and were they not satisfied that there was no trick nor collusion in them. And we may draw the same conclusion in the case of Constantine.

The atheist, who denies the existence of Divine supervision will doubtless ridicule this striking history, though attested by such excellent authority as the venerable bishop of Cœsarea. To him I would be silent; but if any of those who acknowledge the divine origin of Christianity be disposed to doubt, I would say to them that it seems to me more safe and reasonable to believe that God interposed his Almighty arm to benefit and preserve his Church, than to prefer the conjectures of any modern writers, however elegantly expressed, to the uncontradicted testimony of a Christian prelate.

J. M.

THE CHURCH.

COBOURG, SATURDAY, APRIL 11, 1840.

We employed a portion of our editorial space last week in adverting to the vigorous and cheering efforts which have, for some time, been making in England for enlarging the bounds and extending the truly Christian and Conservative influence of the National Church.—We have now before us an account of a great meeting held in Liverpool about the middle of February, as a prelude to a general movement throughout the country in support of Sir Robert Inglis's intended motion in Parliament. The meeting was most numerously and respectably attended, and amongst the speakers on the interesting and important occasion, the Rev. Hugh McNeile was conspicuous for his bold and eloquent advocacy of this holy and patriotic cause. His admirable and convincing arguments were strengthened by an exhibition of statistical facts, which left no room for doubt and carried conviction to every hearer that Protestant christians must slumber no longer, if their pure and reformed faith would be maintained in its ascendancy in the British isles.

That spiritual destitution exists to an alarming extent in England and Wales,—noble as the provision is which has been made for its supply,—no friend of true religion can allow himself any longer to doubt; and the most alarming feature of the case is, that this deficiency of religious instruction chiefly affects the poor and labouring classes, and that without the steady inculcation of Christian principle, it is impossible amongst a portion of the community so susceptible as they are of political excitement, to maintain the majesty of the laws or the sanctions of moral duty. The recent Chartist insurrections are painful illustrations of this fact. In a late charge of the Bishop of Exeter, it was shewn that for a population of 2,590,000 souls, in the Dioceses of London, Chester, York, and Lichfield, the amount of Church room provided was only 301,382 sittings,—leaving 2,288,618 souls without the means of attending upon the ministrations of the National Religion. It was also demonstrated by Mr. McNeile that only a small portion of these "waste places" was cultivated by the voluntary efforts of Dissenters,—so that his proposition was borne out beyond the possibility of contradiction that, in such a state of things, it is imperative upon a Christian Government and Legislature to interfere. But the conclusion at which he arrives we shall best edify our readers in giving in his own words:—

