

and how happy should we be, if, amidst the love of this life, which is putting the world in motion around us, and presenting before us its continual round of tumultuous passion, we could repeat honestly in our hearts after him, "My love has been crucified."

LOYALTY.

Whatever be the form of government under which his lot is cast, the servant of Christ will be subject to the higher powers. The moralist indeed may compute to a nicety the claims of the social compact, and mete out the extent of his allegiance according to the measure of protection afforded, and the security obtained for person and property. The Christian, however, will not be content thus to limit the contract of obedience, expressed or implied, into which he has entered; far less will he resort to the miserable dogmas of a shifting expediency, and estimate the guilt of disloyalty by its probable chances of success. Other men may doubt, and speculate, and dispute: his path is broad and clearly defined; and unlearned though he be, if only he be imbued with the spirit of Christ, he shall not, cannot err therein. As one, subject not only for wrath but also for conscience' sake, he will not sit down, ever and anon, to count the cost of rebellion and to weigh the consequences of personal risk, whenever anything may occur in the march of affairs to offend his prejudices, to shock his propensities, or even to militate against his reason and judgment; but he will cherish a tender regard to the ordinance of God in the institution of government, and to the providence of God in the choice of those agents whom He has called to the administration of it. The Lord's own appointment of civil power for the welfare of his creatures, this is the sure ground-work of his obedience. He knows that the Divine Institution has this object in view, and is wisely adapted to promote it: and what if the perverse ingenuity of man shall sometimes divert it from its end,—yet the ordinance itself is wise and just and good. The abuse of authority does not prove that the existence of authority is not a public good. As well might we say that the healing art is therefore baneful to society because it may sometimes impede instead of forwarding the efforts of nature; or assert that the diffusion of knowledge is a general curse, because in some particular instances it may have chanced to prove hurtful to its possessor,—as affirm of civil government, that its value is to be tested by its possible abuse. Tyranny may be, and is hateful; but no state of society can be contemplated so appalling as that referred to in the Book of Judges, when every one did what was right in his own eyes.

The Christian then, having respect unto the will of God, "renders unto all their dues"—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.—He "submits himself to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto Governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God that with well doing he may put to silence the ignorance of foolish men. As free and not using his liberty for a cloak of maliciousness, but as the servant of God." And in this same dutiful loyalty,—this fealty for conscience' sake, there is a something how refined, how ennobling! This loyalty—it is no reluctant deference of a slavish fear—it is no prudential regard to the consequences of disobedience; but an obedience lovely, and to be desired in itself, and because the Lord would have it so. Thus an act of submission to a fellow man is homage rendered to the King of Kings,—the payment of appointed tribute a free-will offering given to the Lord by whom princes reign, and sanctified to His glory! Loyalty, in the popular acceptance of the term, may certainly exist separate from any principle of allegiance to God, and a thoughtless multitude once shouted, "God save the King," as a thoughtless multitude once shouted, "Hosanna to the son of David," and hurried him away to Calvary; but a principle of godliness cannot exist separate from a principle of loyalty to constituted authorities. A Christian, and not a loyal man,—the paradox is too palpable and glaring! "Fear God: Honour the King!" the kindred injunctions are bound up together in an indissoluble connection; and it is because "the kindness and love of God our Saviour towards man hath appeared," that the Apostle charges it upon Titus to put men in mind that they "be subject to principalities and powers."

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 12, 1839.

We have postponed longer than we intended our promised review of the Report of the "Temporal and Pastoral-Aid-Society," established in connection with Christ Church in Montreal. The object of the Society is best explained in the words of the Report itself:—

"The Parish of Christ Church, including the whole of the city and suburbs of Montreal, and, according to the last census, comprising a population of upwards of 5000 souls belonging to the Church of England, has never enjoyed a clerical strength commensurate with its wants. But one Church is found within its limits, and this, though spacious, is by no means able to contain all those who would desire to worship within its walls. The pews are very high, yet frequently seats are not to be obtained at any price; while free seats, similar in appearance to other pews, scarcely exist. It is true, benches in the aisles afford accommodation to a few, but it is found by experience that generally none but the very poor would condescend to accept of such accommodation, and consequently, the families of the poorer mechanics are either deprived of all Church ordinances, or seek for them in other denominations, where they may appear more on a level with their condition. The young of the population, and the numerous officious engagements of the clergy, likewise rendered difficult that supervision, by means of domiciliary visitings, which is found so effectual in enforcing the precepts of the pulpit; and consequently, a large portion of the poorer classes, professing the doctrines of the Church of England, were living in a state of disregard of the means of grace, and the younger either growing up in entire ignorance of their religious duties, or owing their instruction to those, in following whom they would naturally be drawn away from communion with the Church."

