vein cannot better vent it than in lashing of sin. Besides, they winted not a warrant (as they conceived) in Holy Writ, where it was no solecism to the gravity of Elijah to mock Baal's priests out of their superstition chiefly, 1 Kings xviii. 27. This was conceived would drive on their design, strengthen their party by working on the people's affections, which were mervellously taken with the reading thereof.

But the more discreet and devout sort of men, even of such as were no great friends to the hierarchy, upon solemn debate then resolved, (I speak on certain knowledge from the mouths of such whom I must believe,) that, for many foul falsehoods therein suggested, such books were altogether unbecoming a pious spirit, to print, publish, or with pleasure peruse; which, supposed true both in matter and measure, charity would rather conceal than discover; the best of men being so conscious of their own badness, that they are more careful to wash their own faces, than busy to throw dirt on others. Any man may be witty in a biting way: and those that have the dullest brains have commonly the sharpest teeth to that purpose. But such carnal mirth, whilst it tickles the flesh. duth wound the soul. And, which was the main, these base books would give a great advantage to the general foe: and papists would make too much use thereof against protestant religion, especially eceing an archangel thought himself too good to bring-and Satan not bad enough to have brought-railing speeches against him,-

But leaving private men to abound in their own sense: how highly the state (as it then stood) distasted these books, will plainly appear by the heavy censures inflicted on such as were but access sary thereunto. To pass by John Penry, and John Udall, Ministers, accused for making some of them, (of whom in due place,) together with the printers, and Humphry Newman, a cobbler, chief disperser of them: the Star-Chamber deeply fined Sir Richard Knightly and Sir - Wigston, for entertaining and receiving the press; gentlemen, whom their adversaries allow qualified with piety, gravity, and wisdom; which made many admire how their discretion could be deluded, and more bemoan that their goodness should be abused by others, who had designs upon them. Here Archbishop Whitgift bestirred himself to improve his interest with the Queen, till his importunity had angered her, and till his importunity had pleased her again, that they might be delivered out of prison and eased of their fines: which, upon their submission, was performed: whose mildness to mediate for his adversaries, as it was highly commended by some, so there wanted not those who Imputed his moderation therein to declining of envy, gaining of applause, and remorse of his own conscience for over-rigorous pro eccdings: it being no charity to cure the wound he had caused, and solicit the remitting of those fines which he had procured to be imposed. Thus impossible it is to please froward spirits, and to make them like the best deed who dislike the doer thereof. And if any desire to know the motions and stages of the press which printed these books, know it was first set up at Moulsey, near Kingston in Surrey, thence conveyed to Fausley in Northamptonshire, then to Norton, and afterwards to Coventry. Hence it was removed to Welstone in Warwickshire, whence the letters were sent to another press, in or near Manchester, and there discovered by Henry, Karl of Derby, in the printing of " More work for the Cooper." No wonder then if many errata were committed by this (call it as you please "pilgrim" or "vagabond") press, when itself was ever in a wandering and straggling condition

THE CHURCH.

COBOURG, SATURDAY, JANUARY 25, 1840.

During the present season of the religious year, when we are commemorating the EPIPHANY, or MANIFESTA-FION OF CHRIST TO THE GENTILES, our attention is Inturally drawn to a subject which for some time has engaged the warmest interest of the Christian world,-viz. the condition of God's ancient people the Jews. The relative situation of these two great classes of the human family, the Jews and Gentiles, is very impressively illustrated in one of our Lord's beautiful parables,-in which, although the moral scope and tendency is more usually brought to view and commented on, there is nevertheless a very obvious reference to the future religious fortunes, if we may term them so, of the two great Sodies into which at that time, spiritually speaking, mankind were divided; we mean the parable of the Prodigal Son. According to this declaration of Scripture, "Israel is my son, my first-born", the "elder son" in the parable may be considered to represent the Jewish CHURCH, while the "younger son" will very correctly apply to the GENTILE WORLD. The Jews, in covenant with God and with laws and ordinances specially given by him, may be regarded as the inheritors of the privileges of the "first-born"; whereas the deplorable condition of the Gentiles, especially at the time of our Saviour's appearance upon earth, -sunk in the deepest spiritual ignorance and abandoned to all the licentiousness and we'chedness of idolatrous superstition, -answers with great correctness to the representation of the "younger" and prodigal "son" in the parable.

