

temples and changeless institutions, equally witness the presence and the triumphs of the successors of the Apostles, bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andes and the Himalaya, old Atlas and Caucasus, the Nile and the Indus and the Amazon, have been crossed by Bishops of the Church of Christ, in prosecution of their Master's conquests. Among us Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns, though in the second childhood of old age; it needs and wants the reviving breath of that Spirit which first made, in the valley of Vision, the dry bones live.—Bishop Whittingham.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 27, 1841.

Amongst the duties embraced in the practice of the Christian, the season of the religious year upon which we have entered calls our attention to the solemn obligation of Fasting.

In the ritual of the Church,—so affectionately cherished by her faithful sons, and so widely revered even by them that are without,—we observe a special injunction to the duty of Fasting on particular days and at stated seasons. The authority of the Church, on this as on every other point, should command at once our obedience and respect: these, at least, are not to be refused until we discern in the ordinances and duties that she enjoins any contradiction to God's Word written. Even in these latitudinarian days,—when it is the vice of the times that, spurning every thing like wholesome control, every man should do what is right in his own eyes,—the justice and expediency of a prompt assent to this tenet laid down in the twentieth Article, will at once be conceded: "The Church hath power to decree rites and ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written." We find it, then, decreed by the Church, that certain Fasts should be publicly observed, as well as certain days of Abstinence kept by Christians in their private capacity. This decree, as members of Christ's visible Church, we should feel ourselves under an obligation to obey, provided we find in it no violation of the wholesome rule laid down in the Article just quoted: we are bound, we repeat, to obey it, unless we discover it to be contrary to the spirit or the letter of the written Word of God. To "the law and the testimony" on this point, it will be profitable, therefore, for us to appeal.

In referring to the Old Testament, we find in the Book of Leviticus (chapters xvi. and xxiii.) that the whole multitude of the children of Israel were commanded, on the tenth day of the seventh month, to keep a solemn fast unto the Lord, as being a day of cleansing, of atonement, and of reconciliation. On that day the people were required to lament, and mourn, and weep, and bewail their sins; and to mark the Divine sense of this religious obligation, whosoever upon that day did not humble himself, and bewail his sins, and abstain from all food until the evening, was to be "destroyed from among the people." This was the Divine command; and we observe in the same Scriptures accounts of this religious practice both on the part of nations and of individuals. In the contest of Israel with the tribe of Benjamin, recorded in the twentieth chapter of Judges, it is said that in their affliction for their successive defeats, they "came unto the house of God, and wept, and sat there before the Lord, and fasted that day until the even." When Judah was invaded by the combined forces of the Moabites and the Ammonites, a formidable confederacy, "Jehoshaphat feared and set himself to seek the Lord and proclaimed a fast throughout all Judah."

In the perplexity of Israel on their return from the captivity at Babylon, Ezra "proclaimed a fast at the river of Ahava, that they might afflict themselves before their God." And when Jonah, by command of God, called upon the Ninevites to repent, they "proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

In regard to individuals, David, we are informed, humbled himself and fasted, when he made intercession to Almighty God for the life of the child begotten of Uriah's wife. King Ahab fasted, and his punishment was protracted, when he repented of the murder of Naboth. Daniel "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Esther, in the peril of the Jews from the malice of Haman, fasted with her maidens, and did neither eat nor drink three days, night or day.—But will it be said that the custom of the pious under the Levitical dispensation is no argument for Christians, who are released from the yoke of the law and live under the freedom of the Gospel? Both the precepts and the example of our Lord, and of his Apostles after him, prove that we are not to regard ourselves as exonerated from this duty. Our Lord mentions fasting in conjunction with almsgiving and prayer,—which last are unquestionable duties; and the directions he gave concerning the performance of it, sufficiently suppose its necessity. He condemns the abuse of it, and finds fault with the Pharisaic manner of performing it; but he says not a word in disapprobation of the duty itself. So far from this, he himself was pleased, before entering upon his ministry, to give us an extraordinary example in his own person, by fasting forty days and forty nights. Moreover, although he excused his disciples from fasting, as long as He, "the bridegroom was with them," he says expressly that "the days will come when the bridegroom shall be taken from them, and then shall they fast." Accordingly we find that, after his ascension into heaven, the duty of fasting was not only recommended but practised by the Apostles. "Defraud ye not one the other," says St. Paul, "except it be with consent for a time, that ye may give yourselves to fasting and prayer." Antecedent to the separation of Barnabas and Saul for their peculiar work, the brethren "ministered to the Lord and fasted." At Antioch, when these apostles "had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord."