To the want of Church accommodation is ascribable, in a very serious degree, the prevalence of Dissent in the Mother Country; and the knowledge of this fact has lately produced an energy of exertion there most creditable to the zeal of our communion, and likely very speedily to remedy the evil which had been so long allowed to proceed unchecked. To the same deprivation in this country we have to add the lamentable deficiency of ministerial services; but before renewing our observations upon this latter want, we may be permitted to advert to the pernicious workings of a system which excludes even from the churches already erected so many who are desirous to attend them. A church is divided into pews, and these are sold or let to families and individuals.—The greater portion of these are probably pretty well filled on the sabbath-days by those who are their lawful proprietors; yet how often does it happen that a pew capable of holding half a dozen of individuals is occupied by only two or three and perhaps by a single worshipper,—how often, indeed, left without an occupant at all! And at the very same moment perhaps, hundreds of persons—faithful adherents of our communion—are excluded from those churches in which there is room enough and to spare, because the right of proprietorship must not be infringed upon! This is an unfortunate state of things; and while we avow the difficulty of proposing an effectual or satisfactory remedy, we may be allowed to animadvert upon the aggravated sinfulness of those who do not only neglect the duties of the sanctuary themselves, but debar from their enjoyment many others who eagerly desire to unite in them. There is a conduct unhappily too similar to that which our Saviour so severely condemned,—of those who "shut up the kingdom of heaven against men," who "neither go in themselves, nor suffer them that are entering to go in."—We repeat that we feel a difficulty in proposing a remedy for this great evil, because to do away with the system of proprietorship in pews would not perhaps be advantageous

even if it were practicable; but the misfortune would in some degree be alleviated by the adoption of a practice we have seen successfully pursued in various large towns,—that of proclaiming the whole church to be FREE at one particular service, and a general invitation given to all who, at that hour, desire to enter it. We were gratified to find this plan so successfully pursued in St. Paul's Church in Halifax: the church at the evening or seven o'clock service is understood to be free; the owners of pews mingle promiscuously with those who are gratuitously invited; and the consequence is, that at that hour the church is thronged with attentive worshippers,—many, doubtless, amongst the number who, from being unable to procure seats at the other hours of service, might soon become estranged altogether from the communion in which they had been brought up.

The extension of Church accommodation, however, cannot supply those personal ministrations which are so much needed to give weight and efficacy to the public exhortations of the minister of Christ; and it was mainly to supply this "lack of service" that the Church Pastoral-Aid-Society of Montreal was instituted. The circumstances so forcibly detailed in the extract we have given above, led to a public meeting of the congregation in the month of May 1838; the result of which was a resolution to supply the obvious insufficiency of clerical ministrations by enlisting the aid of lay individuals in the cause. This aid was happily soon procured, in the person of Mr. Michael Kerns, formerly employed as a Scripture Reader in Ireland, and who seems to have performed his present duty in a very zealous and useful manner. His duties are thus detailed in the Report:—

"Reading and explaining the Scriptures—religious conversation, and praying in the houses where he visits—endeavouring to press upon them the duties of religion, and of showing their love of it by attending Church and sending their children to the Sunday Schools—visiting more especially the sick and praying with them—in distributing religious tracts, which, when read, are returned and replaced by others—in distributing Bibles and Prayer Books, when required, either by payment or gratuitously."

The result of one year's devotion to these important duties, is thus given:—

"Number of families visited, 375; number of ordinary visits made, 1768; number of visits to the sick, 307; number of hours spent, 3324; Tracts distributed, 2699; Bibles 14; Prayer Books, 14."

In the Appendix to the Report we are furnished with extracts from the journal of Mr. Kerns, which show that in many individual cases these domiciliary visits and personal instructions, have been attended with striking benefits.