This wayward child, reduced at last to great distress and misery, comes to a just sense of his wickedness and folly; repents sincerely of his ruinous and sinful course of life; and returns, in deep contrition, to the home of his descreed and injured father. This tender parent reesives him with unfeigned joy and warm affection, and the whole household testify their gladness in the customary festivities of the nation and the times. How expressive are all these circumstances of the conversion of the Gentiles; who, having lived long "without God in the world," were, at our Saviour's coming, restored to a right knowledge of their heavenly Father; embraced with eagerness the offer of reconciliation; and were joyfully received into the communion of Christ's Church!

Again, the jealousy and indignation evinced by the elder son, on perceiving the ardent welcome given to his undutiful and dissipated brother, very strongly represents the feelings and conduct of the Jews, when they saw the long estranged Gentiles invited and admitted to equal privileges with themselves. We know with what reluctance they consented to any communion with them; how much anxiety they manifested to compel every Gentile convert to observe the whole ceremonial law; and with what great difficulty they were persuaded to believe that the Mosaic dispensation was superseded by the Gospel of Christ, -of him who was a "light to lighten the Gentiles, as well as the glory of his people Israel."

When the rest of the world apostatized from the true God, the children of Israel remained faithful to their allagiance; and therefore it grieved them, like the "elder son" in the parable, to perceive that these rebellious apostates were now put upon an equal footing with themselves. The Gentile world were regarded as exiles and outcasts; and the Jews could not comprehend the instice of their being encouraged and welcomed back, as it were, to their native country and the paternal roof. They overlooked the fact that Jews and Gentiles were in reality brethren—that God was their common Father -and that, at the commencement, both had started with equal privileges and equal hopes. The Ishmael, who had been cast out as an exile from his home, was, in the Gentile progeny, called back again to share the comforts and the blessings of his father's dwelling: the Esau, who had been artfully deprived of the honours of his primogeniture, is invited again to a participation in the privileges of his birthright.

In all this, we behold the condescending goodness and wisdom of God, the common Father, beautifully blended. In this gracious revelation of the Redeemer of the world to the ignorant and perishing idolators of paganism, we

exemplification of one of its prominent tenets, that "God willeth not the death of a sinner, but that all should come to repentance." That star, long before seen by the prophet Balaam, was, in the fullness of time, discerned by the Gentile magi; who, divinely-directed, came to Judea to claim the promised boon; and having discovered at Bethlehem the infant hope of an expecting world, were amongst the first to acknowledge and to seek the blessings of which he was to be the author.

The long-lost "younger son," the representative of the Gentile world, had wandered indeed into a "far country;" where, far removed from a parent's protection and love, there were no comforts, no cheering prospects to soothe him; where, estranged from the kind guardianship and favour of his heavenly Father, he was soon compelled to "feed on husks,"—the wretched vanities and strong delusions with which the enemy had enticed him. But although his "foolish heart was darkened," there was access still to some ray of heavenly light: the distressed prodigal recognized the voice of mercy which called him to reflection and repentance; he awoke from his trance, and felt and acknowledged the sinfulness of his course; he bent his steps homeward again, and was received by his forgiving parent with transports of joy.

In this picture, we—the offspring not of the "elder" but of the "younger son"-have a peculiar interest: and our thankfulness and praise should be deeper and stronger, when we contrast the present respective conditions of these two great branches of the human family. The Jews, the "elder son," where are they now? Wanderers and exiles from their beloved home, -a proverb and a byword amongst the nations! And the "vounger son," the wayward and rebellious Gentiles, what is his condition? Welcomed back to the happiness of his long forsaken home, -a sharer in the privileges of redemption, -a partaker of the covenant of Christ! At the manifestation of this indulgence, the "elder son was angry and would not come in." True picture of a majority of the Jewish race! Entreaties, the entreaties and expostulations of his own tender parent failed to persuade him; in icalous discontent he left the home which had long been his; he wandered away, and wanders still in expectation of the sole honour and the sole distinction which he claims to be his birthright and his due.

