

flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in their land' (Cant. ii. 11, 12). The voice of the turtle charmed me greatly during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the khan. The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs; but the ruined wall was probably erected by those who so manfully defended this city previously to its final fall.

"Our visit to Philadelphia was rendered the more interesting by the circumstance of our being the bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief; and I was astonished to hear him say, that he knew of no other confession of Christian belief than the creeds of the apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the 'only name given among men by which we can be saved,' I introduced a remark on the atoning efficacy which too many appear to attach to fasting. 'It is,' he replied, 'the universal idea.' After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words; 'Abuses have entered into the Church, which former ages might endure; but the present must put them down.' Other topics of conversation were—justification by faith; indulgences; the prophecies concerning popery; and the seventh general council. Conversing on the last mentioned subject, I was surprised to find that he did not know that Protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages; the Turks, he said, were decreasing; a large number had marched for Greece, and none had ever returned. In the evening we attended the metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos; his house also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop; nor did I witness any of that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah we had a view over the whole town by day; and at night we observed the illuminated minarets spreading their light over the city, as is customary during the fast of Ramazan.

April 24, 1836.—This morning I visited a public school of the Greeks. There were present thirty or forty children: Greek, Romæ, and Turkish, were the objects of attention. The master complained that the neglect of the parents was a great obstacle to improvement; as soon as a child could write sufficiently for the purposes of commerce, he was removed, and employed in business. I am sorry to say, that here, as in many other Greek schools, the bastinado is an important appendage. I found in this school a manuscript of the Gospels upon parchment; but it is by no means ancient or valuable: it is, however, worthy of notice, that a manuscript was found some time since at Cesarea, written in capital letters, which is held in such veneration in that neighbourhood, that the Turks always send for it when they travel to Greece on their way to the East: it will be well for future travellers to examine it. I cannot conclude this brief account of Philadelphia, without stating, from personal observation, the remarkable fact, that while Ephesus, Laodicea, and Sardis, the three Churches which called forth the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins, this Church, together with Smyrna and Thyatira (and this is also the case with Pergamos, which I have not yet visited), still contain flourishing communities of Christians.

"The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. 'Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, Philadelphia is still erect: a column in a scene of ruins.' (*Gibbon's Decline and Fall*, vol. xi. c. 64.) It may be added, the circumstance that Philadelphia is now called Allah-Shehr, 'the city of God,' when viewed in connexion with the promises made to that Church, and especially with that of writing the name of the city of God upon its faithful members, is, to say the least, a singular occurrence."

In the present circumstances of Philadelphia, contrasted with other of the Asiatic Churches, we see the fulfilment of the gracious promise of the "Holy" and "True." It is the Christian's privilege, indeed, to take home to his comfort all the blessed declarations of the word of God, addressed to those who are enabled to keep the word of his patience; and to carry his thoughts beyond the trials of a fallen world, to that world of unclouded brightness, from which the ransomed shall no more go out. But the Christian's position is to be one of watchfulness and circumspection. He is to recollect that there is an adversary subtle and powerful, anxious to lead him captive, and to rob him of his heavenly inheritance. Satan desires to have him, that he may sift him as wheat. The world around him abounds with countless allurements to induce him to renounce his allegiance to his heavenly Master; and the voice of friendly caution should ever be sounding in his ear.—'Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.' Let not the true believer, then, flatter himself that he shall pass through this mortal life placidly and smoothly, and that he shall be free from temptation; but let him lean on His gracious arm, who "himself suffered being tempted," and who is both willing and "able to succour them that are tempted." Let him pray earnestly that his faith fail not; and let him pray with the assurance, that He who will not suffer his people to be tempted above what they are able to endure, will make a way of escape. Thus watching and thus praying, the Christian will go on from one degree of grace and strength unto another; as his day is, so shall his strength be. No weapon that is formed against him shall prosper—no effort of the arch-enemy will prove successful: in time he will be a miracle of protecting grace, and pillar in the temple of his God—an imperishable monument of saving mercy even through eternity.

PURITANISM TRIUMPHANT.

