

Poetry.

THE STUDENT.

Why burns thy lamp so late, my friend,
Into the kindling day?
"It burneth so late, to show the gate
That leads to Wisdom's way;
As a star does it shine, on this soul of mine,
To guide me with its ray.
Dear is the hour, when slumber's power
Weights down the lids of men;
Proud and alone, I mount my throne,
For I am monarch then!
The great and the sage, of each bygone age,
Assemble at my call—
Oh! happy am I, in my poverty,
For they are my brothers all!
Their voices I hear, so strong and clear,
Like a solemn organ's strain;
Their words I drink, and their thoughts I think—
They are living in me again!
For their sacred store of immortal lore
To me they must unfold;
Labour is bliss, with a thought like this,
Till is my best repose!"

Why are thy cheeks so pale, my friend,
Like a snow-cloud, white and grey?
"They were bleached thus white, in the mind's clear light,
Which is deepening day by day;
Though, the hue they have, be the hue of the grave,
I wish it not away.
Strength may depart, and youth of heart
May sink into the tomb;
Little rest, that the flower must die,
Before the fruit can bloom!
I have striven high, for my high reward,
Through many a lonely year;
But the goal I reach—it is mine to teach,
Let man stand still to hear!
I may wreath my name with the brightness of fame,
To shine on History's pages;
I shall be a gem on the diadem
Of the past, for future ages.
Oh! life is bliss with a thought like this—
I clasp it as a bride!"

Pale grow his cheeks, while the student speaks—
He laid him down and died!
[Halfpenny Times.]

THE DUKE OF NEWCASTLE UPON THE STATE OF THE COUNTRY.

My dear Countrymen,—When I last addressed you time pressed, and I was compelled to write hastily and briefly; I then had no opportunity for apology or explanation; but now that I have more leisure, and that I again venture to intrude myself upon your notice, I feel that it incumbent upon me both to apologize and to explain—to apologize, because it may seem arrogant and presumptuous that I should assume to myself any title to address you in such a fashion; to explain, because you may naturally desire why I, of all men, should attempt to place myself in a position of so much difficulty and responsibility.—The position I am well aware is as unusual as it is hazardous, but having fallen into it I cannot now abandon, whilst you permit me, or rather do not oppose my usurpation of it.

Pardon, then, this transgression, in whose eyes it may appear to be one, and generously receive the following explanation.—I will candidly acknowledge that when I wrote the letter to the editor, dated the 25th of March, my object was vindication, perhaps not unaccompanied with complaint, thereon founded, as I hoped, and should it be necessary, my complete justification in the view of every fair and impartial judge. Of the result of the publication I never could have dreamed of the consequences which have followed. I was perfectly unconscious of the existence of any good will towards, or even of any favourable thought about me, for although my constant aspiration has been to effect all the good in my power for what I considered to be the real benefit and welfare of my country—I may add, of mankind in general—yet I believe myself to be so little worthy of public notice, and so inefficient for any useful purpose, that my wonder was unbounded, my astonishment overpowering, but my gratitude inexpressible, when, from all quarters of this great and glorious country, I received the kindest, indeed almost affectionate good will, attachment, and much more, but which I may not repeat; giving me every encouragement, and assuring me of confidence in my good intentions, consistency, constancy, and so forth. Until then, I believed that I was working alone, unheeded, unobserved, and unsupported, pursuing in privacy my usually undeviating course. Truly, a sorry, unenviable, and uninspiring state, yet, one which, as I owned it, has been made the subject of jest and derision by some, though I can forgive, as I shall very readily forget, their jeers or their derision. If I may win you, and retain your continued confidence and regard, the ninth and exultation will be mine, the lamentation theirs.

Thus, most unexpectedly, though not unequivocally encouraged, I felt that I had a new being, that my existence was not a matter of indifference to my countrymen, that by the peculiarity of my situation a responsibility was thrown upon me, that I evidently had a duty to perform which had been allotted to me, and, if my perception were correct, that the question was—How can I do the most good with the smallest possibility of doing harm? How can I, by any feeble efforts of mine, contribute most largely to the solid and lasting benefit of my country?

I should apprise you that hitherto, as now, I have had no adviser; I have purposely abstained from communicating politically with any individuals who are connected with the political world; whatever I might do I wished to do purely, openly, and without bias; not by combination, not by faction, not by subtlety; I was resolved to be clear of the charge of being a political intriguer—a character in my mind especially mischievous and shuntable.