We know not the plans of God's Providence, nor can we fathom his mysterious counsels; but it may happen that the Jews and Gentiles will again change places in the favour and regard of their heavenly Father: the latter may provoke Him to "cast them away from his pre-; and the former, in turning again to their forsasence' ken God and rejected Saviour, may resume that place in his favour and love which they once enjoyed. How earnestly, then, does it concern us-the progeny of the Gentiles-to beware of such a rejection; for most surely it awaits us if we be indifferent to our privileges and neglectful of the duties of our adoption!

Be this as it may, we ought to cherish the spirit which our peculiar privileges have taught us, and look forward with earnest hope and pray with fervent supplication for the return to our common Father's house of our "elder brother." Instead of treating with reproach, or viewing with indifference this branch of the human family, "the stock of Abraham," it becomes us to be cordial and constant in this amongst the ever-beautiful prayers of our Church,-that "God would have mercy upon all Jews, Turks, Infidels, and Heretics; take from them all ignorance, hardness of heart, and contempt of his word; and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord."

We have said, at the commencement of this article, that the condition of God's ancient people had become a subject of intense and growing interest amongst Christians: in this journal we have, at different times, adduced striking evidence of this fact; and documents are before us which testify, in the strongest and most gratifying manner, the exertions which are put forth for the recovery of the outcasts of Israel and to enrol them amongst the redeemed of the Lord Jesus. We shall be content, for the present, with laying before our readers the following brief account of the "London Society for Promoting Christianity among the Jews," which may serve as a general illustration of the interest now felt for that long-neglected people:-

at Bothnal Gua copal chapel has been built in the metropolis, in which the Liturgy of the Church of England, translated into Hebrew, is used by the worshippers. Although the attendance of Jewish converts is not great, the Hebrew service forms a strong point of union among the Christian Israelites of the immediate neighbourhood, as well as one of attraction to foreign Jews, and there can be no doubt that it excites attention generally among the sons of Abraham.

But the most important feature in the character of the Lon-Ion Society is its missionary enterprise. It employs forty-nine missionaries, and agents in Europe and the East, of whom twentyfour are Jewish converts, and they labour in four fields, in each which the circumstances and habits of the Jews are considerably different. First, the mission to the Jews in England is a very in portant one. Their numbers are certainly small in compari hose in Germany and Poland, but their position shares largely in the prominence which belongs to the commercial transactions of London throughout the civilized world, and it is well known that many foreign Jews are constantly visiting England for the sake of profit and pleasure, and that they must return to the countries where they severally dwell with accounts of the condition of their prethren in Christian Britain. Besides it is the metropolis t which we are to look for revised editions of the Scriptures, and for the publication of tracts and other works that may be usefully cir culated among the Jewish people. The second division of the missionary field is the mission to the German Jews. This sphere of labour comprises the whole of Germany, France, Holland, and the northern countries adjacent to them. scattered in this district, have thrown off their avowed adherence to the Talmud, and are, in many places, lapsing into infidelity. The third mission is that to the Polish Jews, and includes the intries constituting the ancient kingdom of Poland, now under the dominion of Russia, Austria, and Prussia. In this divisio the Jews are far more numerous than in the last, occupying the untry as well as the towns and villages, clinging scrupulo Talmud, and expressing abhorrence of the ways of their Ger-un brethren. The fourth and last mission is that to the Orienman brethren. The fourth and last mission is that to the character tal and Spanish Jews. It embraces those residing on the shores of the Mediterranean, whether in Europe, Asia or Africa; they and speak the Jewish-Spanish, a dialect originally Spanish, but modified by the introduction of Hebrew idioms and phrases. In Palestine, Hebrew itself is often used as the medium of conversa-This very important sphere has been very little occupied ations at Tunis and Constantinople, they have now found a rest ing-place for their mission in Judea itself, which may, under the ng of the God of Abraham, and Isaac, and Jacob, form a rallying point of interest and influence to the surrounding Jewish population. From the number of the Jewish Intelligencer for November 1838, we learn a fact most deeply interesting. It was resolved by the London Society in 1837, that a Protestant Church should be built at Jerusalem, in which the Hebrew Liturgy of the Church of England might be read. A subscription was immediately entered into, and a large sum contributed. The Archbishop of Canterbury, Primate of all England, ordained a clergyman to the charge; and now we are informed, in a letter from that gen-tleman, that Episcopal service has been commenced at the missionhouse in Jerusalem, that ground has been actually purchased by him as a site for a Christian church on Mount Zion itself, and that preparations are going on for its speedy erection. One good will manifestly result from this. The Jews in the East are wont to associate Christianity with Popery, and the picture-worship of the Greek Church; and they have been known, although they believed in the New Testament, to shudder at the profession of our holy faith, lest they should thereby become idolatrous, dishonour the first and second commandments of the law, and deny the unity of God. Now, they will not be able to help observing that the Christian religion is not idolatry, as they had supposed it to be. We rejoice at this, bidding the London Society God-speed, and only hope that the time may not be far distant, when the Gospel shall go forth from Mount Zion to ancient Israel in more simple purity, so as to prevent the most distant suspicion from arising in the mind of a Jew, that aught of external ornament is connected