Cordially as we rejoice at the advantages which are here detailed, and sincerely as we can join in the commendations of Mr. Kerns for the piety and earnestness with which he has prosecuted the duties entrusted to him, we cannot but express our regret that the wants of the Church should any where be such as to render necessary the introduction of what we cannot but deem an irregularity. It is true that, as individual members of the Church of Christ, we are required to exhort and counsel and confirm one another; we are to warn and encourage our fellow-travellers through the pilgrimage of life, as circumstances may require: we are to be earnest in speaking to one another of "the way, the truth, and the life"; but we lament to see any mere layman—in the person of a paid visitor or reader—going forth so formally upon this errand of Christian counsel, and appearing at least to claim the authority which ought to pertain to the ministerial commission alone. To receive a commission, we repeat, from any benevolent Association, to go about from house to house in the prosecution of Christian counsel and rebuke, has so strongly the appearance of a delegation of ministerial authority, as must on the one hand awaken some suspicion of a presumptuous interference with the sacred things of the Ark of God, or detract on the other hand from the reverence which is due to the sacerdotal character. We may be too sensitive on this point; but it does strike us that the arguments so frequently and powerfully advanced in defence of the Apostolical constitution of the Church, and the reasons so unanswerably given for a faithful adherence to the Apostolical practice in the constitution of the ministry especially, are likely to experience a material check by this formal substitution of lay instruction for that which so manifestly pertains to the duly accredited and authorized spiritual guide alone.

When, in the primitive Church, the increasing number of converts threw upon the ministers of the Lord an amount of duty—rather secular than spiritual in its character—which they found it inconvenient and even impossible to sustain, persons were immediately sought out from amongst the brotherhood of believers who should undertake the performance of this subordinate duty. But subordinate and comparatively secular as it was, did they delegate its fulfilment to the lay disciples of the cross? Did they risk the inconveniences and even the danger to the order and regularity of the Church, which would ensue from imparting to any other than persons solemnly set apart and duly ordained to the office, any portion of the sacred work which pertained to the vineyard of the Lord? The Apostolical history faithfully instructs us in this regard, as we have chosen out "brethren of honest report, full of the Holy Ghost and wisdom," they solemnly invested them with the ministerial commission by "laying their hands upon them," and then sending them forth to their sacred vocation.

It is true that individuals are not always to be found who, with abundant qualification for the duty delegated to the holders of office in the Pastoral-Aid-Association, are possessed also of those literary acquirements which may befit them for the general service of the Ministry; nor are we insensible of the force of the observation, that if accredited and authorized heralds of the truth are not to be found in sufficient number to bear the message of reconciliation from door to door in our populous cities at least, it is better to admit some little irregularity in the performance of this duty than to dispense with it altogether. We are willing to make every indulgent concession to the peculiarity of circumstances; but every year of our experience and observation only serves to confirm our persuasion of the mischief and the danger of lending, in the remotest degree, any countenance to irregularity in so solemn a business especially as the formal promulgation of the truth of God. And were a return to be made to what was so manifestly the Apostolic system,—of ordaining a class of persons who should really and strictly fulfil the office of a DEACON, the dangers resulting from the irregularity we have ventured to protest against, would be avoided, while the amount of spiritual good achieved would be incalculably greater.

We are far from meaning to utter one word of discouragement to the benevolent individuals who have so liberally contributed to an object undeniably praiseworthy in itself: rather would we be understood to desire a greater efficiency, a more complete success to their Christian efforts, by substituting for the imperfectness of lay exertion the more full and as we must believe more blessed ministrations of a lawfully commissioned spiritual instructor. The sum of £256 17s. 1d. which was collected in one year for this excellent object, would amply suffice to pay the salary of an additional labourer in holy orders; who—setting aside the objections we have, we hope without offence, advanced—could perform many acts of pastoral aid, upon which a layman could not of course intrude. We are thankful to see so excellent a spirit enlisted in this cause: and we trust that Providence may speedily open a way for what we humbly deem its

more safe, because more regular and scriptural direction.

It is with unfeigned sorrow that we transcribe from our contemporary the Niagara Chronicle, another instance of the dark and wicked deeds of incendiaries in that quarter,—another specimen of the manner in which those who "sympathize" so strongly with our civil wrongs, would ameliorate the condition under which they fancy that we are groaning! The days of the French Revolution,—branded in fiery characters on the historic page,—remind us that this system of assassination and extermination is nothing new in that code of philanthropy by which infidel levellers would uproar what they term the prejudices of religion and the tyranny of moral restraint!