I was thus driven to commune with myself, and constrained to act upon my own judgement and responsibility; should I have erred, the fault is all my own, strongly, perhaps over-duly incited, however, by a warm sense of your goodness and generosity, and an irresistible impulse to rest my whole confidence upon you, and so make one with you, to accomplish the reclamation of our misgoverned country.

Reviewing the past and looking to the future, I considered that we were living under the perfection of executive rule, a free monarchy, but that we were idly squandering our immense advantages, and, perhaps inadvertently, though not less insanely, forging our own bonds and shackles. If a remedy were to be applied to the growing evil, and to an enormous public wrong, the task of inviting public attention to it must fall on some one. No other person seemed disposed to put himself forward. I resolved to throw myself into the breach. I decided to address myself to the whole nation, and, from the kindness and consideration already received, I was persuaded that my motive was distinctly one of a grateful return which I owe, not of self-exaltation or aggrandizement, which I absolutely repudiate. I have not scrupled thus to unobscure myself to you, that we may perfectly understand each other.

My address of the 13th, though brief and hurried, has been rightly understood and received in the kindest manner. Accident has embarked me with you in a great cause. I now look, and so I hope do you, to the regeneration and redemption of our country; I shall not hang back if you will persevere and encourage; meriting your approbation, and meeting with

your acquiescence in my views, I shall cheerfully and fearlessly proceed, in conjunction with you, to rescue our religion, our state, and our national and individual interests, from the intolerable oppression and thralldom of Parliamentary intrigue and machinations, with all the innumerable evils attendant thereon.

Having written so much in explanation of what I have taken upon myself to do, I must now proceed to the performance of the painful part of my presumed duty, and thus address you a second time, intending to supply evident deficiencies in my former brief address.

I must deal critically and severely with measures and political delinquencies frequently emanating from one whose friendship and intimacy I have rejected, in from whom it pains me to differ widely, but from whom, if conscientiously differing, I should be ashamed of myself, if I did not openly and publicly avow my dissent from his doctrines, his measures, and his contrivances.

It must, then, appear to you that the present struggle is made to be a contest between the Parliament and the people. The national opinion is one way, the majority in Parliament is in another. Why is this? Ought not the representation to reflect the opinion of its constituents, especially so, it may be supposed, since its imagined purification by the Reform Bill? The fact, however, is otherwise. I would not object—neither, I am convinced, would you—that a man should vote according to his conscience; but if he knows that he is so doing in opposition to the declared sentiments of his constituents, he is bound to resign the trust into their hands. This would be honourable; if he failed to do it, you no doubt would take good care that he should never again be chosen to represent you. I will presently refer to what should be done in this case. But then it is hinted, "Oh! if the minister finds himself in a minority he will resign, or else compel the majority to reorganize their votes." You probably will reply, "Well, let him do so, and we shall be quit of a very dangerous minister; as to the other, it is an event of scarce occurrence, that he hope never again to witness an exhibition equally disgraceful to the forer and to the force, and so derogatory to the dignity and usefulness of Parliament." The example, however, furnishes a proof of the unmitigated power and strait-waistcoat control which is exercised over the well-meaning and independent portion of the House of Commons.

"But then," they observe, "what are we to do?—If the minister is beaten and resigns, where are we to find a successor, and who can supply his place with a chance of carrying on the government?" I admit the full pertinence of this observation. I have observed with fearful anxiety this growing mischief. I have not been blind to the strategical manner in which the Government has entrenched itself in the Parliamentary camp, nor have I witnessed without great personal inquietude a continual alarm and jealousy, the successful modes and inducements by which the minister has drawn round himself almost all those who could be troublesome in opposition. It has been frequently remarked that all who have any pretension to the name of statesman are on the government side, and how can any other be formed, since all pretension to statesmanship is engrossed by the government? It should be recollected that many requisites are necessary to form a statesman; besides some degree of cleverness and being able to make a decent speech, experience, practical knowledge, and a capacity for viewing affairs with a solid and extensive mind, which very few possess. Surely we must hope and believe that there is no lack of equally good statesmen in this kingdom of England, if opportunity called them forth.