"Remember there is no security left for the country but in the extension of Christian instruction. (Cheers.) Remember that political power is now lodged in a certain class. In former years it was lodged in a class that represented the Established Church; it was mainly lodged, when the Church was first established, in the hands of the Crown and clergy. It has since been transferred from their hands, and the turning point of the political power of the state is now placed in the hands of the middle classes. (Hear, hear.) The middle classes are precisely those with whom the Dissenters have most prevailed. The Established Church, for various causes, has commended itself to the higher classes. The clergy of the Established Church are the only persons who can effectually do good to the real poor of the country: but the large class between the higher and the lower classes, the franchised classes who now have the votes in the boroughs, return members to the senate, and thereby wield the authority of the state; these are precisely the classes among which the Dissenters have been labouring most, and in which the Church has, comparatively, laboured least; these are the classes who never willingly joined the Dissenters, but have escaped us for want of church room—for want of church accommodation. If we ask such persons to go to church, they say, "there is no room, we cannot get in, we cannot find a place to sit down." Now, these, as I have already said, are the very parties in whom political power is lodged. If, then, you have put a sceptre in one hand, put a Bible in the other. (Loud cheers.) Give them the knowledge of the Word of God. (Renewed cheers.) There is no hope or desire on our part to retrench, in the legislature, the liberties of Englishmen; only let Christianity go with it and you cannot have too much liberty; but liberty is dangerous without religion, and it will recoil upon its possessors. If we put a sword into the hands of a child or a maniac who know not how to use it, we may expect they will cut themselves or others. So it is with liberty; let Christianity guide its hands and you may safely entrust it with 10,000 swords. (Hear, hear.) It is because Christianity has been neglected; it is because new fangled systems of general education have been substituted; it is because there is a fancy abroad that general knowledge will control the national character, and that Christian principle is a peculiarity of sects—these are the real secrets of the country's danger. It is easy to see whence they come. The experimentalists and the republicans among us see plainly the habits inculcated by the Established Church are opposed to their schemes—they see that the temper of the nation is opposed to revolution. It was generated within the pale of the Church. The disposition of the nation was always monarchical—a limited free monarchy is the genius of England still—and that genius has been fostered and inculcated in our Established Church. (Hear.) The frame of the laws, the habits, the associations of the country, the subordination of the classes—all pointing out the form of government we have had so long, and all fostered under the Established Church, is that temper which is not easy to break down. It is easy, very easy, to change the statute book of a country; but a change of the statute book cannot well change the engrafted temper of a people. Now, there is that Church monarchical temper at present in England which is a barrier, stronger than any statute, against the new notions of republicanism. The new-fangled republicans are aiming a blow at that barrier. They know that if they were to attack it openly all England would recoil and drive these republican Independents from the country altogether. They dare not, therefore, attack it publicly. Nay, some of them say they have a great respect for the Established Church. This sounds well and gains them a hearing. Then they proceed awhile with the scheme of a new general knowledge and school scheme; the appointment of a new committee of laymen, dependent upon the minister of the day; and a new system of inspection by those laymen, which inspection would mould the whole system of instruction. They want, in short, to get a system of instruction applied to the mind of the rising generation, which will eradicate the Church monarchical temper, and which will raise a people that can be assailed by republican sentiments. They want to give the generation that will succeed a general knowledge, one fit for the liberal system of schools which should teach them not to recoil from the republican schemes; they are aiming at this; and whilst they are doing so, their general knowledge schools society are professing the greatest respect for the Established Church, but still she is only a part of the population; they have great respect for her, but then they could wish she was placed in a situation where she could have no connection with politics. Let her be separated from social life, let religion be made a thing by itself, and England is ruined.—(Loud cheers.) But let the Church of Christ be recognised as an ordinance of God, in every department of life; the mother in her nursery the source of support and sympathy, the father in his family the source of control and of guidance, the ruler on the throne and in the legislature the source of law—law, with all its strong enactments, its high sanctions, and its awful executions, the prerogative of mercy, with all its blessed interpositions—let all these, I say, be used as ordinances of God; let Christ be seen in all, let God be manifest in all, and England remains upon the rock on which she has stood for the last three centuries, since the great imposture was dislodged from her by the rock of Protestant, Scriptural, Christian truth, against which the gates of hell cannot prevail."

If this is language which all conscientious Protestants will support, as based upon sound philosophy and Christian truth; if, as they will admit, it is not to be controverted in its application to the Mother Country, we are really at a loss to know what argument can be adduced—worthy at least of the name of an argument—against its equal applicability to every Colony of the British Empire. That persons should admit the soundness and sacredness of the principle here contended for, in its reference to Great Britain, and denounce it as unchristian in its application to the Canadian Provinces, is a contradiction which we should think there would be no little difficulty in satisfactorily explaining. Personal feeling, individual prejudice, or private ambition should have no weight, in the honest and well-constituted mind, either for the support or rejection of principles which are founded upon immutable laws. When we observe an inconsistency like this, it is to be traced, we fear, to that spirit of opposition which animated the Jews of old,—"We will not have this man to reign over us."

Amongst the peculiar features of the confederacy against the Saviour of the world,—whose agony and passion are, at this season, brought so impressively to view in the appropriate services of the Church,—is the reconciliation between two very opposite characters, previously at enmity, viz. Herod and Pontius Pilate. On this, in his excellent commentary upon the 83d Psalm—"They have consulted together with one consent; they are confederate against thee,"—Bishop Horne very justly remarks:—"However the enemies of the Church may quarrel with one another, when they have nothing else to do, yet if a favourable opportunity offer itself for making an attack upon her, they lay aside their differences and unite as one man; by no means refusing the friendly aid even of infidels and atheists, who are always ready to join in carrying on the war against the common adversary."

