

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, JANUARY 4, 1840.

[NUMBER XXVII.]

VOLUME III.]

Original Poetry.

For the Church, ON CROSSING THE ATLANTIC IN 1829.

Hail Ocean wild! hail Ocean free!
Indomitable main!
Though Britain boasts she ruleth thee,
Where has she fixed her chain?

And is there none, to whom thy waves
Obedient rise or fall?
Yes; He who from their coral graves
Thy drowned hosts shall call.

When thou shalt cease to be a dread,
Or object of desire,
Licked from thy deep and vasty bed,
And quenched by conquering fire.

Oh, what a fearful banner then
Shall thy red foe display
When, gorged with spoils of cindered men,
He covets thee for prey.

A hissing horror thou shalt shew—
While he, with sharpened zest,
Shall kindle to a fiercer glow
As fiercer curls thy crest.

In vain against his flaming front
Thy floods successive pour,
There comes, till now unmet, a want
Of moisture at thy core.

Then what shall rest of thee but seem—
A void thy wanted space—
Nor less in all thy hollows dumb
Than man in all his race.

Who, who shall stand against the wrath
Revealed in that dread day?
He, who hath held his steady path
In God's appointed way.

Him not the globe involved in fees
Nor molten heaven can move—
Secure, though all things else expire,
Still lives a Saviour's love.

C. M.

ON THE MANAGEMENT OF INCOME.

An Address to Churchmen.

By THE REV. W. GRESLEY, M.A.

At the end of the old year, or soon after the beginning of the new, most persons bestow some thought on their worldly affairs. The tradesman computes his receipts and outgoings, with a view to ascertain whether his business prospers or declines; the professional man reckons up the gains of his profession, the landowner the produce of his estate; in short, every prudent man compares his income and expenditure with a view that he may live honourably and respectably in the station in which God has placed him.

Now I wish, my friends, to suggest one item in your calculation which perhaps some might not consider, unless they were reminded of it. I wish you to ascertain how your accounts stand with God, not the account of your souls, that would be a more fit subject for the pulpit, but of your money. I wish you to ask yourselves whether you have so employed the "unrighteous mammon"—whether you have made such good use of your worldly wealth, be it great or small, that you have advanced your interest in the everlasting mansions—whether you can look back with satisfaction on the year that is past and say that you have spent your income to the glory of God and the advantage of your own and your fellow-sinners' souls.

It is scarcely too much to say, that to many persons in these present days, the mode in which they spend their income is perhaps one of the principal trials to which they are subject. The management of our income is connected with so large a portion of our moral conduct, that if a man be blameless of any great offence on this score, it is a strong presumption that he has not offended God seriously in other respects. Worldly wealth and competence are indeed great temptations. Whatever force we attach to the strong figurative language of our Saviour, when he says that, "it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven," the least we can say of it is, that it warns us of the very great circumspection which is needful, in order that we be not found amongst those whose worldly riches have contributed to their ruin.

Of the different modes of spending our income, I shall not say much with regard to those which are obviously and positively sinful. Those persons who spend their substance in riotous living and pandering to their sensual appetites, need not be reminded that they are employing it in the purchase of everlasting misery. Those who squander their substance in sinful extravagance, to the impoverishment of their children, require not to be told that God will bring them to account for their misuse of the talents which he has committed to them.

But I wish rather, that persons who are not guilty of any such excesses, but live respectably, decently, and soberly, would be led to consider within themselves whether they are so using the good gifts of their Almighty Father as to secure to themselves his favour.

Of course, my friends, this must be a subject of self-examination, an affair of individual conscience; and it is one which ought not to be lightly thought of.—When we find on the one hand, such strong language as the Scriptures contain concerning the danger of riches, and when we read, on the other hand, as in the parable of the unjust steward, that worldly wealth may be so employed as to further, rather than impede our spiritual welfare, it is clearly our duty to take heed so to act that our worldly possessions may be a blessing and not a curse.

In the first place, it will be well for us to consider that our wealth is not our own, but God's; it is lent to us on God's usury. We are but stewards of the manifold gifts of God. We ought to spend and be spent in God's service. Whatever we do should be for his glory. "Charge them who are rich in this world (says St. Paul to Timothy) that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come that they may have eternal life." From these and many other passages which abound in holy Scripture, it is not to be inferred that we are to give our money away even in God's service with a lavish and reckless profusion, but with a discreet and prudent liberality. God has placed us in the midst of many social and domestic duties. St. Paul expressly bids us "owe no man anything." Of course, in the present state of mercenary transactions, it will often happen that a man may have another considerable sum while others may owe him considerably more. It were a too punctilious and narrow view of Scriptural precept to suppose that the injunction of the Apostle applies to such a case as this. Still the precept "owe no man anything" is a valuable

rule, and teaches us plainly, that when, upon the calculation of our yearly expenditure, we find our debts exceeding our means, it is our first duty, as honest men, to take active measures to pay them, so that our creditors may not be losers.

Again, the Scripture expressly says, that it is the duty of every man "to provide for his own." Parents especially are bound to provide for their children, to give them an education suitable to their station; and, in the present state of society, to endeavour to furnish them with the means of entering upon life creditably and respectably.

These are duties recognized by the Word of God; but as they are duties, so also they are trials; for many persons in their desire to provide for their children, and to pay their just debts, and to live honestly and respectably, forget that God has claims on them as well as their neighbours and their family. And when the year has arrived at its close and they have the satisfaction of balancing their accounts and find that they can honestly meet every claim, may perhaps that a considerable sum is funded for their children, they are startled by the question, "Whether they have paid their debts to God? Whether they have devoted to his service that portion of their income which might reasonably be expected from them? They are offended, perhaps, if they are reminded that their income has all been spent upon themselves or their families, which is the same thing; that though they may have satisfied every claim which is due to their neighbours, God has an outstanding debt against them which they have taken no steps to pay, perhaps have left entirely out of their calculation." And therefore, though it may be that they are richer in worldly wealth than they were the year before, yet, alas! they may be at the same time poorer in the sight of God; they may have made no progress in his favour, no advance to the everlasting mansions. "There is," says Solomon, "that maketh himself rich yet hath nothing; there is that maketh himself poor, yet hath great riches." Some may suppose that this subject does not apply to them, because they are not rich; but do they not remember that the poor widow cast in her mite to the treasury, and obtained the approbation of the Lord, more than those who cast in of their abundance? Others perhaps may think themselves excused, because, on balancing their accounts they find that so far from being able to lay by for their children, they are not able to pay their just debts. But such persons I would remind, that possibly the derangement of their affairs may be a judgment upon them, because they have devoted no part of their income to God. They have neglected to put forth their money to interest where it was sure of a profitable return: for we know that what is lent to the Lord will be repaid abundantly. Let them, another year, give God his due, and perhaps they will find themselves richer rather than poorer, from having made him their friend.

That the neglect to devote a due portion of our worldly substance to the glory of God is a very general sin, may, I think, be proved incontrovertibly by the following consideration:—If there is any religious duty, of this class, more obviously incumbent on us than another—if there is any deed of piety and benevolence, which, performed in faith, would most surely meet with God's approval, and so pave our way, through Christ's all-sufficient merits to the kingdom of glory—it is surely the furnishing the means of salvation to perishing souls—the enabling our poorer brethren to obtain religious instruction and enjoy the ordinances of the Church. And yet, shameful to say, in this land, which is the wealthiest of all lands under heaven, and especially in our great metropolis, it is notorious that there are thousands and millions of poor men who have no Church in which to worship God—no minister to induce them to go thither. Now here is a great national sin, evident and undeniable, which we have to share amongst us. It is a very serious and alarming thought. The national ungodliness cries aloud to heaven, so that one is tempted to wonder whether God so long endures it; and we are but just beginning to attempt to remedy the evil.

Whence has arisen this strange and undeniable neglect of God's glory? Is it that we are so poor that we cannot afford to build churches for our people, or procure for them the ordinances of religion? No, surely. We have abundant means at hand for every other national object, but for this alone the means are not forthcoming. How different from the conduct of the wise Solomon, who would not build his own palace, nor fit out his navy, until he had completed God's holy temple at Jerusalem.

But do not let us look at this subject in a mere general and national point of view, and so shift the responsibility to our rulers; although I must avow my conviction that they are highly blameable in not attending to this matter; but let us consider what we ourselves ought to be doing—let us ask ourselves why the diocese or neighbourhood in which each of us resides, has not Churches and resident ministers, and schools of religious learning proportionate to the wants of the people? Why is it that these undertakings proceed so slowly? Why is it, in London, for instance, that where two hundred Churches at least are wanting, the Bishop has not been able to obtain funds for thirty? Why is it that of those Churches which have been built, in many parts of the country, many are so inferior to the structures of former days? Why is it that the endowment of almost all of them is insufficient for the maintenance of a resident Pastor? Is it because we cannot afford more for God's glory, or that we will not? There can be no question, that it is because we choose rather to lay out our money in other ways. The rich man will lay out £10,000, or a great deal more perhaps, in his own costly mansion, and, if he subscribe two or three hundred pounds to build Churches, shall be deemed liberal. And so he is in comparison with others; but oh, what a libel on a Christian country that it should be so. The same preference of our own luxuries and comforts and vanities to God's glory, descends through every rank of life. Is it not a certain and undeniable fact, that the only reason why we have not money for God's service, is because we deliberately choose to lay it out in equipages and furniture, and costly entertainments, and fine clothes, and other indulgences, of which if we would but deny ourselves, we should have abundant reasons for every purpose of charity and religion. And these observations apply to persons in every rank of life, except to the parish pauper. We all might do much to promote the glory of God if we would but exercise a little self-denial.

Do I mean to say that it is sinful to have our comforts and refinements—that we shall be called in judgment for using the good gifts of Heaven according to our respective stations? No, I only assert that we ought not to spend our whole income on them, but reserve a reasonable and considerable portion for our Maker's service.

And so when it is said we ought to be "just before we are generous?" we ought to pay our just debts before we give our money away; I allow at once the duty of doing so. But then I ask, why do we contract debts which shall absorb all our means and leave none for God. The sin is in contracting the debt, not in paying it. And so again, when it is argued, that we ought to lay by a provision for our children, I admit the duty most fully; but do not admit that we ought on that account to defraud God of his due. If a man, for instance, had £500 a-year, and resolved to lay by one hundred of it each year for his children, I should say he did well. But then, out of the remaining income, he ought to set apart a portion for God's service, and not employ it all in his own living. This would not be to rob his children, but to exercise a wholesome self-denial over himself.

This is what we want, my friends, a wholesome self-denial and a greater zeal for the honour of God. So that we shall be content to see our neighbours perhaps with a better house than our own or a somewhat larger establishment, or a smarter equipage, or finer clothing, or even allow them to stand a little above us in the scale of society. Yea, rather than we should rejoice in these things, if we know that the money so saved is devoted to God's glory; and that we are sowing the "mammon of unrighteousness" that it may aid us in our way to the eternal mansions.

In making these observations respecting the management of our income, I am bound to say, that they might have been brought forward more strongly some years ago than they can at present. There is a zeal for God and a liberality springing up in many quarters which it is joyful to behold. Still, I trust, there are but the beginning of a course of holy exertion in God's cause. Much remains to be done in the way of affording Christian instruction and religious education to our brethren. And I sincerely trust, my Christian friends, that we shall be ready to advance onward with the current of holy zeal which is setting in, and which we may trust, through God's mercy, will yet rescue our nation from the consequence of past indifference. If God should prosper the good cause, we may yet look forward to the time, and that not far distant, when sound religion shall again pervade our social system; when the Church shall again be, what it has long been only in name, a National Church, and Christianized England shall spread to every region of the world the knowledge of the Saviour's name.

But this great work must be brought about by individual and united exertion, and especially by the exercise of self-denial, and the devotion of our means to the service of God. And to this end we should all of us fore-cast before hand, so that a certain portion of our income every year may be set apart for him. Then, instead of murmuring at each new scheme of charity and piety which is devised, we should rather bless God that he has put it into the hearts of his servants to devise them. Instead of calculating how little we can give so as to save our credit, we shall be anxious rather to afford as much as we are able; yea, if need be, even beyond our power. Our chief care shall be to determine—what are really sound and useful institutions—what have received the sanction of the best and soundest Christians, especially our Spiritual Pastors the Bishops, whom God hath set over his Church, and to these we shall cordially and liberally contribute.

By such a management of our incomes, I think it might be confidently expected that at the end of each returning year, we shall find ourselves richer rather than poorer, because God's blessing will be with us. We shall have escaped those rivalries of worldly vanity and expense which are often productive of so much heart burning and vexation. We shall have laid up for our children an inheritance far better than silver and gold, or lands or houses, even God's blessing which is promised to the children of the righteous. We shall see God's kingdom prospering around us, and shall have a good hope of admission, through our Saviour's merits, to those everlasting mansions which our Heavenly Father hath prepared for them that love him.

OF MINISTERS' MAINTENANCE.

From the works of Fuller.

Maintenance of ministers ought to be plentiful, certain, and in some degree proportionate to their deserts.—It should be plentiful, because their education was very chargeable to them for their profession, both at school and the University: their books very dear; and those which they bought in folio, shrink quickly into quartos in respect of the price their exertions can get for them. Say not that scholars draw needless expenses on themselves by their own lavishness, and that they should rather lead a fashion of thrift, than one of riot; for let any man tax the bill of their necessary charges, and it amounts to a great sum, yea, though they be never so good husbands. Besides, the prices of all commodities daily rise higher; all persons and professions are raised in their manner of living; scholars, therefore, even against their wills, must otherwise be involved in the general expensiveness of the times; it being impossible that one spoke should stand still, when all the wheel turns about.

Objection.—But many needlessly charge themselves in living too long in the University, sucking so long of their mother, they are never a whit the wiser for it; whilst others not staying there so long, nor going through the porch of human arts, but entering into divinity at the postern, have made good preachers, providing their people wholesome meat, though not so finely dressed.

