

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, JUNE 8, 1839.

[NUMBER LI.]

Poetry.

ORDERS.

I'll wash my hands in waters that are innocent as snow,
And thus unto thine altars, my Redeemer, will I go.
I'll stand within thy temples, in garments pure and white,
And take thy yoke upon me, for 'tis easy and 'tis light.

But, give me in the beauty of thy holiness to shine,
And to sound upon the mountains that cheery trump of thine;
And to ope the gushing fountains in the desert's dreary ways,
And to herald joyful tidings, and the holy cross to raise.

And with a soul that trembles on the laurel and the gem,
May I strive, in Godlike meekness, for a brighter diadem;
And run my race with glory, and fight a noble fight,
Till I join the victor-pean of the conquerors in light.

Now clothe me in mine armor, ye fathers of the host,
And give my hand the banner of the dove-like HOLY GHOST;
While swells around the war-song of my Redeemer King,
And all the warrior-anthems that the noble armies sing.

Then bless me for the onset that I may battle well,
For the Captain of salvation, 'gainst the languished hosts of hell,
Nor shun the hottest conflict, where the spoiler is abroad,
But breast his fiercest phalanx, in the panoply of God.

Oh, glorious is the warfare and the triumph-cries shall sound,
Not sweeter to the victors, than the vanquished heathen round:
Messiah's armies ever, to their foemen faint in strife,
Bend down the laden branches of the healing tree of life.

Yet, Saviour, not with boasting would I gird me for the fight,
And take thy yoke upon me, though so easy and so light!
Who putteth on his harness, and striveth for a crown,
Oh, let him never glory till he lays his armour down.

—New York Churchman. A. C. C.

THE STUDY OF THE FATHERS.*

The study of this field has been too much and too long depreciated, and by many has been regarded with a look of jealousy as if it were a rival to that of Scripture and not a minister to it. Yet surely the more excellent the ministration the more should the minister be had in honour, and if the ministry of the letters by which we read, and of the pulses of the air by which we hear the divine word be not despised, the commentary upon its spirit which is afforded by the writings and lives of holy and learned men, who spoke the same language, were familiar with the same manners, lived almost in the same age, cannot but be highly appreciated; especially when we consider that the great majority of readers of Scripture are compelled either by want of learning, or deficiency of comprehension, or by both, to read it with an eye constantly and servilely directed upon some uninspired guide. Why then should they grudge to others the use of these guides, whose testimony is the only legitimate and therefore safe guide? These venerable teachers have been most rudely assailed from two opposite quarters. One party, which has read Scripture under a timid submission to modern theology, and has therefore used it but as the text-book to the positions of some particular system, has charged them with laxity of doctrine, because they do not deliver themselves in the set terms to which the scrutiny and strict definitions of succeeding controversies have now compelled us; or, it may be, even because they do not find in them the identical phraseology which themselves have been in the habit of connecting with religious feeling. Another, again, which has read Scripture with no great deference to any authority whatever, seated in the easy chair of the luxurious indulgence of a vain, a petulant, and a superficial age, has endeavoured to throw ridicule both on the words, the thoughts, and the deeds of those men, all of whom suffered shameful injustice, and many laid down their lives for the sake of the name of Christ. The notes of the trumpet of defamation thus blown, have been eagerly caught up by the great multitude that is always glad of a shadow of reason to despise what is too difficult for its indolence, or too excellent for its attainment, and a general sentence of condemnation had consigned these valuable authors to the dusty shelves of neglect, until the late revival of a better spirit and deeper knowledge.

To such views the right reading of Scripture can never lead. He who has studied well that volume will not take up captious objections to the opinions of men, some of whom conversed with the apostles in person, others with their disciples, and others were familiar with a tradition which as yet was full and incorrupt. Nor will he who has weighed the characters of Peter, Paul and John, be niggardly in his veneration for such men as Ignatius, Polycarp and Justin Martyr, men who, after a life of incessant labour in the Lord, were witnesses to his truth in that particular sense of the word, which is denoted by the term Martyr. Will he charge with carnal bigotry, or with erroneous doctrine, those teachers who bore the brunt of the conversion of the world to Christ? Those who hungered, and thirsted, and watched, that he might be filled and sleep? Will he withhold a filial reverence from these Fathers of the Church into which he has so blissfully succeeded? Assuredly he will acknowledge that the disciples of the Apostles were worthy of their masters, and that the disciples of those disciples did not do discredit to their instructors.

It is not only delightful, but instructive, to be taken out of the beaten track of life; and on this account, the long neglect shown to the biography of the ancient church is much to be regretted. Our views have been narrow, our standard low. The biography of our own times is comparatively but the tale of one of our own village, which presents us with familiar occurrences, with common-place situations, and however useful in illustrating what we already know, in-

* From Evans's 'Biography of the Early Church';—introductory to a series of Sketches of the Lives of the Fathers, which are in the course of preparation for the ensuing volume of 'The Church.'

† The spirit of Jortin's remarks on Ecclesiastical History cannot be too severely condemned. The flippant and heartless sneer of Voltaire ill accord with the character of a Christian Divine, and the unfeeling banter of Gibbon should not have found a precedent in the work of a Boylian lecturer.

forms us of little indeed which we do not know. We look at the church as through a loop-hole, which ever presents the same confined view. But the biography of ancient times admits us at once to the whole view, to the mighty tumult of the main ocean of events of which we before saw but the few last waves dying quietly against the shore. It is the tale of a character the influence of which has pervaded the whole Church, the history of which opens new and commanding views, new and instructive varieties of the Christian's situation. As the chemist finds out each component element of a mineral, by subjecting it to numerous and various tests, so do we detect the principles of the human heart by a similar experience of its condition under novel and diversified circumstances. At the same time the breadth of view presented, and the imposing figure which the characters exhibit, being stripped by time of all mean and vulgar detail of daily life, and seen but in their bold outlines, while they sharpen our moral discernment, create also a loftiness of feeling.

THE SEVEN CHURCHES OF ASIA.*

No. VIII. LAODICEA.

Strikingly contrasted with the Church of Philadelphia, that of Laodicea is presented to our notice, as lying under the merited displeasure of Him, who describes himself as "the Amen, the faithful and true Witness, the Beginning of the creation of God." Even the other Churches, apostate as many of them were, still contained in their number some who were approved of by the Most High; who, amidst the surrounding darkness, walked "as children of light;" and, amidst errors of the most pernicious character and tendency, maintained the truth. Sardis, for instance, was accused of having a name to live, but being, in fact, dead; still were there a few names to be found there which had "not defiled their garments," and to whom the gracious language was addressed,— "And they shall walk with me in white, for they are worthy." But no exception is made in the case of Laodicea: the whole of the members of that Church are addressed as having exposed themselves to the strongest and most deserved censure.

Two faults in the character of the Laodiceans are especially noticed: the first, *lukewarmness* in the cause of God; the second, *spiritual blindness* as to their actual condition. The accusation is brought against them, that they were neither "cold nor hot;" that is, that their state was one of listlessness and indifference to the subject of religion. They are not described as being vehemently opposed to the truth, or of being notoriously profligate in their conduct: and from hence may be learned the fearful lesson, that there is a state of apathy and unconcern on subjects of vital moment which is regarded by the Most High as no less culpable than open rebellion against his authority. It may not, indeed, be so glaring in the sight of men, or so pernicious in its effects upon the good order of society; but it will unquestionably expose us to his righteous displeasure, who would have us zealous for the furtherance of his honour, and anxious to surrender the whole heart to his service. The Laodiceans, moreover, were labouring under spiritual blindness as to their actual condition; and this caused them to regard their religious state as one of the most perfect safety. They do not appear to have been under any apprehension as to their being found wanting in the sight of God. Their language was that of self-congratulation, that they were rich and increased with goods, and had need of nothing; and they would probably have been most grievously offended had their deficiencies been candidly pointed out. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

With reference to these two especial faults of character, the Laodiceans are warned in this epistle. They are assured, that on account of their lukewarmness God will reject them; and they are counselled to go to the Saviour for that righteousness which they foolishly supposed they already possessed, and to receive from his fulness for the supply of their manifold wants. They were poor; the Saviour was enabled to make them rich in spiritual blessings and in spiritual attainments: they were naked, destitute of any covering of human merit; the Saviour would clothe them with the garments of salvation: they were blind; he who could open the bodily eye, as he sojourned in this world of sorrow, was now able and willing to pour celestial light on the spiritually dark. There was not a want, in fact, which Jesus could not supply, a malady which he could not heal, a blessing which he could not bestow; and the freeness with which he would bestow these benefits was beautifully expressed by himself,— "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

And these rebukes were dictated by a spirit of love; not in anger, but in compassion. They were designed to arouse the Laodiceans from their state of spiritual listlessness, and to incline them to seek for the various gifts which he would bestow, of which the least was the gift of repentance. "As many as I love, I rebuke and chasten: be zealous, therefore, and repent." For the willingness of the Saviour to receive those who come unto him, and his anxiety to induce the careless and indifferent to come, is strikingly set forth in the declaration, "Behold, I stand at the door and knock." How expressive is this of his long-suffering and patience? "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I will take possession of his heart; I will treat him as an associate, a friend, a brother; I will forget all his former perverseness, all his opposition, all his apathy and unconcern. "And to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." He shall not only be permitted to dwell, but to reign in glory: he shall be a partaker of my triumphs, a sharer of my vic-

* From the Church of England Magazine.—Concluded.

tories, an inheritor with me of the dignities of the heavenly kingdom; he shall be an heir of God, and a joint-heir with myself of that ineffable blessedness, which, through eternity, shall fill the courts of the Jerusalem above. Such was the gracious, such the condescending language of the faithful and true witness, to the members of this Church.