"I keep under my body," says St. Paul, "and bring it into subjection." In another place he says, "approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;" and in describing his persecutions and sufferings, his afflictions from without and his voluntary acts of self-denial, he speaks of having been "in fastings often."

To manifest the sense of the primitive Church upon this duty, we need not refer to a decision of the Council of Chalcedon, held A.D. 451, and one of the four General Councils, the authority of which is almost universally recognized by Christians. The fathers there assembled, six hundred and thirty in number, very positively asserted the duty of fasting, while they sought to correct the abuses which had crept into the Church concerning its performance; and accordingly they decreed, in order to reform these abuses and restore this Christian practice to its proper use, that every person, as well in his private as his public fast, should continue all the day without meat and drink, till after the evening prayer,—a canon which sufficiently explains what was the sense of the early Church in regard to this duty.

But as no duty is enjoined in Scripture without a practical benefit resulting from it, the obligation of fasting is imposed, not only as a proper means to express

sorrow and grief, but as an efficacious method for disposing our minds towards the consideration of serious and holy things. The health of the soul, it is well known, is in a great degree dependent upon the health of the body,—at least upon its temperance as evinced in the corrupt passions of the heart: this last, then, is susceptible of much improvement from the exercise of fasting; and consequently our spiritual part shares in the beneficial influence. And it cannot be doubted, that the testimony which this exercise affords of a humble submission to Almighty God,—bemoaning our sins in the affliction of our bodies,—will gain his heavenly blessing, more especially as such an evidence of our humility so closely corresponds with his own revelations and the practice of the most holy men in every age.

As to the special seasons of fasting, if the general duty be conceded as Scriptural, there can be little difficulty in admitting the authority of the Church in appointing the occasions most appropriate for its performance. We have, for example, the injunction of the Church to her members, as a portion of ordinary Christian practice, to observe each Friday in the year as a day of fasting; and this because, if a stated fast in each week is to be observed at all, the day on which the Redeemer of the world was crucified cannot be considered as peculiarly appropriate. "The Jews," says Bishop Cosins, "made choice of Mondays and Thursdays [for special days of prayer and humiliation] in regard of some great calamities that befel their nation upon those days; and that they might not be three days together without doing some public service to God. The Christian Church had the like reason of Wednesdays and Fridays, wherein our Saviour was betrayed and crucified; the moral reason of once in three days, with a convenient distance from Sunday, concurring. The observance of these days for public assemblies was universal, and the practice of the oldest times."

The fast of the three Rogation-Days,—which are the three days previous to the Ascension of our blessed Lord,—was originally owing to the appropriation of that period to a general humiliation by Manerius, Bishop of Vienne, about the middle of the 6th century, in order to avert some particular calamities that threatened his diocese. It was confirmed by the Council of Orleans held in the beginning of the 6th century; and is retained in the Church for the reasons thus advanced by Wheatly,—"in these fasts the Church had a regard, not only to prepare our minds to celebrate our Saviour's ascension after a devout manner; but also by fervent prayer and humiliation, to appease God's wrath, and deprecate his displeasure, that so He might avert those judgments which the sin of the nation deserved; that he might be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of his wrath, pestilence and war, which ordinarily begin in this season."

This is a striking reason for a general humiliation of the Church at that particular time; and no person, not disposed to cavil needlessly at her requirements, can scruple to concur in its propriety. We should now go on to show that she has been directed by a similar wisdom in her other appointments of seasons of fasting; but our limits warn us to defer the prosecution of the subject until next week.

Amongst the modern professors of "liberality," we do not conceive it necessary to advert often to one so prominent, on our Provincial theatre, as the Editor of the Toronto Examiner; for although we shall always do our best to supply to the virtuous and sober-minded of the community some antidote to the wicked principles which he, with various co-workers in the same cause, is so industrious in disseminating, we are careless about giving any very special notice to his rampant, reckless, and ill-concocted articles. We may, however, step a little out of our usual path to compliment him upon the specimens of his favourite "liberality," in the character of his recent reflections upon the Church of England Clergy, as gleaned, we presume, from those respectable assemblages which are wont to gather in the tap-rooms of village inns, and whose animadversions upon men and things are usually more freely and eloquently poured forth as the potatoes circulate, and when latent spite is kindled into something like the courage of an open accusation.