Answer.—Much good may it do their very hearts that feed on it. But how necessary a competent knowledge of those sciences is for a perfect divine, is known to every wise man.—Let not men's suffering be counted their fault, nor those accused to stand idle in the market, whom no man hath hired.—Many would leave the University sooner, if called into the country on tolerable conditions.

Because ministers are to subsist in a free, liberal, and comfortable way.—Balaam the false prophet rode with his two men; God's Levites had one man.—Oh, let not the ministers of the Gospel be slaves to others and servants to themselves! They are not to pry into gain through every small chink. It becomes them rather to be acquainted with the natures of things, than with the prices, and to know them rather as they are in the world, than in the market; otherwise, if his means be small, and living poor, necessity will bolt him out of his own study, and send him to the barn, when he should be at his book, or make him study his Easter Book more than all other writers. Hereupon some wanting what they should have at home, have done what they should not, abroad.

Because hospitality is expected at their hands.—The poor come to their houses, as if they had interest in them, and the ministers can neither receive nor refuse them. Not to relieve them were not Christianity, and to relieve them, were worse than infidelity, because therein they wrong their providing for their own family. Thus sometimes are they forced to be Nabals against their own will; yet it grieveth them to send away their people empty.—But what shall they do, seeing they cannot multiply their loves and

fishes? Besides, clergymen are deeply rated to all payments.—Oh, but that their profession were as highly prized, as their estate is valued!

Because they are to provide for their posterity, that after the death of their parents, they may live, though not in an high, yet in an honest fashion, neither leaving them to the wide world, nor to a narrow cottage.

Because the Levites in the Old Testament had plentiful provision.—Oh, 'tis good to be God's pensioner, for he giveth large allowance. They had cities and suburbs, (houses and glebe lands,) tithes, free-will offerings, and their parts in first-fruits and sacrifices. Do the ministers of the Gospel deserve worse wages for bringing better tidings? Besides the Levites' places were hereditary, and the son sure of his father's house and land without a faculty ad succedendum patri.

Because the Papists in time of Popery gave their priests plentiful means.—Whose benefactors so bountiful to them, may serve to condemn the covetousness of our age towards God's ministers, in such who have more knowledge, and should have more religion.

Objection.—But in the pure primitive time the means were least, and ministers the best; and now-a-days, does not wealth make them lazy, and poverty keep them painful? Like hawks, they fly best when sharp. The best way to keep the stream of the glory sweet and clear, is to fence out the tide of wealth from coming unto them.

Answer.—Is this our thankfulness to the God of Heaven, for turning persecution into peace, in pinching his poor ministers? When the commonwealth now makes a feast, shall neither Zadok the priest, nor Nathan the prophet, be invited to it? that so the footsteps of primitive persecution may still remain in these peaceable times, amongst the Papists, in their needless burning of candles; and amongst the Protestants, in the poor means of their ministers.—And what if *secundum* the spirit unto virtue, into the straits of pride, grow idle and insolent? let them soundly suffer for it, themselves, on God's blessing; but let not the bees be starved, that the dross may be punished.

Ministers' maintenance should be certain; lest some of them meet with Labans for their patrons and pensioners; changing their wages ten times; and at last, if the fear of God doth not fright them, send them away empty.

It is unequal that there should be an equality betwixt all ministers' maintenance—except that first there were made an equality betwixt all their parts, pains and piety. Parity in means will quickly bring a level and flat in learning; and few will strive to be such spiritual musicians, to whom David directeth many Psalms, "To him that *excellent*," but will even content themselves with a canonical sufficiency, and desiring no more than what the law requires; more learning would be of more pains, and the same profit, seeing the *mediocriter* goeth abreast with *optime*.

Objection.—But neither the best nor the most painful and learned get the best preference.—Sometimes men of the least, get livings of the best worth; yea, such as are not worthy to be the curates to their curates, and *crassa ingenia* go away with *optima sacerdotia*.

Answer.—Thus it ever was and will be. But is this dust only to be found in churches and not in civil courts? Is merit every where else made the exact square of preferment? or did ever any urge, that all officers should be made champions for their profits, none higher than other? Such corruptions will ever be in the church, except there were a law, (ridiculous to be made, and impossible to be kept,) that men should be no men, but that all patrons, in their elections or presentations of ministers, should wholly divest themselves of by-respects of kindred, friendship, profit, affection, and merely chuse for desert; and then should we have all things so well ordered, such pastors and such people, the church in a manner would be triumphant whilst militant.—Till then, though the best livings light not always on the ablest men, yet, as long as there be such preferments in the church, there are still encouragements for men to endeavour to excel, all hoping for, and some happening on, advancement.

Objection.—But ministers ought to serve God merely for love of himself; and pity but his eyes were out, that squints at his own ends, in doing God's work.

Answer.—Then should God's best saints be blind; for Moses himself had an eye to the recompence of reward.—Yes, ministers may look not only on their eternal, but on their temporal reward, as motives to quicken their endeavours. And though it be true, that grave and pious men do study for learning's sake, and embrace virtue for itself, yet it is as true that youth (which is the season when learning is gotten) is not without ambition, nor will ever take pains to excel in any thing, when there is not some hope of excelling others in reward and dignity.—And what reason is it that whilst Law and Physic bring great portions to such as marry them, Divinity, their elder sister, should only be put off with her own beauty? In after ages men will rather bind their sons to one gainful, than to seven liberal sciences; only the lowest of the people would be made ministers, which cannot otherwise subsist; and it will be bad, when God's church is made a sanctuary only for men of desperate estates to take refuge in it.

However let every minister take up this resolution: "To preach the word, to be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."—If thou hast competent means comfortably to subsist upon, be the more thankful to God the fountain, to man the channel, painful in thy place, pitiful to the poor, cheerful in spending some, careful in keeping the rest.—If not, yet tire not for want of a spur; do something for love, and not all for money; for love of God, of goodness, of the godly, of a good conscience.—Know, 'tis better to want means, than to detain them the one only suffers, the other deeply sins; and it is as dangerous a persecution to religion to draw the fuel from it, as to cast water on it.—Comfort thyself that another world will pay this world's debts, "and great is thy reward with God in heaven."—A reward, in respect of his promise; a gift, in respect of thy worthiness; and yet, the less thou lookest at it, the surer thou shalt find it, if labouring with thyself to serve God for himself, in respect of whom, even heaven itself is but a sinister end.

APPARENT CONTRADICTIONS IN SCRIPTURE.

The simplicity of the language of Scripture, the absence of that systematic precision, and of that guardedness of expression, to which other writers resort from fear of misapprehension or cavil, is one characteristic of its divine original. He who speaks as never man spake is above those little artifices, by which men are anxious to preserve an appearance of studied consistency in their statements, and therefore propounds every sentiment in its naked force, without regard to apparent contradictions which sophistry might fasten upon it, but by which honesty of purpose can never be misled, and which reverence for the word of inspiration will easily explain. This remark may serve to illustrate the strength of some of those statements which are made in Scripture, concerning the doctrines of grace on the one hand, and human responsibility on the other—statements in which verbal criticism or a short-sighted philosophy may fancy a disagreement, but which simple piety will perceive to be both essentially true, even when it finds them hard to reconcile. The same variety will be found in some passages which prescribe a moral duty, where a verbal discrepancy may sometimes strike a casual reader, but which will present no

serious difficulty to a humble disciple. When, for instance, our Lord commands us to take no thought for the morrow, and forbids us to lay up treasures upon the earth, while yet his apostle hesitates not to pronounce a neglect to provide for them of our own house a denial of the faith, it is obvious, that although providence and forethought are synonymous, and consequently the language of our Saviour and of St. Paul, if strictly interpreted, would seem to be at variance; yet the thing prohibited is anxiety, and the thing commanded prudence; qualities not so closely connected, that a command of the one would be necessarily inconsistent with a prohibition of the other. Another illustration of this truth is afforded when St. Jude exhorts his readers to contend earnestly for the faith which was once delivered to the saints; yet St. Paul in the text declares, that the servant of the Lord must not strive. Here we must needs suppose, that St. Jude prescribes the duty, and St. Paul the manner in which it should be performed, and then all is consistent and intelligible. It is the duty of every Christian, but most especially of the ministers of the Gospel, to contend earnestly for the faith which was once delivered to the saints; but yet, though we are to contend earnestly, we are not to contend angrily, not to strive for victory rather than truth, or to exhibit any of those tempers which ordinarily agitate the scenes of earthly contention. In this sense the servant of the Lord must not strive.—Sermon preached at the Visitation of the Lord Bishop of Lincoln, 1837, by the Rev. E. G. Marsh, M.A., Rector of Waltham.

PRAYER.

Is the use of old forms, continually repeated without variety, consistent with spiritual and acceptable prayer? Why not? If they simply and fully express the desires and feelings of your hearts, and you go along with them, and assent to them as they are read, there is prayer; and the prayer is *your own* as if it had been then newly conceived, for prayer is the outpouring of the heart, and you have poured out yours before God. And so, on the other hand, however readily you may pour out the words of prayer yourselves, or how much soever you may be pleased by listening to the gift and fluency of another, you must needs confess that, unless your spirit be engaged in the work, and the words express the actual desires and affections of your heart, and you follow with the understanding also, as far, at least, as you are concerned, there is no prayer, but a mere lifeless and unprofitable form. It is true, a moving strain of prayer that is new, may raise a momentary flash of devotion, or draw tears into the eyes of many; but to what profit? To what other purpose than the deluding of their souls, by leading them to mistake natural excitement for spiritual influence, and to rest in such impressions, when unconvinced and unhumiliated by sin, and knowing nothing of God as their reconciled Father in Jesus Christ? Do not mistake it. The chief work of the Spirit in prayer is, not to give a readiness of utterance at every season of public worship to one or two in a congregation, but to excite the hearts of all by so quickening their affections towards God, and raising their desires after spiritual blessings, that they may all with one mind and one mouth glorify God. And so, blessed be God, many are the living witnesses who can declare to his praise, that the use of a form, simple, pure, and comprehensive as ours of the Church of England is, not only does not restrain the exercise of grace, but rather helps it; and who know and are sure that their Lord and Master owns and comforts them in the use of it.—Rev. J. F. Todd.

THE KING'S SUPREMACY.

The very system of religion which the king is bound by the word of God to establish and maintain, debars him from the assumption of any sacerdotal function. If we find from that word, which confers upon him all his authority, and is to be the rule of his conduct, that the exercise of functions purely spiritual has been conferred by Divine authority upon an order of men set apart by a special commission from Christ himself, then it follows that this is one principle of that religion which the civil magistrate is authorised to establish. His very authority, therefore, becomes at the same time his restraint. As the commission issued by the great Founder and Sovereign of the Church not only conferred those powers on the first heralds of his word, but secured their transmission by a legitimate succession throughout all ages to a regularly authorised ministry, so the civil ruler is bound to establish and support this Divine institution, but not to change it. He has, therefore, no power either to execute, or to qualify any to execute, functions which are purely spiritual; but is bound to maintain in its integrity that which is obviously the ordinance of God.—Falloon's Apostolic Church.

THE HOUSE OF LORDS.

We all remember the outcry raised in 1835, against our house, of whose conduct upon the Irish, and also upon the English corporation bills, neither you nor I ever can speak, without deep regret and marked disapproval. A kind of crusade against the Peers was then undertaken by the supporters of the ministry—I verily believe to the great annoyance of their patrons—no portion of the country was left unvisited; no part of the Billingsgate vocabulary remained unexhausted; no vows of vengeance, no threats of measures, no notices of direct motions, were spared. Public meetings, which signally failed, however, in England, and only succeeded through curiosity in Scotland, were loudly appealed to against the Lords. The press, especially the ministerial portion of the press, maintained a daring fire into the Lords. The Crown was urged to escape revolution, by 'swamping' the Lords. The Government was called upon to make their election between their own destruction and that of the Lords. The man was marked for vengeance—was proscribed for life—his opinions ever so liberal, who dared to utter a word in behalf of the Lords. As the reaction had been, so was the session that succeeded this clamorous holiday tide. I was then living in this distant retreat; and really, if I had been disposed to trust the newspaper accounts, published under the patronage of the government, and had not received private intimations from time to time, I should have been led to believe that the days of the Upper House were numbered. Such meetings! Such unprecedented throngs of people to record their hatred! Such 'tremendous shouts,' resembling those, no doubt, which were, with a degree of falsehood, to my certain knowledge, unprecedented, alleged by the government prints to have since attended certain other public exhibitions! Such 'mighty masses' of people congregated to express their resolution against the aristocracy! Really, but for a slight tincture of truth which now and then found its way into the mixture, and at once clarified the whole, such as the unprecedented 'crowd' of a Middlesex county meeting in a riding-school, and the 'unheard-of numbers flocking to a Westminster meeting,' holden in a room at a coffee-house, one should have supposed that the country was raised as in May, 1832, and that session or annihilation were the only alternatives for our 'Order.' Then came the parliamentary clamour, certainly not discouraged by the government. On the contrary, the language held, even in the Upper House, and not by the most violent of our friends, was that of an appeal from the Lords to the country. As for the Commons, there were notices of motion given for a very early day, and the most firm determination was repeatedly expressed to persevere in bringing forward the question of a peerage reform, as those very sage and reflecting persons were pleased glibly to phrase it, affecting to have some clear idea on a subject upon

which I will venture to assert, not one of them had ever been able to form an intelligible notion of any kind. Nay, on one occasion, when such a motion was postponed for a few days, it was with a solemn asseveration of the mover that if he were in life, nothing should induce him to postpone it further.