Many of those venerable structures, which were the glory of the land, had been destroyed at the Reformation,

by the sacrilegious rapacity of those statesmen and favourites, to whom they had been iniquitously granted. The remainder were now threatened with the same fate by the coarse and brutal spirit of triumphant puritanism. Lord Brooke said, he hoped to see the day, when not one stone of St. Paul's should be left upon another. A sentiment of vulgar malice towards Laud may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like, and even worse indecencies and outrages, merely to shew their hatred of the Church. It was such acts of sacrilege, which brought a scandal and an odium upon the reformed religion in France and the Low Countries, and stopped its progress there, which neither the Kings of France nor Spain could have done, if horror and indignation had not been excited against it, by this brutal and villainous fanaticism. In some churches they baptized horses or swine, in profane mockery of baptism: in others, they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At Sudley they made a slaughter-house of the chancel, cut up the carcasses upon the communion table, and threw the garbage into the vault of the Chandoses, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldiers sat smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated; carvings demolished; the organs sold piecemeal for the value of the materials, or set up in taverns. At Lambeth Parker's monument was thrown down, that Scott, to whom the Palace had been allotted for his portion of the spoils, might convert the chapel into a hall; the Archbishop's body was taken, not out of his grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dung-hill.—*Southey's Book of the Church.*

THE CHURCH.

COBOURG, SATURDAY, MAY 18, 1839.

When, a week ago, we raised our voice in conscientious opposition to the plan of spoliation respecting the Clergy Reserves, of which we, at the same time, furnished a copy, we little hoped that any measure less obnoxious in its principles or less injurious in its probable workings, would have been agreed to by our Legislature. But at the "eleventh hour," that result was arrived at which ought to have been adopted at the commencement,—as the least republican in its practical effects, and the most sanative touching the excitement, however exaggerated by rumour and however needless in itself, of the public mind. The Clergy Reserves, by a vote of both Houses, have been re-invested in the power which at first appropriated them, the IMPERIAL PARLIAMENT,—to be disposed of by them for the advancement of religious instruction in this Province.

This is a decision which we unfeignedly pronounce to be honourable to our Legislature, and an atonement which we cheerfully accept for all the political vacillation and intrigue by which, upon this question, its acts had been characterised. How the Imperial Parliament will dispose of the Clergy Reserves, we cannot of course predict; but from them we may anticipate a better adherence to the great principle upon which every question connected with the vitality of the Protestant Established Church should be conducted, than local excitements on the one hand and a very imperfect acquaintance with the primary elements of the point at issue on the other, would allow the members of our Provincial Legislature to manifest.

Every friend of the Church of England will rejoice and be thankful for the seasonable interposition of an overruling Providence in defeating the measure which we announced in our last as likely to be adopted,—a measure which, if carried into effect, would not merely "level to the dust" the great bulwark of a Protestant Establishment in this Colony, but afford Executive countenance and encouragement to every shade of religious error of which this Continent presents so painful a variety. By that measure the Government of our Protestant empire would have become the avowed and cherishing patron of all that "heresy and schism," which the feelings of every conscientious Christian not less than the spirit of our own unrivalled formularies direct us most earnestly to deprecate. And no less will every friend of his country,—every one anxious for its peace and prosperity,—rejoice and be thankful, that by the late decision of our Legislature, there is cut off from our restless agitators and pseudo-patriots a most fruitful subject for distracting the public mind, disturbing the public tranquillity, and weakening the public energies.

We have much satisfaction in concluding these brief remarks with the following quotation from our respected, and in the midst of every turmoil, consistent contemporary, the *Cobourg Star*,—fully admitting the justice of the praise which is bestowed upon the member of the House of Assembly who is alluded to:—

"For so unexpected a settlement of a subject, that has baffled so many preceding Parliaments, the country is under the deepest obligations to the present Legislature; and most especially is every Briton bound to tender his thanks to EDWARD MALLOCH, Esquire, one of the members for the county of Carlton. When the Bill, as passed, was approaching its last stage in the House of Assembly, there were 21 in its favour, and 21 against it. It then remained for that gentleman to give his vote,—and we need not say how breathless was the expectation, with which a decision was looked for from his lips. He was for a moment embarrassed between two considerations. On the one hand, he had previously been opposed to re-investment, and had, as it were, his consistency to maintain. On the other hand he shrank from being even the unintentional instrument of keeping strife alive;—of voting in such a manner, as would gratify the Radicals and revolutionists,—of leaving such a wound, in the bosom of his country, open and unhealed. He shrank from endangering the continuance of British Connection, by recording his vote against the measure; and heedless of popular clamour,—superior to the dread of the radical sneers, which might be pointed at his change of opinion,—feeling as a lover of Christian peace,—and standing accountable at the bar of the whole country, which as it were, was awaiting his determination with a feverish excitement,—he voted for the Bill, and ensured its success by a majority of ONE."