The individual suffering and the general anxiety begotten by these acts of atrocity, is enough to be deplored; but, if persisted in, we foresee a greater amount of suffering and devastation than their ungodly perpetrators and their "sworn" confederates are perhaps just now aware of. It needs no intimate acquaintance with human nature to anticipate as the result of these deeds of darkness and crime, a system of fearful RETALIATION; and such reiterated persecutions of the loyal and forbearing will, there is too much cause to apprehend, provoke to a retribution from which not all the sacredness and soundness of their principles will be able always to restrain them.

Those who can destroy the house of God and apply the torch in the midnight hour to the private dwelling, will naturally be regarded as out of the pale of civilized society, and beyond the exercise of a compassion too long mocked and abused. If their deeds of desperate wickedness prove that "their hand is against every man," some sudden acts of appalling retribution may fearfully demonstrate that "every man's hand is against them." In short, a principle of self-defence should prompt to deeds of retaliation as the most effectual method of testifying the hazardous character of the weapons they are so recklessly handling; if for the consumed dwelling of one loyalist, we should come to discern a ten-fold desolation amongst the houses of their foes; and if, in case of the arrest of those persons attempting the destruction of our churches, the public should be started by witnessing such sacrilegious individuals suspended, without the formality of a trial, from the turrets of the sacred edifices they endeavour to fire,—this would be a state of things much more to be deplored than wondered at. Men will argue, in spite of our remonstrances and protestations, that the perpetrators of such crimes have placed themselves without the pale of ordinary dealing,—that such monsters in human form should perish without the interposition of the law which they have so recklessly set at naught. We cannot of course speak either in justification or extenuation of such a proceeding; but if these fiend-like persecutors should be continued, we cannot wonder if the "wrath of man" should, in the hands of a righteous Providence, be the instrument of inflicting upon them all the awfulness of punishment which their deeds of unnatural wickedness so justly deserve.

The infliction, too, of a retribution so summary is the more to be deplored, because the innocent will sometimes be involved in its effects with the guilty; and in the heat of exasperation begotten by unprovoked injury, suspicion may sometimes urge to acts of severity which only the proof of guilt would under ordinary circumstances, induce the sufferers to inflict.

It were idle to press upon these midnight incendiaries and assassins any argument which seemed to appeal to the better feelings of human nature, or had reference to a dreadful retribution in a future world,—because they are strangers to the one and they disbelieve the other; but we may appeal, with a better hope of making an impression, to their feelings of self-interest. Solemnly then do we warn them,—for there are portentous signs to induce the caution,—that if they would spare themselves and their confederates a retributive ruin ten-fold greater than they can themselves possibly inflict, they had better desist at once from their foul and fiend-like machinations.

We have great satisfaction in republishing from the Brockville Statesman, the following testimony in favour of a gentleman of whose services, we regret to say, the Church and the Province are now unfortunately deprived,—he having sailed from New York for London in the packet ship Mediator on the 1st inst:—

"ALAN FAIRFORD.—We have heard from a private source that John Kent, Esquire, author of "Alan Fairford," and several other communications, displaying much talent, is about to leave this Province, and return to England. We regret much the loss the literature of the Province will sustain, in Mr. Kent's departure. Upon the question of the "Clergy Reserves," *Alan Fairford* took high ground, and gave offence to many; but whether his views were right or wrong, all must admit the candour, consistency and talent, which distinguished his support of them. "We believe his writings first attracted public notice, through the columns of the "Upper Canada Courier," edited by Major Burnett, and subsequently through the "Royal Standard." Latterly Mr. Kent has been one of the most constant, as well as most able contributors to "The Church." We do not subscribe to all Mr. Kent's opinions; far from it, but we admire his talents and independence; we respect the honour which he has never sullied; and in whatever quarter of the Globe he may be situated, allied and in whatever place, we shall cordially wish him all the happiness and prosperity which this transitory world can bestow."

In the above extract we have omitted one short paragraph, as reflecting upon individuals—held up too frequently to public obloquy under an odious and erroneous designation—in the number of whom were to be found some of the warmest friends and admirers of Mr. Kent, and towards whom we know he would not desire his name at parting to be mixed up with a single uncharitable or invidious expression.