Of the Prime Minister's talent in debate, of his dexterity in parliamentary management, his knowledge of his audience, his extensive information, his long experience in public affairs, and of his parliamentary omnipotence, there can be no question; but of his right use of these mighty advantages there may be, and is, very great question indeed. I have elsewhere stated, some time ago, how that, by loosening one stone in the building, we have endangered the whole fabric; so repealing the combination laws, brought about the repeal of the Corporation and Test Act, as a consequence; the emancipation of the Roman Catholics followed, then reform in Parliament; thence arose a cry against the Church; to appease this cry the Ecclesiastical Commission was devised.—The revenues or resources of the church establishment were to be drained and exhausted, bishoprics and various other dignities abolished, everything done to abuse, humiliate, and impoverish the church which an improvident meddling could devise, and only stopping where shame forbade to proceed further. Next the old corporations were destroyed.

The Education Bill passed, and these acts followed one upon the other—one in consequence of another, and one after the other, were recommended to the Legislature, and the reason why was apparently because the preceding acts had become law. I will not enumerate many other bad measures, such as the New Poor Law, Rural Police Act, &c., enacted no doubt, to restrain the very poverty and crime which confusion and uncertainty had created. My object is to show that one bad precedent begets another, and that this stratagem has been systematically pursued as a sure, though unperceived mode, of stealing a march, of sapping our morality, undermining our civil and religious institutions, and, in fact, of revolutionizing the state.

As far as my recollection serves me, not one good measure has passed since the entrance into office of the present administration; the *amor patriæ* appears to me to have been lamentably disregarded and the *amor sui* cherished as a more suitable substitute. Whatever misdeeds were committed by the former government, and they were many and glaring, they were forced out of office by the expectation that the new government would set all to rights; but, to our astonishment, we soon perceived that the very measures to enforce which unseated the former, were adopted by the new administration, with an utter regard of its own credit, and of our private feelings and national interests.

I ask you whether your expectations have been fulfilled, whether you are satisfied with the honesty, good faith, and gratitude of your rulers, or whether bitter disappointment and unalterable distrust do not prevail?

The cultivator of the soil is in utter despondency and alarm,—he has been the most ill-used and most neglected of our fellow-subjects,—he knows not how to act,—he feels from sad experience that he is the mainstay of the country, but he is not protected or encouraged, but milked like his own cows, or sold like his own sheep, to pay, mayhap, for some Popish endowment or other misapplication of his contributions; when he complains he is derided, and told "If you are not satisfied with the corn law, the tariff, the Canada law, or other oppressive measures, you must take them as we give them to you and make the best of them. We know that you will put to it, and without hard labour and industry you will scarcely be able to stand your ground and compete with the foreigner. But still there is a road to wealth open to you; seek for and you will find it, by a spirited expenditure in application of the latest secrets of science and chemistry."

What is the consequence of all this?—The farmer is obliged to economize, fewer labourers are employed, many are thrown out of work and necessitated to seek

shelter and subsistence in the union; of what consequence can it be to the poor labourer that prices should be low if he has not the means wherewith to purchase food and raiment? The landlord must suffer with his tenants and his poor labourers, and it is impossible to foresee how far the mischief of the present system may extend.

But you must be already weary of following me through this (from memory) imperfect enumeration of bad and, as I think, dangerous measures, because un-called for,—empirical and tending to alter the very nature of minds and things. I will merely touch upon the late Jews' bill and the Maynooth endowment, and then proceed to remedies. The bill to remove the disabilities of the Jews is one of the most remarkable features of the day, exhibiting the laxity of principle which has crept in, and the mawkish sentimentality and liberalism, as it is termed, which distinguishes too many of our public men, and leads to the very verge of indifference as to the prevalence of any particular religion, as a necessary ingredient in all Christian legislation. Towards the Jews individually I profess to entertain a very strong and deep interest, and it may be that I am impressed with a persuasion approaching to conviction, that their redemption is nigh at hand. I should glory in their conversion, and gladly behold their exaltation to the first rank of nations. But is any Christian legislature justified in raising to political honour or authority one who, while he continues a Jew, must continue to deny our Saviour, and must be incompetent to exercise any political authority over a Christian community? Show him every kindness and consideration, extend to him the fullest toleration, but without grave offence you cannot confer upon him any administrative functions. Here, again, is shown the danger of the new doctrine of legislation; so and so has been done for the Moravians and others, and it will be injudicious not to do the same for the Jews,—as if it were possible to palliate the omission of one crime by alleging that another had passed unpunished.

We are now arrived at the Maynooth Bill, and a more daring attempt to take a nation by storm, and force upon it a measure repugnant to all faithful Protestants, conscientiously regarded by them as a criminal deed, an artful decoy to a feared apostasy, a Jesuitical entrapment of a deluded few to accomplish by small means a revolution the most formidable and most guilty, was never perpetrated by any rulers of a free country.