THE MIDLAND CLERICAL ASSOCIATION held their ninth session at the residence of the Rev. J. Deacon, at Adolphustown, on Wednesday the 8th and Thursday the 9th instant. Ten clergymen were present; and the proceedings of the session were marked by much interest and satisfaction.—

The discussions of the first day were confined almost entirely to matters of business, to which it is unnecessary to advert; and at 4 P.M. divine service was performed in the Church at Adolphustown, when prayers were read by the Rev. A. F. Atkinson, and the Lessons by the Rev. C. T. Wade, and an able and useful sermon preached by the Rev. J. Shortt from Hebrews vi. 4, 5, 6, on the doctrine of the sixteenth Article of the Church.

On the following day, a considerable portion of the morning was employed in an interesting and edifying discussion upon the 7th chapter of the Epistle to the Romans,—in the progress and result of which was manifested the truth of the remark that the sentiments of such as are "brethren indeed" are generally found to be in unison on all the essential tenets of our common faith. The Ordination Service, according to a standing rule of the Association was read, and many remarks followed tending to edification, on the important subject of ministerial duty. At four o'clock, divine service was held at Fredericksburg, eight miles distant, when Prayers were read by the Rev. R. D. Cartwright, and the Lessons by the Rev. J. Grier, and a very impressive sermon—which was listened to with much interest and attention by the auditory at large—was preached from Acts xvii. 30, 31, by the Rev. T. S. Kennedy.

These assemblages of the Clergy are at all times gratifying and refreshing; and if in the present instance, any thing could have added to the pleasure experienced from the harmony and fraternal love which marked the proceedings, the interest excited by the discussions themselves, and the hospitable kindness experienced from the esteemed Rector and the neighbourhood in general, it would be the exquisite scenery of the Bay of Quinte,—where the interchange of land and water, of forest and mead, of upland and valley, imparts a beauty to the surrounding country not surpassed in any other part of the Province.

It is true that, in proceeding through this fine tract of country, we are not presented with that frequent appearance of the "cheerful spire," which lends such a charm to the scenery of our father-land, and a sigh must be wrung from the heart in contemplating the fruits of the neglect which the Church has experienced in this fair and promising section of the Province. From Kingston to the Carrying-Place, embracing both sides of this winding and picturesque Bay, there are only six clergymen of the Church of England to be found, where sixteen might at this moment be actively and profitably employed; and the consequence has been that multitudes amongst its population,—the descendants of old loyalists and of staunch Churchmen,—have been lured to other communions, and in many instances have only heard of the Church of England through the distorted and calumnious representations of her political foes. In the days of the venerable and useful, though eccentric Mr. Langhorne, there is not a doubt that a very large majority of the inhabitants of the Bay of Quinte were members of the Established Church of England; and if through a culpable neglect of the Government in omitting to employ the means at its disposal for the religious instruction of the people according to the national faith, the population have been allowed to grow up in ignorance of its principles, and through the influence of political agitators have been rendered in many instances opponents of its constitutional claims, it becomes the duty of Government to strive to atone for the neglect, and to retrieve the loss, rather than to make further concessions to those who, in aiming at the destruction of the Church, seek almost invariably at the same time the subversion of the State.

We regret much that the melancholy duty is imposed on us of announcing to our readers the death of the Rev. R. H. D'OLIER, which took place in Dublin on the 9th of April. Mr. D'Olier was formerly Vicar of Ballymore Eustace, in the Diocese of Dublin, and upon emigrating to this country in 1832, was for a short time Assistant Minister of St. George's Church, Kingston, and was subsequently appointed Rector of Peterboro'. To a constitution in which there was an hereditary predisposition to consumption, the severity of the climate, and the labours incident upon the duties of a Missionary in this Province, were necessarily adverse; and in the spring of 1837, this devoted minister of Christ was attacked by the malady which, after more than two years of suffering, terminated his valuable life.