Laodicea (now called by the Turks Eski-hissar, or the Old Castle,) was a large city in the province of Phrygia Magna, on the Lycus, and was originally a very insignificant place. It was at first called Diospolis, then Rhoeas; but after being enlarged by Antiochus II., king of Syria, it was called Laodicea, in honour of his wife Laodice. The state of the Christian Church there, when the epistle was addressed to it by "the faithful and true Witness," was probably very different from what it was in St. Paul's time; for that apostle mentions it in his epistle to the Colossians, and in such a way as to lead us to suppose that it was not in a lukewarm state,— "I would that ye knew what great conflict I have for you, and for them that are at Laodicea, and for as many as have not seen my face in the flesh" (ii. 1). And again,— "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea." It has been a matter of dispute amongst commentators, whether the apostle Paul himself carried the Gospel to Laodicea; and, from the above quotations from the epistle to the Colossians, whether he had written an especial epistle to the Laodiceans, which is no longer extant; but the more common opinion is, that he refers to some other of his epistles which have not come down to us.

Laodicea suffered much from earthquakes; but after a considerable period it was a city of opulence and importance, though inland. It was possessed by the Turks about the year 1097; and after a series of revolutions in its history, having been taken and retaken, it fell under the Turkish power about the middle of the thirteenth century.

Dr. Smith's account of Laodicea (1671) describes the city "as now utterly desolated, and without any inhabitants, except wolves, and jackals, and foxes; but the ruins shew sufficiently what it has been formerly; the three theatres and the circus adding much to the stateliness of it, and arguing its greatness." The volcanic nature of the soil is thus described by Dr. Chandler: "The hill of Laodicea, it is probable, was originally an eruption; for it consists of dry, impalpable soil, porous, with small cavities, resembling the bore of a pipe, as may be seen on the sites which are bare. It resounded beneath our horses' feet. The stones are mostly masses of pebbles, or of gravel consolidated, and as light as pumice-stone. We had occasion to dig, and found the earth as hard as any cement."

Mr. Arundell, with Mr. Hartley, visited the ruins of Laodicea, and speaks of them as presenting a scene of utter desolation. "Innumerable sarcophagi," he says, "as at Hierapolis, first attracted our attention, and then a theatre. A camel-driver undertook to be our conductor, but it was only to shew us a multitude of excavations lately made by the Turks of the neighbouring villages for the sake of the stone. In some of considerable depth we saw the finest sculptured fragments,—a proof that the larger part of the ancient city,—whether by earthquake or other causes, is buried much below the present surface. As the evening was closing in, we could only pass hastily along the ruins of some remains of a very large building, where Memet was waiting with our horses. This building, of which we could not understand the original designation, overlooked the large amphitheatre, then occupied by Turcoman huts and tents.... In the morning, while the horses were preparing, I walked up the side of a hill, which commands an extensive view. The village (Eski-hissar, inhabited wholly by Turks,) and its flat-roofed houses and trees lay on the right; behind them a ridge of hills, over which rose mountains capped with snow; in front, separated only by a narrow vale, in which is the amphitheatre, called by Smith the 'circus,' on a long ridge, lie the ruins of Laodicea."

And such is now the once opulent and flourishing Laodicea, presenting not merely a spectacle of the decay of earthly grandeur, but setting forth the inevitable destruction of those who are rejected of God, who will not listen to the warning voice calling to repentance, who will not take heed to the knocking of the Redeemer at the door of the hardened heart. The waste places of Laodicea, like those of the lady of kingdoms, the imperious Babylon, are now full of doleful creatures. The voice of prayer and praise has there ceased to be heard.

"It is an old observation, that the country about the Meander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water. Hence it abounded in hot springs, which, after passing under ground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential miasma, which had subterraneous communications with each other, derived their noisome effluvia; and serving as smaller vents to these furnaces or hollows, were regarded as apertures of hell, as passages for deadly fumes rising up from the realms of Pluto. One or more of these mountains, perhaps, has burned; and it may be suspected, that the surface of the country, Laodicea in particular, has, in some places, been formed from its own bowels." To a country such as this, how awfully appropriate is the message of the Apocalypse: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

And may not a most instructive lesson be learned and a solemn warning taken, from the fate of the deserted Laodicea. Her Church had no zeal for the furtherance of the

glory of God. A spirit of apathy paralysed every exertion; and this, with a spirit of self-sufficiency, led to her overthrow. And may it not fairly be adduced against many professing Christians at the present day, that they are in a lukewarm and self-satisfied state; that the flame of holy ardour, which should burn so brightly, seems scarcely to be kindled; and that there is no just appreciation of the rich mercy of God to the perishing sinner, so fully testified in the gift of his only-begotten Son? With the vast majority of professing Christians, it is to be feared that religion is a very secondary concern. They are willing enough to admit its importance; they do not wish to call in question its divine origin; but they are far more afraid of enthusiasm than of lukewarmness: and though they have no doubt that Jesus of Nazareth was the Son of God, and readily speak of him as their Saviour, they yet do not obey the strong exhortation in the text, "I charge thee to buy of me," because they do not feel the absolute destitution of their situation. And this is the case too, even after repeated warnings. The Saviour has been knocking at the door of their hearts. He has been calling for admittance, but in vain; a cold formality is substituted for vital godliness; a round of external observances supplies the surrender of the inner man to God: and though there may be the profession of Christianity on the lips, there is not the cordial reception of the saving doctrines of Christianity in the heart. Now this appears to have been the precise condition of those of Laodicea. For it must be again noticed, that no accusation of heresy or ungodliness is brought against that Church. There is, indeed, often, in the minds of professing Christians, a resting satisfied with their freedom from crimes of deep dye, and a whispering to themselves of peace, even "while there is no peace," because there is a regularity of outward conduct, and the voice of man may be unable to bring against them the charge of having transgressed the bounds of the most scrupulous decorum: but "thou art weighed in the balances, and found wanting," may be the fearful declaration of Almighty Wisdom to many a self-satisfied sinner; nay, it is God's language to every self-satisfied sinner; for no man will ever be satisfied with himself who knows any thing of the spiritual requirements of the Divine law, and his own repeated transgressions.

And let us beware, lest, on account of our departure from the faith, our lukewarmness in the cause of God, our negligence in improving the manifold spiritual privileges we enjoy as members of the Protestant Church of England, the Almighty may deem it fit to set us forth to the world as monuments of his righteous displeasure. With reference to this momentous subject, I cannot speak more energetically or forcibly than in the language of Bishop Horsley:—

"The promise of perpetual stability is to the Church catholic: it affords no security to any particular Church, if her faith or her works should not be found perfect before God. The time shall never be when a true Church of God shall not be somewhere subsisting on the earth; but any individual Church, if she fall from her first love, may sink in ruins. Of this, history furnishes but too abundant proof in the examples of Churches, once illustrious, planted by the apostles, and watered by the blood of the first saints and martyrs, which are now no more. Where are now the seven Churches of Asia, whose praise is in the apocalypse? Where shall we now find the successors of those earliest arch-bishops, once stars in the Son of Man's right hand? Where are those boasted seals of Paul's apostleship, the churches of Corinth and Philippi? Where are the churches of Jerusalem and Alexandria? . . . Let us not defraud ourselves of the benefit of the dreadful example, by the miserable subterfuge of a rash judgment upon our neighbours, and an invidious comparison of their deservings with our own. Let us not place a vain confidence in the purer worship, the better discipline, and the sounder faith, which for two centuries and a half we have enjoyed. These are not our merits; they are God's gifts: and the security we may derive from them will depend upon the use we make of them. Let us not abate, let us rather add to our zeal. . . . The time may come sooner than we think, when it shall be said, Where is now the Church of England?"

"The time, indeed, shall never be when a true Church of God shall not be somewhere subsisting on earth." nay, the Scriptures distinctly declare, that the period shall arrive when this true Church shall enclose within its pale the whole race of men who shall then tread the earth's surface. How strikingly are the perpetuity and extent of the kingdom of the Redeemer set forth by the Psalmist! "His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed." Animating and encouraging are such statements. They lead us to the contemplation of a day of infinitely more glorious light than has yet dawned upon the world; to a state of peace and security which has never yet been experienced on earth by the saints of God—that day when the Sun of Righteousness shall arise on all nations with healing in his wings; when the Gentiles shall come to his light, and kings to the brightness of his rising. We should look forward with the eye of faith, convinced that it will assuredly arrive, though our eyes may, ere then, be closed in the darkness of the sepulchre; and that, in the beautiful language of prophecy, "the trees of the wood shall rejoice before the Lord," though our ears may not listen to their melody. It is not simply our duty, but our privilege, to hasten that day; even now we may discern its dawning, and exult at the cheering prospect that the Gospel of the grace of God shall ultimately be proclaimed to all nations, who shall cordially receive and obey the truth.

Ought not each individual to ask himself the solemn question, What have I done for the furtherance of the glory of the Redeemer, and the extension of his kingdom? What have I done to emancipate my fellow-sinners from the thralldom of Satan, the bondage of ignorance, and the darkness of heathen superstition? What have I done to open, amidst the land of draught, a fountain, whence the weary and heavy-laden may refresh themselves? May not the charge

of lukewarmness be fairly brought against many, who bear the Christian name, with reference to this very subject? While we deplore the wretched state of the once flourishing Churches of Asia, and earnestly pray that the light may never be withdrawn from our own, it is for us to remember that the debt of obligation lies upon each one of us to do what in our power lies to make known to the remotest corners of the habitable world, that God has been pleased to provide a way of escape for his rebellious creatures from merited condemnation.

Whatever may be the glory of the Church of the Redeemer in the latter days, when the mountain of the Lord's house shall be established in the top of the mountains, when the heathen shall be given to Jesus for his inheritance, the uttermost parts of the earth for a possession,—it shall be as nothing when compared to the glory of the ransomed Church above; that undecaying Church, without spot or wrinkle, in which shall be included all who have found peace with God, and conquered through the blood of the Lamb. How animating the description of the Church triumphant! the anticipation of being ever with the Lord—of worshipping, where the Lord God Almighty shall display himself in majesty and glory—of joining in the grateful adoration of those, who cease not day nor night in their unwearied service, but who, through eternity, shall offer the homage of unfeigned gratitude to Him who loved them, and washed them in his blood.

