

God on their seats, and the Ancient of Days sit upon His throne, and the judgment-seat, and the books opened, and all flesh appear before Him; and how some are taken into everlasting life, and some are sent into everlasting death.

What tongue is able to express these pleasures and delights, which are laid open to us in the Word of God? We buy images, and pictures, and maps of men, and of divers things and countries; but what map or picture can show us the like variety and change of things?

"We purchase lands, and have a liking so to do. Here we are taught how we may come to that land which shall stand with us, and in which we shall continue FOR EVER.

To see any one of these it were great pleasure; either the creation of heaven and earth; or the angels and archangels, and blessed spirits; or the battles of the God of Sabaoth; or Amalek dashed in pieces like a potter's vessel; or the walls of Jericho blown down with the sound of a trumpet; or Pharaoh drowned in the sea; or the sea to stand like a wall; or water to come out of a stone; or bread to come from heaven; or the sun to stand still; or to change its course; or an ass to speak and teach his master; or fire to be extreme hot, yet not burning; or lions hungry, yet not eating their meat; or the sea tempestuous, yet not drowning; or blind to see, deaf to hear, dumb to speak, dead to rise; or ignorant men to speak in languages they never learned; or the devil to roar, and confess Christ, or God sitting in his majesty, and Christ at his right hand; or Babylon thrown down, and become a tabernacle of foul spirits, and a den for the devil; or Christ to sit in judgment, and give sentence upon the quick and the dead. To see any of all these wondrous works of God, it were great pleasure. How can it be, then, but that we rejoice and take delight to see so many, so great, so marvellous, so heavenly, and so glorious wonders in one heap all together? How far would we ride, or go, to see the triumph of God, the Lord of lords, and the King of kings; HOW HE HATH MADE THE NAME OF HIS SON TRIUMPH OVER PRINCIPALITIES AND POWERS, AND OVER THE WHOLE WORLD? Here is a Paradise full of delights; no tongue is able to speak them, they are so many; no heart is able to conceive them, they are so great.

Here is a shop, wherein is set out the wisdom, and knowledge, the power, the judgments, and mercies of God. Which way soever we look, we see the works of His hands. His works of creation and preservation of all things; His works of severe justice upon the wicked, and of gracious redemption to the believer. If we desire pleasant music, or excellent harmony, it speaketh unto us the word of the FATHER, and the consent of the SON; the excellent reports of the prophets, apostles, angels, and saints of God, who have been all taught of the Holy Ghost. If we would learn, it is a school; it giveth understanding to the simple. In it there is that may content the heart, the ear, the eye, the taste, and the smelling. It is a savor of life unto life. "Oh taste ye, and see how gracious the Lord is," saith the prophet David. So manifold and marvellous are the pleasures which are given us in the Word of God.

Thus have I performed my promise, and simply and homely opened those four things which I took in hand. I have declared WHAT WEIGHT AND MAJESTY THE WORD BEARETH; WHAT HUGE EARNEST OF PROFIT WE MAY REAP BY IT; HOW NEEDFUL IT IS FOR US TRAVELLING THROUGH THE WILDERNESS OF THIS LIFE; AND WHAT REST AND PLEASURE WE MAY FIND IN IT.

To be continued.

THE CHURCH.

TORONTO, SATURDAY, AUGUST 1, 1840.

Amongst the late works of value and importance to the objects especially of this journal, of which we have been put in possession by the recent arrivals, is a "History of the Church of Ireland," by the Right Reverend the Bishop of Down and Connor, Dr. Mant. To the sincere inquirer after Christian truth, and the genuine advocate of the Protestant cause, this is a welcome addition to our country's literature; because, as the learned Bishop well observes in his preface to the work, an extraordinary ignorance has always prevailed upon the subject of the Church of Ireland, the progress of Popery in that island, ever unhappy since it accepted and wore the chains of that giant falsehood, and even of the full influence of the Reformation since the period when it dawned so auspiciously upon England. It appears that a work so much needed, as a History of the Irish Church, was proposed long since to be undertaken by the distinguished Regius Professor of Divinity in the University of Dublin, Dr. Elrington; but professional engagements and ill-health having caused him to relinquish the task, the important duty has been assumed and faithfully executed by the Bishop of Down and Connor. The residence of this prelate for so many years in Ireland, and the close observation of its religious state, which his official station necessarily afforded, would seem to qualify him in a very eminent degree for the work.

