

was by no means clandestinely got up or circulated: on the contrary, all proceedings connected with it were fair and open; and, if we recollect aright, it was very freely advertised upon at the time by the 'Christian Guardian.' It is scarcely necessary to vindicate the excellent Archbishop—than whom there breathes not a more guileless or exemplary Christian—from the charge of unfairness which we have seen to be imputed, in presenting this petition so long after the signatures to it had been affixed.—

His Grace of course presumed upon the adherence of the petitioners still to the sentiments which were then expressed, not supposing that the lapse of four years could effect any change in their opinion upon so vital and constitutional a question; but if, in acting upon this presumption, he had been out of order, doubtless a remonstrance to that effect would, by some noble lord, have been offered at the time. Not a word of objection, however, seems to have been expressed by any of the peers; and the only remark referring personally to the venerable Archbishop, was that of unfeigned compliment from some of his political opponents. The Archbishop justified this delay on the ground of the measure having been submitted for adjudication to the Provincial Legislature, after whose decision the Imperial Parliament would more fairly be called upon to express their opinion; but as nothing definitive upon the question had as yet emanated from the Colony, his Grace very properly considered that the present was no time for avoiding the discussion of a measure in which the best interests of the Canadas were involved.

We are much mistaken if the question be not soon referred for final settlement,—as undoubtedly it ought to be,—to the proper judicial authorities; for most assuredly Parliament, either Imperial or Provincial, cannot equitably legislate upon the disposal of what has already been conferred. The reserved right to vary or repeal has clearly no reference to appropriations already made, and can only be applicable to the time succeeding that in which such 'variation or repeal' may be determined upon. We feel also a good confidence that the opinion is gaining ground which our respected contemporary of the 'Commercial Herald' thus expresses,—that "the true interests, both spiritual and temporal, of the other Protestant Churches, in a great degree depend upon the welfare and stability of the English Church."

Since writing the above, we have observed the following in the 'Christian Guardian':—

"Under the head 'Imperial Parliament' will be found the speech of the Archbishop of Canterbury, in the House of Lords, on presenting the petition from the Protestant Inhabitants of Upper Canada, referred to in our last. It will be seen that the Petition had been in his hands about four years. The Hon. and Ven. Archdeacon of York has kindly shewn us a copy of it, and we recognize it as one which was circulated about the spring of 1833, and carried to England by the present Attorney General."

Want of time, during a particularly busy week, prevented our examining with due attention the Latin poem of our correspondent 'Christophilus,' which appeared in 'The Church' of the 17th April. Upon re-perusing it, we have discovered an error in the second line, where *gregibus*, instead of being a dactyl, as the versification required, is, from the position of the final syllable, in reality an anapaest. Moreover, the first foot in the second line proves that the *synalæpha* is not always omitted *in pro.*—Our correspondent is no doubt perfectly competent to rectify these inaccuracies; but it will occur to him that a species of justice to ourselves would not allow us to pass them unnoticed. We were somehow under the impression at the time that the Latin poem was not offered as original, while we were well enough pleased with the translation; and on that account we paid to the former a less scrupulous attention. We are empowered, however, to present our readers with another version of the poem in question—in alternate hexameters and pentameters—which, to our mind, removes somewhat of the harshness, induced by the introduction of the words *facto* and *factor*, to which we felt inclined to object, at the first reading, in the poem already published:—

Pro servo dominus moritur, pro sontibus insons,
Pro ægroto medicus, pro grege pastor obit;
Pro populo rex mactatur, pro milite ductor,
Pro quo, opere, ipse opifex, pro quo homine ipse Deus:
Quid servus, sons, ægroto, quid grex, populus que
Quid miles, quid opus, quid ve homo solvet? AMET.

We beg the attention of our readers to the extracts on our first page from an admirable sermon of the Rev. Dr. Cooke, a Presbyterian divine in Belfast. The absurdity of the interpretation usually put upon the expression, "My kingdom is not of this world," is exposed in a very original and masterly manner; and the hollow arguments of those who are very clearly pointed out who condemn what they are pleased to term the unnatural alliance between Church and State;—who affirm, in other words, that there is no natural connection between the politics of an individual and his religious creed. The concluding portion of these extracts, which we propose to furnish next week, will be found equally worthy of a careful perusal.

We published in a late number an "occasional paper" of the 'UPPER CANADA CLERGY SOCIETY,' as indicating, in some degree, the interest felt for the spiritual welfare of these Provinces by members of the Established Church in the Mother Country. Besides the Societies already mentioned, there exists another Association in England, having more particularly in view the spiritual benefit of the remote and scattered members of our population, and entitled, 'THE UPPER CANADIAN TRAVELLING MISSION FUND.' In bringing into operation this auxiliary to the cause of Missions in this Province, we understand that the Rev. W. J. D. Waddilove, a nephew of the late Lord Bishop of Quebec, has been chiefly instrumental. We are aware of only one Missionary as yet sent to this Province by this Association, viz.—The Rev. Thomas Green, Travelling Missionary in the London District; who, we believe, is about to enter upon the duties of a stated charge. We extract from an English periodical the following highly interesting Letter written by Mr. Green to Mr. Waddilove, dated, Woodhouse, Oct. 21, 1836:—

MY DEAR SIR,—I avail myself of a few days' rest from my labours to give you some account of my employment since I entered upon the scene of my ministrations; and though very desirous of transmitting some details of my mission to you and your friends, favourable to the Missionary cause in this country, I can assure you I have hitherto been prevented entirely by want of time, being almost without cessation employed in the duties of the mission.