ridiculous. Wits will be working; and such as have a satirical behold the benevolent character of our holy religion; an with the spiritual worship of Him who is to be worshipped in spirit | questing a similar favour for my first letter on the same subject, | enlightened politician or humane man would wish to see long exis-

Note. -At present Protestant service is conducted in the mis sion-house every Sabbath, by Mr. Nicolayson, who preaches in the forenoon in English, in the afternoon in Arabic, and in the evening in German, besides reading the Liturgy in Hebrew. On the 5th of July last, he administered the sacrament of the Lord's Supper, for the first time it has been administered in Jerusalem, in the order of the English Church. There were in all four communicants. He writes that there are more proselytes and inquirers, (some of them Nicodemuses, who come by night, for fear of the Jews,) than he ean find means of supplying with employment, and thus rescuing from a state of starvati

Our readers are generally aware that the late Governor General of these Provinces, the excellent and esteemed Sir John Colborne, has received at the hands of his Sovereign that reward to which his long and faithful services in this Colony had so justly entitled him. The claims of this excellent and distinguished man to the honour he has received, seem by all political parties to be admitted; and while we remember with gratitude his civil and military services and rejoice in the honour with which they have been crowned, we must ever advert with a peculiar satisfaction to those amiable and Christian qualities by which his private character is adorned .-While the world accords to him the distinction of an enlightened statesman and a brave and skilful warrior, his own heart will appeal with a better satisfaction to that soundness of Christian principle which, by the grace of God, has been implanted there, and which will impart solace and joy in those hours when the applause of the world can have no charms, and its honours and pleasures shall cease to yield enjoyment. And opposed as the profession of arms is thought to be to "religious sentiments and habits, and contrary to the peaceful, humane, and gentle spirit of the Gospel, and exposed as it really is to the fascination of gaiety, pleasure, thoughtlessness and dissipation," we are happy to bear our humble testimony to the number of the pious and devout servants of the cross who are to be found in all ranks of the British army. Many of these we are proud to reckon amongst the readers of our journal, and in the list of our private friends. And the fact we have adduced, to borrow the language of the late Bishop Porteus, "is an unanswerable proof, that whenever men abandon themselves to impiety, nfidelity, and profligacy, the fault is not in the situation, but in the heart; and that there is no mode of life, no employment, or profession, which may not, if we please, be made consistent with a sincere belief in the Gospel, and with the practice of every duty we owe to our Maker, our Redeemer, our fellow-creatures, and ourselves.'

In the honours recently conferred upon Sir John Colborne, now Lord Seaton, we have been reminded of the extremely happy turn of thought-almost conceived in a spirit of prophecy-which pervaded an article from the pen of our able and admired correspondent "Alan Fairford," published in this journal on the 6th of January 1838, and headed "Sir John Colborne." These are the striking words of our correspondent,-

"If her Majesty Queen Victoria wishes to gratify every loyal man within her Canadian dominions (and who can doubt her princely disposition)—if she wishes to fill their bosoms with graitude, and to light up each face with the flush of exultation, she will bestow a high distinction, and a substantial reward, on the second conquerer of Lower Canada. With what intense delight would every loydist glow, were he to hear that Sir John Colborne had been summored to take his seat in that noblest assemblage of the world, the House of Lords,-to join his old companions in arms, Wellington, Hill, and Combermere, -and by his venerable and heroic aspect, and the glorious recollections which his numeous insignia wouldawaken, to impart an additional splendour to that august and illistrious body? Such a merited mark of royal pprobation, accompanied by the national gift of a liberal and hard-earned pension s not only due to the distinguished individual imself, but would behailed by the two Canadas, as an acknowledgment of the senseentertained by the sovereign and people of England of their devoted attachment to the British Empire, so reently and so enthusiastcally exhibited !- Let the coronet of an English peer encircle his row, and the bounty of the nation enable him to repose in dignified etirement in some Devonshire valley or some beautiful village of he own native Hampshire.'