In the *Dublin Statesman and Record* of the 18th April, is contained a very interesting account of the annual celebration of the "CLERICAL MEETINGS" in that city. Upwards of 400 clergymen were present, and the discussions, connected as well with private edification as with the public charities of the Church, were of the most animated and important description. Amongst the clergy present was the Right Rev. Bishop Hopkins of Vermont in the United States; who, on one occasion, was called upon to preside at the meeting, and bore testimony, in eloquent terms, to the value and duty of Missionary exertion. The Rev. R. J. Mc'Ghee, the Rev. H. Mc'Neill, the Rev. J. Gregg, &c., were amongst the speakers on that interesting occasion.

We have much satisfaction in transferring to our columns the following testimonials in favour of a gentleman to whom, in the management of this journal, we are always happy to acknowledge our obligations. The articles which have appeared in "The Church" from the pen of "Alan Fairford," possess an intrinsic merit which must always ensure for them an attentive perusal; while the principles which they breathe are as creditable to the heart as the talent they evince are to the head of their writer. The remarks of our highly respected contemporary, the Editor of the *Montreal Gazette*, do him the greatest honour, and manifest a gentlemanly tone and generosity of spirit which we should have been glad to have observed in the advocates in this Province of that cause which the *Gazette* zealously yet temperately defends. In this our esteemed contemporary, we have not seen any disposition to sacrifice the principle of the important question at issue; but while he contends for what he deems the constitutional claims of the Church of Scotland, he is not for opening the flood-gates to a torrent of licentiousness in religion, and to an executive encouragement of every form of schism and dissent which their own advocates never dreamed of soliciting:—

We observe that John Kent, Esquire, author of the letters of *Alan Fairford*, has been appointed Clerk of the Executive Council of Upper Canada, in the room of John Beikie, Esq. deceased. The distinguished loyalty, no less than the literary talents of Mr. Kent, justly entitled him to the notice and patronage of government. This expression of our sentiments, upon the appointment of Mr. Kent to office, we are the more happy to make, because, on one occasion, we felt it our duty to call him to account for what, in common with the rest of the members of the Church of Scotland, in these Provinces, we deemed to have been a very improper reflection upon the loyalty of Presbyterians in general. But the matter was ex-

plained by Mr. Kent, in a manner which reflected the highest credit upon him as a gentleman and a man of sense.—*Montreal Gazette.*

We are glad to learn that that able uncompromising and consistent man, John Kent, Esq., of Cobourg, who is the author of the communications in *The Church*, under the signature of *Alan Fairford*, has been appointed Clerk to the Executive Council of Upper Canada, vacant by the death of Mr. Beikie. To parody the language of the Toronto Examiner, as rebel a paper as any of Mc Kenzie's, we may state, that appointment proves that Executive patronage has been rightly bestowed on a gentleman whose opinions are well known to be of the most loyal description.—*Montreal Herald.*

In regard to the remarks upon the *Examiner* contained in the last extract above given, we have probably not the same opportunity as our respected contemporary of judging of the political tendency of that journal; but having seen the article in that paper which refers to the author of "Alan Fairford," we have no hesitation in saying that it was characterized by a feeling both gentlemanly and generous in comparison with the observations upon the same individual in a neighbouring journal which may possibly be regarded by some as conservative and constitutional in its spirit.

We understand that the situation alluded to by our Montreal contemporaries, has not yet been disposed of; yet we entertain a hope that, in regard to the gentleman in question, his natural love and defence of the Church in which he has been reared, and the pains he has taken to inculcate the duty of reverence and obedience to "the powers that be," will not have the effect of debarring him from any patronage or favour which the Government may have it in their power to bestow.

ECCLESIASTICAL INTELLIGENCE.