THE CHURCH.

COBOURG, SATURDAY, JUNE 8, 1839.

In a late number we transcribed from our esteemed contemporary the *Churchman*, a brief account of the consecration of Dr. De Lancy to the episcopal supervision of the newly erected Diocese of Western New York. Since this we have perused, not with satisfaction merely—that was a term which would feebly express the sentiments to which the eloquent statement gave rise,—but we perused with unmingled delight the very full account of that interesting solemnity by an eye-witness who knows so well how to describe what he saw and felt, the universally respected editor of the *Gospel Messenger*.

The scene of the consecration was Auburn, one of those sweet spots which would be well worthy the muse of another Goldsmith,—a spot endeared to ourselves from the recollection of many pleasant hours passed there in the society of its estimable Rector and our friend the Editor of the *Gospel Messenger*. The edifice of prayer in which that most solemn ceremonial took place was St. Peter's Church,—re-constructed on the very spot on which stood the sanctuary—afterwards destroyed by fire—where the lamented Bishop Hobart preached his last sermon, and performed his latest episcopal ministrations. In the present beautiful little church,—where we have more than once had the gratification of addressing a numerous and most attentive auditory,—close to the altar stands a white marble bust of that lamented and excellent prelate. We cannot here forbear quoting that portion of the beautiful and touching address of Dr. Rudd, which alludes to his own former connection with the parish, and to the melancholy bereavement which the Church at large sustained in the death of that gifted and zealous bishop.

"And now, Right Reverend Father, will you and will this convention allow me a few words expressive of my own peculiar interest in the solemn transactions of this day?"

"I am standing, sir, on the very spot where for many years my ministrations in the sacred office were discharged, imperfectly indeed, through various scenes of joy and sorrow—sorrow when our beautiful house was destroyed by the flames—and joy, when this new temple rose from the ashes. Though changed the edifice, the spot is identical with that on which the lamented HOBART stood when he uttered his last sermon—here it was that I saw him as he laid his hands in holy confirmation, and from this spot I conducted him to that near upper room, where we watched him through those last ten days, of intense concern, which closed the labours of his blessed life on earth. What spot could have been more fitly chosen for your introduction to the same holy office?—what spot more full of admonition to myself—of more tender instruction to us all!"

There was every thing to render the day on which Bishop De Lancy was consecrated, a season of refreshment and joy to the worshippers who, on that occasion, thronged the temple of prayer. The air was bland and the sun shone brightly upon the rejoicing multitudes, as they wound their way to the sacred edifice: four bishops, exclusive of the Bishop elect, were present to add reverence and solemnity to the scene,—amongst the number, the venerable bishop Griswold, at whose approach, to borrow the words of an eye-witness, "the whole convention rose and stood till he was seated in the chancel,—an unpremeditated expression of affectionate regard to the head of the American Episcopacy;" the clergy present were very numerous; and both in them and in the crowded assemblage of the laity, the pathetic and holy interest of the occasion "broke up the fountains of the heart, and they flowed out through the eyes."

Bishop De Lancy enters upon an extensive and promising field of labour; and we congratulate that portion of the Lord's vineyard over which he has been appointed to preside, on possessing—to use the words of a valued correspondent who well knows his worth—"as influential a man, as devout a Christian, and as sound a Churchman as any upon the bench of Bishops." That the latter characteristic should not always be united with the two former qualifications, is a subject for deep regret in any case where its want is to be observed; but most heartily do we express our thankfulness to the all-protecting and ever watchful Head of the Church, that in these latter days—degenerate as, in many other respects, they are—a spirit of better Churchmanship is reviving, and that amongst every section of the Episcopal fold, in every quarter of the globe, there is manifested a gradual repudiation of that false and sinful liberality which would abandon the first and fundamental principles of the apostolic constitution of the Church, and give countenance and encouragement to every form of schism by which its body, designed to be one and indivisible, is disfigured. The study of God's Word, an examination of the early records of the Church, a contemplation of the temper and condition of the Christian world,—the more it is pursued and persisted in,—only serves the more to rivet and establish in our conviction the solemn duty of adhering, without wavering or compromise, to that branch of the distinctive polity of the Church which is implied in the apostolic and never interrupted transmission of her sacred orders. Until the abandonment of this principle is felt to be a rejection of revealed truth,—until schism is felt to be sinful,—until the lax discipline of the age is counteracted by a more wholesome adherence to and respect for the apos-

toxic constitution of the Church,—until by a resumption of this tenet of the faith by all who name the name of Christ, there be a return to a union and unity of his followers,—there will be envying and strife even among those who profess to love the Lord Jesus Christ in sincerity, and but a slow approach to that period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

The following sentiments expressed by Bishop De Lancy, in his address to the Convention, convey a gratifying proof that he does not deem this essential tenet of our apostolic Episcopacy, to be one which can be lightly regarded or thoughtlessly surrendered:—

"Had our Lord intended to leave his religion to make its way upon earth without organization, without a ministry, without any form of visible association amongst its followers, leaving each one to believe, and act, and teach, according to his own views of the system; its perpetuity to be secured by individual, separate, uncombined action, and its character and doctrines manifested and enforced according to the private and independent notions of its various followers, it is obvious that his own proceedings in the commissioning of a ministry, and the appointment of the ordinances of Baptism and the Lord's Supper, are directly in the face of his design. It is equally true that his apostles utterly failed to appreciate his object. Nay, it is plain that nothing but a continued, a daily, an hourly miracle, could have kept his religion alive for half a century. It would have melted away, like the snow in spring, before the heated and violent assaults which it had to encounter at the outset.

"The Church is to be regarded as a bond of union. By innumerable ligaments she binds us to one another in unity, presenting to us 'one Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in all.'" The Church is a great society, union with which, begun in baptism, is maintained by the recognition of her officers, authority, and government, by reception of her doctrines, and by upholding her laws and worship. In her wide extended arms she embraces all who love the Lord Jesus Christ, and obey God, shutting out no baptized man from her fold, or her sacraments, or her institutions, but at the same time proclaiming with the temperate but decisive voice of truth, that, as security for soundness of doctrine, and for safety to the ministerial commission of which she is the channel, none shall be admitted to her ministry who do not receive Episcopal ordination or consecration. So long as the Church is kept on this high ground of principle she is above the littleness of mere competition with surrounding sects. She presents a safe enclosure for her own members. She will be a refuge to the wandering, oppressed, and distracted, from whatever corner they may come. Feeble in numbers, influence, and wealth, she may be an object of vituperation and scorn, denounced as illiberal and bigotted, yet will she maintain an attitude of dignity, even in the view of enemies, so long as she consistently maintains the consistency of her pretensions."

In our last we gave a statement of the religious statistics of the Newcastle District,—which, when the returns are completed, will show a proportion within its limits of fully 12,000 members of the Church of England.

In this District there are in all six officiating clergymen of our communion; and were these 12,000 members of the Church concentrated in one spot, or portioned off into six parishes, so that the above named six clergymen could have ready access to them all, there would even then be more than sufficient employment for those ministers,—their duty would be greater than they could effectively perform. But when it is recollected that these 12,000 persons are scattered over a surface of nearly three thousand square miles,—that many of them reside in places scarcely accessible from remoteness of situation and badness of roads,—that, under such circumstances, a township which embraces from three to five hundred members of our communion, presents to the missionary a more toilsome sphere of duty than the city parish of four times that church population,—when we take into account this combination of circumstances, the amount of spiritual destitution actually sustained by the members of the Church of England in the Newcastle District, will be easily understood.

In the official statement of which we gave a transcript, there was an item annexed of about 2000 souls belonging to no religious persuasion,—avowedly unattached to any of the sufficiently numerous varieties of Christianity detailed in that catalogue. Now, it is natural to ask, under whose care do these two thousand souls properly come? Who are their legitimate spiritual guardians? Or is no care, in any quarter, to be exercised or felt for their spiritual good? Is it not rather to be believed, that when our late truly christian monarch, George III., recommended the appropriation of one-seventh of the lands of the Province for the maintenance of the Established Church, he contemplated the possibility of its affording the means of religious instruction to many thousands who might otherwise place themselves in that condition so humiliating in a Christian country, of belonging to no religious persuasion? We are aware that in his celebrated Report, the Earl of Durham has thought proper, in the plenitude of his political philanthropy, to broach a different doctrine, and very broadly to affix the charge of presumption upon the National Church for venturing to regard such voluntary outcasts from the Christian pale as proper objects of her spiritual care; but the more and longer this motley and extraordinary production of our late High Commissioner, is reviewed and pondered, the less respect will it be likely to gain either from the sagacious and conservative at home, or the loyal and respectable in the Colonies.

We subjoin a list of the townships of the Newcastle District, with the number of members of the Church of England they respectively contain, in which there are no resident clergymen of that communion, and which receive only such occasional ministrations as the neighbouring clergy are able to supply:—

Emily,	803	Douro,	214
Monaghan,	642	Ennismore,	23
Haldimand,	489	Eldon,	72
Ops,	388	Manvers,	244
Otonabee,	377	Cartwright,	94
Dummer,	346	Mariposa,	89
Cramahc,	340	Fenelon,	unknown.
Seymour,	248	Harvey,	unknown.
Percy,	231	Verulam,	unknown.
Asphodel,	67		

From the above table it is sufficiently manifest that there is occupation in the District of Newcastle for at least twelve additional clergymen of the Church of England; and we might add that in the township of Hamilton, which contains more than 2000 souls of the Church of England, and in the township of Cavan where there are upwards of 1500,—scattered in both instances over a surface of about one hundred and twenty square miles,—full employment could be found for the services of a second clergyman.

