nothing more to add, and that the evil were confined to our own neighbourhood!

This sanguinary plot, however, we grieve to say, is but the re-commencement of a series of horrors, with which this country is yearly becoming familiar. The individuals already arrested, were acting in concert with the sympathisers in the United States, and enough has transpired to warrant us in stating, that the brigands are secretly but extensively organising themselves for a fresh invasion of Canada, and that they contemplate renewing operations after the harvest shall be got in, when idle hands will be met with in abundance. The Durham meetings, we learn from the same source, have formed a part of their tactics. The object of these assemblages is, to try the state of political feeling in the country, and to let our external enemies know on what support they may rely, should they again venture a descent upon our shores.—They very naturally conclude that all who are supporters of Lord Durham's Report, are hostile to the continuance of our present connexion with the mother country. It strikes us also as much more than probable that these daring attempts at murder and robbery, such as the one just discovered, are not unconnected and desultory movements, but well-concerted ramifications of a deep-laid conspiracy. Our population, in the mass, have been found to be loyal, and not to be seduced from their allegiance; it is now endeavoured to terrify them from their duty as subjects, and to harass them with such incessant alarms, as to induce them to regard any condition of things, even an incorporation with the United States, as preferable to a peace which, with worse than the horrors of war, has more of its fears and none of its generous excitement. If the sympathisers cannot conquer us openly, they seem determined to do it by strategy. AND IF THEY BE NOT INSTANTLY CHECKED BY THE ONCE-MIGHTY ARM OF THE BRITISH EMPIRE, THEY WILL SUCCEED. The more a Colonist distinguishes himself by his active patriotism, the more unsafe is it for him to remain in the Province. He becomes a mark for the bowie-knife; his foes are intangible; they follow him in every direction; and in the nineteenth century, a tribe of assassins walk daringly in open day, setting law human and divine at defiance, and spilling, or ready to spill, the blood of man, as if it were so much water. Where such things are permitted, the worst of consequences must ensue. Upper Canada will lose its most valuable inhabitants. For who that can betake himself to any other quarter of the globe, will not sacrifice property and every other consideration, rather than live in daily fear of the dagger at his throat, and the incendiary's torch at his dwelling? With what conscience can those already settled in this Province, from the mother country, invite their friends to join them? The order of things will be reversed. If matters do not mend, the emigration will be from Canada to England.

We do not wish to excite unnecessary alarm, because by doing so we should only be playing into the hands of our enemies. But we state the naked truth, so far as we know it, in the hope that others, whose more peculiar vocation it is, may take up the matter, and never rest, till a remedy is provided. More decisive measures than any hitherto resorted to for our protection, must be adopted; the life of the loyalist, as well as that of the traitor, must be jealously guarded; and care must be taken to check the growing opinion, now almost amounting to belief and conviction, that it is safer to be a moderate sort of rebel or brigand than a conspicuous defender of the country.

We have a few words in conclusion to address to those of our fellow-subjects, who have adopted Lord Durham's views. The meetings held during the past week, at Dundas and Hamilton, at which resolutions in favour of Responsible Government have been carried, were certainly constitutional assemblies, and seem to have been conducted in a very fair and legal manner. Many of those, who on this occasion took a part of which we cannot approve, are as true subjects of her Majesty as are to be found in Upper Canada,—have already periled their lives in defence of the country,—and would again be found foremost in repelling the incursions of sympathy. We tell them, however, that at these meetings they are made the

tools of a few disaffected persons, acting in unison with our American enemies, and whose object, as we have before stated, is to get up Durham demonstrations throughout the Province, and thus induce the friends of sympathy in the States to believe that they may now safely venture over, being sure of a powerful support.—Our neighbours consider the words,—"Lord Durham and Responsibility," and "Independence," as convertible terms;—and they believe in the sincerity of the leading Reform Editor of Upper Canada, when he exclaims, Give us Lord Durham's Report or an amicable separation.

It is therefore too late, to call upon our loyal fellow-countrymen to pause and meditate before they give further support to this new doctrine of Responsibility,—this Trojan horse, pregnant with the ruin of monarchical institutions, and destructive of our existence as a British Colony? Is it too late to call upon the Durham Press to abstain, for a season, from holding up to contempt and abhorrence those with whom they may differ on this vital question? They should recollect that their severe strictures on individuals find their way into the *Patriot Camp*—that those individuals are there marked down as victims,—and agents employed to take them off. Our contemporaries would shudder, did they know that such was the result of their invectives and denunciations. But is it not natural that it should be so? As they would not be accessory to the shedding of innocent blood, we entreat them to moderate the violence of party-strife, and not to tear the Province with intestine dissensions like the Jews, while the Romans are thundering at our gates, or undermining our walls.