No country perhaps puzzles the philanthropist and the christian more than Ireland,—how to reconcile the jarring elements of society in a country where several millions of poor ignorant devotees of a ruthless superstition, and the willing tools of its unprincipled supporters, are arrayed against the small but unquarrelable band who, in the face of persecution and distress, zealously "contend for the faith as it was once delivered unto the saints." There is a moral strength in a righteous cause, of which Protestantism in Ireland has experienced the full effect; and before it was crippled by the soul-destroying policy of the present administration, it was more than a match,—even physically speaking,—for the millions who were vaunted as its opponents. At present the contest is more severe and the struggle harder to be endured; for though, as a concentrated phalanx, Protestantism in Ireland is not to be broken or destroyed, the hostility of the cabinet with the disabilities for resistance which, one by one, have been the consequence, has laid it more open to that slow but sure process of destruction, the ribbon conspiracies and secret assassinations. From the policy at present pursued, the hope seems to be indulged that Protestants will be fairly wearied out of the struggle,—that the love of peace and an abhorrence of these accumulating outrages, so utterly destructive as well of the temper as of the very form of Christianity, will induce them at last to stipulate for a quiet evacuation of the island.

We need enter into no philosophical or political disquisition upon this subject; yet it may not be superfluous to remark that, for the safety of England and the integrity of the Empire, Ireland must not be abandoned to the despotism of those who hate the Protestant name. If, moreover, that country is to be retained at all; if it is to remain an appendage to the crown of England, and not made to swell the power of some rival potentate, the cry of "Repeal" must be stifled in its birth, and the Protestant ascendancy must be firmly and uncompromisingly upheld.

That there has been since its conquest an appalling mismanagement of this ill-fated country, is a fact not to be denied; nor can we acquit the Church itself since the Reformation, unless within comparatively a late period, of having seriously neglected the interests of Protestantism in Ireland. While this neglect has served to weaken the influence of the truth, it has, of course, given new strength to error. Unhappily, too, it has been the bane of statesmen in the present century to concede to agitation and menace, what justice and duty and the good of the country should have induced them

to withhold. The sheet-anchor of Protestantism was ruthlessly cut away by the rash pilots of the vessel of the state, when Romish Emancipation was granted; and the very power which, by every lawful and Christian means, ought to have been curtailed, was, with a strange infatuation, strengthened and confirmed.

All this is the more deplorable, when we regard the state of the Church in Ireland antecedent to the Romish usurpation. Christianity, according to the most authentic accounts, was very early planted in the island; and perhaps no Church in Christendom was more pure and more flourishing, for many centuries, than the Irish Church. Its independence of the Papal despotism was maintained, too, long after the sister island had submitted to the yoke; but we cannot do better than describe the progress of the Romish usurpation in Bishop Mant's own words:—

"Until about the middle of the twelfth century, the Church of Ireland maintained its character, as an independent national church, without acknowledging any pre-eminence, authority, or jurisdiction, of the See of Rome. The Archbishops of Armagh exercised a spiritual power throughout the country; and erected archbishopricks and bishopricks without consultation or communication with the Roman pontiff. For the supply of vacant bishopricks persons were elected by the clergy, or by the clergy and laity, of the diocese, recommending them to the king; or by the king's nomination or influence, concurring with the good-will of the clergy and people: whereupon the bishop-elect was sent to the archbishop for consecration: to the Archbishops of Armagh for the most part, except in the case of those colonies of Ostmen, from the north of Europe, who inhabited the cities of Dublin, Waterford, and Limerick; and who, esteeming themselves countrymen of the Normans, now in possession of England and of its highest ecclesiastical dignities, sent their bishops to be consecrated by the Archbishop of Canterbury. But in every case, these appointments and consecrations were altogether independent of the Papal See.