Well, that was in 1836. The residue of the session passed, and nothing was done, nothing attempted. Three more years have since passed over our heads—no alteration whatever has taken place in the conduct of the Lords; indeed, the empty vapours of the braggadocio menace, was well calculated rather to confirm than to correct or to deter their lordships. The agitators are still in life, still in full action; and not only has no motion ever been made, but there has nothing ever been uttered in parliament on the subject which, in 1836, occupied all the supporters of the government—not only has no peerage reform gone to the tomb of the repeal, now become a mere 'local and personal act,' an Irish money bill, to be used for Irish financial purposes—but the idea of attempting anything against the Lords has never once been broached, even out of doors; all classes of Reformers are reconciled to the idea of going on with two houses. The ministry have declared against any further change, even of the representation in the Commons; and their adherents, whom so violent against the Peers, that without Peerage reform no extent of Commons' reform would pacify them for an hour, are now fain to go on abusing the poor consistent Radicals, and lauding the ministers who refuse all further reform, even in the representation of the people.

But this is not all. The whole, or nearly the whole legislative power is transferred from the Lower to the Upper House. To the Lords' House it is, and not to their own, that the people turn their faces. On the proceedings in our chamber the eyes of the country are fixed; to the plain decisive judgments of our house, not to the vacillating, uncertain, half-whispered, half-muttered sounds which escape the Commons, it is that the people of England give ear. In our house is carried on the business of the government of these realms, notwithstanding all the advantages which a representative capacity, a popular delegation, the power of the purse, the sole privilege of uttering the magical word 'money,' confer upon our sister Assembly; and as the miserable impotency of legislation with which she is stricken becomes daily more apparent, or at least the wretched condition of the few rickety productions which she from time to time contrives to bring forth, in the intervals of her constant abortions, is displayed to excite amazement, while they see for pity, and are occasionally saved by us from formalising, the impression has now become universal, even in the Upper House itself, that the Lords, with all their faults, are an absolutely indispensable portion of the constitution, if, indeed, they are not for the present the real lawgivers and rulers of the empire.—Lord Brougham's Letter to the Duke of Bedford.

THE CHURCH.

COBOURG, SATURDAY, JANUARY 4, 1840.

The revolutions of the seasons and the recurrence of a New Year bring home, with an impressive solemnity to every heart, a truth which it is profitable for us, bound as we too much are to the fleeting and perishable interests of time, often to reflect upon,—that "the fashion of this world passeth away."

Well-stored, and beautiful, and magnificent as this world is, we have the testimony of God's own word that it was not designed to be eternal. Not only shall successive generations pass away and be forgotten,—not only shall empires with their splendour and power crumble into ruin,—but the period is coming when the vast fabric of the universe itself shall be dissolved, and "time shall be no more." This event, though the day of its precise accomplishment is amongst the secret things which God reveals not, is nevertheless determined upon in His counsels: stable and sure as the works of creation appear,—regular and orderly as the revolutions of the seasons proceed,—in the "twinkling of an eye" swift destruction will overtake them all: a consuming fire will sweep into ashes every vestige of its beautiful and gorgeous scenes.

The mass of mankind too generally think and act as if this existence, compressed at best within a few score years, is all that is worthy of their labour and deserving of their care; as if this perishable body, which must so soon moulder back into the dust from which it was formed, is all that they are called upon to nurture and provide for. But against this insatiation, how solemn and fearful is the remembrance in the recorded certainty of the world's dissolution! Not merely shall the treasured-up possessions, the wide domains, the hoarded riches, the costly comforts, in the acquisition of which so many careers of toil and carefulness have been expended; not merely this pride, and pomp, and luxury of life shall soon cease to yield enjoyment to their owner. This is not argument enough for the abstraction of the soul from these earthly treasures; because to many the prospect of leaving their children unfettered by poverty and dependence, will prove an alleviation of the parting hour; and a vague feeling of lingering earthly pride will tincture even the dying moments of the worldling, as the hope rises in his mind that his children to many generations will enjoy the wealth and honours which he had "risen early, and late taken rest, and eaten the bread of carefulness" to secure to them.

But to this vain ambition, haunting even the moments of the dying, there is an appalling rebuke conveyed in the intelligence from the inspired of God, yea from God's own Son, that all these things shall pass away; that the kingdoms of the world and the glory of them,—every thing in this material creation which the eye is wont to survey with gladness, and in the contemplation of which the spirit is refreshed,—shall be enveloped in one vast conflagration, and involved in one general ruin.

These are reflections which the speeding years should bring home, with a solemn earnestness, to the heart of every reader; which should startle us all from the lethargy and indifference in which the earth-bound soul is so prone to slumber. Why, it is natural to ask, should the world be so dear to us, when not only its fashion passeth to ourselves individually away,—when not only ourselves must close our eyes upon its shifting scenes,—but the hour of its final destruction is fast approaching? Viewing it in this light, not only should we sit more loosely to its honours and pleasures, but regard with less concern its disappointments and vexations.

There is nothing indeed in the aspect of the times,—nothing in the prospects before us, to kindle up our hopes and brighten our expectations as lovers of our country and affectionate adherents of our country's Church. Contemplating the machinations of foes, and the desertions of friends,—the boldness of open adversaries, and the timidity or treachery of our constituted guardians,—we are prompted to say, in unfeigned sorrow and depression, "All these things are against me." Our worldly satisfactions, the purest and most exalted,—our social quiet,—our religious peace,—all, all seem to be battered away to prop up the false and fatal doctrine of a present expediency.

These are melancholy contemplations for a commencing year; but the events which give rise to them are links, we religiously believe, in the chain of wise, though mysterious, Providences. Nationally and individually,—politically and religiously, there is a grievous weight of guilt upon our land; and we cannot wonder, for many future generations,—paying the penalty of their fathers' sins,—the rod of chastisement shall be heard throughout its borders.

The Provinces of South America, blighted by the demon of democracy, are split up into a miserable mass of contending factions,—no established principle, civil or religious, to cement the discordant materials. The United States exhibit a political chaos, which is becoming wilder and darker every year; and soon the Canadas—yes, and all the North American Provinces—are to be heaved into the mass of this discordant republicanism; their civil polity without a controlling principle,—their religion, shivered into disagreeing fragments, without the rallying-point or the safe-guard of a Church!

It is true, the evil has not yet arrived; but if present measures, into which men in their waywardness and blindness are rushing, are not stayed and defeated by an overruling and compassionate Providence, our gloomiest forebodings will be realized too soon; and we shall feel indeed, that for every solid comfort and substantial happiness, "the fashion of this world is passing away." But let Christians learn their duty from these ominous "signs of the times." To the last let them resist the contemplated overthrow of all that they hold dear in our civil institutions, and prize in our religious heritage; that when all are swept away—when we have nought left in this western world, aye western world, to contemplate but the wreck of our honoured monarchy and the fragments of our beloved Church, with our eyes directed to a land which clouds never darken nor troubles distract,—may we hear hearty language, "Arise, let us be going—this is not our rest."

We have observed in some of our contemporaries the following statement of the religious denominations in this Province, as far as their numbers have been reported:—

Table with 2 columns: Denomination and Number. Includes Episcopalians (79,754), Presbyterians (78,383), Methodists (61,088), Roman Catholics (43,029), Baptists (12,968), 23 other denominations (22,806), No professed religion (34,760), No returns for (67,538).

400,346

We know not upon what data the above statement has been founded, as our own journal has from time to time given all the returns as far as ascertained; and the statements given by other papers have, we believe, with one or two exceptions, been transcribed from our pages. We have, therefore, been at some pains to ascertain the exact result; which, upon comparing the whole, stands as follows:

Table with 2 columns: Denomination and Number. Includes Church of England (69,552), Presbyterians of all denominations (63,262), Methodists of all denominations (44,631), Roman Catholics (43,381), Baptists (10,391), Various inferior denominations (15,462), No professed religion (29,046).

265,217

We must observe that the above comprises only the population of eight Districts, and that even of these the whole census has not been taken. Several townships in the Newcastle, Home and Niagara Districts, have not been reported at all, and in some cases, the number of inhabitants has been given without any return of their religious persuasion. The Districts of which the census has not been published are the Midland, Gore, the Western and the Ottawa; the two former amongst the most populous in the Province.

We ought to observe that those classed under the head of Presbyterians, comprise the Church of Scotland, the members of the United Synod, and Seceders,—all, we believe, under a separate discipline and having no connexion with each other. Of these, the genuine members of the Church of Scotland—judging from the returns where the members of that body are given separately—do not probably number more than one half. The Methodists are divided into Wesleyan, Episcopal, Canadian Wesleyan, and Primitive, though the number of those first named has a considerable preponderance. The Baptists also are divisible into three bodies; and under the head of the inferior denominations whose numbers we have given in bulk, are included the following variety,—which we suggest for the careful consideration of those who advocate the Voluntary System, or who would act upon what is termed the principle of "equal justice" by a division amongst all of the Clergy Reserve property, according to their respective numbers, or the annual amount which they may be enabled respectively to raise by private exertion:—Quakers (2 sects), Christians, Bible Christians, Universalists, Independents or Congregationalists, Mormons, Free-thinkers, Disciples, Society of Peace, Reformers, Latitudinarians, Restorationists, Nazarenes, Deists, Turks, Lutherans, Irvingites, Jews, Unitarians, Moravians, Tunkers, Liberators, Menonists, Dutch Reformed, Church of Jesus!

Now that the question of the UNION OF THE PROVINCES has been disposed of by our Legislature, it will be satisfactory to our readers to be in possession of the result of the several divisions in the House of Assembly on that important subject. We subjoin accordingly the Yeas and Nays on the several resolutions proposed:—

Thursday, 19th December, 1839.

The Committee of the whole on the Messages of His Excellency the Governor General, on the subject of Re-union of the Provinces, reported several resolutions. The first Resolution was put as follows:—

Resolved, That the House of Assembly, at its last Session, declared that in their opinion a united Legislature for the Canadas, on certain terms, was indispensable, and that further delay must prove ruinous to their best interests, and that His Excellency the Governor General by his Message to this House has announced that with a view to remove the difficulties of these Provinces—to relieve the financial embarrassments of Upper Canada—to enable her to complete her public works, and develop her Agricultural capabilities—to restore Constitutional Government to Lower Canada—to establish a firm, impartial, and vigorous Government for both—and to unite the people within them in one common feeling of attachment to British Institutions and British connexion—the Legislative Union of Upper and Lower Canada has been recommended by Her Majesty to the Imperial Parliament; and His Excellency the Governor General has invited the assent of this House to certain specified terms upon which the Union may be established. It therefore becomes the duty of the Representatives of the people of this Province carefully to consider the provisions by which this measure may be carried into effect with the greatest security to their future peace, welfare, and good government, and the permanent connexion of these Colonies with the British Empire.

In amendment, Mr. Robinson, seconded by Mr. Murney, moves that after the word "Resolved" be expunged, and the following inserted: "That while this House feels truly grateful to Her Majesty for causing 'the subject of the Re-union of Upper and Lower Canada' to be submitted to the Representatives of Her Majesty's loyal subjects in this Province, for their consideration, before finally adopting a measure calculated so materially to change their social and political situation—it cannot, after mature deliberation, give its sanction to any proposition, having for its object 'the Re-union of these Provinces, which they humbly submit, will, if carried into effect, have no other result

than to render the difficulties in Lower Canada in a short time more formidable, while it would endanger the security and advantages which Upper Canada has hitherto enjoyed."

Division on Mr. Robinson's amendment.

YEAS.—Messrs. Attorney General, Boulton, Caldwell, Cartwright, Elliott, Gable, Jarvis, McKee, Murney, Robinson.—10. NAYS.—Messrs. Aikman, Armstrong, Bockus, Burritt, Burwell, Chisholm of Halton, Chisholm of Glengarry, Cook, Deltor, Duncombe, Dunlop, Ferrie, Gowen, Hotham, Hunter, Kearnes, Lewis, Malloch, Manahan, Marks, McCargar, McDowell of Glengarry, McDowell of Northumberland, McDowell of Stormont, McIntosh, McKay, McLean, McMeiking, Merritt, Moore, Morris, Parke, Powell, Richardson, Ruttan, Rykert, Shade, Shaver, Sherwood, Solicitor General, Small, Thomson, Thorburn, Wickins, Woodruff.—45.

Mr. Robinson's amendment lost—majority 35.

In amendment to the original question, Mr. Cartwright, seconded by Mr. Boulton, moves that after the word "Resolved" in the original, the whole be expunged and the following inserted:—"That His Excellency the Governor General, in His Message to this House, transmitted on the 7th Instant, has declared "That it was with great satisfaction Her Majesty's Government had learnt that upon the question of the Union itself, the House of Assembly had pronounced their decided judgment during the last Session," this House feels it due to the wishes of their constituents—the best interests of the Province, and its connexion with the Parent State, to protest against any other construction being put upon the Resolutions of this House respecting the Union, other than a decided opposition to that measure, except upon the conditions which are set forth in those resolutions of the 27th March last, which this House, in its deliberate and mature consideration, feels it its duty to assert, to be essential and indispensable.

Division on Mr. Cartwright's amendment.

YEAS.—Messrs. Armstrong, Bockus, Boulton, Burritt, Burwell, Cartwright, Deltor, Elliott, Gable, Gowen, Jarvis, McCree, McDowell of Northumberland, McLean, Murney, Richardson, Ruttan, Rykert, Shade, Sherwood, Thomson.—21.

NAYS.—Messrs. Aikman, Attorney General, Caldwell, Chisholm of Halton, Chisholm of Glengarry, Cook, Duncombe, Dunlop, Ferrie, Hotham, Hunter, Kearnes, Lewis, Malloch, Manahan, Marks, McCargar, McDowell of Glengarry, McDowell of Stormont, McIntosh, McKay, McMeiking, Merritt, Moore, Morris, Parke, Powell, Robinson, Shaver, Solicitor General, Small, Thorburn, Wickins, Woodruff.—34.

Mr. Cartwright's amendment lost—majority 13. First Resolution carried—majority 41.