These are facts which one District supplies;—we doubt not that similar ones can be adduced in other Districts in proof of an equal proportional amount of spiritual destitution. We shall be glad if our correspondents and friends

will put it in our power to furnish similar statistical accounts of the whole Province.

Some of our contemporaries, it may be as well to observe, affect to find great fault with the statistical returns which are being taken throughout the Province, simply because the result of those returns is likely to manifest the members of the Church of England in that majority over every other religious denomination, which we did not suppose any unprejudiced or observing person ever doubted. We may add that numberless complaints have reached us, in which the greatest unfairness towards the Church of England has been detected, and her strength, by every artifice, sought to be depreciated. We can fancy many unintentional errors in the prosecution of these returns, which will tell in the aggregate as much for us against respective parties; and loth as we are to believe that men on their oath would act dishonestly or unfaithfully in this duty, we have every conviction, from facts before us, that in the matter of the census the Church of England will be found "more sinned against than sinning."

By the lovers of political agitation and religious excitement, attempts are made to show that the re-investment of the CLERGY RESERVES in the Imperial Government was a surreptitious act on the part of our Provincial Parliament,—adopted at the last hour, in a thin house,—and in opposition to the known sentiments of a majority of our representatives! The following paragraph from the *Brockville Statesman* sufficiently demonstrates the falsity of this assertion; and we believe it will be found impossible to overturn the facts which are there brought forward:—

"We published in our last, a copy of the Bill, for re-investing the Clergy Reserves in the Crown, for religious purposes. The following are the names of the Members who voted for and against the question.

YEAS.—Messrs. Attorney General, Boulton, Burwell, Cartwright, Dunlop, Elliott, Gamble, Hotham, Hunter, Kearnes, Lewis, Malloch, McCrae, McDonnell, (of Northumberland,) McLean, Prince, Robinson, Rutan, Shade, Sherwood, Solicitor General, Wickens,—22.

NAYS.—Messrs. Aikman, Alway, Armstrong, Bockus, Caldwell, Cameron, Chisholm, (of Haldon,) Cook, Cornwall, Detlor, Ferris, McCarger, McDonnell, (of Stormont,) McIntosh, Merritt, Moore, Parke, Rykert, Shaver, Small, Thomson,—21.

"There being but 44 members of the House present, (the Speaker included,) it has been intimated by Mr. Ryerson, in one of his last epistles upon this subject, that the vote then taken, was the vote of the "Rump" of the House; and not of the House itself. How far this statement of Mr. Ryerson corresponds with the truth, the public will judge. After having tried every expedient for settling the question in this country; and all having failed; we believe the following Members, if present, would have recorded their votes in favor of re-investment.

Burritt, Boulton, Burwell, Cartwright, Draper, Dunlop, Elliott, Gowen, Gamble, Hotham, Hagerman, Hunter, Jarvis, Kearns, Lewis, McDonnell, (of Glengarry,) McDonnell, (of Northumberland,) McLean, McKay, Malloch, Murray, (of Manahan,) McNab, McCrae, Powell, Prince, Rutan, Robinson, Richardson, Sherwood, Shade, Salmon, Wickens,—33.

"While, if we are correctly informed, the very most that had expressed themselves against re-investment, were 26, viz:—Armstrong, Aikman, Alway, Bockus, Chisholm, (of Glengarry,) Chisholm, (of Haldon,) Cook, Cameron, Cornwall, Caldwell, Detlor, Duncombe, Ferris, McDonnell, (of Stormont) McCarger, McIntosh, Merritt, McMicking, Moore, Parke, Rykert, Shaver, Small, Thomson, Thorburn, Woodroffe,—26.

"And even of this small minority of the House, at least two members are very doubtful. There are yet three members, i. e. Messrs. Morris, Mathewson, and Marks, who were not present, and who we believe, had not declared their opinions, privately, or publicly, upon this question; but who, we doubt not, would prefer re-investment, to allowing the question to remain an open one, for future turmoil and agitation. If we have done injustice to any honorable member, in the foregoing list, our columns will be very freely opened to the correction of the error; and if we have not, we do not know with what face Mr. Ryerson can continue the double character of Editor and Christian Minister."

To this we subjoin the following remarks from that excellent and constitutional journal, the *Bytown Gazette*:—

"The Clergy Reserve question, so long a bone of contention, has been disposed of by the vote of re-investment in the Crown. This must satisfy all except the few who desired the prolongment of the difficulty, for the sake of daily pay. The British Government has never been guilty of forfeiting its faith, by sacrilege or any other description of spoliation—and we should hope the whigs (if in) are not so degenerate as to commit such an act."

We are happy to perceive, by the *Cornwall Observer*, that through the exertions of the Ladies' Sewing Society aided by the Juvenile Coterie, a Bazaar lately held there has produced upwards of £80 towards the purchase of an organ for the Protestant Episcopal Church in that place.

ECCLESIASTICAL INTELLIGENCE.

BATH AND WELLS DIOCESAN CHURCH BUILDING ASSOCIATION, AND DIOCESAN SOCIETY FOR PROVIDING ADDITIONAL CURATES IN POPULOUS PLACES.—At the quarterly meeting of the general committee of these valuable auxiliaries, held at the palace at Wells, on Tuesday, April 2, a grant of £50 was voted towards enlarging and repairing the parish church of Misterton; of £100 towards building a chapel of ease in the parish of Huntspill; and (in addition to £225 previously given towards the enlargement) £25 was voted towards liquidating the deficiency in settling the expenses incurred in the great improvements which have been made in St. James's Church, Taunton.—An order was signed for payment of £200, given by Miss Sheppard, especially for Trinity Church, Frome; and of £50 given by "A Friend," with the same limitation, to be invested towards the endowment of that new church.—Also, £60 granted towards rebuilding and enlarging Godney Chapel, in the parish of More.—Also, of £100 as part of the grant voted towards rebuilding the parish church at Tiverton. In the business of the Diocesan Curates' Fund Society, an application was presented from the Rector of Walcot, for aid towards the maintenance of two additional curates in that parish—grants were accordingly voted of £50 to each; one £50 being the sum contributed by Mrs. Malby, specifically for the benefit of that parish.—*St. James's Chronicle*.

FOUNDATION OF HUNTSPELL CHAPEL.—This large and important parish being deficient in church accommodation, the Rector, the Rev. Noel Thomas Ellison, met the wishes of his parishioners to increase the means of Divine Worship, by undertaking, during his incumbency, to provide for the maintenance of a curate to officiate in a chapel if funds could be raised for erecting the same. In addition to this liberal offer, the reverend gentleman headed the subscription list by a donation of £200, one moiety towards building the chapel, the other for an endowment. The Master and Fellows of Balliol College, as patrons, subscribed £100; the Rev. Dr. Jenkyns (who is at the head of that establishment) most liberally came forward, as a private friend of

Mr. Ellison's to the same amount, and the Rev. Dr. Jeffrey likewise contributed in an equally liberal manner. The landowners and resident parishioners have evinced their interest in the undertaking by handsome subscriptions, and other substantial proofs.—*Bristol Mirror*.

On Monday week a plan for the enlargement of St. John's Chapel, Deritend, was agreed to, and a subscription commenced towards its accomplishment. By the proposed alterations 174 sittings will be obtained for the use of the poor, at an estimated cost of £850, of which sum the Rev. Edward Palmer, the minister, liberally proposed to contribute £300.—*Worcester Guardian*.

In the early part of last year an appeal was made to the public for the means of altering and enlarging a Dissenting place of worship at Noss-mayo, in the parish of Revelstoke, which had been purchased for the use of the Church. The proposed alterations have been completed, and the building converted into a neat and commodious chapel, which was open for Divine Service for the first time on Sunday week. The books for the reading-pew and clerk's desk, and for the communion-table, handsomely bound in Turkey morocco, are the munificent present of the Society for Promoting Christian Knowledge. The cushion for the pulpit was purchased with the small contributions of the younger members of the community; and Robert Robertson, Esq., of Memland Hall, in addition to his former liberal donation of £100, has signified his intention of presenting the communion plate.—*Western Exeter Luminary*.

Subscriptions are now open at the banks in all the towns of Scotland to enable persons to contribute to the Oxford memorial in that part of Great Britain.

On Saturday, March 23rd, the Bishop of Sodor and Man held his first ordination since his accession to the mitre. The examination was of the most severe and scrutinizing nature ever made in the island, and all the candidates for orders acquitted themselves to his lordship's satisfaction.—*Mona Herald*.

OBITUARY.—At Alnwick, on Tuesday, March 25th, on the occasion of the funeral of the Rev. W. Procter, who had been the respected incumbent of that parish for 40 years, the shops in the town were closed, and a numerous and respectable body of parishioners (including many Dissenters) in mourning, followed his remains to the place of interment.—*Berwick Warrier*.

CAMBRIDGE, April 12.—At a Meeting of the President and Fellows of Gonville and Caius College, on Friday, April 5th, Isaac Preston Cory was elected a Senior Fellow, the Rev. Robert Murphy a Stokys Fellow, William Frederick Hill Jerrard a Frankland Fellow, the Rev. Michael Gibbs a Frankland Fellow, and John Tozer a Fellow on the Wortley Foundation.

At the same meeting it was agreed that in future there should be an examination in anatomy and physiology, to be passed, as well as the examination in chemistry, for the Mickleburgh scholarship, by all students in medicine, in or after their second year; and that an exhibition should be given to the best answer in that examination, and also to the best in the examination in moral philosophy.