The Church of England Clergy can afford to smile at such exhibitions of spleen as the Editor of the Examiner has recently afforded; for nothing else could have provoked them but a mortifying conviction that both the Clergy and laity of the Church of England feel it to be a duty of loyalty to their Queen and of allegiance to their God, to withhold their support, in any Election contest, from such desperadoes in politics and such bankrupts in religious principle, as the individual we have alluded to.

His comparative praise of other sects and parties, at the expense of the Church of England may, or may not, be valued by them; it must, we confess, be a sign of a taste sadly depraved, if such laudatory notices should provoke any thing else than pity, and its kindred feeling contempt; for we may be assured that should the Western portions of this Province chance to contain a thriving settlement of Mahometans, and amongst them a godly number of voters likely to be at the service of the most "liberal" dealer in libels against the Christianity of the land, this ambassador of sedition would not have failed to include their religious belief and polity in his eulogistic remarks!

The Examiner's invectives against the Clergy of the Church of England will pass, in most quarters, just at the rate at which common sense and common honesty would estimate them; and if his own conscience be so much seared as to remain at ease after these multiplied calumnies, he is more than ever the object of public commiseration. And the dearth of ordinary principle would have to be deplored as much as the absence of ordinary education, if a constituency should be found willing to commit its political and moral welfare to the keeping of an individual so lost to Christian temper and so degraded in his views of legislative duty, as this gratuitous and public calumniator. Their encouragement of such a person to aspire to a place amongst the legislators of the land, would be a stronger argument than any other we could advance for the diffusion deeper and wider of that Church influence which he dreads as intensely as he dislikes.

We are not required to stand forth as the advocate of our honoured and beloved brethren of the Clergy, who, by good and evil report, can pursue their noiseless and useful way. They will persevere in endeavouring to establish the principle and the practice of genuine Christianity, undaunted by the hostility of open foes, and not disheartened by the apathy of professing friends. Let but the members of the Church live by the rules of her discipline, and be guided by her ritual in their devotional practice, and they will not fail to show themselves faithful and humble servants of their God, and loyal and devoted subjects of their Queen.

We are gratified to perceive that the able communications of "Scotus" on the subject of Education, occasionally transferred to this journal from the Hamilton Gazette, have now been re-published in a more stable and less perishable form,—having been collected into a neat pamphlet just issued from our Diocesan Press. We have often expressed our approbation of the views

which this writer advances; and they cannot fail of being appreciated by every mind qualified to form a correct judgment upon the subject. As of the material edifice which is destined to stand high above the ordinary structures around it, he would have the foundations of learning to be wide and deep and strong,—like the base of the pyramid, which, towering heavenwards, has stood the storms of thousands of years. That strong and broad foundation of literature can, it is obvious, only be laid in some noble and well-endowed University which will embrace every department of science, and professors qualified to recommend it, in all its varieties, to the world. Thus, to adopt the sentiment of "Scotus," will it constitute a grand reservoir, a fountain-head, of learning, from which the lesser streams of knowledge may be diffused far and wide throughout the land.

We cannot but feel assured that an individual so enlightened as the Governor General of this Province, will at once discern the force of the arguments so ably and comprehensively brought forward by "Scotus," and supported by the powerful testimony, furnished more than forty years ago, of that distinguished man General Simcoe, who will strive to add to the laurels already earned the establishment of an University which, with judicious management, would become "the Oxford or Gottingen, not only of Canada, but of all America."

Our readers will be happy to learn that the Clergy of the Home District have recently formed an Association amongst themselves, similar to those which have been established in other sections of the Province. They have long been convinced of the excellence of such meetings, as tending to refresh their spirits, to promote unity of feeling, and to strengthen their hands in their important labours, but their great distance from the places where the other Associations meet, has prevented their having had the pleasure of assembling with them.