We are happy to have it in our power to announce, that the books so munificently granted by the University of Oxford to the Clergy of the Diocese of Upper Canada, have arrived at Montreal, in the ship *Durham*, Capt. Woods, and may be expected in the Province daily. We trust that a plan may be devised, by means of a regular annual contribution and otherwise, for the gradual addition to this seasonable and valued benefaction; so that, in the course of a few years, the Upper Canadian Clergy may be able to have recourse to those exhaustless stores of Theological Literature, which the prelates and worthies of our Church have left as a precious inheritance to their successors, and as a noble vindication of those antique Cathedrals, in the quiet of whose precincts they thought so profoundly, and wrote with such pious erudition.

We beg to state with reference to some remarks in a late number of the *Backwoodsman*, that the question of the Rector of Peterboro's right to the lands included in the Patent of endowment, formed no part of the subject of the "deliberation" of the Clergymen who lately assembled in that town.

We have to renew our respectful request to our Agents and Subscribers at large, that they will be kind enough to attend, with all the diligence in their power, to the matter of our finances. Our expenses, all things included, average nearly £3 per day,—so that, with such a heavy outlay, punctuality in remitting us payments is necessary to enable us to provide for our disbursements. Large arrears are still due on Volume 2; and consequently the balancing and closing of the accounts before the issue of the third volume, has been attended with some personal inconvenience to the Editor, who, in assuming the responsibility, fully calculated upon an early indemnification.

His Royal Highness, the DUKE OF CAMBRIDGE, voted with the Archbishop of Canterbury against ministers, on the late division in the House of Lords respecting Education.

COLLECTIONS FOR THE REBUILDING OF ST. JAMES'S CHURCH, TORONTO CONTINUED.

Rev. Abraham Nelles, Collection at Mohawk Church, Brantford, £7 10 0

ECCLESIASTICAL INTELLIGENCE.

UPPER CANADA CLERGY SOCIETY. The Third Anniversary of this Society was held at the Hanover-square Rooms, on Thursday, the 23d inst., at twelve o'clock. The Earl of Galloway was in the chair. We observed on the platform the Right Rev. the Bishop of Vermont, the Marquis of Cholmondeley, the Hon. A. Kinnaird, M.P., Sir Walter Farquhar, Bart., Hon. Capt. F. Maude, R.N., Captain Wellesey, R.N., Rev. Horatio Newman, &c. The meeting was not numerously attended, but highly respectable. Having opened with prayer,

The Noble CHAIRMAN commenced by stating the objects and origin of the Society. His Lordship observed, that his attention had been specially directed to the spiritual wants of our Transatlantic brethren, by his lamented relative, the late Bishop of Quebec, and also by the Bishop of Montreal, to whose countenance and co-operation the Society had been much indebted from its outset to the present hour. His Lordship then went on to show, at some length, the vast superiority of an Establishment over the Voluntary system, which he characterized as involuntary in its operations. He assured the Meeting that the principle on which they acted, was, "Except the Lord build the house, they labour but in vain that build it;" and concluded by paying a just tribute of praise to the missionaries, and read extracts to the same effect from the Bishop of Montreal and the Archbishop of York.

The Rev. SEPTIMIUS RAMSAY, the Secretary, read the Report. During the past year two additional missionaries had been sent out, making in all five. The Rev. H. O'Neill, the first missionary sent out by the Society, had recently returned home to recruit his health and make family arrangements previous to re-entering the late scene of his valuable labours. The Rev. F. Osler has for the last two years been labouring as resident minister at Tecumseh and Gaillimbury. Few missionaries have undergone greater deprivations than Mr. Osler; the Committee highly estimated his most valuable services. The Rev. F. O'Meara reached Canada last spring, and has been located by his diocesan at the Indian settlement at Sault St. Marie; although he only arrived there in October last, he has already made considerable progress in translating the Liturgy into the Indian language. The Rev. B. C. Hill reached Toronto, in Upper Canada, last September; the Bishop has appointed him to the Grand River Tract, in the Niagara district; this faithful servant of God is most indefatigable in his Master's cause; in the course of each fortnight he travels 170 miles, preaches fifteen sermons, and catches six times. The Rev. W. Morse only reached Paris, in Upper Canada, in the Gore district, on the 23d of January last, therefore the Committee have only heard of his safe arrival. A letter was read from the Bishop of Montreal, in which he stated his unqualified approbation of the proceedings of the Society, and spoke in high commendation of the conduct of each of the missionaries who had been sent out. There was a balance in the hands of the Treasurer in favour of the Society of £156 13s. 10d., but the Society was under engagements to the amount of £323 5s.