The second Resolution was read as follows:—

Resolved, That this House concur in the proposition that there be an equal representation of each Province in the United Legislature.

In amendment Mr. Sherwood, seconded by Mr. Rykert, moves that after the word "Resolved," the whole be expunged, and the following inserted:—"That this House cannot concur in the proposition, that there be an equal representation of each Province, but are of opinion that the number of Members to be returned to serve in the House of Assembly of the United Legislature be as follows:—

From Lower Canada fifty Members.

From Upper Canada as at present."

Division on Mr. Sherwood's amendment."

YEAS.—Messrs. Armstrong, Boulton, Burritt, Burwell, Cartwright, Elliott, Huter, Jarvis, McCree, McDowell of Northumberland, McLean, Murney, Richardson, Ruttan, Rykert, Shade, Sherwood, Thomson Wickens.—19.

NAYS.—Messrs. Aikman, Attorney General, Bockus, Caldwell, Chisholm of Halton, Chisholm of Glengarry, Cook, Deltor, Duncombe, Dunlop, Ferrie, Gowen, Hotham, Hunter, Jarvis, Kearnes, Lewis, Malloch, Manahan, Marks, McCargar, McDowell of Glengarry, McDowell of Stormont, McIntosh, McKay, McMeiking, Merritt, Moore, Morris, Parke, Powell, Robinson, Shaver, Solicitor General, Small, Thorburn, Woodruff.—36.

Mr. Sherwood amendment lost, majority 17.

The third Resolution was put as follows:

Resolved, That this House concur in the proposition that a sufficient Civil List be granted to Her Majesty for securing the independence of the Judges, and to the Executive Government that freedom of action which is necessary for the public good. The Grant for the person administering the Government, and for the Judges of the several Superior Courts to be permanent, and for the Officers conducting the other departments of the public service, to be for the life of the Sovereign, and for a period of not less than ten years.

Division on third Resolution.

YEAS.—Messrs. Aikman, Armstrong, Attorney General, Burritt, Bockus, Burwell, Chisholm of Halton, Chisholm of Glengarry, Cook, Duncombe, Dunlop, Elliott, Ferrie, Hotham, Hunter, Jarvis, Kearnes, Lewis, Malloch, Manahan, Marks, McCargar, McDowell of Glengarry, McDowell of Northumberland, McDowell of Stormont, McKay, McLean, McMeiking, Merritt, Moore, Morris, Murney, Parke, Powell, Ruttan, Rykert, Shade, Shaver, Solicitor General, Small, Thomson, Thorburn, Wickins, Woodruff.—43.

NAYS.—Messrs. Boulton, Caldwell, Cartwright, Deltor, Gable, McIntosh, Robinson, Sherwood.—8.

The third Resolution carried—majority 35.

The fourth Resolution was put and carried, as follows:—

Resolved, That the public debt of this Province, shall, after the 1st of July, be charged on the Joint Revenue of the united Province.

We beg to acknowledge with our grateful thanks, on behalf of the Standing Committee, the receipt of £5 currency, as the result of a collection in St. John's Church Port Hope, on Christmas Day, in aid of the funds for the support of a Travelling Missionary in the Newcastle District.

We beg to renew our notice of a collection in St. Peter's Church of this town, on Sunday morning next, in aid of the funds for the rebuilding of the Church at Chippawa,—and our hope that for so desirable an object the contribution on that occasion will be liberal.

The donations of persons for that object, who may be prevented from attending Divine Service, will be thankfully received by D. E. Boulton Esq. Churchwarden.

COMMUNICATIONS.

To the Editor of the Church.

Rectory, Kemptville, Dec. 17, 1839.

Rev. Sir,—Certain reasons, not necessary to be further alluded to here, induce me to request of you the favour of inserting in an early number of "The Church," the following extracts from a sermon lately preached by me in this parish. The extracts will sufficiently explain the object of the discourse, which was founded upon the 10th chapter of St. Matthew and part of the 8th verse.

Should these passages meet the eye of a Reverend Brother in England, whose exertions in behalf of the Church in Upper Canada have long been known and appreciated here, they may serve to show that we are not unmindful of the Christian benevolence of our kind friends at home. Yet while we receive with heartfelt gratitude their Christian charity, we deem that very benevolence imparted by those so far distant, an additional motive to increased zeal and liberality on the part of our congregations here, in behalf of those who are yet unblest with the regular ministry of the word; and a strong argument wherewith to enforce the principle of the text, "Freely ye have received, freely give." With sentiments of esteem, I remain

Very faithfully yours,

HENRY PATTON.

To what is the present state of the Church in this Province to be mainly attributed, but under God to the benevolence of British Christians, who with a liberality worthy of all praise, have often ministered to our spiritual necessities. In former years their bounty was chiefly dispensed through the medium of that useful and truly excellent institution, the Society for the Propagation of the Gospel in Foreign parts. This benevolent Society was estab-

lished nearly a century and a half ago, for the express purpose of affording aid to the Colonies of the Empire. For nearly a century and a half this labour of love been prosecuted with untiring benevolence. It has been the channel through which has flowed streams of spiritual mercies, that have caused the wilderness and solitary places of Canada to be glad, and our spiritual deserts to "rejoice and blossom as the rose." Had it not been for the benevolent exertions of this Society (which was also for a time the medium of conveying to us the bounty of the State), our condition as a church must, humanly speaking, have been far lower and more depressed than, thank God, it is at present. The connection of the Clergy of Upper Canada, as a body, with that Society, has indeed been dissolved for some years past; still as Churchmen we ought never to mention the name of that venerable and excellent Institution, without a grateful recollection of the great things it has done for us. And I am happy to have it in my power to remark, that it not only has conferred great benefits upon Upper Canada, but, as we learn from late numbers of "The Church," it is still conferring them; for it has again resumed the benevolent work of sending out Missionaries to this Province. In addition to this Society there are also two others of more limited means formed in England for our benefit. One is entitled "the U. C. Stewart Travelling Mission Fund," formed chiefly through the instrumentality of a single Clergyman, the Rev. W. J. D. Waddilove, a most efficient and warm-hearted friend of the Church in Canada, and a personal friend and connexion of our late Father, whom God hath removed from this scene of his earthly labours to his eternal reward. The other is the "U. C. Clergy Society," the President of which is the Earl of Galloway, the nephew of our late revered, and ever to be lamented Diocesan, the truly excellent and pious Bishop Stewart. Each of these Societies has several Clergymen employed as Missionaries in this Province. When therefore, my brethren, we thus consider what our friends at home have done, and still are doing for us, we have great reason to be thankful, and to remember their exertions with gratitude, for truly "their debtors we are." But, my Christian friends, more than this is required of you. If you have received freely, you are also directed to give freely.

The consideration of our duty in this respect forms the "III. Division of our discourse.

"If, as has been shewn under the former heads, the Lord of heaven and earth has been graciously pleased to visit us with singular tokens of his regard, by supplying our manifold and ever returning wants, it is our duty to shew our gratitude by imparting of the mercies which he has given us to the more necessitous and indigent part of our brethren of mankind. "Freely ye have received, freely give;" and "blessed are the merciful, for they shall obtain mercy." Again, "As that which is the nature of being, pitying our lost estate, has been graciously pleased to provide for us a Saviour in the person of his own dear Son? Has he with him freely promised all things necessary to make the gift available to our soul's salvation, such as the sanctifying influences of the Holy Spirit, and his blessings on the word, the sacraments, and other ordinances of the Church? Has our Heavenly Father, pitying our mental darkness, sent Jesus Christ "as a light to lighten the world;" has he revealed his holy will in that blessed Book which is given as a lamp to our feet, and a light to guide us in those paths of righteousness and peace, which will eventually lead to realms of bliss and glory hereafter? And have our fellow-Christians in distant lands exerted themselves in a spirit of true benevolence to communicate the glad tidings of salvation unto us? Have they sent among us the heralds of the Gospel, to "proclaim the acceptable year of the Lord," to make glad the hearts of his people by ministering to them the ordinances of the Gospel after the manner in which our forefathers worshipped the living and true God? Has all this been done for us? Then what, my brethren, let me ask, what is the duty you owe both to God and man? Let me answer for you in the language of the text, "Freely ye have received, freely give." It is, my Christian hearers, the imperative duty of every Christian to impart to others, more destitute or ignorant, the knowledge of Christ and his great salvation. If we feel as Christians ought to feel, we shall regard it not only as a duty, but also as a privilege, to be the honoured instruments in the hands of God, of spreading abroad the glad sounds of redemption through the atoning sacrifice of his well beloved Son.—On this principle it becomes our duty to contribute to the funds of Bible and Missionary Societies, by means of which "God's ways are daily becoming more known upon earth, his saving health among all nations." It is this principle which has ever warmed the hearts of true Christians, when they have reflected upon that spiritual darkness that still casts a fearful shadow over heathen lands; or when they have mourned over the spiritual destitution of many parts of their own country. Feeling for their unhappy condition, they have not permitted their charitable affections to exhaust themselves in mere unavailing expressions of sympathy, but a spirit of active benevolence has prompted them to endeavour to relieve the wants and woes they professed to lament. Hence it is that some in every age have lifted up the standard of the cross, and "having their feet shod with the preparation of the Gospel of peace," they have gone forth as heralds of salvation to preach "Christ crucified" to the benighted heathen, or to revive the drooping spirit of the emigrant toiling in the wilderness, by again proclaiming the glad message, to which he was accustomed to listen in the beloved home of his youth. And while the self-denying Missionary has "borne the burden and heat of the day," he has been sustained in his arduous career, by the favour of God, manifested in the blessing that attended his labours; while his temporal wants have been supplied by other Christians, who not feeling the same call from God to go forth themselves and preach Christ, have yet felt it their duty to contribute of their substance to the support of those who do this proclaim the truth as it is in Jesus. * * * My brethren, the primitive Christians felt for the souls of perishing sinners. The earlier disciples of our faith believed in the truths of Christianity. Theirs was not a nominal faith, but a vigorous and active principle, proving its vitality by its deeds.—They believed that Jesus Christ was indeed the Son of God, and the Saviour of the world. They believed that the present consequences of "repentance towards God, and faith in our Lord Jesus Christ," would be the "peace of God which passeth all understanding;" while its future consequences would be an eternal weight of glory in the mansions of heaven. They believed also that the disobedient and finally impenitent sinner must perish, and that eternally. Hence it was that they were so earnest in seeking to persuade others of the verity of those things, in which themselves believed. They saw immortal souls perishing for lack of knowledge; they saw men bartering eternal joys for the transitory gratifications of sense; they saw them rushing with heedless steps to unending misery; and their souls burned within them at the sight; and they longed to stretch forth their hand and help them; they essayed under God to arrest them in their headlong career, to stay them in their course of guilt; to turn them from darkness to light, and from the kingdom of Satan unto the glorious kingdom of God's dear Son. This feeling it was that prompted Peter on the day of Pentecost to exclaim to the assembled multitude, "Save yourselves from this untoward generation." This principle it was that animated the blessed Apostle Paul. When, although assured by the Holy Ghost that bonds and afflictions awaited him, he said, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus, to testify the Gospel of the grace of God." Such, my brethren, was the spirit which actuated the primitive disciples of our most holy faith, and prompted them to seek the eternal welfare of their fellow creatures. If, my hearers, a portion of the same spirit dwell in any of your breasts, you shall have the opportunity of manifesting it at the close of this discourse. For I now hasten to the practical application I wish to make of the foregoing remarks.—Some of you may remember that nearly three years ago, I informed you, that the members of our Clerical Association, comprising the spiritually destitute condition of many of our fellow-Churchmen scattered through the Johnstown and Bathurst Districts without the privileges of a preached Gospel, had petitioned the Bishop of Montreal to send us a Travelling Missionary,

who might go through the length and breadth of the land proclaiming the "unsearchable riches of Christ." To aid in this benevolent work, six of us have pledged ourselves on behalf of our respective congregations, to raise annually £100 apiece for three years towards the support of such Missionary. Through the benevolence of the "U. C. Stewart Travelling Mission Fund," in placing the Rev. E. Morris at the disposal of the Bishop of Montreal, his Lordship has at length been enabled to comply with our request, and he has accordingly sent to us for that purpose the above named Reverend gentleman, who preached to you a fortnight since. Mr. Morris is now on his way through these two Districts, in which there are nearly twenty townships unprovided with the regular ministrations of the Word of God. Although the above Society has very liberally allowed Mr. Morris £100 per annum, we still consider it our duty to redeem the pledge given to the Bishop, and thus afford to the Missionary a salary in some degree equal to the arduous duties of his laborious mission; and it is to enable me to fulfill this engagement that I now ask your cooperation. * * * The object for which I now appeal to you is not to convey the Gospel's joyful sound to the benighted heathen of distant lands, deeply as we may mourn over their spiritual darkness, and sincerely as we would rejoice in beholding that darkness dispersed, by the life-giving light of the Sun of Righteousness. Nor is it for the uncivilized and unenlightened sons of our own wide-spreading forests, deeply as we feel their unhappy condition, and joyfully as we hail the dawning of a brighter day for them in the renewed exertions the Christian Church is making for their benefit. But it is for our own countrymen, members with us of the same household of faith, that I now seek to awaken your sympathies. Some of these are natives of the land, children of sires whose attachment to the British Government drove them from the revolted Colonies now composing the United States, into what was then the howling wilderness of Upper Canada. But most of the settlers in the rear townships are those who, like many of us, have left the homes of our fathers, the country of many fond recollections, and have sought in this distant land an adopted home.—There are in these two Districts hundreds of such who in the favoured isles of the ocean were born of Christian parents, were received into Christ's holy Church in Baptism, ratified their Baptismal engagements before God as they received the benediction of the Bishop in Confirmation: partook of the sacred symbols of redeeming love in the Eucharist feast, and rejoiced in the holy consolation that blessed Sacrament ministers to the devout communicant. In that highly favoured land, which the heart of the Emigrant so frequently and so fondly turneth back, it was their delightful privilege to live within the sound of the "Church going bells," and venerable spires pointing to Heaven might be seen from every little hill. There they enjoyed the blessing of a ministry divinely constituted by God himself as the spiritual shepherd of his fold the Church. There on each returning Sabbath they might incite one another to the noblest employment of rational creatures, in such holy language as this, "O come let us sing unto the Lord, let us heartily rejoice in the strength of his salvation. Let us come before his presence with thanksgiving, and shew ourselves glad in him with Psalms." They then possessed that privilege much to be prized, though too often lightly regarded, of uniting with their fellow Churchmen throughout the world in worshipping God in the same holy form of sound words. It is indeed a delightful thought for us, my Christian friends, to remember, that when we meet together in the courts of the Lord's house, the communion of saints is then in some degree enjoyed, since hundreds of thousands of our fellow Christians in various parts of the world are at the same time engaged with us in praying to and praising the same God and Saviour; and invoking the aid of the same Spirit, in the very same "form of sound words," that we have this day used in our holy services. These privileges they once enjoyed, but hitherto for years past they have been deprived of them. They are now scattered abroad as sheep having no shepherd, and long have they poured forth the mournful cry, "no man careth for my soul." Many hundreds of our brethren around us are thus destitute; Churchmen who for years have not been within the walls of a church, though their hearts still beat warmly towards their spiritual mother. How well can they enter into the feelings of the Psalmist when they read his plaintive words:—

"I sigh whenever my musings thoughts Those happy days present, When I with troops of pious friends They temple did frequent. When I advanced with songs of praise My solemn vows to pay, And led the joyful sacred throng That kept the festival day."—[Ps. 42.]