In pursuance therefore of a previous notice, a number of the Clergy assembled at the Rev. Geo. Mortimer's, Thornhill, on Wednesday the 17th instant, when a Clerical Association for the Home District was formed. We understand that the meeting was exceedingly unanimous, and afforded an agreeable prognostic of the pleasure and profit to be derived upon future occasions, when the objects of the Association may be expected to be fully realized.

There were present, we are informed, at the late meeting, the Rev. Dr. Phillips, the Rev. Messrs. Geo. Mortimer, Grasett, Mayerhoffer, Osler, Taylor, Gibson, and Townley, besides which there were a number of letters read, apologizing for unavoidable absence, and stating the warm concurrence of the writers in the object of the meeting.

In the evening the Rev. H. J. Grasett preached in Trinity Church, Thornhill, to a large and interested congregation, from Galatians ii. 20.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday the 25th of April. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis attested in the ordinary manner. The Examination will commence on Wednesday the 21st April, at 9 o'clock A.M.

ECCLIESIASTICAL INTELLIGENCE.

DISTRICT CHURCH IN NEWCASTLE, WITH PATRONAGE VESTED IN TRUSTEES.—It affords us great satisfaction to learn that the Lord Bishop of Durham has consented to the erection of the above church, which, our readers will recollect, was in contemplation about a year ago, and for which a large sum of money had been subscribed. His lordship will assign a district according to act of parliament, which it is intended should comprise the most destitute part of All Saints' parish, where there is a population of considerably above 20,000. The patronage will be vested in five trustees, the incumbent of the parish of All Saints being a trustee *ex officio*, and the remaining four to be chosen by the subscribers out of their own body, one of such four being a clergyman of the Church of England, and the rest laymen, members of that Church. Every subscriber of £20 to confer one vote—of £50 two votes—of £100 three votes—and of £300 and upwards four votes in the choice of trustees.—*Newcastle Journal*.

DEATH OF THE REV. DR. ROBINSON.—Died at the Rectory House, Clifton, on Friday, the 4th instant, aged 66 years, the Rev. John Robinson, D.D., Rector of that parish, and of the adjoining parish of Clifton, and one of her Majesty's Justices of the Peace for the county of Northumberland. Dr. Robinson was born in Templesowerby, in the county of Westmorland, Jan. 4, 1774; but his parents, who were respectable in a lowly station, removed, soon after his birth, to Penrith, in this county, where he first began to learn his mother tongue, and in the grammar school of which town was laid the solid foundation of that classical learning in which he became afterwards so distinguished a proficient. After having taught the schools of Patterdale and Winton, the worthy doctor became in 1795, at the age of 21, Master of the Grammar School of Ravenstonedale, in Westmorland, which, during the memorable period of 23 years that he superintended it, flourished to an unprecedented degree, and attracted the attention of parents in different quarters of the globe; and many are his pupils now engaged as ministers of the Church of England, or in other honourable professions, who, but for him might still have remained in plebeian obscurity. Dr. Robinson relinquished the Grammar School of Ravenstonedale in December, 1818, when the Rectory of Clifton was presented to him, but retained the living, which he had for some time held with the school, till 1838, when he obtained the Rectory of Clifton, which he continued to hold with the adjoining Rectory of Clifton till his lamented death. The learned doctor was the author of several valuable works. His Grammar History, and Ancient and Modern Histories, published early in the present century, are very popular school books. These were quickly followed by the Antiquities of Greece, and other useful publications; but his Theological Dictionary demands especial notice, as a work which deservedly obtained for its author an uncommon degree of reputation. The life of the lamented doctor was one of indefatigable industry as a minister, preceptor, and author, and he conscientiously fulfilled the ministerial office for the space of forty three years. May his example be beneficial to the rising generation, and be the means of inducing others to try to attain the same distinction by the like means—by the application of the talents intrusted to their stewardship to useful, and honourable, and sacred objects.—*Carlisle Patriot*.

From the Halifax Times. On Sunday morning last, (Jan. 10), the Lord Bishop of this diocese held an ordination in St. Paul's Church, at nine o'clock, when Mr. William Elder was admitted to the holy order of Deacon, and the Rev. William Mims Godfrey, B.A., Deacon, to the order of Priesthood. His Lordship was assisted in the imposition of hands, upon Mr. Godfrey by the Venerable Archdeacon Willis, D.D., and the Rev. W. Cogswell, M.A.