These are wishes and expectations which, to the joy of every loval heart, have been literally fulfilled: and we know that their author will be amongst the heartiest to respond to the general satisfaction. Nor can we mention his name, without again renewing the expression of our regret, that we aredeprived of his valuable services in the conduct of this journal. Yet it will be gratifying to the numerous friends and admirers of "Alan Fairford," to know that he is in the enjoyment of health "Besides ten schools which belong to the Society, two in Lon- and happiness in his native land, and that probably at no distant period his powerful talents will be exerted in the production of awork on Canada, which cannot fail to benefit the loyal ause, and direct the attention of many of the better clases in England to this highly favoured but much abuset Province.

> The Church Spoliation Bill,-like the suicidal measure of the Union of the Provinces, -we were quite prepared to learn, experienced scarcely a show of opposition in the Legislative Council. The Lord Bishop of Toronto, as all his frierds and the advocates of consistency and British constitutional right anticipated, was firm in his opposition to that iniquitous and sacrilegious Bill; and we are happy to perceive that he was ably supported by the Hon. Mr. De Blaquiere. The eloquence and arguments of these gentlemen, and the few other manly and uncompromising adherents in that House of the sacred and just cause of the Church, were, however, unavailing; and the despoiling Bill was passed by a majority of 13 to 5. We have not space for comment this week; but in our next we shall make a few, perhaps final, remarks on the subject, and be enabled also, we hope, to present to our readers the excellent and lucid speech of Mr. De Blaquiere.

> We gave in our last the substance of the proceedings upon this question in the House of Assembly; and it may suffice to say, for the present, that the debate upon it in that House was not characterized by much either of earnestness or eloquence. We give to-day the speech of Col, Burwell, as one of the most sensible which was delivered on the occasion; at the same time that we entertain the most grateful sense of the exertions of other honourable members who resisted the Bill, and gave their votes in honest and unwavering consistency with their settled and conscientious convictions upon the whole

We are requested to announce that a large supply of the publications of that excellent Institution, the "BRIS-TOL CHURCH OF ENGLAND TRACT SOCIETY," have lately been received at Toronto, and are, for the present, in charge of the Rev. H. J. Grasett. We intend soon to publish a catalogue of the Tracts which have been re-

We have great pleasure in calling attention to the advertisement of Mrs. Crombie, on our last page, and in expressing our belief that in the institution conducted under her auspices, young ladies will experience a maternal care in conjunction with the most devoted attention to the various branches of education in which they may be engaged.

COMMUNICATIONS.

EDUCATION.

To the Editor of the Church. Sir,-Having done me the honour of inserting in the Church my second letter on Education, originally addressed to the Editor

and the addition of a short note. I should feel happy indeed if my loyal fellow-Colonists, to the ruinous course of legislation domitable foe would rule the world once more. which, I regret to say, our Provincial Parliament seem bent on pursuing, in reference not only to King's College, but to the education of the Colony at large.

I have the honour to be, with sincere respect, Your most obedient servant,

To the Editor of the Hamilton Gazette. Sir,-Having on former occasions addressed you on various natters connected with the interests of the Colony, I am induced to trouble you with a few remarks on a subject which I cannot help thinking is of vital importance to the great cause of Education in this portion of the British Empire. The subject to which I allude is the stop recently put to the erection of our Colonial University at Toronto; a measure which I have no hesitation in characterizing as, in my judgment, the most ruinous to the best interests of the Province that could possibly have been devised. The arguments urged by the Hon. Mr. Morris, in the Legislative Council, in support of this proceeding are, I conceive, of the most unstatesmanlike and shallow description. He argued, at least I am so informed, that it was preposterous to proceed in the erection of our much wanted Colonial University, until the Common and District Schools were first placed on a footing