We have often made our acknowledgments of the valuable and able assistance of Mr. Kent in our management of this paper, both as to the original matter contributed and the admirable selections he has so industriously inculcated and transmitting to us. In days, too, of the spirit's weariness and the body's infirmities, when it was impossible to give to every engagement the attention it claimed, his wiser services always available and ever cheerfully rendered. We owe him, indeed, a large debt of gratitude for his almost exclusive management of this paper for a period of two months previous to the time of his leaving the country,—during which the necessity of recruiting energies that had been well nigh exhausted compelled us to relinquish every employment, and seek refreshment and strength—in other lands.

The talents of Mr. Kent are of a high and brilliant order; and what is unfortunately more rare in this transatlantic region of rampant and demoralizing speculation—they have ever been devoted, with an uncompromising energy and zeal, to the maintenance of those principles which are the main security of the Throne and the best safeguard of unadulterated Christianity.

We cannot bring ourselves to believe that we are to be permanently deprived of so great an acquisition to the literature and the loyalty of this Province; but shall indulge the hope that after some months of enjoyment amongst the happy and beautiful scenes of his native land, he may be induced to return to this sequestered spot of his honourable but poorly requited labours,—to serve the Church which he loves with a truly filial devotion, to support the Throne which engages his unwavering and unalterable attachment, and to rejoice his friends whose regard, by his cheerfulness of demeanor and integrity of character, he has so cordially won.

The article on "Responsible Government" transferred on Tuesday last to the columns of the Toronto Patriot, is erroneously credited to the Cobourg Star instead of the Church, in which it originally appeared under the editorial head. From the general allusion made by the Editor of the Patriot to the "Cobourg papers," we are not, we presume, to infer that the existence of this journal is unknown to our useful and constitutional contemporary; and we beg to add that if, through any inadvertency, our exchange fails to reach him with regularity, we shall be glad to be informed, that the undesigned neglect may not be repeated.

We give below the Religious Statistics of the Home and Niagara Districts; and as it appears that the statement of the religious census of the Bathurst District which we published in the month of May last, was not in every particular correct,—the census itself not having been completed at the time, and some slight inaccuracies having occurred in transcribing from the assessors' lists, we readily correct the error to which we had unintentionally given currency, and annex the census of that District as actually returned by the Clerk of the Peace.

In the census of the Home District given below, there are several townships not included, as no returns from them had been received; but their population, we understand, is inconsiderable, although their relative strength would greatly preponderate, we learn, in favour of the Church of England. We must also remind our readers that the table which follows does not include the City of Toronto—the religious census of which was published in our paper of the 20th July.

In the statistics of the District of Niagara, the county of Haldimand is not included, as its population had been returned without any religious classification; and from the township of Cayuga no return had been received at all.—

HOME DISTRICT. Church of England, 14,330; Presbyterians—Kirk of Scotland, United Synod, &c., 11,956; Methodists, Wesleyan and Episcopal, 7,650; Roman Catholics, 3,437; Baptists, 1,051; Quakers, 993; Menonists, 858; Seceders, 746; Christians, 653; Canadian Wesleyans, 468; Lutherans, 456; Tunkers, 345; Independents, 179; Mormons, 55; Universalists, 28; Moravians, 7; No religious denomination, 2,921. Total: 46,133.

NIAGARA DISTRICT. Church of England, 4,922; Presbyterians—Kirk of Scotland, United Synod, and Seceders, 4,586; Methodists, Wesleyan, 4,207; Menonists, 1,615; Roman Catholics, 1,208; Baptists, 1,078; Canadian Wesleyans, 649; Quakers, 480; Episcopal Methodists, 444; Lutherans, 428; Tunkers, 316; Christians, 101; Disciples, 95; Universalists, 45; Dutch Reformed, 44; Freethinkers, 30; Independents, 16; Primitive Methodists, 6; Peace Society, 5; Unitarians, 4; Reformers, 4; Deists, 4; No religious denomination, 10,983. Total: 31,170.

BATHURST DISTRICT. Church of England, 7,671; Presbyterians—Church of Scotland, United Synod and Seceders, 8,933; Roman Catholics, 5,509; Methodists, Wesleyan and Episcopal, 1,802; Baptists, 264; Mormons, 37; Irvingites, 77; Unitarians, 28; Quakers, 27; Universalists, 19; Deists, 5; Congregationalists, 2; Church of Jesus, 1; No religious denomination, 257. Total: 24,632.