Never, perhaps, was there a time in which a more striking manifestation of this sudden coalition of opposing principles against the pure truths of Christianity was made, than in the present day. We find, for example, arrayed against the Established Church in the mother country, the devotees of the most servile and degrading superstition combined with the followers of the coldest scepticism and the most revolting infidelity. An O'Connell and a Hume make common cause against the Protestant Established Church, though their professed principles are "wide as the poles asunder"; and in the same ranks are to be found the disciples of Socinianism leagued with the patrons of Socialism, in order to effect the overthrow of the National altars.

On this point we are edified by some late remarks in the London *Watchman*, a Wesleyan paper, which we readily transcribe:

"After all, we see reason to dispute whether CONSCIENCE has so much to do in this matter, as the Political Dissenters would wish us to believe. If it be pure zeal for Christ—if it be a sense of the allegiance which they owe to him—which actuates them in their attacks upon the Church of England, *why is it that their zeal does not equally manifest itself against the Church of Rome?* Surely allegiance to Christ would prompt, at least, an equal resistance to that Church whose visible head impiously invades the throne of God, and usurps the prerogatives of the Most High.—But instead of this consistency being exhibited, Protestant England has to witness the humiliating sight of Dissenters,—aye, Dissenting Ministers too,—banding together with Papists to obtain their common object; and as though a fear was entertained that this unnatural league should be disturbed, the Papists are allowed to prosecute their plans of aggrandisement, and Mr. O'Connell is permitted to make the most outrageous attacks on our common Protestantism, almost with impunity. If any thing like reproof is occasionally administered to Mr. O'Connell, it is communicated in a manner so gentle and respectful, as to form a striking contrast with the tone and attitude assumed towards the Established Church. We incline, moreover, to the opinion, that if the Political Dissenters were sincere in their declaration that they do not wish to intermeddle with the internal arrangement of the National Church, providing that she does not interfere with their rights and privileges,—they would not attempt to foment dissentions in in other religious bodies which are on the same common level with themselves. If we recollect right, it was the reviewer of "Bogue and Bennett," in the *Wesleyan Magazine*, who saw reason to express the fear, that when the political Dissenters had overthrown the Established Church, they would then proceed to remodel Methodism according to their own taste. This prediction has received an earlier fulfilment than its author seemingly anticipated. The National Church as yet stands; but the Political Dissenters have already commenced, in a formal and systematic manner, their reform of Methodism, by attempting to promote dissentions in the Methodist Societies, and agitate them with questions respecting Church Government, and other matters in accordance with their own taste. We do hope that, at all events, we shall hear no more of the hypocritical cant that, in the opposition which is raised to the Established Church, there is no wish to interfere with her internal regulations, or with the management of her own proper affairs."

This we should esteem a word to the wise in this country; for even here we have been often pained by the exhibition of the same unhallowed conjunction of opposing principles which our contemporary of the *Watchman* so faithfully exposes and so feelingly condemns.—We have seen the extreme profession of religion in intimate league with unchristian scepticism, in order to procure the overthrow as well of monarchical institutions as of the Established Church in this Colony. A Herod and a Pilate have here not unfrequently joined hands and struck a temporary covenant, in order to accomplish the destruction of the altar and the throne. And what is more painful still, this confederacy against the influence and vitality of the National Religion has been participated in too extensively by those who profess to entertain the principles by which the *Watchman* is avowedly actuated. We know that this baneful and disreputable combination is a cause of deep regret to those in the Canadian Provinces who, with the religious opinions, hold also the political sentiments of that respectable Conservative journal, and that they are "Remonstrants" as strong against that unnatural and unchristian course as are the few in England who, being Dissenters from conscience, are opposed to the political course of the great body of those who bear that name. These "Remonstrants", we have cause to believe, are pained as much at the course which has been pursued here in relation to the Established Church, as are the *Watchman* and its supporters at the hostility which has been manifested to it in the mother country; nor are we without a strong impression that they are as dissatisfied as ourselves with the measure which has lately been passed for the transfer of the Church property from its legitimate owners to a throng of aspirants in whose possession it can prove but a source of endless discord,—a curse rather than a blessing to the country.