"The earliest interference of the Pope on such occasions in Ireland, was in the twelfth century. "The pallium, or pall, is an emblem of dignity which the Pope had taken upon himself to confer upon archbishops. But this ensign was never worn by an Irish archbishop until the year 1152."

At this period, it seems, then the Archbishop of Armagh, Malachy O'Morgair, manifestly tainted by some of the Romish heresies and seeking, amongst other innovations, to introduce the celibacy of the clergy, made a journey to Rome, and solicited from the Pope the pall for the metropolitan see of Armagh, as also for the newly-constituted metropolitan church of Cashel. Being courteously received by the pontiff, and appointed his legate in Ireland, he returned to his native country and obtained the consent of several of the bishops and inferior clergy to make a formal solicitation of the pall from the Pope. Some delay was created by the sudden death of Malachy; but this incipient step of Popish usurpation was carried in the year 1152, through the instrumentality of John Paparo, cardinal priest, who was appointed the Pope's legate to Ireland, and received a commission to confer the pall on the four archbishops of Armagh, Dublin, Cashel, and Tuam. This, it is to be observed, was not effected without opposition; for although the greater part of the Irish bishops yielded obedience to the papal mandate, there were several, especially in the dioceses of Armagh and of Down, who refused to sanction the acts of this council.

"A foundation was thus laid," observes Bishop Mant, "for the Bishop of Rome's interference with the vacant Irish sees; but it does not appear to have been extended further than the bestowing of the archiepiscopal pall till the year 1206. In the mean time, King Henry the Second had acquired the dominion of Ireland, in 1172; and soon after the acquisition, namely in 1175, had exercised his prerogative in a council held at Windsor, by giving the bishoprick of Waterford, then vacant, to an Irishman, named Augustin, and sending him to the Archbishop of Cashel for consecration. But in 1202, the lordship of Ireland having, in the mean time, passed to King John, on a vacancy which occurred in the archbishoprick of Armagh, a competition for the succession ensued among Surion Rochford, bishop of Meath; Ralph le Petit, archdeacon of Meath; and Humphrey de Tiekhill, each of them pretending to be the candidate on whom the choice of the electors had fallen. The king decided in favour of Tiekhill, on the 4th of May, 1202. But another candidate, Eugene MacGillivray, was declared archbishop by the Pope. The king, incensed by this usurpation of his authority, sent mandatory letters, on the 22d of May, 1203, to all the suffragan bishops of that province, forbidding them to acknowledge Eugene for their metropolitan; and circulated duplicates among all his faithful subjects of the province, imposing on them the like prohibition."

From this it is manifest that the interposition of the Pope was regarded even then as unlawful; but John was not a sovereign to adhere long to the principles of justice and right, especially where it was his interest to consent to the subversion of either. His covetousness, in this instance, was worked upon, and he subsequently confirmed the nomination of the Pope. The latter, it can easily be believed, was not long content with this prerogative of sanctioning the appointment to the metropolitan see of Armagh; but we must narrate his further encroachments in the words of the right reverend historian:—

"The influence of the Papal See in Ireland was made instrumental to the furtherance of its ambitious projects, in other ways prejudicial to the rights both of the Sovereign and the subject.—In 1220, a chaplain of the Pope was sent over with a demand of the tenths of all the moveables, to support him against the Emperor Frederick: a tax so hard to be discharged, that it was necessary to part from, not only the cadows and aqua vite, but even the chalices and altar-cloths. In 1240, another missionary arrived from Pope Gregory, with a demand, under pain of excommunication and other censures ecclesiastical, of the twentieth part of the whole land, besides donations and private gratuities for the maintenance of the war against the Emperor; whereby he extorted a thousand and five hundred marks or more. In 1270, another messenger was sent, requiring the tithes of all spiritual promotions for three years to come, to carry on the wars of the Pope with the King of Arragon; a demand which was greatly murmured at and gainsaid, yet the nuncios went not empty away."