The first Resolution was moved by the Marquis of CHOLMONDLEY. His Lordship dwelt upon the great importance of the Society in a Christian point of view, and regretted he had not been able to attend more to its proceedings, but said he had derived gratification in occasionally having had an opportunity of perusing letters from some of the missionaries of a most interesting character. It was his earnest prayer that the Giver of every good and every perfect gift would pour down the influences of his Holy Spirit upon all missionaries sent out by this Institution.

The Resolution was seconded by the Right Rev. the Bishop of VERMONT, who, in a most able and interesting speech, addressed the Meeting. He said, that although not politically connected with the Church of England, yet, in a spiritual sense, the Episcopal Church of the United States was one and the same with ours. He entered at considerable length into the question of the Voluntary system, and showed the great advantage of a National Establishment over the isolated and voluntary efforts of individuals. It was true, that in that vast dominion, the United States, there was no National Church. What was the reason for its absence? he replied, Necessity. The Government was of a decidedly popular character, and from the variety of denominations and multiplicity of sects, it was quite out of the question that they should unite, or that even a majority should agree in placing one branch of the Church over all the rest. Now although he fully admitted the superiority of an Establishment, still he must be allowed to qualify the expression; cases might arise in which a National Church would prove a curse instead of a blessing; surely, every true disciple of the Lord Jesus Christ would infinitely prefer the Voluntary system to the establishment of Popery. We must first ascertain which is the true faith, and then endeavour to establish it. With regard to his own country, were they to agree to-morrow on the propriety of having an Establishment, most assuredly the Episcopal Church would not be the one selected. Now in England it was far otherwise; the Episcopal Church was established; her pure and scriptural form of worship was to be met with throughout the length and breadth of the land. However, it appeared that the National Church was not placed on the same vantage ground in the colonies as in the mother country. This indeed appeared strange to him, that individuals should derive spiritual benefit from the Church, and should themselves separately promote its interest, and yet collectively, should think themselves exonerated from establishing and diffusing the truth when possessed of a ten-fold power of so doing. The Bishop then went on to show, in a very masterly manner, that it was the bounden duty and ought to be esteemed the highest privilege of every God-fearing man to use his utmost endeavours to establish the truth. We might blame our rulers, but let us see if we are not very guilty concerning this matter. Living under an Establishment was no excuse for our neglecting the eternal interest of our fellow-countrymen in Upper Canada. The Voluntary system was a most valuable auxiliary to a National Church; let us each then ask ourselves, Have I endeavoured to the utmost of my ability to establish the Church? The Right Rev. Prelate concluded by an animated appeal to the Meeting in behalf of the Society whose cause he had ventured to plead, and whose interests he strongly recommended to those now assembled.

The second Resolution was moved by the Rev. HORACE NEWMAN, Rector of Bandon, Ireland. In a short but effective address, he pressed upon the Meeting the duty of supplying the spiritual wants of Upper Canada, more particularly on account the tide of emigration flowing in there from his own shores. He mentioned, that in a short space of time, in his own small parish, besides adults, no less than sixty-three children had left their native land to find an asylum in the back-woods of Upper Canada. Shall we let them perish for whom Christ died? The Rev. Gentleman bore decided testimony in favour of one of the missionaries sent out by the Society, who had been previously for some years his own curate.

Seconded by the Rev. H. O'NEILL, the first missionary sent out by the Society. Mr. O'Neill, in a luminous speech, gave a clear succinct statement of his missionary proceedings during the last three years. We regret that want of room prevents us following him in his most interesting details. He chiefly dwelt upon the great spiritual destitution of Upper Canada, there being only sixty clergymen to a scattered population, located over a country as large as England and Wales; pointed out the diversity of sects which prevailed, and how superior were the advantages of the Church of England over them all; showed how truly valuable was the Book of Common Prayer to preserve the uncultivated mind of the back-woodsman from being carried away by the various winds of strange unscriptural doctrine which blow in upon him on every side. His speech excited great interest throughout, and was well worthy the attention of all who had not previously placed a due estimate upon our truly Apostolic Church.