Mr. Elder was formerly in charge of the respectable Baptist congregation at Bridgetown, in the county of Annapolis, where, we believe, he always maintained a high character for simple-minded piety. Having been laid, however, to a conviction of the Scriptural authority for infant baptism, he published some years since a calm statement of the reasons which had influenced his opinion, and led him to resign his connexion with the congregation which he faithfully served. In the process of his inquiry into the nature and subjects of baptism, Mr. Elder became convinced of the necessity of Episcopal ordination, and soon after his separation from his late charge at Bridgetown, applied to the Bishop of Nova Scotia, for orders in the Church of England. His Lordship, remembering the Apostolic injunction, to "lay hands suddenly upon no man," prescribed a probation of at least three years, in order that the permanency of Mr. Elder's change of views might be not only satisfactory to his Lordship but evident also to the Church at large. Five years have elapsed since that time, during which Mr. Elder, having been in charge of a large school at the Cape Breton Coal Mines, has commended himself by Christian simplicity and godliness of conversation, as well as by increasing conviction of the Scriptural propriety of his

application for Episcopal orders, to the approbation of the present Ecclesiastical superiors. We believe that he will return, for the present at least, to exercise his ministry among the people with whom the last five years have been spent.

The Rev. Mr. Godfrey, having been admitted to Deacon's orders by the Lord Bishop of Montreal, on letters dimissory from this diocese, has been most acceptably engaged in the discharge of his ministry during the past year, as assistant to the Rev. Edwin Gillip, of Annapolis. We are not informed of Mr. Godfrey's further destination, but believe there are several vacant missions in the diocese, to any of which the acceptable nature of his past ministrations will commend him.

From the St. John's (N. B.) Courier. New Episcopal Curate.—On Sunday last, the Rev. I. W. D. Gray, Rector of Trinity Church, in an eloquent and impressive discourse, called the attention of his congregation to the necessity that exists for a third Episcopal Church on the eastern side of the harbour, and adduced data, which had recently been collected, to show that in the four wards on the eastern side of the harbour there are about thirteen hundred poor people who properly belong to the Established Church, but who, on account of the difficulty in obtaining pews, are in a great measure prevented from attending public worship, unless on Sabbath evenings, when Trinity Church is open for Divine service, and admission to the pews is free to all. The greatest number of poor people in the several wards, was found to be in King's, and in that district, in its immediate vicinity, it was proposed to erect the new Church, in which it is intended to have free sittings for at least five hundred persons, with pews for about an equal number, and these, instead of being sold, as is the case in the other Churches, would be let at low rents to persons who, not being in circumstances to purchase at high rents, could nevertheless afford to pay a moderate rent, and which they would gladly do for the privilege of attending the Church of their fathers. We trust our worthy Rector will be induced to commit his able discourse to the press, as we have little doubt the statements contained in it, when generally known, would not fail to place the subject in so striking a light before our citizens, as, in a short time, from their known liberality, to realize funds for the immediate commencement and speedy accomplishment of the proposed most desirable undertaking, especially, as from the arrangements already made, no additional charge would accrue to the parish for the labours of a Missionary.

From the New York Churchman. It will be highly gratifying to the Church to learn that the Right Rev. Doane, of New Jersey, has been invited to preach the Consecration Sermon at the opening of the Rev. Dr. Hook's Church, in Leeds, England, and that Bishop Doane will embark for Europe in June next, to enable him to comply with the aforesaid request. The Archbishop of York, the Bishop of Ripon, and other dignitaries of the Church, together with about three hundred of the Clergy, are expected to be present at the Consecration. The Bishop of London, we hear, was invited to preach the sermon, but as his numerous engagements and duties preclude the possibility of his doing so, the above choice has been made, which is no less honourable to the Anglo-Catholic Church, than gratifying to the friends of Bishop Doane.

Civil Intelligence. FURTHER EXTRACTS FROM OUR ENGLISH FILES. We hear from Madrid that the Spanish Government has accepted the offer of Mr. Aston, for the mediation of Great Britain between it and Portugal; and that Espartero has pledged himself, in the event of a peace, to abstain from all offensive measures. It is to be hoped that this statement is true, and that Espartero is serious in abiding the result of Great Britain's mediation, as it is well known that the conquest of Portugal is a favourite measure with all Spanish Liberals, and that a war with a weaker power would be most acceptable to the Spanish army.—*St. James's Chronicle*.