A long catalogue might here be given of the successive encroachments of the Papal See upon the liberty of the Irish Church, until at last the chains of spiritual slavery were firmly rivetted, and Ireland blindly owned the absolute dominion of Rome. And very appalling was the state of its Church from the period at which this subjugation was admitted, until at the Reformation the power of the fell apostasy was partially broken.—The interval was one of midnight gloom indeed; and deeds of darkness were perpetrated,—frauds, rapacities, and murders,—which it would be frightful to dwell upon in detail. The bright light of the Reformation broke in upon this darkness; but its advance was slow, and to this hour the most of Ireland remains shrouded by the same deep gloom. Anxiously and zealously are the advocates of truth employed to dissipate its horrors,—to rouse this benighted people from the shadow of death,—and render Ireland, what it has never been since the blighting creed of Rome was accepted by its inhabitants, a peaceful, a prosperous, and a happy country. These champions of the truth have difficulties well nigh insuperable to contend with; but the stripping's sling may, with God's blessing, countervail the giant's armour; and, strong in the righteousness of our cause, we must not despond. The usurped dominion of Rome must be resisted; until, like the mists from the pestilential marsh before the sun in his risen strength, the clouds of noxious error shall recede before the increasing blaze of Gospel truth.

In noticing, last week, the conviction of the Swiss valet, Courvoisier, for the murder of Lord William Russell, we were precluded, by want of space, from entering into particulars or offering any accompanying remarks. The prisoner was found guilty on the 20th June of murdering his aged and nonoffending master, and was condemned to suffer the penalty of the violated laws on the ensuing 6th of July. His examination, into

the particulars of which we have not space to insert, was conducted with all the caution invariably observed in cases of circumstantial evidence. The criminal was defended by Mr. C. Phillips and Mr. Clarkson,—the former of whom advocated the unhappy man's cause in a speech of great power and energy. After the Jury had given in their verdict, Lord Chief Justice Tindal rose, and, with great agitation and deep emotion, addressed the prisoner in these affecting words:—

"François Benjamin Courvoisier, you have been found guilty by the unanimous verdict of an intelligent, a patient, and an impartial Jury, of the crime of willful murder. That crime has been established against you, not indeed by the testimony of eye-witnesses, but by the no less sufficient certainty of circumstances, all pointing to your guilt, and sufficient to remove any doubt from the minds of the jury and those who heard this trial. It is ordained by God that the murderer shall not go unpunished, and that divine ordination has been fully exemplified and made manifest in the course of the trial, for, although your crime was committed in the dark and lonely time of night, when no eye but that of a watchful Providence could see the deed, it has nevertheless been brought to light in a manner clear and convincing to all. The murderer in itself, with the single exception of one circumstance against you, which subsequently appeared in the course of the trial, was involved in mystery. It was committed in the dark, and planned by you with so much secrecy and cunning, aided by the peculiar facilities of which you took advantage, that you considered yourself secure from the consequences of your crime.—You felt no compunction for your helpless and unconscious victim, who at the time was buried in repose, in the sanctity and security of his own dwelling. You felt no regard for that sacred duty which a servant owes to his master, and that master a kind and indulgent one. You selected the dark hour of night to deprive an innocent and unoffending nobleman, aged and infirm, of his property and life, and thereby destroyed, for a period, the domestic and social comfort of the members of his noble family, who have sustained a shock almost unparalleled, and which has been communicated to the whole community. The motive which induced you to commit this guilty and atrocious act can only be known to God and your own conscience, but it was to be feared that the base love of gain first induced you to break through the law of God and man, and led you to destroy your master, whom you were bound to protect and to defend. It therefore becomes necessary, in order to hold out a warning to others in your situation, that your life should be forfeited, and that the law should take its course. You can hold out no hope of mercy to you in this life, but I implore you to employ the few short days you have to live in prayer and sincere repentance, and an earnest appeal for mercy to that beneficent and Almighty God from whom alone you can expect or hope forgiveness. It now only remains for me to pass upon you the sentence of the law, which is, that you, François Benjamin Courvoisier, be taken from this goal to a place of execution, and that you there be hanged by the neck until you be dead, and that your body be afterwards buried within the precincts of the prison, and may God Almighty have compassion on your sinful soul."