Others of them, and alas, of these too many, have, on the contrary, from long privation become reconciled to their lot, and with apathetic indifference have ceased to mourn over their spiritual destitution. While others still, for want of the fostering care of the true shepherd, have been lured into other folds. Many of those whose hearts once glowed with love to the Church of their fathers, have long since learned to look upon her, at first with diminished affection, and finally perhaps with scorn and contempt, as they were taught her—many supposed imperfections. Imperfections he observed, my brethren, which they never saw or imagined to be in her while they remained in her communion, but which crafty men insinuated into their minds as they saw them gradually forsaking their first love. We believe, however, that there are many hundreds throughout the land, who still retain in their hearts a lingering attachment to the Church associated in their memories with the most pleasing and solemn recollections; Christians whose hearts yet beat true to the cause of "Evangelical truth and Apostolic order." It is to encourage and comfort such as these, as well as to arouse the lukewarm members of our communion, that we desire to aid in sending amongst them "a man of God," to "preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." This, then, is the benevolent object in aid of which I am about to ask your support. * * *

THE GRAND RIVER INDIANS. To the Editor of The Church.

Grand River, 24th Dec. 1839.

Reverend Sir,—I beg that you will accept my thankful acknowledgements for your able and friendly remarks published in a late number of "The Church," in behalf of the Six Nations Indians and their Missionaries, residing in the vicinity of Grand River, occasioned by charges brought against them, before an assemblage of people, by a Missionary of the Methodist persuasion, and communicated to you by a correspondent at St. Catharines. The declaration must indeed have been "astounding" to the assembled audience, "that the community of Indians at the Grand River were almost without exception drunkards, not one of whom had ever been reformed." I have not the slightest hesitation in denying this assertion. It is wholly without proof. It is deeply to be regretted, that a minister of any religious denomination should be so wanting in Christian charity and human kindness, as to prefer so gross an accusation against a people so interesting and inoffensive as our Indians, who have ever appeared to me as if they made it their "study to be quiet." But they happen to be under the charge of Clergymen of the Church of England, and, as a body, their attachment to her has hitherto been unshaken. Now, whatever effect this consideration may have on the minds of some of the opponents of the Church, surely their firm adherence to it is no just cause for their condemnation as a community of drunkards. That there are some drunkards among them, none will deny; but the proportion of such, I trust, is comparatively very small, and far from being greater than that of any other race of men. It is freely admitted also that individual members of the Church may sometimes have been led into the vice of drunkenness, but the same thing must be admitted respecting the members of every other community. As to the exertions of Methodist Missionaries, I believe them to have been generally successful; but in the opinion of one of themselves, their influence must have been without efficacy at Grand River, since he publicly represents the Indians here as an incorrigible community of drunkards, and, under the charge of Church Missionaries. Notwithstanding the

representation of this gentleman, though the Church Missionaries sent to the Indians in this country have been few, and their residence of short duration, their faithful labours have been crowned with much success. I am persuaded that popular applause is not the aim of our Missionaries at Grand River, but that their desire is, quietly to follow the steps of those who preach not themselves and their own influence over their fellow men, but Christ Jesus the Lord and the influence of his Holy Spirit. Soon after the decease of the Rev. Mr. Luggar, the Rev. Abraham Nelles was stationed among the Mohawks, and I have had great pleasure in observing his successful labours. No one can be more anxious for the reformation of the Indians: he not only preaches the doctrines of the Gospel and the duties of Christianity on the Lord's day, but visits from house to house during the week; following the example of his heavenly master in going about doing good, both to the souls and bodies of his attached flock. Through his instrumentality a considerable number of Mohawks have been restored to the Church, who had been induced to wander from her fold.—Most, if not all, of the Tuscaroras have been baptized and profess Christianity. A proportion of the Onondaga nation are as yet attached to paganism. Though the Cayugas have, as a body, long refused to receive the Gospel, not a few of them have embraced Christianity. The Tuscaroras and part of the Onondagas have long been attached to the Church, but for want of a resident Minister, they were in a sad state of spiritual destitution, when about ten years ago, the Reverend Mr. Nelles was sent among them. On the arrival of his successor, the Reverend Adam Elliott, the case was very different. The congregation was numerous, and the communicants amounted to above forty persons, who had been instructed in the principles and precepts of Christianity. More than forty adults had been added to the Church, having renounced Heathenism and received the Gospel. Mr. Nelles had employed one of the Tuscarora Chiefs as a Catechist, who yet holds the same office, and is well qualified by his good sense, information and piety, to be an able assistant to his minister. In the autumn of 1838, our stations were visited by the Lord Bishop of Montreal. Above a hundred and ten persons, nearly all Indians, were confirmed, having been previously examined and approved by their Missionaries. The confirmation was evidently attended with a divine blessing and the number of communicants at one of our Churches has since been doubled. In admitting persons to the Holy Communion, the Rubric is strictly followed. Each of them undergoes an examination by the Clergyman, or in his absence by the Catechist, in the presence of their brethren; and should any one be convicted of drunkenness or any other crime he is refused admittance to the Sacrament till he has openly confessed his guilt, and evinced fruits of amendment. When variance exists between the reports of the communicants, care is taken that the contending parties are reconciled before they are allowed to come to the Lord's table.

The Missionaries resident here have considered the Church instituted by Jesus Christ himself the best "Temperance Society," and her rubrics the best regulations; yet they have never either spoken or written against any association for the reformation of mankind. I will not, on this occasion, trouble you with further observations, but merely add in conclusion, that, in my opinion, few persons will be found either so prejudiced, or so credulous, as to believe the unfounded imputations of Mr. Evans. It is to be hoped that even he himself will have grace to "return to a better mind" and cease to calumniate a community of people, who have never done, or wished him evil.

I am, Reverend Sir,
Your obedient and obliged serv't.
CAIOWANA.

CHURCH PROMOTIONS.—It is stated that the Bishop of Tuam has conferred upon his brother, the Hon. Robert Plunket, the incumbency of Headfort, valued at £1200 per annum.

The dissenting congregation frequenting Zion Chapel, Chester, have felt it incumbent on them to address a memorial to her Majesty, protesting against the late appointment of the Papists to high offices in the state. The petition has been very numerously signed.—Sussex Express.

NEW CHURCH IN DUBLIN.—Dublin, Nov. 10.—A newly erected Protestant Episcopal Church, dedicated to "The Holy Trinity," was opened for Divine Service this day for the first time.—It is the largest and most commodious in Dublin, and offers the accommodation of 700 free seats to the poorer classes. This temple of the living God was commenced by the Rev. John Gregg, to whom a munificent individual handed two thousand pounds as a commencement, and, under God's blessing, this splendid building has been raised at an expense of nearly nine thousand pounds, all of which, but three thousand, has been made up by private donations, and this includes an endowment as required by law. It is most gratifying to witness such a manifestation of sound Christian principle where so much of bigoted idolatrous Popery is to be met with at every corner.

On Wednesday last, the Bishop of Lincoln, held a confirmation at Bingham, when about 400 children were confirmed; after which the bishop consecrated a piece of ground, containing about half an acre, situated on the north side of the church, which has been given to the parish by the Earl of Chesterfield, to enlarge the church-yard.

The Lord Bishop of Lincoln held a confirmation at Newark Church on Tuesday the 25th day of September instant. The number to whom the rite was administered, was upwards of 900: and on the same day upwards of 250 at Cullingham, near Newark. His lordship also held a confirmation at Tuxford, on Monday last.—Nottingham Journal.

Her Majesty the Queen has, through Sir Henry Wheatley, forwarded the sum of 100 guineas to the West Cornwall Diocesan Church-building Association.

We are happy in recording that Captain Inge has liberally presented the fund of the Ten Churches in this town with the sum of £200.—Midland Counties Herald.

We are happy to see a new list of subscriptions to the Metropolitan Churches Fund, to the amount of rather more than £5000, making a total of £136,000 already subscribed towards the erection of 50 new churches.

The Earl de Grey has presented to the vicar and churchwardens of the parish of St. Michael le Belfrey, in York, a suitable plot of land at Clifton in that parish for the erection of a chapel of ease.—Leeds Intelligencer.

A GOOD HINT.—At the late Boston Spa District Meeting of the Society for the Propagation of the Gospel in Foreign Parts, G. L. Fox, Esq., in the chair, the Rev. Dr. Hook, Vicar of Leeds, and several other gentlemen, addressed the meeting, and stated many valuable and important facts connected with the labours of the society. Mr. Fox then quitted the chair, and Mr. John Wharton was called to take it, when the Rev. J. Landon, Vicar of Aberford, proposed the thanks of the meeting to Mr. L. Fox, M. P., for his acceptance of the chairmanship of the committee, and for his presence and conduct on the present occasion. The Rev. T. Myers seconded this with a few pertinent observations on the duty of country gentlemen and members of parliament to propagate the Gospel, concluding by announcing a second donation by Mr. Fox, £25. Mr. Fox acknowledged the compliment and duty in a few words, which will be long remembered by all who heard them. He made the best reparation any one can make for negligence in the past, by expressing not only his regrets that he had himself hitherto thought so little, and done so little, for the propagation of the Gospel, but also his hopes that the time was coming when all the nobility and gentry, who can find money to "add field to field and house to house," to go for amusement to London, to balls, and races, (he had just returned from Doncaster purposely to fulfil his duty as chairman,) would find at least equal, if not greater, sums to add mission to mission, for the reclamation of the prodigal abroad, and to keep clergy to feed, and schoolmasters to train, the young and old mortals, as well as racers, hounds, and hunters, pointers and gamekeepers, hot-houses and gardeners, &c., at home. Such observations, from such a quarter, cannot fail to carry weight wherever they are heard or read; for, as Mr. Fox observed in conclusion, "the innocence of the one may be questioned; but the duty of the other cannot be disputed among Christians, nor the neglect of it, in times past, be denied by any one having ears to hear or eyes to see the occurrences of every day."

Civil Intelligence.

Extracts from our late English Files.

SOCIALISM.

The most triumphant conclusion of the Anti-Socialist lectures at Cheltenham took place on the evening of Friday last, the 27th instant. The room was fully crowded, 800 persons were admitted at 2d. each, and at the commencement of the meeting the Socialists evidently mustered strong. The Rev. F. Close was again in the chair; and at the opening of the meeting, he exposed in the clearest manner the unprincipled subterfuges to which the Socialists had recourse. It appeared that Mr. Palmer, who had attempted to reply to Mr. Brindley, at the previous lecture, had actually been sent down from London to Cheltenham by Mr. Bailey, the Social missionary, as a substitute for him, although Mr. Palmer, at the first meeting at the assembly room, positively asserted that he appeared only as a private individual, and came at his own expense; yet the Cheltenham Socialists paid a portion or the whole of his expenses!! And now, finding that Palmer was a very inefficient advocate, they sent him away, gave out that there would be no discussion, and now another opponent had appeared in the person of a Mr. Roebottom, a regularly appointed Socialist missionary from Worcester; the meeting was thus taken by surprise. Mr. Brindley then spoke above an hour, with amazing effect—and having concluded, Mr. Roebottom attempted a reply. Having spoken for some time, he was reminded of the questions to which he ought to keep; and then proceeding to Mr. Owen's principles of marriage, he so grossly insinuated that his foul charge of "almost universal prostitution," was applicable even to that audience—that the Chairman rose, and said he could not sit there to hear so foul a libel uttered against so respectable a meeting, both of men and women, without putting the question to the meeting, "whether so foul a libel should be permitted to utter another word to a Cheltenham audience?" A forest of hands was instantly raised, and the calumniator was silenced, not half a dozen hands being lifted in his behalf. Mr. Close then said, that after such a demonstration of the feeling of that meeting, he could not hesitate as to his duty as Chairman—and he called upon them to discharge another duty which they owed to the able and indefatigable advocate of God's truth, Mr. Brindley. He then put the following resolution, "That this meeting is of opinion, that Mr. Brindley has fully and irrefragably substantiated all his charges against the foul system of Owenism, viz. 'That it is an immoral, blasphemous, and atheistical system—that it entirely denounces all marriage, all religion, and openly avows the disbelief in God; and that the thanks of the public are most justly due to him for his disinterested labours.'" Again, amidst shouts of applause, a forest of hands rose for the resolution, and not above four or five against it. The Chairman then made some appropriate remarks of a religious character, and concluded by saying, that as almost all that meeting had now held up their hands in defence of their God and their religion, he hoped the pro-

position he was about to make, might not be considered ill-timed; he invited them to praise their God even in the presence of His enemies, and to join in singing the Doxology—"Praise God from whom all blessings flow:"—the effect was electrical! such a shout of praise has hardly ever been heard in any assembly—many persons were affected to tears! Mr. Whitmore moved a vote of thanks to the Chairman, and a working man rose and waved his hat "for three cheers for Mr. Close." This honest proposition was very properly repressed by Mr. Close, who said they had closed with praising God who giveth the victory; and while he heartily thanked them for their cordial support in defence of God's truth, all praise should be given to God alone. The meeting then gradually separated.—Cheltenham Journal.