We need not dilate upon the lamentable fact, after the remarks offered on previous occasions, that there are in the Niagara District nearly 11,000 souls not professing to belong to any religious denomination. This melancholy fact affords an argument, as strong as any that can be adduced, for retaining and applying according to its original intent that public provision for the support of religion which so many pseudo-philanthropists have been labouring so long to alienate.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH IN TURTON.—On Friday last, the ceremony of laying the corner stone of a new Church at Chapel Town, Turton, near Bolton, was performed by George Matthew Hoare, Esq., the patron, who made an address to the neighbouring gentry and the children of the National and Sunday schools, who had assembled on the occasion. The ceremony of laying the stone being completed, the usual service was read by the Rev. T. B. Kershaw, the curate, after which a most impressive prayer was offered up by the incumbent, the Rev. T. Spence. The church is dedicated to St. Matthew, and is to replace the present chapel, which is of so ancient an origin that there is no record of it. The land has been kindly given by the lord of the manor, J. Kay, Esq., of Turton Tower, in addition to a handsome subscription, and the other gentlemen of the neighbourhood have also subscribed very liberally towards its erection. It is intended to be of the Gothic order, and when completed will contain upwards of 1000 sittings, of which more than 400 will be free.—Wigan Gazette.

DIOCESE AND ISLE OF MAN.—We understand that a Diocesan Association has been recently formed in this island for the purpose of increasing the efficiency of the Established Church, and of supplying more adequate provision for the spiritual wants of the population. The high praise of originating this association is due to the Lord Bishop of the Diocese, the late highly respected Tutor of Corpus Christi College, in this university, who was cordially supported by His Excellency the Lieut. Governor of the island, and by the principal clergy and laity. Several, also, of his lordship's friends, holding important official situations in this university, went over, at his request, to assist at the public meetings convened for the purpose of forming the association, and of recommending it to the attention and support of the Manx people.—

These meetings were held at the four principal towns of the island, and were very numerous and respectfully attended. From the Bishop's statement it appeared that several chapels had been erected through the laudable exertions of his predecessor, and by the help of subscriptions chiefly from England; but that stipends and houses of residence still remained to be provided for the officiating ministers. His Lordship's earnest desire was that this deficiency should be supplied by contributions raised in the island and amongst themselves. The bishop's appeal, which was eloquent and forcible, was followed, on each occasion, by appropriate and effective addresses from several of the clergy and laymen present, and was responded to by donations and subscriptions on a very liberal scale; and it is confidently expected that a sum will be annually raised in the island sufficient to carry out the great and benevolent objects of the association. We are informed that the inhabitants were highly gratified by the sympathy exhibited in behalf of their distant Isle by the visits of so many gentlemen from this university, and that in return they showed every possible mark of kindness and attention to their visitors. We have also learnt with great pleasure that Bishop Bowstead has already gained in no ordinary degree, the respect and affection of the Manx people. His Lordship's earnest zeal in promoting every object tending to the temporal and spiritual good of the island, his high moral and intellectual attainments, together with his simple and unaffected habits, are appreciated by all classes, while the friendliness of his deportment, and his accessibility at all seasons for counsel and co-operation, have peculiarly endeared him to his clergy.—Cambridge Chronicle.

We have to record the death of the Rev. John Saunders, Master of the Free Grammar School, Colchester, who expired on Monday last, after a painful illness, at the Rectory, Great Oakley.—The reverend gentleman was in his 46th year, and was elected to the mastership of the school on the 13th May, 1835, on the death of the Rev. E. Cross, the former master. Two gentlemen have appeared as candidates for the vacant mastership: Ist, Mr. H. N. Fenner, of King's College, London, who has for several years conducted a boarding-school in the town, and who, on coming to reside here, brought with him a highly honourable testimonial from the Bishop of Chichester, late principal of King's College; and 2d, the Rev. J. Scott, M.A., of Trinity College, Cambridge, who is a native of the town, and is otherwise intimately connected with it.—Essex Standard.

On Friday last His Grace the Archbishop of Canterbury conferred upwards of 530 young persons residing in the city of Canterbury. The ceremony was performed at the Cathedral. On Saturday the Primate confirmed at Barham. On Sunday morning His Grace preached an eloquent and impressive discourse to a large and attentive congregation at the cathedral. In the afternoon His Grace again attended Divine Service. On Monday the children of the neighbouring parishes were confirmed at the Cathedral.—Kentish Gazette.