CEREMONY OF LAYING THE FOUNDATION STONE OF THE NEW PROTESTANT CHURCH AT MALTA.—On the 20th of March her Majesty the Queen Dowager, accompanied by his Excellency the Governor and her suite, laid the foundation stone of the new Protestant church. A very large concourse of the British residents and of Maltese, had already assembled in Strada Ponente, the site of the new church. The scene was still further enlivened by the rich uniforms of the officers of the army and navy. Her Majesty was preceded on her way by a band of the garrison, playing "God save the Queen," and, moreover, by 12 clergymen of the Church of England, chiefly chaplains of the navy, a rather novel and strange spectacle for this place, no Protestant service having ever been performed here publicly in the streets. Her Majesty looked extremely well, and was assisted by the Governor, Lord Howe, the chief secretary, the Hon. Sir Hector Grieg, and Mr. Lankersheer, the architect. The stone was lowered with all due form, and her Majesty afterwards took a coin of the present reign, and deposited it in an aperture cut in the middle of the stone; a parchment with the following writing was also deposited with the coin:—

"Glory to God in the highest, and on earth peace, goodwill towards men."

On the stone is engraved:—

"Laus Deo, hic lapis, ædis sacræ Sancti Pauli, fundamentum, propriæ Excellentissimæ et Pietissimæ Adelaidis, Regina viduæ nobilis, manu positus est, Die xx Martii, A. D. 1839.—Cujus et pietate et sumptu hoc templum in usum Ecclesiæ Anglicanæ ædificatum est."

Her Majesty was deeply attentive to the whole of the solemn ceremony, and retired amidst the intonations of the artillery of the garrison, which commenced as soon as the stone was laid. The entire assemblage was much pleased with the happy effect of the singing of the 100th Psalm by the children of the military schools, and the proper service was read by the government and military chaplains. We had the finest possible weather on the three following days, which proved most favourable for the annual regatta. The races were, on the whole, much superior to those which took place in preceding years, and her Majesty quite entered into the spirit of the scene. It was a truly gay sight to see our harbour—all the vessels bedecked with their gayest flags, and boats of all forms and sizes plying about in every direction. The first day her Majesty honoured Admiral Stopford with her presence on board his flag-ship, the Princess Charlotte; a grand collation was prepared, and the festivities were kept up to a late hour in the evening. The second day her Majesty visited the Rodney, as a compliment to its gallant officer, Capt. Parker; and on the third day the Asia had the honour of hoisting the royal standard.

THE LATE ARCHBISHOP OF TUAM.—The late Archbishop of Tuam's remains were conveyed to the tomb by his own clergy, and the service was read by the Rev. W. Roe, who delivered an appropriate and eloquent address to the vast multitude assembled. The clergy of the Diocese of Tuam are to raise a monument to the memory of their deceased prelate in the cathedral.

The subscribers to the monument to be erected to the memory of the late Earl Talbot have resolved that it shall be a church, and a conspicuous object as well as an ornamental one, in the part of the present earl's estate on which it is proposed, with his permission, to erect it.

WRAGBY NEW CHURCH.—On Tuesday last the Lord Bishop of Lincoln, accompanied by a numerous assembly of clergy and ladies and gentlemen of the neighbourhood, attended at Wragby for the purpose of consecrating this church, which is an elegant structure, built by the liberality of the parishoners and the neighbourhood, at the cost of upwards of £3000. After the ceremony his lordship preached a very eloquent and appropriate sermon, which was listened to with deep attention by a numerous and intelligent auditory.—*Boston Herald.*

WARWICKSHIRE.—At the first quarterly meeting of the Society for Promoting Church Accommodation within the Archdeaconry of Coventry, the sum of £680 was voted towards the new proposed church in the parish of Foleshill. Earl Craven has subscribed £100 to the same laudable object.

FALMOUTH.—The Unitarian Chapel in the Moor, once a play-house, has been purchased by the rector and committee for providing a chapel of ease in this town, and it will be fitted up in an appropriate manner. It is intended, we understand, to hold a fancy sale in the course of the summer, in aid of the funds.—*Cornwall Gazette.*

The subscriptions to the two new churches in this town, including £100 from the Bishop of the Diocese, and £200 from the Duke of Northumberland, now amount to £2468 10s; being £838 for St. John's and £1630 10s. for St. Andrew's parish. The subscription list shows that zeal in this good cause is not confined to the opulent part of the community. They who have little have shown their diligence gladly to give of that little, and have manifested a love to the Church and a desire for its extension, which they who