THE QUEEN DOWAGER'S VISIT TO ASHBY-DE-LA-ZOUCH.

Her Majesty, since her arrival at Gosport, the seat of Earl Howe, has been daily paying visits to the surrounding villages and hamlets, at all of which the inhabitants have evinced, in the highest degree, their loyalty and attachment to her person. On Saturday the Queen went to Ashby-de-la-Zouch to view the town, the Royal Ivanhoe Baths, and the splendid ruins of the ancient castle at that place. As soon as the intended visit of her Majesty was made known to the inhabitants, a meeting was called, and it was unanimously agreed that every exertion should be made to shew that respect so eminently due to one of her exalted rank and station; and, certainly, never did a little town, by its manifestation, shew a more loyal and patriotic feeling. The morning was beautifully fine, the sun rose in majestic grandeur, and so serene was the air, and so beautifully green the foliage of this well wooded spot, that it seemed almost an advent of a second spring. The bells of the venerable church at an early hour sent forth their musical peal, and the cannon, placed in a meadow adjoining the castle, roared their sonorous sounds, proclaiming the coming event, whilst the tower of the former and the battlements of the latter displayed the flag "that had braved a thousand years the battle and the breeze." About two o'clock, Sir George Beaumont, Bart., at the head of his numerous tenantry, all well mounted and decked out with blue rosettes, entered the town from the seat of their respected landlord at Colchorton, where they had been regaled, and passed on to the destined place of meeting, a short distance on the Atherton road. Here the procession formed, consisting nearly of 100 carriages of the nobility and gentry of the surrounding neighborhood, several hundred horsemen, all elegantly caparisoned, and thousands of the inhabitants of the adjacent villages. Shortly before three o'clock, her Majesty's carriage, drawn by four beautiful horses, was seen approaching, followed by several others composing the royal cortege. And now the acclamations of the people were most deafening, as the Royal party passed to the head of the procession.—At this spot a beautiful triumphal arch was thrown across the road, composed of the choicest flowers, with an inscription in the centre of "Welcome to our good Queen Adelaide." The procession then moved forward to the Church which is now building, nearly opposite the royal hotel, where were assembled on the rising mound, many hundreds of charity children, headed by their teachers, displaying innumerable small banners with various inscriptions, who, on Royalty approaching and halting, broke forth with the national anthem, and never did youthful voices attune greater harmony; every one appeared affected, and none more so than the royal object of prayer and praise. The party then passed on to the town, and as it turned the corner into the High-street, a scene presented itself that beggars all description.—From the bottom of the street to the uppermost part, there was one continuous display of flags, inscriptions, and devices—the latter formed of the dahlia were the most imposing. From the humblest cottage to the wealthiest abode every one seemed to vie with each other to excel. The windows were all filled with elegant and well dressed persons, and the huzzas and waving of handkerchiefs as the Queen passed appeared to have a sensible effect on the Royal visitor, who acknowledged by her repeated bows to all sides the compliments offered her.—The procession then continued onwards to the castle,—where her Majesty alighted and spent some time in viewing the splendid and ancient ruins of feudal times, so beautifully depicted by Sir Walter Scott in his admirable romance of Ivanhoe. From hence the party went to the Royal Baths, the pump-room of which was most tastefully decked out for the occasion. Carpeting was laid from the lawn, and an elegant chair of state placed in the centre, while in the vestibule behind, fruit, &c., of the choicest description was set out. It was intended that an address from the town should have been presented, but her Majesty expressed a wish that this might be waived, which accordingly was complied with. However, several presentations of families were made to her Majesty by the Lords in waiting, and after her Majesty had expressed how delighted she had been with her reception, she took her departure for Gosport, escorted to the outskirts of the town by the same cavalcade that had preceded her entrance. Her Majesty looked exceedingly well, was most simply attired, and the only mark of recognition to many of her loving subjects, was a most superb plume of feathers of the bird of paradise worn in her bonnet.

Just as the Queen had left the town, it was announced that the Duke and Duchess of Cambridge, with the two young princesses, were momentarily expected on their way from Chatsworth, to join the Queen dowager at Gosport. No sooner did this become known, than the numerous cavalcade moved on to the Derby Road, and very shortly the Royal party came up, and were escorted through the town amid the loudest acclamations, to the Royal Hotel, where they changed horses. Here the Royal party, at the earnest solicitations of a gentleman, alighted, and went through the hotel to the pump-room, and very frequent were their expressions of admiration at the beauty of the scenery, the respect that had been paid to her Majesty, and the kind attention to themselves. They departed amidst the loudest cheers of an immense multitude. Thus ended a day replete with every gratification, and long, long will the remembrance of it be cherished by the inhabitants of this loyal little town. The Queen dowager has won golden opinions, from the highest to the lowest.

DISGRACEFUL CONDUCT OF THE CHARTISTS.—On Friday evening last a meeting of the District Society for the Diffusion of Christian Knowledge and the Propagation of the Gospel in Foreign Parts, was held at the Town Hall, Birmingham, Lord Lyttleton in the chair. The Bishop of Nova Scotia opened the business by prayer, after which the Rev. Mr. Lea, the Right Honourable Lord Calthorpe, the Bishop of Nova Scotia, the Rev. Mr. Campbell, the Rev. R. Kennedy, the Rev. Mr. Spooner, the Rev. Mr. Gedge, and the Rev. Mr. Nunn. The Rev. Mr. Crane read the report, from which it appeared that the number of members for the current year, amounts to 16,000, the receipts to £90,000, and the number of publications issued 2,888,146. It further stated that 45 new districts had been established, and that the income of the society was materially increased. The number of books issued from the depot, in Bull-street, was as follows:—Bibles, 1600; Testaments, 1670; Prayer

Books, 3813; Books and Tracts, 28,887. About the close of the proceedings a most disgraceful interruption took place, which reflects the most marked dishonour upon the parties who took part in it. The circumstance of the meeting being held in the Town Hall roused, it appears, the ire of the Chartists. They seemed determined to show that, since the use of the Town Hall was denied them, they would, if possible, prevent any others from holding their meetings there. Accordingly, a Chartist, named Green, with other blackguards of the same party, who had congregated in the front gallery, proceeded, at the close of the speech of the Bishop of Nova Scotia, to address the Chairman, but owing to the clamour which this unseemly interruption called forth, the purport of his address could not be heard. The Chairman endeavoured to restore order, but the brazen-faced and illiterate disorderly persisted in speaking amid the most discordant tumult—the hissing of the friends of the society and the cheers of the Chartists. Two street-keepers, however, accompanied by some gentlemen, repaired to the gallery, and succeeded in subduing the profligates who had stationed themselves there. Shortly afterwards, another Chartist, whose name we did not learn, rose and proceeded to read a resolution, but the hissing and cheering were so loud that not a single word could be heard. The Chairman, in consequence of this disgraceful and extraordinary conduct, hurried through the business, and the meeting broke up at a quarter past 10 o'clock. Birmingham is, certainly, reduced to a degraded position, when even a religious assembly cannot meet together without being interrupted and browbeaten by a dissolute mob.—Ten Towns Messenger.

ANECDOTE OF THE LATE DUKE OF BEDFORD.—When the duke first began to receive the sacrament at Woburn church after his coming to reside here, he found that the inhabitants had (probably, time out of mind) been accustomed to refrain from approaching the altar-rails, till the party in the abbey-pew, only a few feet distant in the chancel, had communicated and returned to their place. In a short letter his Grace wrote to the clergyman, saying he felt that at such a time and place there should be no distinction of persons, and he hoped, therefore, that in future the inhabitants would join his family; which becoming proposition, was of course, readily assented to.—Morning Chronicle.

For several years past the present Duke of Argyll has resided in a very domesticated state at Ardenpark Castle, near Hellingsburgh, some 20 miles from Glasgow. His Grace has long succeeded from the representation of his family, since when he has taken no prominent part in the politics of the day. In principle, however, the Duke of Argyll is a sound Conservative, and, by not concealing his sentiments on the passing of the Reform Bills, he drew down upon his head the resentment of the Radicals, on this occasion some females waited on the new duchess to apprise her the castle would be attacked, and to recommend the family's retirement for a short period. When the circumstance was communicated to his Grace he rallied his servants, and hoisted the flag of defiance, which at once put an end to the threatened act of hostility.

The dinner given to the Duke of Buccleuch by his tenantry and friends, on the occasion of his return from Italy, took place on Thursday last at Branxholme tower, in a splendid pavilion, near the place celebrated by Sir Walter Scott, in his "Lay of the Last Minstrel." James Grieve, Esq., of Braes, was in the chair, and was supported on his right by the Duke, the Earl of Dalhousie, the Right Hon. Sir James Graham, Bart., Sir Thomas Kirkpatrick, Bart., J. H. Johnston, Esq., M. P., &c.; and on the left by the Earl of Home, Alexander Pringle, Esq., M. P., George Baillie, Jun., Esq., J. Spottiswoods, Esq., Capt. Hope Johnston, &c. William Ogilvie, Esq., of Chesters, was in the vice-chair, and was supported by Lord John Scott and numerous other gentlemen of respectability. About four o'clock nearly 1200 persons sat down to a sumptuous dinner. After the cloth was removed and the usual toasts had been given, the Chairman proposed the health of their noble guest, which was drunk by the company in the most enthusiastic manner; the Duke made a feeling speech in reply, which was listened to with marked attention. The Earl of Dalhousie, Sir J. Graham, Bart., and many other gentlemen addressed the company in excellent speeches. About 10 o'clock the Duke of Buccleuch left the room, and was followed soon after by the rest of the company.—Carlisle Post.

CHATSWORTH.—On Friday week, their Royal Highnesses the Duke and Duchess of Cambridge arrived at this noble mansion on a visit to his Grace the Duke of Devonshire. Since their arrival Chatsworth has been a scene of uninterrupted gaiety and splendour. On Sunday morning his Grace, accompanied by nearly the whole of the fashionables now visiting at Chatsworth, to the number of 40, walked from thence to Edensor Church, where a most excellent sermon was preached by Archdeacon Hodson, his Grace's chaplain, in behalf of Pilsley Sunday Schools, when upwards of £25 was collected for the institution. In the evening, Divine Service was again performed by the archdeacon, in the duke's private chapel, before the whole of the household. Family worship is performed every morning, the duke generally reading the prayers himself. On Monday, a party composed of his Grace's distinguished guests, among whom was Prince Esterhazy, paid a visit to Hardwick Hall, another of the duke's princely seats. On their way thither, and returning, the party passed through Chesterfield, in three open carriages, two drawn by four, and one by six horses. Tuesday at Chatsworth, was a brilliant day. Her Royal Highness the Duchess of Cambridge doffed for awhile her state, and assuming the gardener's mottos and spade, attended by the duke and his noble guests, proceeded to plant a number of Alpine pines in the Arboretum. On this interesting occasion a band of music was in attendance, and the water-works were in full play. The whole scene, without any stretch of fancy, might be said to realise a dream of "fairy-land," princes, and peers, and "ladies gay," wandering among "Arcadian bowers," by the side of "mossy fountains," and distant music falling harmoniously on the ear.—Sheffield Iris.

SUPPORT OF THE CHURCH.—EXETER, OCT. 18.—The visit of the Rev. Samuel Wilberforce in this part of the country as a deputation to lay before the public the claims of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the operations of which are confined to our colonial possessions, has created an extraordinary interest. The powerful and surpassing eloquence of the rev. gentleman, with the astounding facts he produces, and his able reasoning upon them, has attracted the most crowded meetings ever witnessed here. He has visited Plymouth, Barnstable, and a number of other places, where the meetings have been altogether unprecedented, and the collections, generally munificent, five times larger than was ever before obtained for the same purpose. On Friday last Mr. Wilberforce attended a public meeting in Exeter, which was crowded to excess. The bishop presided, and the rev. gentleman spoke nearly three hours, rivetting the attention of the meeting, which would have remained another three hours with pleasure. He has not only opened the eyes of Churehmen, but has startled many rigid Dissenters. On Wednesday last an evening-meeting was held, at the Royal Subscription Rooms, in the city, at which the very rev. the dean presided. There were nearly 2000 persons present, forming the most respectable public meeting ever known in Exeter; and when, to his credit as an independent man, the Mayor of Plymouth (J. W. Soltow, Esq.) who is a Whig-Radical, and was the active chairman of Lord John Russell's election committee, came forward and addressed the vast assemblage in support of the society, in the most able and straightforward way, expressing his admiration of Mr. Wilberforce's eloquence, and his astonishment at the neglect of all governments, for so long a period, of the religious condition of our colonies. He said, with much emphasis, "I sink all party political feeling when the religion of the land is concerned." We regret we cannot find room for the admirable speech of Mr. Wilberforce.