When the learned Judge had concluded, all eyes were directed towards the unhappy prisoner; but no sign of inward emotion was visible on his countenance, nor when he was led back to his gloomy cell did he appear to be shaken by his approaching doom. Finding, however, that his fate was inevitable, he made three successive confessions of his crime,—one to his counsel, and two in the presence of the sheriff. In these there were many contradictions, and many assertions were made that were manifestly untrue. It is melancholy to reflect that an individual on the verge of eternity, and about to appear in the presence of the heart-searching God, should add to the sad record of the crimes registered against him by deliberate and accumulated falsehoods.

To one circumstance in the case of this unhappy man we would request the solemn attention of our readers, —and that is, to his confession, that he was first prompted to the design of robbing and murdering his aged master by witnessing the performance of Jack Sheppard.—This insidious tale owes its origin to Harrison Ashworth; and although with the usual retortations, no doubt, of blackening the deformities of vice and arraying virtue in more seductive garb, it is usually contrived that the moral shall be reversed,—that virtue shall be shamed into a corner, and the hero of every crime so depicted as to command the sympathy of a short-sighted audience.

We have often spoken with earnestness of the low and degenerate taste of the present age for the "whipped cream literature" which is crested so bountifully and alluringly around; that the novel and the romance, inculcating little else than a morbid sensibility and inducing a relaxation of every moral energy, are taking the place of every sober reality,—which history records and every stirring truth which the Bible embraces.—The crime of Courvoisier and his impending fate, are a startling illustration of the deleterious influence of these rapid and mischievous publications; and they should urge the Christian philanthropist to fresh exertions in transferring far and wide the principles of the Book of books. Let the drawing-rooms of our Christian families be "swept" from these abortions of literature, and let them be "garnished" with those solid and religious publications which, happily, are supplied in abundant antidote to the mawkish and unwholesome sentimentality of the monthly tale or drama. Let the principles of God's word assert their pre-eminence, and we shall be pained no more by the successful rivalry which has been exerted against it by the periodical concoctions of wretched tales, which mar the purity and destroy the peace of many a household, pander to the taste for romantic and criminal adventure, and, as in the instance before us, goad on to robbery, murder, and the gallows.

To the Sermon published on our first page last week, we inadvertently omitted to annex the name of its writer,—the Rev. A. Elliott, Missionary to the Tuscarora Indians. The fault was our own; but was not detected until too late to be rectified.

We observe a typographical error in the notification last week of the next meeting of the Western Clerical Association. The next meeting is to be held at the residence of the Rev. J. Rothwell, officiating minister in the township of Oxford. We would remind our brethren of the Midland Clerical Association, that the next meeting is to take place at Cobourg, on the 19th and 20th of August.

On Sunday last, a soldier of the 34th Regiment, while bathing in the bay, was seized with the cramp and unfortunately drowned. A report, we understand, has been raised by some designing persons, that the unhappy man was driven to the commission of suicide through the severe discipline of the commanding officer. But that it is wholly without foundation, his death being purely accidental, will be seen from the result of the inquest held on Monday.

At an inquest, held this day, on the body of Douglas McDade, a private in the Grenadier Company of Her Majesty's 34th Regiment, stationed in the Garrison of Toronto, the Jury returned the following verdict, viz:— "That the deceased, Douglas McDade, aged forty years, having, on Sunday afternoon, the 26th day of July, between the hours of five and six o'clock, in the evening, leisurely undressed himself and gone into the Bay near the garrison, for the purpose of bathing, was, while in the water of the said Bay, seized with the cramp, and was accidentally and casually, and by misfortune, drowned."

Geo. WALTON, Coroner.

"City of Toronto, July 27, 1840."

The funeral of the ill-fated man was performed on Monday afternoon, and we cannot refrain from expressing the sincere gratification we felt, at witnessing the solemnity and decorum with which the soldiers paid the last tribute to the memory of their departed friend and companion. We thought at the time, when the mournful procession was slowly sweeping past, that it administered a powerful, though silent, rebuke to those who frequently conduct themselves in a manner so unbecoming the momentous occasion that, were it not for the sable habiliments of death that chill the gazer's heart,

and the weeping relatives of the deceased, we should seek in vain for any characteristic to show that the awful circumstance was not viewed as a trivial occurrence, deserving but little manifestation of Christian sorrow and regret.