The Newfoundland and British North America Society held their anniversary at Taunton, on the 13th inst., the Rev. J. Cottle in the chair. The Rev. H. Barne, in proposing that the Venerable the Archdeacon of Taunton should become the President, and a list of highly esteemed individuals members of the committee, stated, that from its being exclusively connected with the Church of England, he could give it his conscientious support, and promised his best efforts to promote its progress; which having been duly seconded, Thomas Thompson, Esq., of Poundsford Park, with a view to the advancement of the interests of the Society, proposed the addition of the Rev. T. Luke. Mr. Barne objected to the proposition, for although Mr. Luke was an excellent individual, and had a large party of highly respectable friends who surrounded him, yet that as a seism was, in his opinion, a sin, and that as Mr. L. was a Dissenter, and therefore guilty of this error, he could not, as a clergyman, conscientiously co-operate with him. After some further discussion, Mr. Thompson consented to withdraw the proposition.—Bristol Mirror.

TITHE ARREARS TO THE CLERGY.—The Irish Clergy, up to Thursday last, received, in part payment of their arrears, the sum of £161,965 out of the parliamentary fund.

THE NEW EDUCATION SCHEME.—Within this month or two, the admirable parochial school system of Scotland has been threatened with a portentous innovation peculiar to itself, inasmuch as the usual allowances for supplementary seminaries, which the General Assembly's Educational Committee have heretofore received direct from the Lords of the Treasury, as enjoined by parliament (without the application thereof being subject to ministerial control), have been coolly transferred into the hands of the new Privy Council, from whom, the Church of Scotland is informed, all her future school supplies must proceed, subject doubtless to such conditions as the said privy may think fit to impose. Under this tyrannical and arrogant infraction of the act which confers the allowances in question, the Assembly's committee have lately expressed a doubt whether they ought to accept of them through the new channel proposed, whose illegal powers the Church is thus artfully compelled to recognise and sanction.—Times.

BETTER OBSERVANCE OF THE SABBATH.—We rejoice in being enabled to inform our readers that the farmers in the neighbourhood of Egremont have unanimously come to the resolution of effectually abolishing the disgraceful practice of Sunday hiring during harvest, which, now that it is done away with, we trust will never more be revived; but indeed the growing intelligence of the age is so much opposed to such practices that we have no fear on the subject.—Cumberland Packet.

VOLUNTARY ABOLITION OF SUNDAY TRADING.—The church-widens of the parish of St. Clement Dunes has issued a notice, stating that, by the desire and concurrence of the greater part of the tradesmen of that parish, no trading will be carried on on Sundays after the 8th of September next, when all baskets, stalls, and goods exposed in the market, streets, and other places, will be removed.

Civil Intelligence.

THE CHARTISTS.

HEYWOOD.—A marked change now exists in this place; peace and confidence have taken the place of commotion and insecurity; the factories are plying away as heretofore, and, to all external appearance, the sacred month seems to be forgot. This week one of the Chartist leaders has been pretending to deliver a funeral oration over the Convention, delegation, and Chartism.—We are glad to hear the operatives have begun to find it out that delegates and convention are not the friends of the working classes.

THE NORWICH CHARTISTS AND THE BISHOP.—In accordance with a resolution previously passed, the Chartists of Norwich proceeded on Sunday last to the cathedral, which was crowded almost to suffocation. The bishop, who preached, took the opportunity to deliver a most impressive remonstrance on the folly and danger of their proceedings. He knew, he said, that many of those whom he addressed were in want, and as a Christian, a fellow-countryman, and a brother, he felt for their condition; but the vile schemes which it was pretended would better their condition, would, if accomplished, render their distress a hundred-fold greater than at present. England must manufacture as cheaply as other countries to meet them in the general market, and on this difficult subject, requiring the nicest calculations, should they disregard the counsels of the wise at the dictation of hot-headed and evil-minded leaders? His lordship then adverted to the manufacturing establishments in Norwich, one of which alone, he understood, caused nearly £20,000 to be spent, chiefly in wages, and employed above 1000 persons. Would they better the condition of the poor by causing these establishments to be shut up, and stopping the wages of the persons employed in them? It had always been the order of Providence that there should be rich and poor, and contentment in his station was the duty of every man. "My hearers," said the venerable bishop, "I have lived the greater part of my life amongst

the poor... I have lived the greater part of my life amongst...