Now, Sir, I must dissent in toto from this reasoning. I maintain, on the contrary, that in order to raise up a national system of education in any country, instead of beginning at the bottom and ascending upwards, you must reverse the order, and begin at the top and descend downwards, or, in other words, you must first erect a noble University, filling its chairs with men illustrious in cience and literature, and thereby create in the public mind a TASTE for learning in its higher departments; and, afterwards, the inferior schools will follow as a matter of course. Or, to make use of a simile, the supplying of a country with Education, may be likened to the supplying of a great city with water,-the first step in the business is to erect a great reservoir, or fountain-head, from which the lesser streams may be diffused in all quarters. The foundation on which I rest my argument is, I humbly conceive,

Literature and science are things for which there is naturally no emand, GENERALLY, in the public mind, in any country. A taste for these refinements of civilization must, therefore, be first created by, as it were, a forcing process, and until that taste is so created, you may set about the erection of Common or District Schools till the end of time, but will find that all your labours have been vain and fruitless.

I do not, however, rest my argument merely on theory : I appeal to what is matter of fact. How, I would ask, has the noble system of education existing in Great Britain been raised ;by commencing first with the erection of Common and District Schools? No, most assuredly not. Our pious ancestors first laid the foundation of all our Education by the erection of great Universities-the Universities of Oxford, of Cambridge, of St. Andrew's, of Aberdeen, of Dublin. They sought out from all quarters distinguished men to fill the various Chairs of learning in these noble Colleges, and thereby created that taste for education in the public mind, for which I have been contending, as the first step necessary to be taken in the diffusion of knowledge in any country. I am aware that it is quite common to hear persons state, in reference to Scotland, that she owes all her education to her Parish Schools ;-a more ignorant assertion was never made. Scotland, and I flatter myself I know her well, owes all her education, PRIMARILY, to her Universities, and it may with safety be affirmed, that had not these venerable fountain-heads of learning been first erected by the picty and munificence of her Kings and Churchmen, such an establishment as a parish school in Scotland would never have had an existence.

To conclude, I cannot refrain from expressing my surprise that at the very time Mr. Morris was descanting on the absurdity of immediately commencing the erection of King's College University, Toronto, a Bill was actually being brought into Parliament for the immediate erection of a Presbyterian University, in connection with, and under the exclusive controll of the Presbyterian Kirk in this Colony. I have not the slightest wish, certainly, to impute improper motives to any person, or to any body of individuals, but I feel quite justified in putting this question .- Are the Presbyterians of Upper Canada, with whom Mr. Morris is so closely connected, animated in their exertions to impede the erection of the National University at Toronto, by the desire to get their own Presbyterian Institution substituted in the room of King's College, and thereby to endeavour to get the education of the youth of Canada into their own hands, and under their own controul? I should be glad to see this question answered with honest plainness and sincerity.

I remain, Sir, Yours, &c.

SCOTUS

Note. - Since the above was written, a Bill, I believe, has acually been passed for the erection of the projected Presbyterian College in this Province. We have thus presented to our view the pectacle of our Provincial Legislature sanctioning and encouraring the erection of Universities, exclusively Roman Catholic, exlusively Methodistical, and exclusively Presbyterian, and at the same time affirming that the erection of the noble University of King's College, is unnecessary and inexpedient.

> For the Church. THE CLERGY RESERVES.

So much has been written and said upon this subject, that it ould perhaps be an unavailing labour to endeavour to drag some new feature of the case to light. But there is one view to be taken of it, which late events have invested with a tenfold importance, and which should strengthen the minds of those among us, who-wearied with the continued agitation which has hitherto attended its discussion in the Provincial Legislature-have consigned themselves to a fearful apathy, and declare that they will support its disposal in any way! The great bearing of the question has been lost in the consideration of minor interests. It has become-like the elm in our Canadian forests, round which some noxious vine weaves an impenetrable mass of foliage,-hidden from the eye of the searcher by the inflated importance of the hundred thousand claims which have been put in for a portion of the property exclusively the appanage of the Established Church.

The great question for a British statesman in this, is notwhether the Wesleyan Methodists, the Kirk of Scotland, or any other dissenting body, being a large and influential portion of the community, their application ought to be granted for the sake of conciliation. No! the question takes a range so wide, that a sceptical man, or one of limited political knowledge, would almost loubtits probability when pointed out to him. It involves the future destinies of England. If these Reserves are diverted from their original purpose,-if a hundred sects are patronized in the Colony of an Empire in which one Church is established by law, -if the religious as well as the political faith of a Colony is to vary from that of the Mother Country,-then there must be dissensions which will end in an untimely independence. It needs no spirit of prophecy to say, that when from any cause England loses her Colonial Empire, her downfal is an inevitable consequence.