Many conjectures may be hazarded to account for this extraordinary attempt; surmise alone can account for it; but this we know, that although might may be applied to overpower right, the exercise of such power is intolerable and odious, and submission to it is rendered as impossible as it would be culpable; and here we arrive at our remedy. It is short and simple.

I mentioned in a former part, that I would refer to what should be done in the case of constituents and representatives. I ventured to recommend you to petition; but, if petitioning should fail, you may follow it up by calling upon your representatives to resign their trusts. Suppose that they decline, follow this up by strong declaratory resolutions, persist in this course, and by its effect, if unavailing, which I can hardly believe to be possible, still continue a steady and resolute determination. So situated, the Minister may resign; he will calculate no other administration can be formed, and that he must be recalled and reinstated; but in this calculation, if it should be your pleasure to defeat it, you will do well to act thus:—Whenever the time arrives, unanimously resolve to elect such members only as you know to be well affected to the preservation and maintenance of our purely Protestant constitution in Church and State, to the exclusion of all noxious measures. If you cannot find them among those who have usually represented you, search for others—look for worth, wherever and in whomsoever it lie—look for devotion to this country's cause, for sound sense, for a loyal subject, a faithful citizen, a good man, and a good churchman; the highest talents, unless combined with these, are more than worthless. Care not for wealth, if you can find integrity. Refrain from all sordid considerations—banish the very idea of bribery, or payment for votes, or spending of money. Such proceeding would do you unfaded honour, and it would immortalize you. Success must await it, and you will be invincible whilst you act wisely and well. I confidently call upon all good men to act thus, and show themselves to be true patriots of a new school. To dissenters I would say, what form of religious faith can equal or surpass the pure, the simple, yet sublime and earnest doctrine of the Established Church of England? Join her if you can, and make one of an united brotherhood; but if you cannot still give all your support to a Church and State which tolerate all. To those who entertain party views I will say, throw aside party, and act upon principle; you are Britons—you love your country and your Queen—let us all unite for their welfare; they pressingly require your manifold aid and pious defence—they are in difficulty and danger, and demand your honest and strenuous support.

Party has done but little for you of late years; where has it promoted any good end, but a competition of change and destruction?—one side, when in power, scarcely differing in a shade from the other. Reform has proved to be a delusion—political economy a mischievous conceit; but of all the subtle contrivances for misgovernment planned by the great corrupter of souls, political expediency has been the bane of modern times rejoicing in crookedness and deformity—it miscalls good evil, and transposes vice for virtue; itself degenerated in a total abandonment of all principle, it corrupts, demoralizes, and degrades all who give in to its practices, engendering perfidy, deceit, treacherous dereliction, and every nameable political wickedness, most unworthy of every great, of every noble mind. Let it be shunned, disgraced and relinquished.

Lay the foundation of a new school, and henceforth let the school of political virtue be the basis of England's grandeur, as it would be of her settled happiness.

It may be said, this is a Utopian vision; but I reply, why so? Is it impossible for a nation to be good and great? If we may be nationally good, if we habituate ourselves to the practice of virtue, assuredly our virtue will bind us together by ties of mutual respect and mutual confidence; suspicion and discord will cease, and something more approaching to one mind will appease our contentions, curb our evil passions, *idem rite alique idem nolite vera est amicitia*—United thus, and acting in faithful union for our country's welfare, must we not be as powerfully great, as we have found ourselves nationally good?

I will allow that little short of a miracle may of a sudden constitute us such a nation as this; but let me make a beginning; the British constitution was not built up in a day, although it may be destroyed in an incredibly short space of time. Form yourselves into a state of heart and mind for the practice of political virtue, and on this occasion let your conversion be as sudden as it may be sure; no relaxed and virtuous purposes, and procrastination or irresolution, should your mind be willing but your spirits weak, would only give advantage to those whose evil influences so sorely oppress us.

Heresies and false doctrines have had their way; duped thousands have been the followers and worshippers and disciples, whether in religion or politics.—Error, I am aware, has its blandishments, and its alluring attractions, while truth has been compelled to halt, and along with a far scantier following, and with

chastening diffidence, rarely adventuring to contend with its more popular rival.

But, my dear countrymen, let it not be thus ever! The time, I believe is favourable; events I believe, are ripening, if not ripe. Cast off the dynasty of error, imposture, and impurity; cause it to cease by imitation, and let that of healing and healthy truth prevail; enthroned it with your free and generous sympathy—your united acclamation—your calm, moderate but settled and determined resolve.