Much alarm had been caused throughout the country, and especially in the Conservative circles, by a report that the Duke of Wellington had had an apoplectic attack, at Walmer Castle, and was in serious danger. It turned out, however, that his fit was only one of fainting, caused by abstinence and severe exercise in following the hounds. Pretty well for a man of 70. When the faintness came over him, he fell from his chair, but subsequently had a good night's sleep, and at the last accounts was doing very well.

The London papers announce the death of John Lander, the brother and companion of Richard Lander in his African travels. He was only in his 33rd year. Richard Lander died some two years ago, in Africa.

The Western Luminary—a paper frequently quoted by the London journals as the announcer of political changes—foretells quite an extensive series of shiftings as speedily to take place. According to this authority, Lord Fortescue is to give up the Viceroyalty of Ireland, in favor of Lord Duncannon, who in turn vacates the Woods and Forests in favor of Lord Normanby, who is to be succeeded in the Home Department by Lord John Russell, Lord Fortescue taking the Colonial—Lord Clarendon, it is said, has refused the Privy Seal, which is to go with the Woods and Forests to Lord Normanby. The Standard says, moreover, that Lord Melbourne has declared his purpose to resign before the re-assembling of Parliament.

LONDON, Nov. 18.—Money remains exceedingly scarce, but some amendment is reckoned upon in the course of the week, when the silver by the Imogene comes upon the market; it is probable this will be bought up by the Bank to enable her to make remittances to Paris, to provide for a portion of her drafts on the bankers there. In this case it will throw about £600,000 into circulation, in the notes paid to the merchants against the purchases of silver. We are glad to learn also, that the exchange for London paper has risen considerably at Paris during the last few days, which will assist the purpose of the Bank in drawing gold from thence.—Globe.

The interest excited by American affairs continues unabated, and the most contradictory opinions are entertained as to the result of their present embarrassments, some parties maintaining that the great mass of those American securities which were sold in the English market are nothing but mere rubbish, whilst others, with equal pertinacity, contend that the foreign creditors are perfectly safe. Upon the whole, opinion unfavourable to America are most prevalent.

LONDON, Nov. 21.—We regret to learn that three commercial failures have taken place to-day; one of the parties connected with Lloyd's, as brokers, and one in the East India trade.

There has been more disposition manifested on the part of the public to day to make investments in the British securities, particularly the heavier annuities; and there is no doubt that the discredit which has fallen on the United States' securities, and the difficulty of realizing them in this market, will tend to turn the tide of spare or unemployed British capital toward British securities, which, under any national calamity, have never, as it were, been annihilated by a refusal to pay the dividends. This cannot be wondered at when we consider that the American paper debt cannot be less than 140,000,000 dollars.

LONDON, Nov. 21, half past 12.—The English market for the day is more favourable as regards the prospects of commercial men, although business of course was limited by the difficulty of obtaining liberal discounts.

Two o'clock.—The market for consols and the heavy stocks continues good, and there is a fair business doing. The present account is thought by some parties to be rather "bearish," but at any rate it is not likely to prove heavy. For money consols have realized 80½ to 81, and for time 90½.

LONDON, Nov. 16.—In the Gazette of last night we have the return of the quarterly average of the weekly liabilities and assets of the Bank of England for the three months from the 29th August to the 29th instant. This document is at present looked for by all classes engaged in trade with more than the usual degree of interest; and we are apprehensive that the return will, in some respects, produce disappointment, as indicative of a less favourable state of affairs than was pretty generally anticipated. Compared with the three months from the 29th July to the 15th October, the circulation is now £17,235,000 against £17,612,000, being a diminution of £377,000; the deposits are £6,132,000 against £6,734,000, being also a decrease of £602,000, and making the aggregate of the liabilities £23,367,000.

The securities are now £23,873,000 against £24,939,000, being a decrease of £1,066,000. The bullion is by the present return, £2,545,000 against £2,525,000, being an increase of £20,000, and making the total of the assets £28,418,000. The surplus on rest, as it is technically denominated, is £2,051,000 against £3,118,000, which is a diminution of £1,067,000, during the past month.

From the London Chronicle, Nov. 18. It appears from the report of our Newport correspondent that the late affair there was not isolated. He gives a copy of a letter received by the Mayor of Newport from the chief magistrate of one of the largest and most influential towns of England (whose name he communicates to us privately) containing this remarkable statement:—"It appears very evident that there is a secret correspondence and organization in all parts of the country. We have here, as the party at Newport, secret signs and watchwords, captains, &c. and some arms.—From the accounts I read in the papers I find a very striking connection between the system adopted with you, and the one now in progress here."

SPAIN.—No farther progress seems to have been made, ostensibly at least, toward the pacification of this kingdom. The army of Espartero had not changed its ground, and that of Cabrera continued to occupy various strong positions among the mountains. It was reported, however, that secret negotiations were in progress with several of his officers, and that gold was likely to effect a considerable reduction of his strength.

The Count d'Espagne, the other Carlist leader, had mysteriously disappeared, and it was currently reported that he had been murdered by his escort; but nothing had been ascertained with certainty respecting his fate.

THE ARMY.—We understand that the new steamer North America, belonging to St. John, N. B., may be hourly expected here, for the purpose of taking round several companies of the 23d Fusiliers, with their baggage, to St. John. The removal towards the disputed territory of the 30th regiment, stationed at Fredericton, is said to be the occasion of their departure. The 23d we suppose, will supply the place of the 69th at St. John, which regiment, it will be seen is ordered to Fredericton.—Halifax Times Dec. 17.

ADDRESS TO SIR GEORGE ARTHUR.—The House of Assembly, we are glad to see, have very properly passed an address of thanks to his Excellency Sir George Arthur for the exemplary discharge of his duties as Lieut. Governor. The vote taken for adopting the address was—yeas 37, nays 8; being a majority of 29 in its favor. The following are the names of the minority:—Chisholm of Glengarry, Gowan, McDonnell of Stormont, McIntosh, McMillan, Small, Thorburn and Woodruff.

Harbour Company's Office,
Cobourg, 1st January, 1840.
NOTICE is hereby given that a meeting of the Stockholders in the Cobourg Harbour will take place at this office, on Monday, the third day of February next, at 11 o'clock A.M., for the purpose of electing Directors for the year next ensuing that date.
By order of the President,
WM. H. KITTSON,
Secretary.

TO BE SOLD OR LET
IN THE
TOWNSHIP OF SEYMOUR,
THE South-East half of Lot No. 16 in the 7th Con-
cession, containing 100 acres more or less of good
hard-wood land, 25 of which are cleared and well fenced,
with a small house and barn thereon.
Apply to B. Dougal Esq. Bellevue, or to Robert El-
liot, Cobourg. If by letter post-paid.
January 1st, 1840. 27ft

THE NECESSITY OF THESE MEETINGS OF THE CLERGY IS PECULIARLY NECESSARY in the present day, especially as they are deprived of the ancient right of declaring opinions in assembled convocation. It would be worse than useless to adduce any arguments in favour of the scheme, or to point out at length the advantages which it possesses. What we have said is quite sufficient to attract the attention of the parties principally interested, the rest must be left to themselves, and in better hands it could not possibly be. Glad indeed shall we be if these few desultory lines induce the clergy to be "up and stirring;" and that such may be the case we most devoutly pray.

It is proposed to form an establishment, as near the centre of the kingdom as possible, for the purpose of educating the sons of the clergy at a much more moderate expense than that which is necessarily incurred in our present public schools. The society forming for that purpose is at present under the patronage of the Archbishop of Canterbury, and the Bishops of Exeter and Rochester. We understand that the offer of a site for the establishment has been made by a gentleman resident in this country.—Birmingham Advertiser.

Original Poetry.

THOUGHTS ON OLD ENGLAND AMID THE SIGNS OF THE TIMES.

"I will believe that the great Disposer of all things, has not set this glory before England, only to throw light on her shame. — That He has not thus lifted her on the wings of the Spirit, only to cast her down. — That He has not especially bound on her imperial brow the Urim and Thammim of the Gospel, only that their effulgence may be darkened, and that she might incur the two-fold guilt of a two-fold treason — like as the head of empire and the head of Christendom. — On the contrary, it is my gravest impression, from the whole course of Providence with Protestant England, that it is the Divine will to put within her reach an extraordinary prosperity, unless she shall reject the boon; that the widest extent of empire, the most redundant physical, moral, and intellectual opulence, and the most high-toned, secure, and universal honour, are not beyond the offer held out to her, if she will but do her duty in the hour of trial. — I solemnly believe that that hour is at hand. — Dr. Croly, — [The Church, vol. 2, p. 121.]

Brave sailor Boy! so young, so calm Amid so fearful a storm! How bearest thou away the palm From each weather-beaten form? With placid smile and cheerful brow, Where pointeth thy little hand? "At yonder helm—our trust ere now, Doth my own dear father stand."

Mountains wave the sight amaze, Uprising in dread array, The howling winds, in fury raise High over our ship the spray; Fast closing round, the frowning clouds In threatening hue increase; But no alarm his visage shrouds, For his father brings him peace.

Amid Earth's most appalling sights, When the worldling's glance is wild, Through Christ, from his kind Father lights Sweet peace on the Gospel child. See, set in History's pages, Blaming man's darkest grief, Faith's "jewels" through distant ages Shine ever in bright relief!

Shadow forms portentous rise, Beckoning to nations all; Impressive voices to the wise, In many a language call: What tempest awful, far and wide, May bid the trembling world prepare! My Country dear, what'er betide, See, set in History's pages, Blaming man's darkest grief, Faith's "jewels" through distant ages Shine ever in bright relief!

Be your duty but nobly done, O ye Britons, poor and great, On her course shall Britannia run, The Lord upholding "Church and State;" Then shall still her Sovereign sway, In the kingly Lion be shewn, And the Unicorn's free display Her might in every zone!

"Dreu et Mon droit!"—be this for ever, In Faith our nerveing cry; Exalted by Him, oh never May England her strength deny! May her Protestant beacon, fed From the Gospel pure, be raised, Till over the world shall be said, Alleluia! Christ be praised!

* This story is doubtless familiar to many readers. 4. "Coming events cast their shadows before."—Campbell. Dan. xli. 3; Matt. xxv. 2, 6, 13, 34; Ephes. v. 15, 16, 17; 1 Thess. v. 3, 4. "Canst thou bind the Unicorn with his band in the farrow?—Job xxxix. 10. Moses, magnifying the strength of Joseph, says, that his horns are like the horns of Unicorns; that is, his strength and power shall be very great.—Deut. xxxiii. 17.—Crudden. 5. Deut. viii. 17, 18; Prov. xxx. 9; Psa. lxxviii. 34, 35; 2 Tim. ii. 12. Rev. v. 13; xix. 5, 6.

CHURCH CALENDAR.

- Jan. 5.—Second Sunday after Christmas [Collect, Epistle, and Gospel for the Circumcision used]. 6.—Epiphany. 12.—First Sunday after Epiphany. 19.—Second Sunday after Epiphany. 25.—Conversion of St. Paul. 26.—Third Sunday after Epiphany.

PROTESTANT CHAMPIONS.

NO. VII.—REV. R. J. M'GHEE AND REV. M. O'SULLIVAN.

To those deeply interested in watching and resisting the giant strides of Popery, few names have an equal interest with that of ROBERT JOHN M'GHEE. Few indeed are the men whose zeal or whose endowments challenge greater admiration; and even Erin, magnificent, talented Erin, has few among her sons who combine so much solidity of judgment and force of connected argument, with the brilliant, varied, shower-and-sunshine eloquence so characteristic of her native genius.

Much, very much, had I heard of that splendid binary star, M'Ghee-and-O'Sullivan; where indeed could I have lived not to have heard much of them? And from reading their speeches, I had duly pictured them to myself; the former as a tall, thin, dry, quiet person, who dwelt among dusty documents, and breathed of nothing but dull old controversies; the latter as a majestic, etherealized, lofty, enraptured being, much in the style of Dr. Croly, but more graceful in appearance, and more pathetic in style.

I wonder whether any of my readers may ever have formed the same idea of these celebrated men, from those printed transcripts of their addresses, which bear about the same relation to a man's mind that an Egyptian mummy of him would do to his person; if they have done so, I must inform them that they never were more completely mistaken.

M'Ghee is a little, slender, bright-looking man, with blue eyes and sandy hair, his features full of expression, and a form full of action; one of the most gentleman-like, lively, pleasant persons imaginable.

Mr. O'Sullivan is far from tall, is very stout, broad, and heavy in person, with black hair, small grey eyes, and a rosy face; as varied, as expressive, and as humorous in all his sayings and doings, as any Irishman ever was yet. His countenance is perfectly round, and perfectly happy; it has small features, deep-set and twinkling eyes, and all the ruddy, joyous simplicity of a child. It alters but little during his speeches; its chief variation is a serious, half-displeased glance, with the eyes fixed on the ground, and then immediately raised, while he says, with a sly curl of the lip, something totally destructive of the argument which had caused his momentary depression.

His keenest satire (and truly keen it is) is given without a smile, but with an elevation of the brow which seems to say—"The fact is so,—I'm very sorry,—but you know 'tis no fault of mine!"—while the chuckling drollery of his tone must be heard to be imagined.

The only speech I have heard him deliver was at the second meeting of the Protestant Association, last spring; and were it not for two or three passages in that address, I should have said that he was more of a wag than an orator; but there were bursts of true Irish eloquence, lofty flights of fancy, and touches of pathos, which quite established his fame in the latter character; while

the spirit-stirring Protestant conservatism of the whole address, drew the immense auditory two or three times from their seats, with hats and handkerchiefs flying, as though they had all been roused by magic.