It ought to be a matter for general congratulation that the Despatch on RESPONSIBLE GOVERNMENT from Lord John Russell, which we published last week, seems so fully to meet the approbation of all parties in the Province. While the Conservatives of the country receive it with satisfaction, it is hailed as a boon by those who have been clamouring for years for an amelioration of their political state. Of course *we* have no objection to the general tenor of that Despatch, as many of the arguments it contains against the mischiefs involved in the favourite scheme so universally credited to Lord Durham, are, almost *totidem verbis*, those which we had the honour to lay before our readers last summer!

As all, therefore, appear satisfied, the most natural as well as the wisest course would seem to be, to abstain from the further discussion of the subject. The apprehensions of Conservatives have been removed by the document alluded to, and the advocates of Responsibility proclaim that it embodies all they ask. We are content to say, that if the Duke of Wellington and Sir Robert Peel themselves had been instructed to convey their opinion upon this question, they could hardly, under the circumstances of the case, have promulgated a decision less at variance with the sentiments cherished by the warmest supporters of British supremacy, or more in harmony with the principles of our venerated Constitution.

We are gratified to perceive that so much honour has been done to our beloved Queen, throughout the towns of her loyal Province of Upper Canada, on occasion of her auspicious nuptials. The Toronto *Patriot* gives a lively account of the very creditable celebration of this interesting event in that loyal city; in Cobourg we were ourselves witnesses of the bonfires and illuminations to which that joyous occasion gave rise; and in Port Hope, we understand, it was conducted with a spirit and effect scarcely rivalled in any other part of the Province. The sentiments of satisfaction which have been thus expressed, we know, are heartfelt; and we know as well that they are shared with equal fervour by those who may have borne no part in these outward rejoicings. There are none, in the vast extent of our Sovereign's dominions, who breathe this prayer with a warmer devotion than her Upper Canadian subjects,—"God bless her, and long may she reign over us!"

We publish to-day, under our Colonial head, a petition against the diversion of the Clergy Reserves from the Church of England, by a body of Christians usually termed Irvingites, as holding some of the tenets maintained by the late Rev. Edward Irving. We are sure that this is a petition which will be perused with many sentiments of approbation,—even by those who, like ourselves, regret that any opinion should be entertained by this Christian body which prevents their cordial junction with a Church which they obviously so much respect as the Church of England.

We understand that the individuals in question are very violently assailed as political partizans: but it will be a gratification to know that their partizanship—if a broad principle can fairly be designated by that invidious name—is always on the side of the most ardent and uncompromising loyalty to the Queen. Our contemporary of the Toronto *Commercial Herald* thus explains this alleged peculiarity:—"the mixture of politics with religion is a peculiar feature of the sect in question, whose opinions of Divine Right and the Scriptural authority of Governments, however unusual, can never be considered as tending towards disloyalty or disorganization, like the principles of infidelity and republicanism now so fashionable in high quarters. We repeat that Messrs. [George] Ryerson and Patrick, with their friends, merely carry out their religious and not their political feeling, when they denounce republicanism from the pulpit."

It is with unfeigned surprise that we observe the following paragaph in the Montreal *Transcript* of the 4th inst:—

"Private letters which arrived by the late Steamer mention that Mr. Chief Justice Robinson was to leave London on his return to Upper Canada, about the middle of March. It is possible that the protracted absence of Mr. Robinson from his official duties, has drawn attention, and been considered injurious to the public service. And is not this possibility advanced to a probability, when it is remembered that this learned character has employed the whole of his long absence in enacting the part of an active and bigoted partizan?"