May I venture to add a few words of caution.—Should it be your disposition of mind to think well of these remarks, and to adopt them into your practice, carefully study to repel all fanciful theories and experiments. This maintenance has been threatened. We must oppose and overcome the menacing danger which besets us. We, as a nation, are now so strongly situated, that no ordinary appliances will avail; we have wandered into the mazes of error, and are entangled in the perplexities of a false, tainted, and unprincipled system. Purification is our only remedy—political regeneration the consequence. The prevalence of truth and honesty will effect this, and render us politically virtuous, obedient to the laws, and walking firmly in the steps of the constitution, we may zealously rely for their secure protection, and to the success of our gracious and beloved Queen, whose peaceful position we must all lament, as much as we are well aware that it is now one of extreme difficulty and danger.

With this caution I conclude. Grateful indeed shall I be, if this address will be received and rightly understood. I have endeavoured to collect my thoughts and opinions, and to convey them to you in plain and intelligible language. If I have failed, it is not for want of anxious care and study; still you will give me credit for good intentions—of that I am well assured. Actuated by no ill-will against any individual, by no hatred or malice in my breast, I would not personally offend even my greatest enemy. I entertain no unkindly feelings towards any human being; but when I see danger I would avert it. I can only hope to succeed by warning—by exposing error, which involves the conduct of individuals—and by espousing truth, which is to counteract error.

It is our inherent right to canvass political errors, political measures, and political government. I have ventured to do this in a political sense only; I could have no right, nor have I dared to make allusion, or to cast the slightest reflection upon private motives or private character, and I beg that this may be distinctly understood. It is the political system which I have fairly endeavoured to expose; and if, by this appeal to you, and by the constitutional expression of your sentiments, imminent evil be averted from the state—the Queen and Parliament be relieved from the intrusion of bad measures—and if, instead of Popish colleges, our surplus millions may be spent in erecting temples for the worship of the God who blesses and defends us,—then indeed I shall rejoice, and behold with admiring thankfulness the prosperity of the British empire.

Allow me to sign myself your grateful and ever faithful friend,
NEWCASTLE,
April 19 to 23, 1845.

P.S.—Contrary to my first expectation, I have found the task which I had imposed upon myself to be one of extreme delicacy. I commenced and wrote this address between the 19th and 23d of April; and to ensure a due consideration of the whole matter of it, instead of issuing it in print, I have read and re-read it, whilst it has remained with me—most anxiously desiring that nothing exceptional should proceed from my pen—nothing that is, which by indiscretion or imprudence should injure the great public cause which I desire to serve. I wish I may have succeeded, and that you may not have to blame me for again addressing you. I find that this address has run to very much greater length than I think advisable, or than I had anticipated. I tried to condense, but I do not possess the art, and found greater condensation to me impossible. I now take my leave, with every fervent wish for your welfare.

May 13. N.

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.)
[CONTINUED FROM OUR LAST.]

Disatisfaction with the British government was now becoming more and more general, and the temper of the dissenters may be gathered from the following extract of a letter from the Rev. Samuel Peters, missionary at Hebron, in Connecticut:—

"June 25, 1768.

"I spend most of my time endeavouring the good of these people within the circle of thirty and forty miles, but by some evil fate having seized the dissenting teachers and their adherents, nothing seems worth their notice or consideration except the glorious idea of an Oliverian revolution, or something as bad. The peasantry I have often heard say that they had rather (notwithstanding their religious tenets are bent upon John Calvin's wheel) be under the government of the Pretender, the French, Dutch, or Spanish monarchies, than to submit to acts of a British parliament, or an American episcopate. You may have a faint idea of what doctrines are generally taught by those enemies of peace and order, by reading Livingstone's scurrilous letter to my lord of Landaff. Livingstone has now immortalized his name with the American puritans.—That man is the greatest patriot who blows the loudest blast in honour of their mighty hero, Livingstone.—Was his lordship, the worthy ordinary of Landaff, now in America, he could find but little grounds to give a better character of its inhabitants than appears in his very excellent sermon."