Since my arrival in the London District, I have preached on an average nearly one sermon, and ridden fifteen miles every day, exposed to every variety of temperature, undergoing privations—at night resting in log-houses, admitting through their various unstoppered chinks the cold midnight air—suffering from change from house to house, what I had not most remotely anticipated prior to my appointment as missionary; but, sir, I do not for one moment regret my acceptance of the mission, and rejoice to have been accounted worthy by my heavenly Master of being admitted into his vineyard as a standard-bearer of his most glorious and blessed Gospel.

If it were possible for the true Israelites, who in your highly favoured land abound in the outward means of grace, and sit under a fixed ministration, to exchange situations for a short period with those who have been compelled by circumstances to seek a home in the dense forests of America, they would gladly hail and fully acknowledge "the feet of those to be indeed beautiful," who visit from time to time their secluded dwellings with "the glad tidings of great joy." Could they fully realize the deplorable extent of the spiritual destitution of very, very many who, like themselves, once enjoyed the happy privilege of Sabbath services and Sabbath schools for themselves and their children;—could they realize this in their imagination, I am led to hope such would be the impression, and such the efforts made to promote the truth as it is in Jesus, that great would be the company of those speeding on the wings of love, bearing the message of mercy—entering at every door, and deeming silence shame.

I am very conscious that yours is an irksome task, to be obliged day after day, continually to make your appeal to the benevolence of your friends who cannot witness, and would hardly believe, the wants of the remote settlers in the woods, nor the joy occasioned by your labour of love; but I trust the time is not far off, when many, who are anxious for the prosperity of the Church of Christ, will be awakened to the state of this country, and will with untiring zeal, help you in your glorious work. If ever there was need of exertion, it is at the present time, so great has been the increase of emigration for the past season, as well from England as from Ireland, Scotland, and Wales, and these, for the most part, of the labouring classes only, who cannot be expected at present, however willing, to contribute even the most trifling sum for the support of the Gospel. That such a desire exists extensively, I have witnessed on many occasions—having had made to me frequently offers of land and lumber for the erection of churches, and subscriptions of work to a very large amount. "Gold and silver have we none; but such as we have we will freely give unto you." A farmer in the township of Norwich told me very lately, that he was willing to give me as much lumber as would build a Church, and repeatedly expressed the satisfaction he felt at having been spared to see once more a clergyman of that Church to which he was so warmly attached, beneath his roof. On another occasion, on my way to Port Burwell (on Lake Erie, in the township of Wayham, I was accosted by a person whom I had not before seen, but who had heard of my arrival in the London District. He asked me many questions to ascertain whether I was the travelling missionary; and after a long and interesting conversation, he handed me a dollar as his annual subscription, at the same time requesting me to put down on the subscription list the name of his brother-in-law for the same amount; and he remarked, that if at any time a church could be erected in the neighbourhood of his dwelling, he would very gladly subscribe twenty five dollars in cash.

I heard another person declare he would with pleasure subscribe, to the amount of one of his best horses, for the same object. If, therefore, dear sir, such zeal and such love be promoted and cherished as it ought to be, what question can there be, that as soon as the emigrants are settled, and can command the means, the friends of the Gospel on the other side the Atlantic will be disburdened, and the Church of our fathers established on its firmest basis?

It is, however, deeply to be regretted, that in many places there is a total disregard of the Sabbath; but this may be traced entirely to the total want of stated services and Sunday schools, and I think ere long it will be otherwise. Having one day visited a family from Cumberland, the mother remarked to me,— "Oh, sir, we are now differently situated from what we were accustomed to be in England! the children did not then ask, 'Mother, will to-morrow be Sunday?' which they now only know when I wash them on Saturday night." In another case, the mother of a family from a place near Bristol, said to me—"Sir, this place is not like the old country, there we had a Church, and nice Sunday schools for the children." And in many places it is observable, that from the total want of sound and evangelical teaching, the most fanciful and extravagant theories in religion readily find disciples, and thus the seeds of Socinianism and Universalism are disseminated and cherished.

At present I have nearly fourteen stations in the townships of Burford, Windham, Middleton, Bayham, and Walpole, in all which, with little exception, there are regular services every third week. I have endeavoured to establish Sunday schools, and hope ultimately (God willing) to succeed. I have distributed from 2500 to 3000 pages of well-written and appropriate tracts, which are most eagerly sought after by all classes and all denominations. On Sunday the 16th I distributed a few after evening service; and after family prayer, having retired to rest, I was very much pleased to hear the father of the family read aloud the tracts which I had given to him, and make a few suitable comments, as any passage or circumstance presented itself in the course of his reading them through.