COLONIAL CHURCH SOCIETY.—Thursday this society, which is instituted to send out clergymen, catechists and schoolmasters to the colonies in need of such assistance, held a public meeting in the Hanover-square Rooms, for the purpose of forming a Ladies' association, to be called "the Ladies' west-end Association," to promote the objects of the society. Henry Pownall, Esq. in the chair. The Chairman detailed the objects for which the society was established—to furnish in the whole, or part, the maintenance of clergymen, catechists and schoolmasters in the British colonies, to aid in the erection of churches, and to procure for the missionaries, if necessary, Bibles, school-books and religious tracts. Lady Barham was elected president, and the following ladies are among the vice-presidents:—Lady Roden, Lady Finch, Lady Bayley, Lady Radstock, Lady Teignmouth, the Hon. Mrs. Noel, &c. Lady Hope was elected Treasurer. A committee was appointed consisting of the following ladies:—Lady Bevan, Lady Bryant, Lady Grant, Lady Hart, Lady Raffles, Lady Barry, the Hon. Mrs. King, the Hon. Miss Hope, Mrs. Pownall, Mrs. Labouchere, &c.

The Queen Dowager, although now at a distance from Brighton, has not forgotten the charitable Institutions of this place, as will be seen by the following list of subscriptions, which Her Majesty has been pleased to forward to the Union Bank:—Sussex County Hospital, £20; Brighton Dispensary, £5; Brighton Royal British Schools for Girls and infants, £5; Society for Distressed Widows at Brighton, £5; Brighton Dorcas Society, Brighton Female Orphan Asylum, Brighton Female Penitentiary, Brighton Maternal Society, Brighton National Schools, Brighton Provident District Society, Brighton Royal Humane Society, Brighton St. Mary's Hall School, and the Lewes Clergy Orphan Fund, £10 each; total £125.—*Brighton Gazette*.

Dr. Ireland, Dean of Westminster, who is a native of Ashburton, in this county (Devon) has intimated to the vicar that he has bequeathed at his death the sum of £2000 to build a school, and he also has invested the sum of £1000 the proceeds to be annually given to six poor housekeepers of that place.—*Exeter Flying Post*.

The worthy and indefatigable incumbent of the Isle of Portland has made the munificent offer of £1500 as an endowment for a district church for that Island, if subscriptions can be raised for the purpose of erecting one.

Summary of Eccll Intelligence.

From the N. Y. Gazette.

LATER FROM ENGLAND.

The packet ship Orpheus, Captain Bailey, arrived yesterday afternoon, in the very short passage of 21 days from Liverpool, bringing us the papers from that place of the 8th, and from London of the 7th. The Liverpool Cotton market was dull at the last dates, at a further reduction of $\frac{1}{2}$ to $\frac{3}{4}$ per pound.

Ministers carried their motion on the subject of the Jamaica liberties suspension Bill in the House of Commons by a majority of five.

On Monday following an address, which was an echo of the message, was agreed to.

Mr. Abercromby has resigned the Speakership of the H. of Commons, and it is said will be immediately elevated to the peerage.

The Government has issued a proclamation for the suppression of meetings for the purpose of military training, and also for the suppression of unlawful assemblages of armed individuals. At Manchester several leading chartists have been arrested.

THE CANADAS.

May 3.—In the House of Lords a message from the Queen was brought up by Lord Melbourne, and read by the Lord Chancellor, as follows:

"Her Majesty thinks proper to acquaint the H. of Lords that it appears to her Majesty that the future welfare of Her subjects in L. Canada will be promoted by a union of the said Provinces into one province, for the purposes of legislation, from and after a period to be fixed by Parliament: and her Majesty therefore recommends the House of Lords to consider such measures as may be submitted to them for this purpose. Her Majesty being persuaded that the H. of Lords will combine a due regard for peace and security in these provinces, with such provisions as shall be conducive to the permanent freedom and prosperity of her North American possessions."

The London papers announce the death of the Rt. Rev. Herbert Marsh, the celebrated Bishop of Peterborough.

The hereditary Grand Duke Alexander, of Russia, and Prince Wm. Henry, of Holland, arrived in London on the 3d from Rotterdam.

Letters from Tabriz of the 24th March, announce the determination of the Shah to commence a new expedition against Herat, for which purpose he was collecting an army of 10,000 men.

Algers, as we learn by a letter of the 20th April, has been visited by a smart shock of an earthquake, followed by a violent storm. The sea is said to have injured the Mole, and several ships have sustained damage.

LATER FROM FRANCE AND ENGLAND. By the packet ship Burgundy, Captain Lines, arrived this morning from Havre, we have Paris papers of the 8th of May. Captain Lines sailed from Havre on the 9th.

We are indebted to a passenger in the Burgundy for the London Times of May 8th, which contains the following important intelligence:—

RESIGNATION OF MINISTERS. It will be seen that the long-expected resignation of the Melbourne cabinet has taken place, in consequence of a majority of only five on a government measure in the House of Commons.

In the House of Lords on the 7th of May, Lord Melbourne announced the resignation of all the ministers, and its acceptance by the Queen—in consequence of the vote on the Jamaica government bill.

The reasons for this step were assigned at some length by Lord John Russell in a speech to the House of Commons on the same day.

A Paris paper of the 8th of May says that no Cabinet had yet been formed.

From the United Service Gazette. "The rumour which has been prevalent during the last fortnight, in naval circles, of the intention of Ministers to send a demonstration fleet to the Baltic, turns out to be correct. It is to consist of ten seventy-twins, to be commanded by Admiral Gage, viz., the Belleisle, Benbow, Blenheim, Cornwallis, Hastings, Illustrious, Agincourt, Hawke, Edinburgh, and a tenth, the name of which has not transpired. It would seem that information which has reached the Foreign office of the aggressive disposition which has recently been manifested by Russia, has led to this determination.

Orders have, we are assured, been received to countermand the apartments which were preparing, at Mivart's hotel, for the reception of the Grand Duke of Russia. We learn also that Count Nesselrode has been dismissed, that Count Orloff has superseded him, and that the war party in the Russian Cabinet are in the ascendancy. Have these changes any thing to do with the organization of the above mentioned fleet?"

From the London Times, of May 8th. MONEY MARKET AND CITY INTELLIGENCE.—The English stock market was remarkably quiet until just before the conclusion of business, when, on its being stated that Ministers had resigned, a considerable sale of Consols for account was effected. They closed at 93½ for money, and 93½ sellers for money. Exchequer bills 40s to 42s premium.

Still Later and more Important. ARRIVAL OF THE GREAT WESTERN. ENGLAND.

The position of affairs in England is curious in the extreme. After the resignation of the Melbourne Ministry, the Queen sent for Sir Robert Peel and the Duke of Wellington; they consented to take office, and did so; they then insisted on the Queen dismissing all the ladies of her household—she refused to do this; they threatened to resign; she told them they might, and they did; she then sent for Lord Melbourne and Lord John Russell, and they consented to take office again.

Great excitement prevailed all over England. Large meetings were held in the principal towns, and they voted addresses thanking the Queen for standing by the ladies of her household and dismissing the Tories. All descriptions of business were dull, and stocks down.

THE WAY THE THING WAS DONE.—When Sir Robert Peel was summoned to attend Her Majesty, immediately after the resignation of Lord Melbourne, he is understood to have claimed the privilege of nominating to all the household appointments, without exception. This privilege was, without qualification of any kind, conceded to Sir Robert, by Her Majesty. In the course of Thursday, however, the Queen expressed a strong desire to retain about her person certain whig ladies of rank, who have hitherto made themselves busy in matters political. Sir Robert Peel respectfully stated to Her Majesty that compliance with such a desire could not, by possibility, be gratified. The Queen immediately sent for Lord Melbourne: and Lord Melbourne is once again, Prime Minister.

Her Majesty's reply to Sir Robert Peel is stated to have been:—

"I would rather be reduced to the level of a private subject than be deprived of the society of those to whom I am personally attached, and who have been the friends of my childhood." Her Majesty further remarked, that with respect to Sir Robert Peel's political arrangements, she had nothing to do but to assent to them; but that the choice of the ladies who were to surround her, and form her society, was a point she would not concede.

It will be observed that the firmness of Her Majesty upon this point refers only to her choice of the ladies of her court. This royal lady's grandfather, George the Third, when upon the death of Mr. Percival he sent for Earl Grey, stipulated for the reservation to himself of the appointment of three officers of the household, but the terms were declined.

CONDUCT OF THE QUEEN.—It is said that the Queen was deeply affected when the Lord Chancellor and Lord Melbourne definitely informed Her Majesty that the Whig Government was extinct. She wept for a long time and deplored her situation. The Queen proposed to send for Lord Normanby, but Lord Melbourne recommended her to send for the Duke of Wellington, and place the country unreservedly in his hands. Her Majesty consented to do so, and the Duke suggested that Sir Robert Peel should be charged with the formation of an Administration. Sir Robert was at once applied to.

When the Marchioness of Normanby tendered her resignation, Her Majesty declined to accept it, and is said to have then observed, "I have deferred, and am always willing to defer, to the wishes of the people, but I will not give up every thing to a party, nor be the slave of a faction."

London, Tuesday, May 14.—In the House of Lords last night three of the last batch of New Peers took the oaths and their seats. No business of importance was transacted, and not a word was said respecting the Ministry.

Before 5 o'clock the House of Commons was crowded as it is within a few minutes of an important division.

Lord John Russell rose, and suggested that Sir Robert Peel, having failed in his endeavor to form a Ministry, should explain the circumstances of the failure before he himself

should state the reasons for the resumption of the Government by the former Ministers.

Sir Robert Peel said, he had reserved for this place and this occasion the explanation of the circumstances under which he had relinquished his attempt.