The last Resolution was moved by Sir WALTER FARQUHAR, Bart. He dwelt more particularly upon the hardships endured by some of the missionaries, and read some very interesting letters from Mr. Osler, which showed how great were the trials he endured in his Master's cause. Sir Walter entreated those present to give themselves up to prayer; to pray that the influence of the Holy Spirit might rest upon the missionaries of the Society; to pray for the spiritual and temporal welfare of our beloved country, and that numbers might be raised up, and made willing to spend and be spent in the service of the Lord and his Christ.

Seconded by the Hon. A. KINNAIRD, M.P. He expressed had pleasure in being enabled to state that the oneness of spirit had hitherto prevailed in all deliberations of the Committee, which he trusted and prayed God might continue, and concluded by observing how greatly the Committee were indebted to the constant and unremitting attention given to the proceedings of the Society by the Noble Lord in the chair.

The Earl of GALLOWAY briefly replied, after which the Meeting terminated.—Record.

(From the Ecclesiastical Gazette.) INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The friends of this Society will be glad to see by the Report which has just been published, that a large addition was made to its income during the past year. Forty-five new District Committees have been formed; and the receipts from subscriptions, donations, &c. (exclusive of collections made under sanction of the Queen's letter) have exceeded those of 1837 by more than £5000. In consequence, however, of a large extension of the SOCIETY'S operations, its expenditure has more than kept pace with its income. The effort commenced in 1837 to supply the grievous spiritual destitution of Australia has been continued during 1838, and 12 additional clergymen have been sent out to assist in building up the Church of Christ in that immense continent. Others have since been appointed, and are now on their voyage out; one of them the Rev. John Morse, M.A., of Pembroke College, Oxford, sailed on the first of May, on board the *Lady Raffles*.

CANADA. Extract from a Letter of the Bishop of Montreal to the Secretary of the Society.

January 22, 1839. "It is impossible to conceive, without witnessing it, the crying need which exists for a supply of religious teachers, who, at the same time that they would set forth Christ crucified with all the earnestness of men who appreciate the Gospel from their own experimental knowledge of its blessings, would exercise the legitimate influence of a learned, a loyal, and a regularly constituted body, connected with the great national institutions of the parent state."

UPPER CANADA. Extracts from an Official Report of the Bishop of Montreal to Lord Durham, dated 20th Nov. 1838.

"In travelling from the town of London to Goderich, I passed through a tract of country sixty miles in length, in which there is not one clergyman or minister of any denomination. I believe I am safe in saying that the great majority of the inhabitants, among whom are comprehended the Land Company's settlers, are of the Church of England, and the services of some of our missionaries, who have partially visited this tract of country, have been thankfully received by those who pass under other names. Between Wodehouse, upon lake Erie, and St. Thomas, a distance of upwards of fifty miles, which may be travelled by two different roads, there is not one clergyman upon either. From the reports made to me by one of our travelling missionaries, and by a solitary catechist stationed at Port Burwell, I know that there is a great body of Church people scattered through this part of the country. In the whole of the newly-created district of Wellington, which is everywhere scattered over with a Church population, there is only

one clergyman of the Church. In the district of Newcastle there are six. I have good reason to know, that if ten more could be immediately added, there would be full employment for them, with regular congregations.

"Up to this period, although not a few people have been lost to the Church from the want of her ministrations, and a far more extensive defection must inevitably follow if things are left much longer upon their present footing, yet very generally the privations which have been experienced in this respect have served to teach our congregations the full value of those privileges which are enjoyed at home. The importunate solicitations which I constantly receive from different quarters of the province for the supply of clerical services; the overflowing warmth of feeling with which the destitute settlements; the marks of affection and respect towards my own office which I experience throughout the province; the exertions made by the people in a great number of instances to erect churches, even without any definite prospect of a minister, and the examples in which this has been done by individuals at their own private expense; the rapidly increasing circulation of the religious newspaper which is called "The Church;" these are altogether unequivocal and striking evidences of the attachment to Church principles which pervades a great body of the population.

"I cannot forbear, my Lord, from introducing some mention in this Report of the labours of our clergy among the native Indians. There are two clergymen stationed among the six nations on the Grand River; one at the Mohawk village, and the other at Tuscarora. A missionary has been sent to the Manitoulin Islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron. These four are engaged exclusively in the charge of Indians. There are two other clergymen who combine this charge with that of congregations of whites; one in the Bay of Quinte, where a branch of the Mohawk tribe is established, and one who resides in Carleton; and devotes part of his time to the Mounsees and Bear Creek Chippawas in his neighbourhood. I have never seen more orderly, and to all appearance, devout worshippers, than among some of these Indian congregations which I visited; and I have the fullest reason to believe, that the ministry of the clergy among them has been attended with very happy effects.