If I could by any means procure a small supply of Prayer Books and Testaments, they would be very acceptable. [£10 was subsequently placed at his disposal to procure this supply.]

I have written to a few friends on the subject, and daily hope to hear from them of some plan to secure me occasionally a few, accompanied with tracts. But let me mention to you another incident which occurred. Having visited a family in which all the children (six in number) were unbaptized, I left a tract called "A visit to the Pastor's Study," and from time to time, as I passed in my rounds, answered the objections made by the parents to infant baptism. I then allowed some time to elapse, when again, in my way to my appointments to places adjacent, I called to see them, and was much gratified to hear the father express an earnest desire that I would baptize the children.

I hope in future to be able regularly to forward to you, for the information of your friends, an account of my mission. I have kept a journal, which, in all probability, will be published in the next annual report of the Toronto Society, with those of the Missionaries in the Home and Midland Districts. I trust the amount of my usefulness (humanly speaking) will be nearly co-extensive with theirs, from the plan which I invariably pursue (unless prevented by circumstances of no ordinary kind), of ascertaining, by conversation in the families where I stop, the views and opinions of the different members; and then in the morning or evening prayer with the family, I select suitable portions of Scripture, which I press upon their minds by a strong and practical application. This plan I have found in many instances already to have been attended with success. I have also endeavoured to impress upon their minds, more particularly under the peculiar circumstances of their case, the duty and importance of family worship. May the Lord seal with his most Holy Spirit every effort made in sincerity to promote the spread of his Gospel: and to Him, with the Son, be all the glory and thanksgiving.

That the Lord may recognize all the exertions of yourself and your friends, for his glory, and may bless you, your family, and them, is the constant and sincere prayer of the Missionary of the London District.

THOMAS GREEN.

THE JEWS.

The Jewish nation presents a most interesting subject for the meditation of a serious mind; a helpless race of men whom all nations have endeavoured to exterminate, subsisting during ages of unrelenting persecution; and though dispersed over all the surface of the world, preserving everywhere their own customs and religious rites, connected with each other by the community of sentiments, of antipathies and pursuits, yet separated by a wonderful destiny from the general mass of mankind. It is well understood that we except from this general rule the Jews whom we have described as having lost their separate nationality by the general progress of civilization; the number of such Jews is, however, very small when compared to their total population scattered over all the world. Their preservation as a distinct people is indeed an event unparalleled in the annals of the world. What is become of those celebrated empires whose very name still excites our admiration by the idea of greatness attached to them, and whose power embraced the whole surface of the then known world? They are only remembered as monuments of the vanity of human greatness. Greece and Rome are no more. Their descendants, mixed with other nations, have lost even the traces of their origin; whilst a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of unparalleled persecution. They still preserve laws which were given them in the first days of the world, in the infancy of mankind. The history of this wonderful people connects the present time with the earliest ages of the world, and we have no reason to believe that it will end before the dissolution of our globe. The Jews are a living and continual miracle, and their exemption from the common fate of nations affords the strongest evidence to the truth of the sacred Scriptures. They are, as it was foretold, dispersed over the habitable globe, being the depositaries of those oracles, in which their own unbelief and consequent sufferings are clearly predicted. "Had the Jews" (says Pascal) "been all converted, we should have had none but suspected witnesses. Had they all been destroyed, we should have had no witnesses at all." The exact accomplishment of our Saviour's prediction respecting the destruction of their city and temple, and the calamities they have endured during their dispersion, have furnished every age with the strongest arguments for the truth of the Christian religion.—One of the great designs of their being preserved and continued a distinct people appears to be, that their singular destiny might confirm the divine authority of the Gospel which they reject, and that they might strengthen the faith of others in those sacred truths to which they refuse to yield their own assent.—*British and Foreign Review.*

BISHOPRIC OF SODOR AND MAN.

In the House of Lords on 22nd Feb. the bill for the restoration of the Bishopric of Sodor and Man was read a second time with the consent of Ministers and of the Church Commissioners, as represented by the Archbishop of Canterbury and the Bishop of London. This is a gratifying concession. It appeared to us from the first an invasion of the independent rights of the Manx people to deprive them of the advantage of a resident bishop; and the wrong would be aggravated by persevering in it after they have (much to their honour) so strongly and so universally remonstrated against it as they have done.—*Standard.*

LETTERS received to Friday May 4th:—

Rev. S. S. Wood, rem. in full for vol. I. and sub. in full for vol. 2;—Mr. J. McLaren, rem.;—Rev. J. G. Geddes, rem. and add. subs.;—J. C. Crombie Esq. rem.;—E. Tildesley Esq. sub. in full for vol. I and 2;—L. Davies Esq. (the papers have been forwarded as he requests);—T. Fidler Esq.;—Rev. C. T. Wade; J. Kent Esq. with parcel;—Rev. J. Bethune;—Rev. J. Cochran.

To the communication signed 'A Few Friends of the Church,' we are unable to return a satisfactory answer. We recommend a reference upon the subject to the Lord Bishop of Montreal.