The first of these bursts of enthusiasm was excited by his admirable allusion to the celebrated Westminster election then just concluded, with a panegyric on Sir Francis Burdett, the hero of the day; I believe the first hat that then circled in the air, (an example instantly followed throughout the Hall,) was waved by a younger brother of Lord Ashley, whose tall, elegant figure, and animated countenance, were peculiarly conspicuous, as he stood aloft on the roof of the platform staircase, just above the pillar which bounded the upper door-way, and there acted as a kind of signal to the audience. We had several of these enthusiastic fits, and though Mr. M'Ghee had been tumultuously applauded, O'Sullivan certainly carried the day in popularity; a fact that seemed highly to delight the former, for his face beamed with pleasure at the uproar of approbation which his "brother" called forth, and he added his own quota to it by vehemently clapping his hands.

On calm reflection, however, one could not but perceive, that M'Ghee's address was by far the most coherent and the most satisfactory of the two, splendid as they both were; for setting aside any advantage of manner or appearance, it is undoubtedly far easier to make a discursive declamatory speech, (be it never so brilliant,) which touches on every point to which a lively fancy may lead, personal, political, or theological, than to address oneself to the display of dry and repulsive documents, creeds, and letters; and giving a full running commentary on each, to connect them, by a series of eloquent passages, into one close, terse, irrefragable argument against the system one is desirous to combat.

This, however, M'Ghee performed, and who triumphantly, let those who heard him say—our patience never tired, our interest never flagged during an address which occupied from three to four hours in the delivery. There is a charm in his manner too, and an energy in his mind, which can invest the most cold, tedious subject with interest, and the meanest with an air of importance.

There is another cause, inherent in himself, to which much of his powerful effect must be attributed. He looks to the whole, not to the part; to the vastness of the system, not to the insignificance of the detail; it is popery herself, in all her guilt and deceit, that inspires him with the fire and animation he displays,—it is not the single article or letter which he is discussing at the moment.

His manner is varied as well as his action; his clear, well-managed voice partakes of every feeling of the hour, and his countenance bears its full share in aiding the expression of the whole.

We saw pathos, sternness, solemnity, indignation, and wit, in full exercise during his speech; but, perhaps, the finest point of all was when he held up in one hand Dr. Murray's hypocritically charitable letter to Protestants, and in the other, the persecuting class-book of Maynooth; while, in a series of short, emphatic sentences, he contrasted them together.

He looked first at his right hand, with a bland, delightful smile, "Here is the kind, flattering letter;" then he turned to the left, with a fierce frown, "and here are the persecuting statutes!" shaking them as if in vengeance. "Here is the epistle that compliments ye as 'beloved fellow Christians!'" with a tone of insinuating treachery; "and here are the decrees that would burn ye for HERETICS!" and he thundered it forth in a terrific voice that seemed the very echo of the Inquisition.

These are scattered scraps of that splendid passage, for my memory will not supply the whole correctly; the effect was overpowering; first, there was a dead pause, as of horror, and then a burst of indignation rung through the Hall, which showed that Britons will not tamely submit to the treachery and the hypocrisy of Rome.

I know it is the fashion to prefer Mr. O'Sullivan, but, although I heartily admire him, I cannot help confessing my own decided preference for Mr. M'Ghee.—Random Recollections of Exeter Hall.

Cardinal Wolsey, when dying, by slow progress and short journeys, reached Leicester Abbey. He was received with the greatest respect. His only observation was, "Father Abbot, I come to lay my bones among you." He died three days after with great composure and fortitude. He said shortly before his death—"Had I served my God as diligently as I have served the king, he would not have forsaken me in my gray hairs; but this is the just reward I must receive for my pains and study, in not regarding my service to God, but only to my prince."

M. de La Harpe, one of the first literary characters of the last century, who for many years laboured to spread the principles of the French philosophy, but afterwards became a most strenuous defender of Christianity, on the evening before his death was visited by a friend. He was listening to the prayers for the sick; as soon as they were concluded, he stretched forth his hand and said—"I am grateful to divine mercy for having left me sufficient recollection to feel how consoling these prayers are to the dying."

Sir Walter Raleigh behaved on the scaffold with great composure. Having vindicated his conduct in an eloquent speech, he felt the edge of the axe, observing with a smile—"It is a sharp medicine, but a sure remedy for all woes." Being asked how he would lay himself on the block, he replied—"So the heart be right it is no matter which way the head lies."

Sir John Hawkins has recorded of Dr. Johnson, that when suffering under that disease which ended in his dissolution, he addressed his friends in the following words: "You see the state I am in, conflicting with bodily pain and mental distraction. While you are in health and strength, labor to do good and avoid evil, if you ever wish to escape the distress that oppresses me."

The father of William Penn was opposed to his son's religious principles; but finding that he acted with sincerity was at last reconciled. When dying, he adjured him to do nothing contrary to his conscience. "So" said he, "you will keep peace within, which will be a comfort in the day of trouble."

Locke, the day before his death, addressed Lady Masham, who was sitting by his bedside, exhorting her to regard this world only as a state of preparation for a better. He added, that he had lived long enough, and expressed his gratitude to God for the happiness that had fallen to his lot.

The author of Hervey's Meditations, when on his sick bed, observed that his time had been too much occupied in reading the historians, orators, and poets of ancient and modern times, and that were he to renew his studies, he would devote his attention to the Scriptures.

Latimer, when he beheld a faggot, ready kindled, laid at Ridley's feet, exclaimed, "Be of good cheer, master Ridley, and play the man; we shall this day light such a candle in England, as I hope, by God's grace, shall never be put out."—Southern Churchman.

NAZARETH.

In our way we crossed Mount Tabor, where experience taught us what shall be the blessedness of the promise—"Violence shall no more be heard in thy land."—Isaiah lx. 18. We had reached the foot rather late in the day. Fearing, therefore, that we might lose the magnificent view from the summit if we did not use all speed, we did not go round by the regular path, but pressed up through bushes and rocks with great difficulty to the top. We had time to see where Christ, hid from the eyes of all others, is believed to have been transfigured before his three disciples, and to look down on the vast and splendid plain of Esdraelon, where the foes of Israel and of God are yet to be gathered to the slaughter.—But sunset forced us to hasten down without making the circuit of the hill. At the foot on the other side, we came upon a company of villagers, who were watching their heaps of corn; and from them we learned, that simply in consequence of our taking a trackless path and then hastening down, we had escaped a band of Arabs, who were lurking on the hill, and had plundered and killed several persons the day before. On reaching the village Deberah, where our baggage was, we found our servants, who had gone before, despairing of our safety. But He that keepeth Israel preserved us, and put a song of praise into our lips. We felt a little of the force of Psalm xxvii. 5, when safe at rest again in our tent praising the Lord. Next day a similar peril and deliverance awaited us. We reached Nazareth early, and having surveyed the city where the Redeemer lived, "as a root out of dry ground," proceeded onwards by Sechoris.—Missionary Record.

THE GARNER. THE HAPPY NEW YEAR. As Jesus Christ once said to his disciples, "Not as the world giveth I unto you,"—meaning that his gifts are very different from those of the world,—so it becomes the minister of Jesus Christ to say to you on the occasion of a New Year, "Not as the world wisheth, wish I unto you," meaning thereby, that the happiness he wishes for you is something very different from what the world commonly esteems such. The world's notion of happiness, and the Gospel notion of happiness, are very different; and therefore the world's wishes for your happiness, and the preacher's wishes for your happiness, must be very different also. The world, when it wishes a man happiness, means a long life, and strong health, and plenty of money, and a good name, and a thriving family.—The preacher, on the other hand, when he wishes you happiness, as I wish you all now, means something very different thereby.—What, you will perhaps ask, do I not then wish you life and riches? Yes, my dear brethren, I wish you, and pray God to give you these things, and far more abundantly than the world can wish them for you—even a life without end, and an inheritance more to be desired than gold, a crown eternal in the heavens. These are the wishes of the preacher, these are his prayers in your behalf,—everlasting life and everlasting glory after your departure out of this world; and, during your stay on earth, a sound body, a healthy soul, a name in the Book of Life, and a household affectionate and dutiful, lovers of God and of his will. Such is the difference between the good wishes of the world and the good wishes of the preacher. The world's good wishes are like itself, worldly they look chiefly to the body: they reach not beyond earth, and the things of earth. Whereas the good wishes of the preacher reacheth for your souls: he looks, and by his office is bound to look, first to the one thing needful: his desires for your welfare are guided by the gospel, and like that, would raise you up to heaven.—Rev. A. W. Hare.

THE CHEERFULNESS OF RELIGION. There is a certain lightness and cheerfulness of mind, which is in a manner peculiar to the truly religious soul, that above all things sets off its pleasures, and makes all the actions and perceptions of human life sweet and delightful. True piety is the best cure of melancholy in the world; nothing comparable to it for dispelling the lamplishness and inactivity, that renders the soul of a man incapable of enjoying either self or anything else. It fills the soul with perpetual light and vigour, infuseth a strange kind of alacrity and gaiety of humour into us. And this it doth not only by removing those things that hinder our mirth, and make us languish in the midst of our festivities (such as are the pangs of an evil conscience, and the storms of unthought passions), but even by a more physical efficiency. It hath really a mighty power to correct and exalt a man's natural temper. Those ardent breathings and workings wherewith the pious soul is continually carried out after God and virtue, are to the body like so much fresh air and wholesome exercise; they fan the blood, and keep it from settling, they clarify the spirits, and purge them from those grosser fumes which would otherwise cloud our understandings, and make us dull and listless. And to these effects of religion doth Solomon seem to allude, when he tells us, that "Wisdom maketh a man's face to shine, Eccles. viii. 1.—Archbishop John Sharp.

INTERCESSORY PRAYER. Every Christian freely lays himself out by prayer for the benefit of his fellow-men. Each member of Christ's Church sues for all. Neither can any one be shut out from partaking the benefit of the prayers of all God's saints upon earth. There is a certain spiritual traffic of piety betwixt all God's children; where in they exchange prayers with each other, not regarding number so much as weight. Am I weak in spirit and faint in my applications? I have no less share in the most fervent prayers of the holiest suppliants, than in my own: all the vigour that is in the most ardent hearts, supplies my defects: while there is life in their faithful devotions, I cannot go away unblest.—Bishop Hall.

INFLUENCE OF THE CHURCH. The regular gradations of authority and rank [in the Church of England] cement its several parts closely together, and prepare it on all occasions to act with the utmost promptitude and unanimity. Its ministers, vested with legal authority and character, are the natural objects of a veneration of which nothing but personal misbehaviour can deprive them. If we contemplate, in connection with the subject we are upon, the manners and institutions of the British nation, we shall perceive that the Established Church in these kingdoms possesses such pledges of its safety, as are not to be found in any other Protestant community besides. A finished English education is, in all its stages, clerical: the public seminaries of instruction, together with the two Universities, being entirely under the conduct of ecclesiastics: by which means a reverence for the Church is imbibed with the first elements of knowledge. Its splendid literary establishments; its magnificent libraries, the accumulation of ages; and above all, the great and illustrious names it has produced in every department of genius and learning, the glory of the world, who have conferred dignity not so much on their profession as on their species; give it, in a literary view, a decided superiority, and in a popular opinion, an exclusive esteem.—Robert Hall [a Dissenter].

A FORM OF PRAYER. Besides that the prescribing a form in general is more for our edifying, than to leave every one to do what seems good in his own eyes, we have the concurrent testimony, experience, and practice of the universal church; for we never read or heard of any church in the world, from the apostles' days to ours, but which took this course. Though all have not used the same, yet no church but have used some form or other: and, therefore, for any man to say, that it is not lawful, or not expedient, or not edifying, to use a form of prayer in the public worship of God, is to contradict the general sense of Christianity, to condemn the holy catholic church, and to make himself wiser than all Christians that ever were before him; which, whatsoever it may be thought now, was always heretofore reckoned one of the greatest sins and follies that a man could be guilty of.—Bishop Beveridge.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. The space allotted to advertisements will be limited to three columns.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. SUBSCRIBERS to this institution are requested to pay a second instalment of FIVE PER CENT [or five shillings per share] on the amount of their respective shares, to the hands of the undersigned, on or before the tenth day of January next. When more convenient the remittance may be made to the Editor of "The Church." H. J. GRASETT, Secretary and Treasurer. Toronto, Dec. 16, 1839. 25-tf

NEWCASTLE DISTRICT SCHOOL. THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendance of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage. FEES. For the English branches £1 0 0 per term of 11 weeks. do. with Book keeping 1 5 0 do. Latin and Greek - 1 10 0 do. Algebra, Geometry, &c. 1 10 0 do. Hebrew, French, and other modern languages, extra. Each pupil will be charged 2s. 6d. per term for fuel, repairs &c. Occasional Lectures will be delivered on subjects connected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy. A few Boarders can be accommodated. ROBERT HUDSPETH, Principal. Cobourg, Dec. 26, 1839. 26-tf

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839. 22-tf

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken. It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-tf

THE JOHNSTOWN DISTRICT SCHOOL. THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-tf

THE HOME DISTRICT SCHOOL. THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year. For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-tf

CHINA, EARTHENWARE AND GLASS. THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. Toronto, Dec. 12, 1839. 25-13w

FOR SALE OR TO LET IN THE TOWNSHIP OF SEYMOUR. A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good pigery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath. A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-tf

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY. HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-tf

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-tf

FALL AND WINTER GOODS. THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:— Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Prints and Beaver Cloths and Flushings; Tweeds and Gallashiels' Cloths; Plain and Twilled Prints, Gingham, and Furniture Chintz; Plain and Printed Moleskins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowls, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lamb's Wool Shirtings and Drawers; Silk and Cotton Bandanas and Barcelona's; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxones and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Latest Gait, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Bows, and Operas; White and Colored Stays; Book, Jaconnet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars. ROSS & MACLEOD. 16-tf Toronto, 26th Sept., 1839.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and fashionable assortment of SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trunks, with Spring Bars, &c. Silver-mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-tf

CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Slings Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Seales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Epauettes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c. with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. 17-tf Toronto, Sept. 12th, 1839.

The Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed. EDITOR "The Church" for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. D. CHATTERTON, PRINTER.]