When we look upon this subject in connection with the projected Union, the reasons become more startling which should deter any Protestant British subject from aiding to divide these lands among various sects of Protestants. While Protestantism throughout the Colony would be every where weak and inefficient, -unable to present a decided front to its ancient adversary, from petty sectarian jealousy,-Popery, encouraged by State aid, would, even if at first without a majority, become virtually the established religion of the Colony, even while the Imperial State Reof the Hamilton Gazette, I am induced to take the liberty of re- ligion would be Protestant. This would be an anomaly which no deserving .- Correspondent of the Leinster Express.

and which I herewith send to you with a few verbal corrections, ting. While England would inevitably fall, with the loss of her Colonial possessions, her fall would be the greater, because, rising my very humble exertions had any effect in opening the eyes of from her ashes, like the Phonix from its pyre, her ancient and in-

Rome has been beautifully apostrophized as the "The Niobe of Nations;"-England may not inappropriately be termed the Laocoon. The former, further to borrow the words of the Poet, "stands,

Childless and crownless in her voiceless woe;" the latter, like the famous piece of statuary to which I have compared her, bears on her front the embodyment of agony,-the last stentorian gasp of Protestantism,—the dying three of that pure and holy religion, which for ages has maintained her in her enviable position. The serpents which twine around her extended arms (her Colonies) are two opposite spirits working for the same end;—the spirit of Popery, subtilely winding to enclose in her folds the last strength of her adversary-and of Dissent, combining with her inveterate foe to overcome the Church which ought to be her "defence in time of trouble!"

But I will not pursue the melancholy subject further. Suffice it to say that there must be no wavering in the ranks of Churchmen. Teneo Sacros! must be the motto with which they engage their opponents. The Clergy Reserves must not be diverted from their original purpose.

CLAUD HALCRO.

The P

the Rect

entertain

at Merie

markabl

and plun

dulgence

Nor were

were not

being gi

Psalm, a

ceedingl

Mrs. Ws

and respond

Mrs. Po

White, t

ard, Mrs.

Wood, &

giate ch

James N

assembla

attendar

The g

tic and

gratified

the exhi

ted, but

into the

elicited 1

who sup

tendance

the poor

arithmet

quitted

formity

notice, a

the Pro

nitions

countrie

shaded,

the pron

facility :

sing exe

superfici

highest

*Peetive

zeal and

Sir Ja

boys, ex

token of

might be

The b

ECCLESIASTICAL INTELLIGENCE.

GREAT COUNCIL OF THE PROTESTANT CHURCHES .- Ats neeting of the Presbytery of Edinburgh, in the spring of the present year, the late moderator of the General Assembly of the Church of Scotland, Dr. Muir, expressed it as his opinion, that such were the aspects of the times and the avowed ends of Popery, that the time was approaching, if it had not arrived, when it would be the duty of the Protestant churches to meet for mutual counsel, and to devise measures with reference to the circumstances of the day and the duty of the Catholic Church towards the Popish encroachers. The idea has been warmly taken up and seconded on the Continent. The Rev. Mr. Lorimer, of Glasgow visited Holland lately, from the Scottish Kirk, to take the opinion of the ministers of the Dutch church on this important subject. He was received with open arms, that body having so recently and bitterly experienced, the perfidy of the Papal Church in maturing and effecting the Belgic revolution; in which last men' tioned country we have the melancholy spectacle of an amiable prince, the lineal descendant of Luther's protector, ruling over \$ bigoted Popish people, and calmly giving up the issue of his oins into the bosom of the apostacy. Another question is proposed as a point of union for Protestant Christendom-namely, the duty of the churches at this day to God's ancient heritage, the Jews. The conversion of the Jews and defensive measure gainst Popery would be the subjects considered in the great in-

THE SABBATH. - We understand that a resolution was passed this week, in the committee of the North Staffordshire Auxiliary Lord's-day Society, recommending all the clergy of North Staffordshire to use their utmost influence to prevail upon as many as possible of their parishioners to sign requests to the postmasters of their several parishes, not to deliver them their letters on the Lord's-day. This request has been signed by all the clergy, and most of the other ministers, of the town of Derby, and several undreds of its inhabitants. A similar request has been signed by 200 persons in Bath, including all the bankers; and the same novement is proceeding in various parts of the United Kingdom. -Staffordshire Advertiser.