He proceeded to say, that the Duke of Wellington having been sent for by the Queen on Wednesday, the 8th of this month, and invited to assist in the formation of a Government, had advised her, that as the chief difficulties were to be dealt with in the House of Commons, the Prime Minister should be a member of that House; and on his Grace's suggestion, Sir Robert Peel was then summoned. When he waited on Her Majesty, she expressed her great regret at parting with her late Ministers, who, she said, had given her entire satisfaction: but their resignation had made it necessary for her to consider the formation of a new Government. Having received her commands, he communicated, on the same evening, with eight of his friends—the Duke, the Lords Lyndhurst, Aberdeen, Ellenborough, and Stanley, Sir James Graham, Sir H. Hardinge, and Mr. Goulburn. He next day submitted their names to the Queen, acquainting her that the Duke, while he placed his services wholly at her disposal, would rather lead the House of Lords without an office, than undertake a department of the Administration. She, however, expressed a wish that he should hold an office, and Sir Robert Peel assured her that he had no doubt that the Duke would forego his own personal inclinations at her desire. No material question arose at that time as to the form of the Administration, or the conduct of the Government. On Thursday occurred the difficulty, or misconception, which led to his relinquishment. It related exclusively to that portion of the household offices which ladies were filling; for on the subject of those household offices which were held by members of either house of Parliament, she had conceded all that could be wished.

There are to be some changes in the new whig ministry; amongst others, it is said that the following will take place:—

Lord Normanby, Premier, Lord Durham, Foreign Affairs, Lord Howick, Home Department, Poulett Thomson, Chancellor Exchequer.

Lord John Russell goes to the upper house. Shaw Lefevrier is to be the new speaker; the Tories will support Mr. Goulbourn; the question was to be tested on the 27th May, after the adjournment, and if the Tories succeeded, Lord Melbourne intended to dissolve Parliament. It is also said that Lord Brougham is to be taken into the new cabinet, and placed at the head of a Board of Education.

Lord Palmerston, Spring Rice, and Mr. Speaker Abercrombie, are all to be made Peers.

Lord John Russell is to bring forward an Education Bill, and asks for £70,000 to carry it into effect.

In the case of the Canadian Prisoners the Judges decided on the 6th May, not to interfere with the sentence, and they are accordingly on their way to New South Wales.

In the County of Ayr, the largest in Scotland, Lord Kelburne (Conservative) has been returned by a majority of 462 over his Whig opponent Mr. Campbell.

INSURRECTION IN PARIS. Paris.—Sunday night, May 12, 2 o'clock, P. M.—This day at two o'clock, commenced an *emeute*, if not an insurrection of a very serious nature.

At half-past two o'clock this afternoon a number of men, amounting to at least two hundred, suddenly appeared in the Rue St. Denis. Their presence attracted a crowd of idlers, and they were immediately joined by others of their own party, no doubt; all of them like them dressed in blouses, with *casquettes* (the ordinary apparel of workmen). They passed down the street rapidly, and halting before the house of Lepage, the gun-maker, which they attacked, and after some difficulty, forced an entrance into it, and seized about 150 muskets, and other fire-arms, which they carried off. They forthwith passed down that street (the focus of all previous insurrections,) and reaching the quays, divided.—

One party proceeded to the military post on the Quai aux Fleurs, adjoining the Palais de Justice, and called on the troops to surrender. Without waiting for a reply they fired a volley, which killed a very fine young man, the sentinel at the door, and wounded the officer in command, and a sergeant. The soldiers (principally conscripts) immediately surrendered, and were disarmed.

These scenes had occupied scarcely an hour. The municipal guards were the first who approached the insurgents and fired on them. After a heavy fire, with but little mischief to either party, the latter party gave way, and fell back on their central point already mentioned. There they must have received reinforcements or co-operation, for at eight o'clock some of them were already in the Rue Cox St. Honoré and in the Rue Croix des Petits Champs, where two shots were fired; but although their object was unquestionably to have attacked the Louvre in that quarter, they were deterred from it by the closing of the gates, and the firm attitude of the troops within.—(I ought, when speaking of the first movements of the insurgents, to have stated that they shot a National Guard, a painter by profession at the Rue Hauteville. A woman also unfortunately fell there.

It is needless to say that all the garrison is on foot. The National Guards also turned out numerous at the first beat of the *rappel*. Patrols of each are passing every instant through the streets, and an occasional shot is heard, but no volleys or sound to indicate that a general attack is going on. The morning will be a terrible one, it is to be feared.

I am told that it is the outbreak of a regular republican conspiracy. That the disaffected have twenty-six depots of arms in several parts of the town, and that they are well organized and well prepared.

That there has been, during a long time, a smouldering plot and determination to revolt, everybody has heard.

Paris, May 13.—As a consequence, we suppose, of the insurrection, the King at length on Sunday evening, appointed a Ministry in lieu of that which had been named ad interim, and which is thus given in the *Moniteur* of yesterday:—

Marshal Soult, President of the Council, and Minister for Foreign Affairs. M. Teste, Minister of Justice. General Schneider, Minister of War. Admiral Duperre, Minister of Marine. M. Duchatel, Minister of the Interior. M. Cunin Gridaine, Minister of Commerce. M. Dufaure (!) Minister of Public Works. M. Villemaire, Minister of Public Instruction. M. Passy, Minister of Finance.

Paris, May 14.—Respecting the insurrection which commenced here on Sunday last, I shall say, as did an orderly dragoon to me, of whom I enquired on the 6th of June, 1833, in the Rue St. Martin, was it all over? "Yes," said he, "until they begin again."

Much blood has been spilt in this unhappy affair. Between 120 and 150 deaths have already resulted from it.

LOWER CANADA. MONTREAL MARKETS, FRIDAY, May 31, 1839.

ASHES.—The transactions in this article of produce for the last few days, have been unimportant; the prices are the same as last quoted, viz:—27s. a 27s. 6d. for Pots, and 32s. 6d. a 33s. for Pearls.

FLOUR.—Upwards of 5000 barrels Fine were sold on Saturday last for shipping, at 35s. per barrel; which is a reduction of 2s. 6d. upon our last week's quotations. Although the late accounts from home advise of a further depression in the English Markets, still it has not deterred shippers from buying freely at that rate, as they seem to anticipate a speedy rise; of which, however, we can see but little prospect, as the quantity in the Liverpool Market, in the hands of dealers, and under lock, is greater this than it has been for many years previous. In New York, Flour has rather an upward tendency, which will likely prevent a further decline in the Markets here. Sales effected this week, have been at the following prices, viz:—large parcels for shipping 35s. for Fine, and 32s. 6d. a 33s. 9d. for Middlings, while small lots of the former has brought 36s. 3d. a 37s. 6d., and the latter 33s. 9d. a 35s. While under this head we may remark, that the high price charged, by the Bakers for loaf bread, is becoming the subject of very general and just complaint.—Flour has actually fallen more than a fifth since the opening of the navigation, while they only deduct a twelfth—or one penny off the shilling loaf. Now were housekeepers to buy Flour by the barrel when it is cheap, and bake their own bread, we have no doubt that the Bakers would soon find it to be their own advantage to bring down the price of bread in proportion to that of Flour.

LIQUORS.—Canada Whiskey has advanced 3d. per gallon this week; the price is 4s. for 12 per cent. O. P. Jamaica has taken a further rise of 4d. a 6d. per gallon, the price for 1 a 2½ may now be quoted a 6s. 3d. a 6s. 6d.—Brandy—one lot has been sold a 7s. at auction—remainder withdrawn—the price for the best brands is 7s. 3d. a 7s. 6d. Montreal Gin 4s. a 4s. 3d. Hollands 4s. 10d. a 5s. 2d.

WINE, particularly Spanish and a medium quality of Port, are in good demand. Benecarlo may be quoted a £16 10s. a £18 per 120 gallons, and Port from £20 a £25 per 138 gallons.

SUGARS.—On Monday last, about 80 hhd. Porto Rico, were sold at auction, a 44s. 6d. a 45. 6d. for dark, 46s. a 47s. 6d. for middling, and 48s. a 49s. 6d. for a fair quality. Refined, is now selling a 7½d. per lb., but even at that rate it hardly pays the importer.

TEA in general is cheaper than it has been for many years, in consequence of very large quantities arriving, principally of the inferior sort. T'wankay has been sold as low as 2s. 2½d. a 2s. 3½d. at auction, and 2s. 4d. a 2s. 6d. is now the asking price at private sale.—*Transcript.*

Number of Emigrants arrived at the Port of Quebec for the week ending 1st June:

England, - - - - - 122
Ireland, - - - - - 829
Scotland, - - - - - 24
Lower Ports, - - - - - 16

Previously reported, - - - - - 991
- - - - - 620
- - - - - 1,611
To corresponding period last year, - - - - - 634

Increase in favor of 1839, - - - - - 917
—*Quebec Mercury, May 25.*

UPPER CANADA. TO THE REV. EGERTON RYERSON, Editor of the Christian Guardian.

Rev. Sir: The peculiar course pursued by you since you were appointed Editor of the Christian Guardian last year, has frequently given us extreme pain, of which you are aware from various private interviews and conversations that have taken place between us. The pain has been the greater from the confidence and intimacy which have existed between us; as well as from the relation you bear towards us.

For we are free and delight to confess, that the very name of a Wesleyan Methodist Minister involves in it endearing relations and associations, which would at any time, and especially under circumstances of peculiarity lead us with Christian cheerfulness to cover a multitude of errors.

Notwithstanding these declarations, which we make in the most profound sincerity, we feel that we are now placed in circumstances which render it imperative upon us as British subjects, and as lovers of our country, no longer to compromise principle and sacrifice our Country's peace, our Church's safety, and the great essential excellences of the British Constitution at the shrine of personal friendship. It would have afforded us unfeigned pleasure could we have been spared the necessity of any apparent or direct opposition to your Editorial course; but for reasons intimated above and expressed more fully below, we can no longer neglect our duty nor relinquish our rights.