The Chief Justice of Upper Canada, from his pre-eminent abilities, his public services, and the spotless integrity of his character, is so immeasurably above the influence of any newspaper animadversions, that a formal notice is scarcely necessary of the disparaging language which we have just quoted. We cannot, however, withhold the expression of our regret that a paragraph so obnoxious and unjust should appear in a paper which, like the *Transcript*, seems always to have evinced a respect for truth and a reverence for individual worth. The opinion thus inconsiderately expressed may have been adopted from hearsay; but this does not justify an allegation which we take leave to pronounce as grossly unfounded as any of the libellous invectives which, in these degenerate and disjointed times, it is the misfortune of so many great and good men to endure. Mr. Robinson's object in going to England was to recruit his health, seriously impaired by a long and close attention to the complicated duties of his public station; and his protracted stay has been caused less by his own inclination than the advice of friends who, while they lament his absence from the scene of his valuable labours, felt that a longer abstinence from the fatigues of public duty was the surest way to secure his more permanent services. That the time which should be spent in recreative retirement, has been devoted, in so great a degree, to the service of his native country, should rather engage the gratitude than provoke the displeasure of his loyal fellow-subjects; and it would be more becoming in those who may have the misfortune to differ from so excellent and distinguished a man as Chief Justice Robinson on questions of Colonial policy, to express their opinions with a modest admission of his upright intentions, than to take up the position of reckless traducers or indulge in accusations which they will find it impossible to support. It is very evident that the *Transcript* knows little of the individual of whom he speaks so disrespectfully and unjustly; and that he knows even less of the unbounded esteem in which, with scarcely an exception, he is held by all parties in Upper Canada.

Our readers will be much gratified by the perusal of the Correspondence between George Auldjo Esq. and the Lord Bishop of Toronto; and our hope, we are sure, will be universally responded to,—that the instances of Christian liberality we have lately recorded are but the beginning of a general and systematic effort to alleviate the melancholy destitution of religious instruction under which the Province labours.

☞ We are requested to give notice that a public meeting of all persons favourable to the erection of a Church at Grafton, in connection with the Church of England, will be held at Mr. Arkland's Inn, in that village, on Monday the 20th instant, at 4 P. M. Gentlemen from the neighbouring townships, who may feel an interest in the success of this undertaking, are respectfully solicited to attend.

☞ The Quarterly Meeting of the Standing Committee of the Newcastle Branch of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, will be held at the Court House, Cobourg, on Tuesday next at 10 A. M.—in order to take the necessary steps preparatory to a General Meeting of the Society at the approaching Assizes.

COMMUNICATIONS.

Toronto, 25th March, 1840.

My Lord Bishop,

I have lately taken measures for establishing a village at Shannonville in the Township of Tyendenaga, a place about equidistant, on the main road between Bellville and Napanee; and as I feel desirous of drawing the blessing of God on my undertaking at its commencement, I feel solicitous to see a place of Public Worship established there, under your lordship's Episcopacy, as soon as it can be accomplished. I therefore take the liberty of offering as a free gift for that purpose any one of the village lots yet unsold and will moreover contribute a sum of Ten pounds Currency towards the erection of a suitable Church. If no obstacle exists therefore towards the accomplishment of my desire, I beg that your Lordship will give the necessary instructions to have a selection made of a lot,—which can be best done by some competent person visiting the place, who will have access to the plan of the village and obtain information by applying to my Agent, Mr. Ranald McMichael.

I have the honor to be Your Lordship's
Most Obedient Servant,
[Signed] GEORGE AULDJO.

The Lord Bishop of Toronto.

REPLY.

Toronto, 31 March, 1840.

Dear Sir;—I have the honor to acknowledge your letter of the 25th instant, offering a lot in the rising village of Shannonville, in the Township of Tyendenaga for the site of a Church, because you are desirous of drawing the blessing of God on your undertaking at its commencement. While I duly appreciate the gift, I value far more highly the motive by which you are influenced. I gratefully accept your offer and as you kindly accord me the selection of the lot, I shall give instructions to make it without delay. I have the further pleasure to thank you for the liberal assistance you promise towards the erection of the building.

I have the honor to be,
Dear Sir,
Your most obedient humble Servant,
[Signed] JOHN TORONTO.

George Auldjo, Esq.

To the Editor of The Church.