We request the attention of our readers to the advertisement in this week's impression, relative to the course of lectures which Mr. Buckingham proposes to deliver at the City Hall. Egypt, a country celebrated alike in sacred and profane history, and possessing numerous attractions for the lover of antiquity, will form the subject of his examination. We trust that an enlightened public will evince sufficient taste to appreciate Mr. Buckingham's distinguished reputation as a lecturer, experience as an observing traveller, and eminent literary attainments. It affords us sincere pleasure to present the following testimony from a large body of the Clergy and Professors of Theology, assembled at a public meeting in England, convened for the express purpose of offering an opinion on the merits of the learned gentleman's lectures:—

"We have great confidence in the general correctness of Mr. Buckingham's statements, and high respect for him as a gentleman and an enlightened traveller. He tells his story like an ardent traveller, who always takes pleasant views of things, and who does not allow the fatigues, and hardships and dangers of a journey through the desert to abate one jot of his interest in the ruins of Nineveh or Babylon, or any other scene which he visits. His superior intelligence, the easy and rapid flow of his thought, his perfect command of language, his natural and unostentatious manner, and the ardor with which he pursues his subject, renders him, to us at least, an uncommonly interesting lecturer. We have listened to his delineation of oriental scenery, manners, customs, and character, with high gratification, and sincerely regret that we cannot have the privilege of hearing still more of his testimony respecting the things which he has seen and heard. His lectures are remarkably adapted to illustrate and confirm the truths and declarations of the Bible—and in this respect, we think, must have been highly interesting to every believer in Divine Revelation who heard him."

The Halifax papers announce the arrival of His Excellency the Governor General, in the steamer Unicorn, from Quebec, on Thursday, the 11th instant. Mr. Thomson intended to remain at Halifax about ten days.

GREAT MEETING ON QUEENSTON HEIGHTS, Thursday, July 30, 1840.

This long expected event has at length taken place, and passed away with a brilliancy and success exceeding the warmest anticipations of the most sanguine advocates of this national demonstration. As our paper is just going to press, we can do no more at present than notice briefly the principal circumstances of this most interesting exhibition of popular feeling.

About 12 o'clock, H. M. S. Traveller arrived at Queenston with His Excellency the Lieut. Governor and his staff. He was accompanied by a procession of nine large steamers, crowded with visitors from all parts of the province, from London to the Ottawa. He was received by the Incorporated Militia and a guard of honour of the Dragon Guards.

On the Heights, immediately above the shattered column, the hustings were erected. His Excellency took the chair about 1 o'clock, and opened the business in a feeling and impressive manner.

Resolutions were then proposed, expressive of the veneration cherished by all the inhabitants of the Canadas for the memory of Brock, of indignation at the outrage offered to his remains, and of the readiness and determination of all classes instantly to restore the monument of the country's gratitude and admiration.

Sir Allan McNab, Mr. Thorburn, Mr. Justice McAulay, Mr. Henry Sherwood, Mr. Merritt, the Chief Justice, the Attorney General, Hon. Messrs. Sullivan and Morris, Colonels Stanton, Kirby, Clarke, Askin, Ruttan, Mr. Justice Hagerman, &c. &c. &c., addressed the meeting, many of them in terms of feeling and impressive eloquence. All the Resolutions were put by the Lieut. Governor, and carried with enthusiasm. After the regular business was finished an address to Her Majesty congratulating her on her recent escape from assassination, was passed with enthusiasm.

The company afterwards adjourned to a dinner prepared for 1000 persons.

Many thousands were on the Heights. All classes and shades of politics were blended in the general mass of loyal Upper Canadians, anxious to do honour to the living memory of their departed leader.

No accident, disturbance, or ill feeling of the slightest nature, occurred to mar the general hilarity and pleasure of the day.