There are three points to which we direct your attention, as marking out and regulating the course we now and shall continue to pursue. The first is, that your conduct is directly contrary to the Word of God; the second, that it is diametrically opposed to the promotion of Wesleyan Methodism, and thirdly, that it is subversive of the British Constitution. The Word of God, which is our only rule of Faith and Practice, commands us to be "subject to the higher powers, for there is no power but of God, the powers that be are ordained of God"—and assures us "whosoever therefore that resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

St. Peter says 'Fear God and Honour the King,' and it is a standing Ordinance of Divine Revelation, "Thou shalt not speak evil of the Ruler of thy People." These are injunctions which, if they ever had any force should now be felt, and more especially by those whose legitimate business is 'not the reformation of the Politics of Nations but the Morals of the World.' But Sir, it appears to us your course has been in direct opposition to these Divine commands, and that you have therefore violated the duties of a Methodist and a British subject. If evidence is desired, not to mention your attack upon the People's Representatives who, because they did not follow the path dictated by you, are charged with vassalation, dishonesty and juggling—we point to the insidious undermining of our Government in the affections of the people, by invidious comparisons between the government and administration of Britain and her Colonies, and the government and administration of a neighbouring Republic, and by your assiduity in culling and giving currency to the misrepresentations contained in various Newspapers of this and the Mother Country, some of which are known to be disaffected and hostile to the British interests.

We also point to your unwarrantable and unchristian attack upon the Representative of Royalty in this Province, as contained in your first letter to the Marquis of Normanby, where the most foul aspersions are attempted to be fastened upon him, whose character to all who are acquainted with the acts

of his administration is known to be highly honorable and upright; and who has been most indefatigable in devising and executing, as far as circumstances would admit, those measures which in his judgment were best calculated to promote the welfare and prosperity of this Colony.

We direct attention, also, to your second letter to Lord Normanby, in which you assert that under certain circumstances 'Loyalty becomes a dead letter,' and insinuate that 'disaffection itself' is warrantable. Loyalty by you is therefore considered good for nothing, to be buried out of sight, to be cast out, and abhorred.

If these are not sufficient evidences that you are resisting and apparently preparing for further resistance to the constituted authorities many more could be adduced. We are confident the fear of God is not evinced by openly and wilfully disobeying his express commands—by speaking evil of Rulers and traducing Royalty itself. But by this course you have pandered to the passions of the ignorant, destroyed the confidence of the worthy, but unsuspecting, in the Government, and prepared the disaffected for deeds of blood and every evil work. As lovers of the British Empire, we rejoice to see our country sitting on high among the nations of the earth, presenting to the threatening and turbulent billows of democratic anarchy an immovable breakwater on the one hand, and on the other with giant grasp, crushing the iron hand of the despot, and aweing him into humanity and liberality.

Far and wide, wherever the genial influence of her Government is felt, she diffuses that light and inculcates those principles that are best calculated to promote 'peace on earth and good will toward men.'

She is receiving, from the far Western woodlands, the Indies, the deserts of Africa, as well as from the various nations of Europe, a spontaneous and unsolicited meed of praise. Her sons, themselves, so well instructed at home, in what rational liberty consists, and exemplifying it so well in their intercourse with strangers abroad; show that they know how to render to all their due, 'Honor to whom honor, custom to whom custom, fear to whom fear'—so that the very name of a British subject being the agent in national and commercial transactions with foreigners banishes suspicion, and is the pledge of honor and honesty.

As lovers of mankind, we cannot but rejoice too, that Britain the most powerful and intelligent nation on earth, continues to put forth her mighty energies, East, West, North and South—narrowing the distance between man and man,—and, for the amelioration of his condition, developing the vast natural and intellectual resources of the world. Her Christian sons, also, show the sincerity of their desire, that all men should attain the exalted Civil, Political and Religious privileges they enjoy, by carrying to and bestowing upon every nation, kindred, tongue and people, the means of their own exaltation the BIBLE, the word of God. Our prayer is that God may continue and increase this disposition and power a thousand fold.

But, sir, your course is manifestly in direct opposition to all this, by stealing away the affections of the lovers of British institutions, deceiving them into the belief that a proper restraint of the unruly and rebellious is tyranny, and that laws, made necessary by the vile conduct of factious demagogues, are Anti-British, nay 'Algerine.'

You have, also, issued ceaseless misrepresentations of the venerable establishment of the Church of England, the bulwark, which for ages past has withstood the continued batterings of the enemies of civil and religious liberty and which by the sustaining and directing power of the Almighty, will withstand those of this age also.

You have covertly opposed the settlement of a question, which you well know the whole colony was desirous to have settled, while you were openly professing the most ardent desire for its settlement, using your influence with some of our representatives to vote for its application to anti-protestant purposes rather than be frustrated in your course of dictation.

By all these means, you are fully proving your want of love to your country; as those various arts, if successful, must eventually lead to a dismemberment of the Empire, and thus limit the power and usefulness of the British nation, and retard the Evangelization of the World!

Much more might be adduced, but with these views of the duties of British subjects—with these views of the excellence and usefulness of British institutions, and British principles—and with these views of the manifest tendency, and design of your writings, we cannot allow the public generally, or the members of the Church to which we belong, particularly, any longer to suppose we participate in the sentiments expressed by you.

We conceive the time for decision is now fully come, and thus publicly declare our determination to cleave to Wesleyan Methodism, and uphold British Ascendancy, British Institutions and British Principles.

The only further decisive proof of our views and determinations, which we think it necessary now to give, is contained in the request, that such of our names as are hereunto affixed, and which may be on the list of subscribers to the 'Guardian,' may forthwith be taken off, and that paper be no longer sent to us.

William Nixon, John Woodsworth, Richard Woodsworth, John D. Brock, Alexander Hamilton, Henry John Williams, Thomas Storm, William W. Osborne, Jr. Geo. Harbron, Joseph Hutchinson, Alexander Simpson, Henry Leadley, John Rogers, Jonathan Dunn, George Bilton, Thomas Mara, Thomas Clark, George Cline, William Osborne, Francis Berry, John G. Bowes, Wm. Hutchinson, Thomas Jordan, Thomas Grindle, Samuel Shaw, John Phillips, Charles Walker, Joshua J. Williams, Wm. Walker, Alexander Thom, Henry Rutledge, James Price, Peter Miller, William Bowles, Adam Anderson, John Carman, Joseph Wilson, John Edmond, Charles Ramm, Elias Cramm,

Toronto, May 29, 1839.

Several Members of the Connexion signified their intention of affixing their signatures to the above, but are at present absent from the City.

BIRTH. On Wednesday, 29th May, in the township of Clarke, Mrs. J. Beavis, of a daughter.

MARRIED. At St. John's Church Peterboro' on Monday the 20th, inst. Mr. Thomas Chambers, to Miss Emma Hudson, both of that Town.

This morning in St. George's Church, by the Rev. J. G. Geddes, Rector of Hamilton and Barton, Charles Emilius Gold, Esquire, Captain in Her Majesty's 65th Regt. of Foot, to Elenor Felicia Askin, daughter of the late Assistant Staff Surgeon Geddes, of this town.

DIED. On Friday, 31st May, Margaret Rebecca, only child of J. Beavis, Esq. of Clark.

List of Letters received to Friday, June 7.—

Rev. R. D. Cartwright, rem.; Rev. W. Anderson, rem. and add. subs.; A Davidson, Esq. rem.; H. Rowsell, Esq., add. sub. and rem.; Rev. J. G. Geddes; G. A. Cumming, Esq.; Rev. E. Denroche, rem.; T. Baines, Esq.; Rev. W. Shilton; Rev. A. Balfour, rem. in full Vol. 2; H. Robinson, Esq. do. do.; Rev. S. S. Wood, rem.; Rev. G. Archibold; Rev. S. Armour; Rev. J. Grier, rem.; T. A. Turner, Esq.; T. S. Shortt, Esq. add. sub.; Rev. A. F. Atkinson.

"CLAUD HALCIO" shall have an insertion.

Youth's Department.

SCRIPTURE QUESTIONS.

L. EGYPT, CONTINUED.

435. Moses and Aaron being appointed as the instruments of the people's deliverance, were, in proof of their divine mission, miraculously empowered to change their rod into a serpent. Can you describe this miracle, and point out in what manner these servants of the true God were shown to be superior to the magicians of Egypt?—*Exodus*.

436. When, notwithstanding this striking miracle, the Egyptian king refused to let the people go, God was constrained to inflict those ten direful plagues which eventually forced the monarch to obedience. Can you mention the names of the first five of these plagues?—*Exodus*.

437.—Can you further state the five remaining plagues?—*Exodus*.

438. After the infliction of these awful plagues, the Egyptians, with their king, still persisted in their determined disobedience, and pursued the Israelites even into the Red Sea, by which means they brought upon themselves a yet more complete punishment of their presumption. Can you describe this transaction?—*Exodus*.

439. The Israelites, as we have seen, greatly increased during their sojourning in Egypt. Can you tell their number when God delivered them out of the hands of the Egyptians, i. e. the amount of their men, not including either their children or the mixed multitude which went up with them?—*Exodus*.

440. The time of their continuance in Egypt was exactly 430 years; for on that self-same day the Lord brought them out. Can you point out the passage which asserts this?—*Exodus*.

441. From many assertions in Scripture, we may easily perceive that during the whole course of Old Testament history Egypt maintained its natural importance. But though it continued for many ages so justly celebrated, it is now completely fallen from its former grandeur. Can you point out a very striking chapter in which its downfall is minutely predicted?—*Ezekiel*.

CHURCH CALENDAR.

June 9.—Second Sunday after Trinity.
11.—St. Barnabas the Apostle.
16.—Third Sunday after Trinity.
23.—Fourth Sunday after Trinity.

THE SMUGGLER.*

"When to the heart untamed will cling
The memory of an evil thing,
In life's departing hour."—*Neale*.