Rev. and dear Sir;—

Permit me the privilege of a corner in your widely circulating columns for the purpose of inviting the attention of your very numerous readers to the "Forms of prayer and service for the 5th of November, the twentieth of January, the twenty ninth of May and the twentieth of June." I am aware, of course, that the Queen's injunction for the annual use of these prayers extends only to the Cathedral, Collegiate, and parish Churches and Chapels within England and Ireland; but surely there could be nothing irregular nor supererogatory in using them, on the appointed days, in any or all churches and chapels of the United Church of England and Ireland throughout the Empire. The truly Conservative, Loyal, and Protestant principles which these services, with sermons appropriate to each, are so eminently calculated to foster, are as much the object of malevolent hate, and as highly necessary for the preservation of all we hold dear, in the branches, as in the parent stem of that far-spreading, time-honored, and venerable, but vigorous "old oak" the British Empire. As I must be brief in my observations, I at once subscribe myself

A SINCERE CHURCHMAN.

CHURCH STATISTICS.

RECTORY OF CHRIST'S CHURCH, MIMICO, AND MISSION OF WESTON CHURCH, BOTH IN THE TOWNSHIP OF ETOBICOKE.

The Rev. Thos. Phillips, D.D. Incumbent. Divine Service is performed in each Church every Sunday morning and evening alternately; except for about two months during the short days of winter, when the Service of Christ's Church is every Sunday in the morning, that of Weston Church every Sunday in the evening. Divine Service is also occasionally performed during the summer months at a station in the north of the Township.

The following is the Notitia Parochialis for the years 1838 and 1839.

	1838.	1839.
Baptisms,	53	75
Marriages,	17	12
Burials,	10	17
Communicants,	85	92

The amount of the number of Sunday School Children at both places is generally about 45.

ECCLESIASTICAL INTELLIGENCE.

RE-OPENING THE CATHEDRAL OF ARMAGH.

At this momentous crisis, when the horn of the Romish apostacy is strenuously endeavouring to elevate itself in the land, it is a subject of gratulation amongst the members of the true apostolic reformed faith, to find the right spirit of Protestantism acting with its characteristic energy in restoring the old and erecting new places of worship, wherein its pure doctrines will be preserved and expounded to the people.

This venerable edifice, the most ancient of our cathedrals, and one of the few remains of former architectural taste and grandeur, in Ireland, was re-opened for Divine Worship on the 7th instant, with the appropriate restoration service. An intense interest was excited on that occasion, and an immense number of all classes were assembled, amongst whom were the most distinguished families for wealth and rank in the diocese. Perhaps on no similar occasion has there been witnessed a deeper or more unmixed religious feeling than was evinced on the restoration of this sacred edifice to its religious uses.

An eloquent and appropriate sermon was delivered by the Lord Primate (Lord John Beresford,) who, deeply impressed, as he evidently was, with the solemn scene, communicated similar feelings to his congregation, as he emphatically pointed out to them their duties and responsibilities, as members of the apostolic reformed Catholic Church established in Ireland.

Mr. Turle presided at the organ with his usual ability, and the performance of the choral service gave very general satisfaction, as well as to several eminent judges present.

The restoration of this most ancient of the Irish cathedrals has been conducted throughout by L. N. Cottingham, Esq., F. S. A.; and the manner in which he has accomplished this arduous task, it is but justice to say, does very great credit not only to his taste and skill as an architect, but also to his knowledge of that essential part of his art called "construction." This fabric had undergone numerous injuries, from time, accident, and domestic outrages particularly from the Romish bigot Shane O'Niel, who, in the rebellion of 1641, wrapt it in conflagration, when the fall of the roof caused the piers and arches of the nave to swerve greatly from the perpendicular; but by erecting arches and buttreses across the aisles, they were preserved from falling. But Mr. Cottingham, by an ingenious process, succeeded in getting this mass of building back into a perpendicular position. The great central tower, likewise, had long shown evident symptoms of coming down, and several attempts had been made to preserve it, by vast masses of masonry built against the four piers, to prevent their being crushed by the walls, which amounted to several thousand tons. The architect saw clearly that four new piers were indispensable to save the tower; these, and the eastern arch under it, have been accomplished without the slightest settlement or flaw in the incumbent walls. It is asserted that this operation has no parallel in modern architectural practice; and it is hoped that the architect will publish a detailed account of the mode he adopted in the performance of these works—especially as it was the opinion of professional men, who were consulted, that this building could not be restored or repaired.