"A great and promising field is here open to Christian philanthropy. A long debt is due to the Indians from the inhabitants of European descent, and it is by means such as those which I have just stated that the reparation must be made. They have been uniformly loyal. The Mohawks preserve to this day, with much veneration, a set of communion plate, and other appendages of divine worship, which were given them by Queen Anne, when they were settled in the colonies which now form part of the United States of America."

Extract from a letter of the Bishop of Montreal to Sir George Arthur, 20th Nov. 1838.

"My own opportunities of observation have been sufficiently extensive in my journey through the province, and my conclusions have been formed upon grounds too strong to afford room for my suspecting myself of prejudice, when I state my deliberate belief that the retention of the province as a portion of the British Empire depends more upon the means taken to provide and perpetuate a sufficient establishment of pious and well-qualified clergymen of the Church, than upon any other measure whatever within the power of the Government; and I fervently hope that your Excellency's administration may be distinguished by some permanent and satisfactory adjustment of the long-protracted questions relative to the clergy reserves."

Eccll Intelligence.

ARRIVAL OF THE BRITISH QUEEN. SIX DAYS LATER FROM LONDON.

This splendid steam packet arrived at Sandy Hook at 8 o'clock on Sunday morning. She left London on the 11th and Portsmouth on the 12th inst., and brings London papers six days later than were received by the Great Western.

The Queen is all she has been described to be. She made the passage in 15 days and 16 hours—she sailed again on the 1st, and commenced taking in coal at two o'clock on Tuesday.

The British Queen has 122 passengers. We copy the following intelligence from the N. York Sun extra:

The prices in the stock market had rallied slightly, but showed a good deal of fluctuation. The state of foreign exchanges was considered unsatisfactory. The Times says the speculators in cotton and other articles complain loudly of the conduct of the Bank of England, as it has afforded a complete check to their operations; that it is fully expected that at the conclusion of the present year there will be a surplus stock of American cotton of from 250,000 to 300,000 bales, and that too at a period when there is every probability of most abundant crops in the United States, in India and Egypt. The prospect for Cotton speculators is, upon the whole, gloomy enough.

In the House of Lords, on the evening of the 5th inst., the Archbishop of Canterbury brought forward his resolution upon the subject of national education.—A long and spirited discussion ensued, which lasted till nearly three o'clock, and ended in a division. The numbers were—contents present 171, proxies 58; non-contents present 80, proxies 38; total 229 and 118—majority for a scriptural education, 111.

Arrests of persons engaged in the bloody riots in Manchester were still being made, and the city continued in a very unsettled state. On the 9th there were serious demonstrations of a renewal of violence and bloodshed, but by a prompt rally of the military, the use of fire arms was prevented, though the mob melted the military with the stones. Several arrests were made on the occasion. A riot which took place on the 5th wore for a time a very serious aspect, and led to the arrest of numerous prominent persons, among whom was the celebrated Dr. Taylor, who had been fully committed for trial for the part he had taken in the Digbeth affair.

The remains of Lady Flora Hastings were on the 10th early in the morning, removed from Buckingham Palace, on board the Royal William steam ship, lying at St. Katharine docks, for the purpose of being conveyed to the last resting place of her Ladyship's maternal ancestors in Scotland. So numerous were the applications for permission to form part in the sad procession, that it was found absolutely necessary to restrict it to those who were related to the noble family, or who were on terms of the closest intimacy with them. At the request of her mother, a *post mortem* examination of her body was made, the result of which put for ever at rest all doubts as to her innocence of the scandal which had been attached to her.

There appeared to be much distress in some parts of Ireland. Col. Perceval said in the House of Commons that there were many families living on one meal a day, and that of potatoes of the worst description. Mr. O'Connell said of the western coast of Ireland, that the misery was becoming so oppressive that it was absolutely necessary some steps should be taken without the least delay.

Mr. Sergeant Jackson said he had received similar accounts from the south-western parts of Ireland, where the distress was most appalling. At Rantry 2000 were in a state bordering on starvation out of a population of 7000. Notwithstanding this the Chancellor of the Exchequer said that he thought that the less discussion there was on this subject the better—and he thought the