This growing discontent is noticed in the letters of the other missionaries. The Rev. E. Dibble, of Stamford, Connecticut, says, Oct. 18, 1768:—

"With pleasure I can inform the venerable board of the peaceable, flourishing, increasing state of my parish, and of their firm attachment to our happy constitution, both in church and state; notwithstanding, party rage never ran higher; and, under the specious pretence of civil and religious liberty, every art is used to throw us into all imaginable confusion, and to prejudice his majesty's subjects against the conduct of the government in being, and our religious constitution in particular. We hope in God for better times, that the provinces will obtain redress of just grievances, and effectual provision be made for the support and encouragement of our national religion in these remote regions, and the subjects of it delivered from their fears and insults, and indulged in the full enjoyments of their religious profession and church government."

The following extract of a letter from the Rev. Bela Hubbard contains allusions to the growth of party spirit, and to the efforts of himself and his brethren to maintain the cause of peace and loyalty:—"I can say it with sincerity, that I have faithfully endeavoured to discharge my duty as a servant of the Society, and as a minister of Jesus Christ, and I trust that my labours in the vineyard of Christ have not been altogether in vain. I have not failed to exhort them in these unhappy times to let the world see that churchmen fear God and honour the king—to do their utmost to live peaceably with all men—not to use our liberty for a cloak of maliciousness, but as the servants of God; and I know of no disposition in any one member of our excellent church to go over to the party of the

sons of liberty (though falsely so called) who have given so much trouble to the mother country, and to all in her colonies who are friendly to the cause of the nation.—*Neuhaven, Jan. 10, 1769.*"

The Rev. Matthew Graves speaks out on the subject in the strongest terms. He says, May 4, 1768, "The present aspect of duty and religion is here very deplorable. Instead of invoking Heaven for true knowledge and sanctifying grace, hell is ransacked for infidelity and perverseness. All their devices are to oppose authority, and prevent episcopacy from residing among us. But I trust and pray, may believe, that He which sitteth in the heavens shall laugh them to scorn, the Lord will have them in derision. I would send you some of our papers, wherein the Bishops of Gloucester and Landaff particularly are treated in the most scurrilous manner, did I not know that you have them regularly sent over. I verily believe, were we blessed with a bishop here, the dissenters would decay and vanish, as water thrown on the ground, and our Zion flourish as the cedars of Lebanon."

The Rev. Roger Viets writes as follows:—

"Simsbury, June 25, 1768.

"There have been several efforts lately made by the dissenters to oppress me, as well as my people, as the bulk of New England is uneasy at some late regulations of the government on your side the water, and look on us missionaries and our parishioners as too much connected with Europe. But the cruelties and oppressions of dissenters only tend to unite us more closely among ourselves, and add to our numbers."

Another warning voice from the Rev. J. Leaming, missionary at Norwalk, in Connecticut, may be here added:—

"May 10, 1768.

"I wish it was in my power to paint in lively colours the necessity there is, both in a civil and religious view, of our superiors' giving attention to the affairs of the Church of England in America. If the Church is neglected at this juncture, America is totally ruined. And those of us who have been faithful to give notice of the true state of affairs, will be the first victims that will fall in this sad catastrophe."

The subjoined account of a missionary tour by the Rev. Richard Mansfield will convey some notion of the wide tracts of country which were entirely unsupplied with the ministrations of religion. The occasional visits of a clergyman were doubtless highly valued by a people almost entirely cut off from Christian communion, but could hardly avail to prevent their gradual deterioration; and we are guilty of no extravagance in attributing much of the religious indifference, as well as of the hostility to the Church, which prevails in the New England States, to the want of an early provision of the appointed means of grace. The letter is dated Derby, Sept. 25, 1768:—

"In my last, I undertook and performed a long journey, and visited a considerable number of the professors of the Church of England, in seven or eight different towns of the colonies of New York and Massachusetts Bay, who live at a great distance from any minister of the Church of England, and who are very desirous of missionaries coming among them. At Lainsborough, a town within the province of Massachusetts Bay, I found a considerable number of serious and sensible professors of the Church of England, who, having been tried out with the rigid doctrines of the enthusiastic independent teacher of the town, had embraced the Church of England, built them a small church, in which they constantly meet, and join in our liturgy, and in reading and hearing good sermons. Here I preached a lecture and performed divine service, as I did also at Williamstown, another town in the same province, about sixteen miles north of Lainsborough, where there are also a number of families who profess for the Church.—I then proceeded northward to the towns of Powall, Arlington, and Manchester, which lie in the western parts of those lands which were patented out into townships by the late governor of New Hampshire, and afterwards annexed to the colony of New York. Here I found a considerable number of families who were professors of the Church, to whom I preached, performed divine service, and baptized their children; and the people of other denominations in general gave their attendance, and seemed very desirous of instruction.