This sacred and venerable edifice is an object of very high interest, not only to the antiquarian, the historian, and architect, but to all the members of the true Protestant faith; for here is the original building founded by the apostle of Ireland, early in the fifth century, long before the corruption of the Church of Rome had defiled the pure apostolic faith which St. Patrick and his brethren had planted in Ireland. The present edifice is in the best form of the Latin cross: the transepts are in the early lance style, the nave later, or from Richard II. to Henry IV. The choir, as now restored, is somewhat later, but of the best age of Gothic architecture.

The expence of this restoration will probably approach near to £30,000, nearly two-thirds of which has been supplied by the munificence of the Primate, out of his own funds. The Earl of Charlemont gave £500, the sovereign (mayor) of Armagh, Arthur Irwin Kelly, Esq., gave £400, and the rest was contributed by the gentry and Protestant inhabitants of the diocese.

A new and splendid organ, from Walker's hands, worth £2000, has been presented to the chapter out of the fund of the vicars choral.

At the recent ordination by the Lord Bishop of Hereford a gentleman was admitted into priest's orders whose father and the whole family some time since quitted the Society of Friends and became members of the Church of England. The rev. gentleman, who is an indefatigable and exemplary minister of our Church, had previously received the order of deacon.—*Western Journal.*

RODEN CHURCHES.—We understand that it is in contemplation to build one or more churches, as a testimonial to Earl Roden, the most gratifying testimonial that man could receive. Belfast, Dundalk, and other places are spoken of, Lord Roden to have the first presentation. It is a noble idea, and we trust will be carried out on a noble scale. Of course, we should prefer a Roden Church in York-street for one.—*Ulster Times.*

The expense of repairing the church of Leeds will be £19,000, the whole of which is very nearly subscribed, without a shilling being levied in a compulsory manner.

PATRONS OF THE CHURCH.—The church accommodation of Grantham being inadequate to the increasing population of the neighbourhood, it has been proposed to erect a new church, the greater number of the seats to be free. The proposal has been embraced by the Earl Brownlow, Lord Lieutenant of the county, who has presented the munificent sum of £500 towards the fund. The Earl of Harrowby, Sir J. C. Thorold, Bart., and Sir W. E. Welby, Bart., have respectively subscribed £200; and Mr. and Lady C. Turner £225. His Grace the Duke of Rutland and the Marquis of Exeter have given £50 each.

THE TRUE FRIENDS OF THE CHURCH.—It is worthy of remark that the best supporters of our Church are to be found amongst the agriculturists, although upon them depends almost exclusively the maintenance of the clergy. A gratifying instance of this fact was mentioned at the late dinner of the Herefordshire Agricultural Society, where it was stated that Mr. Muskett, a gentleman present, had given £500, and his wife and sister £200, besides materials, for the erection of a church in their parish. This announcement was received with great applause from the farmers in the room, as was also a statement by the Dean of Hereford, that the new Diocesan Church Building Society had received very extensive support from the agriculturists.—*Worcester Journal.*

IMPORTANT FACT.—It was stated in the House of Commons two years ago, that nineteen-twentieths of the church-rates were paid by Churchmen. The whole amount for that year was estimated at £600,000, of which £570,000 was *paid by Churchmen*, and £30,000 by Dissenters. In the same year the sum of £25,000 was voted by parliament to Dissenting teachers, and a further sum of £24,000 towards the erection of Dissenting meeting-houses and the Popish College at Maynooth. Out of these two last sums the Churchmen paid seven-eighths, or £43,000: therefore Churchmen are actually paying £13,000 more *in one year* towards the support of Dissent, than Dissenters are paying towards the Established Church.—*Church Magazine.*

THE UNIVERSITIES.

OXFORD, FEB. 27.