MR. OWEN.—On Monday morning, Mr. Robert Owen, the Socialist, entered the Commercial Rooms, but was almost as soon again shewn to the door and bowed out, his exit being accompanied by a salutation of hisses. He stayed long enough to inquire how he could be introduced, and being told that it must be by a member, he said, "Oh, I'll get my friend Stoke to introduce me." In the course of the morning he had the cool impudence to wait on the Mayor, and request his permission to have a body of the police force at his meetings, to preserve order and protect himself; we need not add that the request was promptly refused.—*Bristol Mirror*.

It is stated in the best informed circles that upon the meeting of parliament a bill will be introduced, for the formation of a militia upon a most efficient plan; and as it is found that the navy can be completed with volunteers, without having recourse to impressment, so it is intended that the same plan should be resorted to as regards the militia, and that oppressive and obnoxious system of ballot which, from the numerous exemptions the higher classes of society are entitled to, makes it fall principally upon the middle and lower classes, will be abolished. In the meantime it is to be hoped that the attention of government will be drawn to the present inefficient state of the permanent staffs, and those hoary veterans, who are borne down with age and infirmities, and are sending their way, with the aid of a walking-stick, to the place of muster once a month, will be allowed that retirement their long services so justly entitle them to, and their places filled with young and efficient men.

The Independent of Brussels states that, on the 12th inst., three days before the funeral of Napoleon, a man of elderly but healthy appearance presented himself at the French Embassy in that city, and seemed as if he wished to demand a passport. Nobody could make out what language he spoke, and after all the hangers-on of the embassy and their skill as interpreters, recourse was had to the cook, who bore the reputation of being a first-rate linguist. By his means it was found that the man spoke a mixture of Flemish and Egyptian, and that he was one of the Mamelukes of the Guard who had served under Napoleon. The poor fellow, on being questioned what he wanted to do, stated that he desired to go to Paris to attend the Emperor's funeral, that he had 10 francs in his pocket, and his old uniform in a bundle which he carried in his hand. His papers were proved to be in due form, and he actually having served was proved. The passport he wished was delivered to him, and some money to help him was also granted; the poor fellow then set off to walk, as he said, to the French capital, at the rate of 26 leagues a day; and the Independent conjectures that he was one of the Mamelukes who figured in the procession of yesterday week.—*Galignani*.

AUSPICIOUS ASPECT OF POLITICAL AFFAIRS. From the St. James's Chronicle.

The House of Lords has shown a disposition to break those iron bonds of discipline which have too long rendered its noblest and most patriotic purposes comparatively useless to the country; and the House of Commons is progressively improving up to the point when it will present a decided Conservative majority. But let us take the character and prospects of the House of Commons from another Whig Radical authority, Mr. E. Ellice, Junior, who will be found fully to confirm the melancholy forebodings for their party of Messrs. Gibson and Gisborne. At a late dinner at Cupar Mr. Ellice delivered himself as follows:—

"The government," he said, "might not move so fast as many of their friends could wish; but great allowance must be made for them under the present difficult circumstances of their position. It should be remembered that their majority in the Commons was extremely small; that the majority against them in the Lords was overwhelming; that many of their lukewarm supporters in the House of Commons would desert them the moment they proposed any of those measures which would add extensively to the direct influence of the people upon the government of the country; and that their small majority was even then daily decreasing, from the influence of wealth, power, and station, which the aristocracy had brought to bear upon the constituencies."

Mr. Ellice describes the declining condition of his party in the House of Commons truly enough, but he does not truly describe the cause of that condition. It is not the "wealth, power, and station of the aristocracy" which have beaten down the Whig-Radical party. The aristocracy had just as much wealth and power—and more station, for they held the offices of the government—when they were trampled upon 11 years ago as they have now. The change in the character and conduct of the aristocracy since 1830 has been slight, though we admit that there has been some change for the better; the people it is who have experienced a mighty improvement. The falsification of all the Whig-Radical promises held out to them—the substitution of bastilles for bread, as means of relieving the distressed classes—have done much; but the increased and increasing efficiency of the Church, through its new temples, and through its multiply-ing schools, has done a great deal more to bring the people to a right understanding and temper. In truth, Whig-Radicalism now finds refuge only in a few places where the people are imperfectly educated, and still more imperfectly instructed, and where, rarely seeing the actual conduct of the aristocracy and gentry, they believe all that is reported of the rapacity, the pride, and the hard-heartedness of the higher classes. If all England were fully informed, all England would be Conservative—and to this, we doubt not, it will come at last.