Next week we purpose giving a more detailed account of this unprecedented event in our colonial annals.

COMMUNICATION.

For the Church.

On Tuesday, the 21st July, according to appointment, the Bishop of Toronto attended at St. Mary Magdalene's Church, Picton. The morning prayers were read by the Rector, and the lessons by the Reverend Job Deacon, and an impressive sermon was then preached by the Bishop. His Lordship then confirmed twenty-one persons, and concluded the service by delivering to them a most eloquent and appropriate address.

Two ladies of the congregation then advanced, and presented to His Lordship, at the altar, a subscription list, signed by various inhabitants of the town, guaranteeing, for three years, the annual payment of various sums, amounting in all to Fifty Pounds, towards supporting a Travelling Missionary, to be employed in the District of Prince Edward. His Lordship, evidently affected by the incident, returned a feeling and suitable answer.

His Lordship then received, at the entrance of the Church, the church-wardens and other gentlemen, who presented him with the following address:—

To the Hon. and Right Rev. John, Lord Bishop of Toronto. MAY IT PLEASE YOUR LORDSHIP,—We, the undersigned, members of the congregation of the Church of St. Mary Magdalene, offer to your Lordship our most cordial congratulations on your first visit to our district, since your elevation to the Episcopal Chair.

present to your Lordship our humble mite, towards providing a fund for the performance of daily service in the Cathedral, at Toronto, and the formation of a Prebendal Establishment in the Province; but we feel that a movement of this kind ought to be made, in the first instance, by a richer and more influential congregation than our own, and we therefore leave the subject with your Lordship.

Wishing your Lordship every blessing, both spiritual and temporal, in your private capacity, and grace and unction from on high, in your public capacity, and praying that you may be spared for many years, to feed and guide the spiritual flock of Christ in this Province, We are, &c. &c.

To this address his Lordship made the following reply:—

MY DEAR BRETHREN,—I thank you sincerely for your cordial address and congratulations, on my elevation to the Episcopal Chair, and present visit to your district. Knowing, intimately, the eminent men who have gone before me, I feel the more sensibly my own deficiencies, and how far short I come in the comparison; for, as you justly observe, our beloved Church has, from the first period of its establishment in the Canadas, been blessed with the superintendence of Bishops, who, whether considered as to learning, piety, zeal or prudence, bear comparison with any who, in any age or clime, have adorned the Episcopate.

While I return my best acknowledgements for the value which you are kindly disposed to place upon my feeble services, I have to lament that they have not been greater and more successful; all I can say in their favour is, that they were honestly given, and fervently do I pray, that, at a time when the labours of the Episcopate are daily accumulating, and the dangers and difficulties of the Church are rising in magnitude, I may be directed by the Holy Spirit, so to act for her benefit, as to justify our beloved Sovereign in having been pleased to commit to my care, the Spiritual interests of this noble and rapidly increasing Diocese.

Firmly believing that our Zion is the fairest province of the Kingdom of Heaven upon earth, and that she is destined, by Divine Providence, to spread her healing influence over the nations, I join with lively faith in your anticipations, that, notwithstanding our present crisis of intense anxiety, the promised blessing of God will embrace her, and that the delightful period is fast approaching, when, unscathed by the tempest which now assails her, the blessed Church of our fathers will shine forth in the beauty of her holiness, and become the joy of all lands.

You will be pleased to learn, that the kind solicitude which you express for the completion of our Cathedral establishment, so far, at least, as it makes us in ancient days, the Divinity School of the Diocese, has not been overlooked, and, though the times are not propitious, it is our duty to strive for its accomplishment, and should the great question of the Church property be equitably adjusted, we may confidently look forward to this and many other improvements in our religious situation.

Your affectionate wishes and prayers are to me most acceptable. I feel encouraged and strengthened by such manifestations of love from my people, and I pray earnestly, that the blessing of Almighty God, the Father, the Son, and the Holy Ghost, may rest upon you, and remain with you, for ever. JOHN TORONTO.

ECCLESIASTICAL INTELLIGENCE.

THE BATH CHURCH OF ENGLAND LAY ASSOCIATION.