This day the following degrees were conferred:—

Master of Arts.—Rev. David Williams, Jesus.

Bachelors of Arts.—Uvadale Corbett, Student of Christ Church; David Edwards, Jesus.

CAMBRIDGE, FEB. 28.

The Vice Chancellor has given notice that there will be a congregation on Monday next, when graces will be offered to the Senate, to present addresses of congratulation to his Royal Highness the Prince Albert, and to her Royal Highness the Duchess of Kent.

In reply to a communication from the Undergraduates of this university, Lord Melbourne writes "that there is no intention of granting to the Undergraduates of the Universities an additional term on the occasion of her Majesty's marriage."

At a congregation on Wednesday last, the degree of Doctor in Divinity was conferred by Royal Mandate on the Right Rev. Henry Pepys, of St. John's College, the new Bishop of Sodor and Man.

At the same congregation the following degrees were conferred:

Master of Arts.—James Brown, Trinity; Barrett Edward Lampet, Corpus Christi.

Bachelors of Arts.—Charles Tizard Davies, Queen's; Kenneth M'Kenzie Pughe, St. John's.

The Rev. Ed. Hill, of Christ Church, Oxford, was admitted *ad eundem* of this university.

NEW BRUNSWICK.

Extract from a letter of the Venerable Archdeacon Coster, to the Society P. G. Foreign Parts.

On Sunday, December 23d, I preached the first sermon in another new church, which has been erected (without aid from the Society) in the parish of Portland, which is part of the city of St. John, and contains a dense and generally poor population, consisting chiefly of mechanics and labourers. A church had existed there for some years, which was consecrated at the bishop's last visitation, but had proved very much too small. The new Church, although erected wholly by voluntary contributions, is a spacious building, measuring 75 feet by 50, and has cost more than £2000. It owes its existence mainly to the zeal and exertions of the Hon. C. Simonds, a resident in this parish, and a bountiful contributor to the work. Chief Justice Chipman, and other churchmen in the city, gave it a very liberal assistance; and when I preached in it to a very large congregation, it was already almost complete.—The parishioners intend to finish it without asking the Society's assistance; but they are anxious that their parish should be constituted a mission of the Society, and that their worthy pastor, the Rev. W. Harrison, should be adopted by them as one of their missionaries. And, as they are ready to comply with every customary requisition, and make their church a part of the ecclesiastical establishment of the Province, subject as any other to the bishop's jurisdiction, I feel confident that the Society will readily agree to confer this favour upon them.—*Colonial Churchman.*

From the Colonial Churchman.

ANAPOLIS, (N. S.)—We have pleasure in giving publicity to the information lately received, that at Christmas last, Mr. Justice Ritchie presented to the Parish Church of St. Luke, at the above place, whereof the Rev. Edward Gilpin is Rector, a Bell weighing 300 pounds, and that the ladies of the same congregation have given a handsome set of hangings for the pulpit, altar, &c. Such things are cheering to the minister and honourable to the people, and they are nothing more than ought to be done wherever the ability is given. The rich should gladly give of their abundance to the cause of God and his Church, and esteem it their privilege so to do; and the poor should not withhold their humbler offerings, assured that they will be accepted if prompted by a ready mind.

The sum of £22. 10. 0. was lately collected in St. Mark's Church, Niagara, after a Sermon by the Rev. T. Creen, in aid of the funds for the support of Travelling Missionaries.—*Chron.*

At the celebration of St. Patrick's Day in Toronto, on the 17th ult., a very eloquent Sermon was preached by the Rev. Dr. McCaul, which, we are happy to understand, the reverend gentleman has been requested to publish.—*Patriot.*

Civil Intelligence.

By the arrival at New York of the London packet ship *Montreal*, six days later intelligence has been received from England. For the following summary we are indebted to the New York *Commercial Advertiser & Gazette*, our own files not having come to hand.

PARLIAMENTARY PROCEEDINGS.

House of Commons, March 3.

CHURCH REVENUES IN CANADA.

Mr. PAKINGTON wished to know if dispatches had been received by her Majesty's government, with the plan or bill for arranging