The town of Arlington, which consists of about thirty families, is settled almost entirely by Church people, and Captain Hawley, a principal planter, has constantly read service and sermons in his own house, where the people have attended, by which means a sense of religion hath been kept up among them. But the other towns in these parts having been settled by people of different denominations, from different towns in New England and New York, can agree in nothing, and having no ordained ministers of any kind, and no teachers, excepting some strolling, ignorant, enthusiastic anabaptist and new-light exhorters, and some of them also scandalously immoral in their lives, are in danger of falling into entire irreligion. If the society, therefore, should see fit to make a mission at Arlington, it would be likely to be of very great and extensive service. Manchester and Arlington, the most northern towns which I visited, are about a hundred miles distant from Derby. The people expressed themselves very thankful to me for coming among them, but being new settlers, and generally poor, were not able to contribute to me half enough to defray the expenses of my journey. On my way homewards, I preached at New Concord, within the colony of New York, about twenty miles distant from Albany, where there are about twenty families of the Church of England, who hope that Mr. Bostwick, a candidate for holy orders, will be ordained and settled among them. I was employed near three weeks on this journey, and in the time baptized thirty-two infants and two adults."

It is sometimes said that the principal difference between the Church and Dissent is one of ecclesiastical government, and that practically it is of little consequence to the people by what denomination of ministers they are instructed. It were easy to prove by argument the exceeding shallowness of this popular remark, but it seems more appropriate to our present subject to shew by the facts of history how the doctrines of revelation, and the sacraments ordained by Christ himself, have become mutilated or neglected through the want of a divinely constituted Church.

With this view the following statement, as to the general neglect of baptism, is cited. It was sent home by the Rev. John Tyler, missionary of Norwich, in Connecticut, in Jan. 1770:—

"Since I came into this mission, I have observed that the professors of the Church do, and have in times past, very much neglected bringing their children to the sacrament of baptism; and are, and have been themselves, extremely backward in becoming partakers of the Lord's Supper. This evil practice in the Church people here, with respect to baptism and the Lord's Supper, they seem to have learned while dissenters; and upon conforming to the Church, are not without difficulty cleared from a tincture of this evil. The anabaptists are numerous in parts adjacent—some few here; and the dissenters here seem too generally to consider baptism of infants, or indeed baptism of any, to be a matter of no great importance in religion; and, though they do not agree in their principles to despise the sacrament of the Lord's Supper, yet almost (I may well say) as injurious to Christianity as their contempt of baptism; for they seem too generally to consider the Lord's Supper as no means of salvation, but rather as a solace for those whom they imagine to be out of the reach of all possibility of perishing; and then they seem to think (and not without reason) that the participation of the

Lord's Supper is not a matter of pressing necessity to such; and for any others to partake who are not thus qualified, they seem to imagine cannot be, without almost infinite hazard to their souls; and accordingly, in this large and populous town of Norwich, containing, I suppose, at least twelve hundred families of dissenters, there is not in all these but only a very small and inconsiderable number of communicants.

"Doubtless you will say, 'Why, indeed, my account is somewhat extravagant, or else I live in a town peculiarly fanatical.' True, sir, this town, and those adjacent, are rather uncommonly enthusiastic, even for New England.

"Ever since I have been in this mission, by dispersing of books, and by preaching and conversation, I have earnestly laboured (but more especially of late) among my people, to cure this evil practice of neglecting the two Christian sacraments. My endeavours have been effectual with some, and I hope will soon be so with more; and be sure (if God continues my life) I shall not rest easy till I can, with truth and pleasure, give the Society a more satisfactory account of this matter."

[TO BE CONTINUED.]

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The 144th anniversary of this society was celebrated on Tuesday in St. Paul's Cathedral. Shortly before 3 o'clock the Bishops of London, Winchester, Landaff, Peterborough, and Colombo, the Dean, Canons, &c., of St. Paul's, the Deans of Westminster, Chichester, and other church dignitaries and ministers, had assembled to receive his Grace, the Archbishop of Canterbury, who arrived a few minutes after three o'clock, followed by the Rev. Mr. Cook, chaplain to Her Majesty the Queen Dowager, who arrived in one of Her Majesty's carriages. The Archbishop, accompanied by the Rev. Mr. C. Marshall, Farncombe, Challis, the Recorder, Town Clerk, &c., arrived in state, and a vast congregation were present. A most eloquent discourse was delivered by the Bishop of Peterborough. The collection made was most liberal.