Meanwhile it may at first sight seem an alloy to our reasons for thankfulness that Lord Melbourne and his colleagues are still in office: we, however, do not think that there is anything in this circumstance to abate our gratification. Practically, though much against his will, Lord Melbourne carries on the government as a good Conservative. Why he does so Mr. Edward Ellice, Jun., has explained, and every candid mind must accept as satisfactory Mr. Ellice's apology for his noble friend's good conduct. It would be enough, however, for us to know that the Premier's conduct is good, as far as England is concerned; we will not rob Lord Palmerston of his just praise by any reference to the foreign policy of the government; it would be enough—we repeat it—for us to know that, with whatever motive, Lord Melbourne governs well, to be satisfied with his government; but when we remember that among the aspirants to his lordship's succession, there are persons like Lord Ellenborough, whose fear of a "Catholic question" would cause them to strangle the Reformation itself; and when we further know that an Ellenborough ministry would, instead of being like the present, pressed into the right path, be pressed from that path, we see abundant reason for contentment with things as they are. This is the very welcome to the Carlton Club, or among the people who are waiting to exchange newspaper wages for official salary, but we believe that it is pretty generally the feeling of the country. The sober-minded and right-hearted classes of Englishmen wish indeed for the return to power of that honest and skilful statesman whose retirement from office before a vile intrigue challenged the recorded compliments of respect and condolence from millions. But, highly as they respect Sir Robert Peel, they are not blind to the two great defects of his character—distrust of his personal influence, and distrust of the sagacity and good dispositions of the people: the first, a fault almost always connected with merit of the first order—the second, an error not required in the old Tory school of politics. Believing Sir Robert Peel, however, the minister destined to exit the country to the highest station, we wish to see him in office indeed, but in office as he has never been before—completely his own master—untrammelled by old engagements—unfettered by new alliances, and possessing that amount of personal influence which would force even upon himself a knowledge of the place he fills in the eyes of the country. Sir Robert is formed for the minister, not of a select class or of a party, but for the minister of the Conservative democracy, to which he properly belongs. For his own sake, as well as for the sake of the country which we believe him born to serve and to elevate, we trust never to see the right honourable baronet in office, otherwise than as the leader of the Protestant Conservative democracy. In that character he will be the most powerful minister since the day of William Pitt, because he will be almost the only minister supported by a distinct, intelligible, operative, popular principle—in that character we shall have him, if we only wait until we can have him a free man, which—we say it respectfully—has never yet been. It is a high compliment to Sir Robert Peel, that his name is cautiously excluded from all the schemes of a coalition generally circulated, and that his is the only name so universally excluded. Indeed, we hear little in any quarter of Sir Robert Peel just now. Why? Because the people care little for any change of government at present. Let circumstances indicate the necessity of such a change, and millions added to the millions who recorded their regret at his retirement will carry the late Premier into office, to direct the government of the country while Heaven shall spare him to it.

We have said so much to justify our contentment with the present state of the government, that we have little room to advert to the foreign policy of the administration during the last year. It were unjust, however, to deny that it has been generally (we hate making exceptions unless a case) prudent, honourable, and prosperous. Lord Palmerston (the merit we believe to have been all, or at least principally, his) has fallen back upon old Conservative principles and old Conservative alliances, and his success has corresponded to the improvement. His lordship has shown himself within the last year the best Foreign Secretary since the time of the late Marquis of Londonderry. This is an additional reason for our contentment with things as they are; for a ministry kept constantly in check at home by a powerful opposition, and showing no disposition to act ill abroad, but the contrary, may very well be borne with for a while. Show us, however, a chance for a Conservative ministry coming into office upon some intelligible and fixed principle, and we shall be as anxious for a change as any one can be (who has not marked out an office and salary for himself). Let us know that we are to have Sir Robert Peel, with a Cabinet of his own making—not with one made for him before he knew that he was in office; let us know this, and we shall lend our hands as heartily as any to remove Lord Melbourne, and even, though not without regret, Lord Palmerston. But we see no prospect of anything of the kind at the moment in which we write.