From the Bath Chronicle. The following address has been recently forwarded by the Committee of the Bath Church of England Lay Association to the Right Rev. the Lord Bishop of Exeter:—

"My Lord,—The Committee of the Bath Church of England Lay Association desire to convey to your lordship their deep sense of the importance of services which you have afforded to the cause of truth.

"Firm and consistent as you have been, through evil as through good report, they know that your lordship requires no other motive to exertion than your own sense of duty—no other reward than the consciousness of having performed it; but they trust that a declaration of their gratitude for the signal benefits you have obtained for that cause which is so dear to them as Churchmen will not be unwelcome.

"It was your lordship who first drew the attention of parliament to the fact, that the government system of education for Ireland had become practically an engine for the advancement of Popery.

"The proposal to introduce a scheme of discipline into the Church, at variance with her essential principles, was exposed and defeated by the exertions of your lordship. We cannot sufficiently express our admiration of the firmness which your lordship displayed when, from your place in the House of Lords, you declared your fixed determination to exercise, at all events, the powers with which the Great Head of the Church hath invested his chief ministers—powers which, as accountable to him, they dare not surrender, and which it were presumption for any secular authority to invade.

"It was your lordship, also, who exposed and checked the abominations of Socialism. This dreadful system, which was then spreading in comparative secrecy, and with complete impunity, you have subjected to the restraint of the law, and the bar of public opinion.

"In the dangers which now, or may hereafter, threaten the Church, we rely upon your lordship as a tried and faithful champion. Especially we feel assured that, as you have already denounced the evils of the latitudinarian system of religious instruction pursued by government in the Colonies, and resisted the attempts lately made to deprive the Church in Canada of three-fourths of her endowments, that sets of every name and character may be established with the plun- der, your lordship will continue, with your brother prelates strenuously, and we trust, successfully, to uphold the cause of that injured Church, and to protect her in the full enjoyment of all her rights.

"May you be spared yet many years to adorn and defend the Church; and may every blessing which man can hope for from a conscientious discharge of duty attend and reward your labours.

Signed on behalf of the Committee, W. G. DAVY, Major General, President.

"Bath, June 12, 1840."

The following is a copy of his lordship's reply:—

"26, Lower Brook-street, June 16, 1840.

"Sir,—I have received the address which the Committee of the Bath Church of England Lay Association has done me the high honour of voting to me, with feelings of profound gratitude, not unmixed with a painful consciousness of the very low degree in which I have merited so eloquent an expression of their approbation and confidence. One result will, I hope, with God's blessing, ensue from it; so long as He shall permit me to continue my humble efforts in defence of a cause which is alike dear to the committee and to me, I shall be cheered and strengthened, by knowing that I have the sympathy and co-operation of that most distinguished body.

"To yourself, permit me to offer my especial thanks for the very gratifying manner in which you have been pleased to communicate the address to me; it will afford me peculiar pleasure, if I shall be enabled to find or make an opportunity of tendering my acknowledgments to you in person.

"I have the honour to be, sir, "With very sincere respect, "Your obliged and faithful servant, "H. EXETER.

Major General Sir W. G. Davy, C.B., &c."

On Friday last, His Lordship the Bishop of Toronto held a general confirmation in St. Thomas' Church. There were about twenty Candidates for the rite, His Lordship preached in the morning to a numerous congregation, and delivered a short but impressive address to the individuals confirmed. His Lordship was accompanied by the Rev. Robert Cartwright of Kingston, who preached in the afternoon.—Bellville Intelligencer, July 23.

Civil Intelligence.

We are indebted to the following Parliamentary Intelligence, relative to the third reading of the Union Bill in the House of Commons on the 12th ult., and to its introduction into the House of Lords on the 8th, to the Montreal Gazette and Kingston Chronicle; our own files, as we stated before, extending back only as far as the 20th ult., and comprehending the Intelligence between that date and the 29th.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS.

FRIDAY, June 12. CANADA GOVERNMENT BILL.—On the motion of Lord J. RUSSELL, that the Canada Government Bill be read a third time