GRAND DINNER AT THE MANOR HOUSE.

A very splendid entertainment was given at the Manor House on Tuesday, to the members of the Society for the Propagation of the Gospel in Foreign Parts.

Amongst the company were the Archbishop of Canterbury, the Bishops of London, Winchester, Bangor, Rochester, Landaff, Peterborough, Lichfield, and Colombo, the Deans of Hereford, Chichester, and Westminster, and several other distinguished members of the Church; Alderman Sir C. Hunter, Sir John Key, Bart., Sir John Pitt, Bart., Sir C. Marshall, Lucas, Farncombe, Johnson, Hooper, Farncombe, Mansgrove, Challis, Moore, Hunter and Sidney; the Chamberlain, the Town Clerk, &c. The tables were laid in the Egyptian Hall. Several ladies graced the entertainment.

The Lord Mayor, in proposing the "Church and Queen," announced the following resolutions:—That Her Most Gracious Majesty had contributed a donation of 100*l.* to the Society. His Lordship also, in giving the health of the Queen Dowager, informed the company that Queen Adelaide had lately most graciously doubled her subscription.

The Lord Mayor, after having proposed the other usual loyal and constitutional toasts, which were drunk with enthusiasm, rose and stated that he felt the highest gratification in calling the attention of the company to the subject of the nature and object of the Society whose 144th anniversary they had just celebrated. He observed that the Archbishop of Canterbury, in returning his best acknowledgments for the honour done to him by the Lord Mayor and the company, alluded to the manner in which His Lordship had spoken of the value of the Society, and the benefit which it had conferred upon the active assistance which its ministers had rendered to extend the usefulness of the Society. Such an acknowledgment from the chief Magistrate of London must, his Grace declared, be gratifying to all the friends of the association. (Cheers.) The Archbishop then, in flattering terms, proposed the health of the Lord Mayor, who, with so much dignity, so much to his own honour, and to the good of his fellow citizens, filled the office of chief magistrate.

"The toast was received with the warmest acclamations.

Extract from a Letter from the Bishop of Antigua, dated Antigua, April 8th, 1845.

"I design to commence for this colony, in continuation of those already held, and reported in Dominica and Montserrat, my second series of confirmations at the Cathedral, on Trinity Sunday next, after the afternoon service. We have a fair, and indeed assured, prospect of full restoration of all our ecclesiastical buildings—in this land the local legislature have, in fact, actually voted the means. I shall turn my attention to Montserrat, as regards this matter. I have already stated how far we have proceeded in St. Christopher's. I hope soon to have there a new Church in St. George's Basseterre, as a substitute for the old. The damage done to Trinity, Palmello Point, and St. Thomas's, Middle Island, has been repaired; I have a confidence that the lighter injuries done to the other parish churches of that island will soon claim public attention.

Extract of a Letter from the Bishop of Guiana, dated March 5th, 1845.

"The report of our district committee, which was forwarded by the last mail, will, I should hope, have been most interesting. As an additional proof of what our local exertions must be, we must raise an income of £600 per annum to support the engagements which the committee have entered upon. A wide field unknown, I may almost say, till a few months since, has opened upon us, and a plentiful harvest will, I would fain hope, be reaped, if we fail not to accept the invitation which has been made to the Church; happy, too happy, in having been the first to plant the Cross amid the wilds of Guiana."

The substance of two addresses made by the Rev. Dr. Robinson, late Archdeacon of Madras, and Chaplain to His Majesty, and R. Clarke, Esq., of the Madras Civil Service, at the monthly meeting of the Society, in March, on the past history and present prospects of the Society's missions in Timmely, is now printed, with a map, price 3*d.*

The information contained in this statement will doubtless be found useful by the clergy who are about to preach under authority of the Queen's Letter in behalf of the Society, by whom copies may be obtained at 7*d.*, Pall Mall [gratis].

Extract of a Letter, dated 30th March, 1845, from the Rev. Vincent Sheppard, B.D.

"I am happy to be able to conclude, to inform you that our accounts from Timmely continue to be highly satisfactory. I lately heard of an increase of 50 more families in the Eleydenkoo missionary district, and there is every reason to believe that the movement in favour of Christianity is gradually extending beyond what the most sanguine could have anticipated, and I regret to add, far beyond where we have at present the means of following it. The whole line of coast extending from Mr. Botherston's Mission of Canandoo, is considered to afford most important openings for Missionary labour, and to be in many places more or less ripe for the harvest. I cannot too earnestly implore