SPEECH OF W. E. GLADSTONE, ESQ., BEFORE THE SCOTTISH EPISCOPAL CHURCH SOCIETY. Right Reverend Sir, it affords me the utmost gratification to enjoy at length the opportunity I have long desired of testifying in public the deep interest I take in the affairs of the Episcopal Church of Scotland. (Cheers.) Nor in this sentiment in any degree peculiar to myself; for it is well known to me, and I trust well known to most of those who hear me, that there is nothing more sincere—more cordial,—I might almost say—nothing more intense, than the interest with which those who compose the truly sister Church of England, regard the proceedings of this Church. (Loud cheers.) I therefore do not require those recollections of my own extraction which, notwithstanding—connecting me more closely with this Church—do enhance the feeling of warm regard, affection, and satisfaction, which I experience. That satisfaction, I must confess, is somewhat qualified as I enter on the resolution put into my hand, and which I could not but most earnestly wish had been retained by those who exercise the pastoral office among us, who are authorized and called on to speak to us of the things which relate to our peace and our duties. The resolution is to the following effect:— "That this meeting would support and strengthen the operations of the Society under a solemn sense of the religious responsibility which is imposed upon them in that duty."

I can truly say, I would much rather be called on to speak to the details connected with the operations of this society, touching the facts with regard to the destitution of the Church in Scotland, than that I should be called on to remind this meeting, even in the simplest terms, of the motives, grounds, and feelings, with which we are to proceed in discharging this duty,—that it should be mine to lay before this meeting considerations intended to show that it is a sense of religious responsibility which is imposed upon us in that duty. And most nearly indeed are the functions of this society connected with the most affecting of all considerations which belong to our religious duties. For what is the nature of this society? It is a society in which we are met together as Christians to provide for the wants of one another. It is a society in which we are met together to endeavour to counteract and redress some of those defects which belong to the mere congregational system, where each congregation is left to supply means for relieving the temporal wants of its minister. Now that object is undoubtedly of primary obligation; but it is far more contracted and less moving than that which the society proposes. The interests of the congregations, however, belonging to the present meeting, are so related to ourselves, our conveniences, our own social position, and which we may be led to promote from motives that may to some extent be questionable. The spirit of rivalry and competition may enter into it; and regard for human opinion and society enters largely into it; and a spirit of personal affection and attachment to him under whom we may be placed. But all those feelings—though I speak not in deprecation, especially of those which I have mentioned lately, may divert us from the cause of a society, which has for its object, that the members of the Episcopal Church of Scotland should minister out of their abundance, to the wants of their less prosperous brethren; that we, who are members of one another, and all subordinated to the Great Head of the Church, should fulfil the great law of mutual love—that whenever one member rejoices, another should rejoice; or whenever one member suffers, another should suffer. I fear there are too many suffering members of this society; and I understand its object is to fulfil the law of mutual helpfulness, by ministering to their need, thereby reaping the blessing of God, strengthening in ourselves the sense of Christian communion, and all the advantages which result from it. Therefore the proceedings of this society are immediately in connection with our deepest sense of religious responsibility: for it requires us to fulfil those offices of kindness which we owe to one another as members of a Society. When we look at the aspect of the Church, we shall see that this is a great work. It is indeed a great work. I trust that from day to day new wants will be revealed in different parts of the country, and that as new wants are revealed, new energies will be put forth for their supply, and that the operations of the society will be multiplied. I am one of those who can find many consolations under the circumstances of this Church. It is difficult for mortal man to anticipate the course of events. Yet I cannot but cherish the hope that this Church has an important mission. (Cheers.) I cannot venture to conjecture what her destiny for the next half century may be. Yet I feel that it will be as distinct from the destiny of the last half century as that was from the destiny of the preceding half century. (Cheers.) It is true circumstances are greatly altered. We stand in the position of a Church receiving no aid from the state. It is true we have not those temporal means which we once possessed. But with

\* From the Scottish Star.