The clergy of Sheffield are bestirring themselves to prevent the desecration of the Sabbath by the delivery of letters. - Sheffield

The inhabitants of Belper-in imitation of those at Derby have generally, nay hitherto almost without a single exception igned the memorial respecting reciving letters on the Lord's-day. - Correspondent of the Derby Mercury.

CANTERBURY CATHEDRAL.—The north-west tower of this venerable pile has recently been rebuilt, in a style corresponding to the south-west tower, by the Dean and Chapter, at the expense of £30,000. Thus it is that the clergy of the Established Church are continually devoting large sums to the beautifying 65 well as enlarging the different churches of which they are the appointed ministers. It is singular that the whole of the stone required has been procured from Caen, in Normandy, from the very quarry from which it was originally procured to build the cather dral, and for some time past 300 tons have been regularly imported into Whitstable every week, from whence it is conveyed by railway to Canterbury. The interior of the cathedral has been ompletely cleared, and is now just as fresh as if it had been recently built. The vaulted roof, with the shields of arms in their proper heraldic colours, and with many of the bosses gilt, has a most splendid appearance. The tombs are also being thoroughly cleaned; and the sumptuous monument to Archbishop Chichele, which combines the powers and arts of architecture, sculpture, and painting has been recently re-decorated and restored by the Master and Fellows of All Soul's College, Oxford, in a style worthy of the memory of their princely and pious founder.

SHREWSBURY ABBEY CHURCH.—The Rev. Richard Scott, B.D., has presented to the Abbey Church at Shrewsbury a valuable service of communion plate. On Tuesday last the vicar and churchwardens waited upon Mr. Scott, with a memorial engrossed upon parchment, and signed by upwards of 200 respectable residents of the Abbey Parish, expressive of their acknow ledgments for the munificent gift .- Worcester Guardian.

His Grace the Duke of Devonshire has subscribed the liberal sum of £50 towards the erection of the new church at Darley Dale, near Matlock. What enhances the value of the contribution is, his Grace does not possess a yard of land in that extensive parish .- Nottingham Journal.

NEWARK .- Mr. Serjeant Wild, M. P. for Newark, has given the sum of £100 towards liquidating the debt incurred by the erection of Christ Church, in that borough; and although the building and endowment cost the sum of £5300, the whole of that amount has been raised (with the exception of £68, the debt now due) by voluntary subscriptions .- Ib.

The Lord Bishop of Salisbury presided at a very numer meeting at Devizes, on Wednesday week, held in behalf of the venerable Society for the Propagation of the Gospel in Foreign Parts. The principal personages in attendance were the High Sheriff of the county, Mr. Sotheron, M. P., Mr. L. Bruges, M. P., Mr. Heneage, M. P., Mr. Serjeant Merewether, Majol Olivier, Archdeacon Macdonald, Canon Fisher, the Hon. and Rev. S. Best, the clergy of the neighbourhood, &c. Previous to the meeting, an excellent sermon was preached at St. John's Church, by the Lord Bishop of Nova Scotia. The collection amounted to £25 14s. 1d., including a donation of £5 from G. C. Holford, Esq., and a similar donation from the Rev. G. Daubeny, of Seend .- Dorset Chronicle.

DEATH OF THE HON. CHARLES LE POER TRENCH, THE VENERABLE ARCHDEACON OF ARDAGH.—It is with pain deep regret I have to announce to you the demise of this amiable, high minded, and excellent Christian, which took place at his seat, Macknay, at half-past 12 o'clock last night. Typhus fever was the disease which removed him from the scene of his usefulness, and carried him off in a very few days. He caught the infection during his spiritual vocation, while attending at the sick bed of one of his poor parishioners. As a minister he was unceasing in his endeavours for the spiritual welfare of those to whom he was sent to minister, and his own life and conversation exhibited practically what the Christian should be in word and deed. His loss will be irreparable in this neighbourhood, considered alike in all the relations of a private gentleman, a magistrate, and a clergyman. was very charitable, and as a friend, neither trouble, time, nor

the Sut the Su