It was a very dark and tempestuous night, towards the end of November, that I was called upon to visit a poor man, who was represented as at the point of death; and who was suffering dreadfully from some wounds which he had a few hours before received. My parish was in a southern county, on the sea-coast. The inhabitants were a lawless and abandoned race, notoriously addicted to smuggling; and if perchance any vessels were wrecked in the neighbourhood, it was regarded quite as a fortunate circumstance; for plunder was, to a certain extent, almost regularly obtained. I in vain sought to bring them to a better acquaintance with their duty: spirits were cheap and plentiful, and drunkenness prevailed to a fearful extent. I had hailed with delight the establishment of a station for the preventive service: still, smuggling was carried on; contraband goods were almost nightly secreted in the parish, though where, it was most difficult to discover. There was a darkly linked band, the proceedings of which it was impossible to fathom; and the officer on duty has more than once told me that he had never been baffled before, but that now he could not discover by what means the illicit trade was carried on. There is probably no species of crime which has such a tendency to brutalize the character as that of smuggling; a crime which it is to be feared is indirectly patronized by not a few.

The person who waited upon me with the request that I should visit his comrade was a hard weather-beaten seaman. His manner was exceedingly courteous for a man of his rough stamp. He carried a dark-lantern and a huge oak staff; and when I hesitated to comply with his request, for I confess at first I felt afraid, he at once acquiesced, and said, "Perhaps you will come in the morning; but I assure you, sir, you have nothing to fear." The hour was not late. My man-servant was a brave and faithful fellow, and as he accompanied us with a large watch-dog, I really felt but little alarm. There was a hut upon the beach, the common property of the fishermen of the village, and to this I was conducted. Here, laid upon a truss of straw, I found a miserable creature stretched, almost starved with cold, and writhing with agony, though entirely in his senses. The marks of blood were upon his clothes; and, as I afterwards found, he had been that morning engaged with some of the coast-guard, from whom he had escaped owing to a dense fog, and had taken shelter as night advanced, in this miserable hovel, though its exposed situation rendered it almost certain that he would be captured. His wound was in fact, mortal, though from some mismanagement he had been allowed to escape. The wind was blowing a complete hurricane, and the dash of the waves on the neighbouring cliffs added much to the solemnity of the scene.

On entering the hut, I found in a corner the wretched sufferer, laid upon a bed of straw; and by the dim light of the faggots which burned in the chimney, I could discern the hard-worn and furrowed cheeks of an old seaman. He was obviously in great agony; still he was calm and collected, and expressed a great wish to have conversation with me. I approached his bed-side—if he could be called—and he waved his hand, in token of his wish that those present might depart. The signal was attended to—the rough seaman who had conducted me to the place, a young lad who was there when I entered, and my own servant immediately retired; I was thus left alone with the dying man—for such he was—and I exhorted him to unbosom to me his griefs, and to tell me if any particular sin pressed heavily on his conscience. He did not scruple to do so. "You see here," said he, "the sad victim of unbridled licentiousness in early youth—a hoary sinner, whose whole life has been spent in crime. I was the pride of a father's, the joy of a mother's heart; they sought to inculcate good principles in my mind. I was born in the county of Durham, and had a good education at school; and my parents wished to bring me up as a minister of the Church; but I would not listen to their expostulation, for I had form-

* From the Church of England Magazine.

ed an intimate acquaintance with some most licentious lads. I ran away from home, and embarked on board of a vessel at Whithy; and I joined a band of smugglers during the war, and at length became their captain; and since that time, nearly forty years, I have led a lawless and outlaw life. God knows," he continued, groaning at times from the agony which he suffered, and perhaps in some measure from the wounds of conscience, "I have pursued a most abandoned career. No notion can be formed of the hardships of a smuggler's life, and of the ferocity of his character. He regards the life of a fellow-creature as utterly valueless; he is always ready-armed for an assault. But there is one crime, I recollect, that hangs heavy on my heart, and yet it was committed nearly thirty years ago. O God! I shall never be forgiven! O that I could find mercy! that I could blot out that deed of guilt!"

"What was that crime?" I asked.
"Murder—foul murder! We had on board the lugger a lad about fifteen years of age, the son of an old smuggler who was dead. He was a quiet, inoffensive, gentle boy, not fit for his rough employment; but he had no friends to go to, and the crew were unwilling to part with him, lest he might tell tales. It was a dark, foggy night, about this season of the year, that we had brought a cargo of hollands from the Dutch coast, and the rest of the company had gone on shore in the boat, to land a portion of it in a creek on the Cornish coast; the boy remained with me and gave me what I thought a saucy answer to a question put to him. Inflamed with the hollands I had drunk, I knocked him senseless on the deck with a hatchet that was at hand, and then, O Gracious Mercy! I rolled him into the sea. O, the sound of the waters has never been out of my ears! I have heard it even amidst the licentious roar of drunken companions! In dreams and visions of the night, I see that poor murdered boy. I have started at the screech of the sea-bird, and thought it was a voice from the deep. I sent him without a moment's warning into eternity,—that awful eternity I am myself now about to enter. Oh, can there be mercy for such a wretch as me! No—no!"

No language can describe the look of this agonized being, in whose heart and conscience the arrows of Divine displeasure did indeed stick fast. He was obviously a person above the rank of a common sailor, and many of his expressions proved that he was an educated man.
"How," I asked, "did you conceal the murder from your comrades?"
"By declaring that the lad fell overboard, owing to the darkness of the night. Suspicious, I dare say, existed; but there was no proof against me, and we were too much linked in crime for those suspicions to be told to others.—The boy was soon forgotten by them, and he had no friends, as I have said, to inquire after him; but his image is always present to my mind."

I was about to question the miserable man more fully, and to seek to lead him to deep repentance of soul, not only for this, but for all the crimes of a life of infamy,—his hands, in other respects, had not been pure from a fellow-creature's blood, though that was in defence of his own life against the revenue officers,—when two of the coast-guard entered the hut, and with them a navy surgeon. The latter immediately pronounced him to be dying, and told the seamen it was useless to take him into custody. No palliatives could be administered, and they left the hut, at my desire, for a short time; for I was anxious, if possible, to speak some word of comfort to the miserable soul.

"Oh, can there be mercy," said the wretch, convulsed in every joint, and staring wildly—"mercy for such a sinner as I am! Hark! do you hear the gurgling of the waves? The body is going down—down—down. Hark! destruction—misery—hell—hell!" I turned to answer, for I had covered my face with my hands, and stood by the dying embers; but the spirit was gone, and the flickering flame just served to show the corpse with its clenched fists and staring eyes, presenting a spectacle, the recollection of which even now makes me shudder, and which can never be effaced from my mind. I was little aware that death was so near, or I should have at once, instead of questioning him, directed his attention to the Saviour.

And such was the end of one, destined in early life to fill the honourable and responsible situation of a minister of Christ. But evil companions induced him to forget his God; and from one false step he went onwards to a life of barbarity and crime. Such were the dying moments of one whose life had been spent in the gross violation of his country's laws, and in avowed rebellion against the majesty of heaven. Surely there is no agony like that of a wounded conscience: "there is no peace, saith my God, to the wicked." The troubled sea, o'er which he had so often sailed in prosecution of his illegal traffic, and the loud dash of which, as I have said, added to the solemnity of the scene, was a fit emblem of the turbulence which raged in his bosom. It were presumptuous as it were vain, to speculate as to his eternal destiny. He certainly gave no evidence in his last earthly moments that he had, found peace and pardon through the blood of the cross; and at all events, in his wretched end we discover the hand of a sin-avenging God, who has pronounced of the workers of iniquity, that they shall be destroyed at the last.

The Garner.

ALMOST A CHRISTIAN.

If there would be more than common commiseration for the fate of him who, having almost reached the shore, when his comrades had been engulfed in the deep, should be borne back to destruction, or cast lifeless on the beach by the last receding wave—or for him who, when the fight had been won, and the enemy put to flight, should be laid prostrate on the battle-field by the last volley of the retiring foe—or for him who, having successfully sought fame and fortune in other lands, should set his foot upon his native shore only to languish and die,—what are any or all of these in comparison of the fearful destiny of those unhappy persons, who are surprised by their last enemy while their preparation for his coming is yet only in intention, not in act; who behold the shadows closing around them before they have even entered on their allotted task; and who vent the anguish of the late-awakened soul in that exceeding great and bitter cry, "The harvest is past, the summer is ended, and we are not saved." O! what reflection more agonising to a dying sinner than to feel that he has been but "almost persuaded to be a Christian," when the consciousness of being made *altogether* such by grace is the only thing which can enable him to confront the last enemy, to obtain the mastery over death, and out of encompassing and advancing darkness behold life and immortality rise to light.—*Rev. T. Dale*.

LONGING AFTER IMMORTALITY.

There is in man, a restlessness of ambition; an insatiable longing after nobler and higher things, which nought but immortality and the greatness of immortality can satiate; a dissatisfaction with the present, which never is appeased by all that the world has to offer; an impatience and distaste with the felt littleness of all that he finds, and an unsated appetency for something larger and better, which he fancies in the perspective before him—to all which there is nothing like, among any of the inferior animals, with whom, there is a certain squareness of adjustment, if we may so term it, between each desire and its correspondent gratification. The one is evenly met by the other; and there is a fullness and definiteness of enjoyment, up to the capacity of enjoyment. Not so with man, who, both from the vastness of his propensities and the vastness of his powers, feels himself straitened and beset in a field too narrow for him. He alone labours under the discomfort of an incongruity between his circumstances and his powers; and, unless there be new circumstances awaiting him in a more advanced state of being, he, the noblest of Nature's products here below, would turn out to be the greatest of her failures.—*Dr. Chalmers*.

THE CHANGEABLENESS OF THE WORLD.

All is changing that is created, animate and inanimate. The bright sun above us, and all the starry worlds which form our system, not only to the astronomer betray the same mutability in their very substance, exhibiting spots which vary in their dimensions and character, but they seem to be all moving onwards to the same unseen and distant centre. The firm earth on which we tread; the dark waters, whose depths no human eye has ever fathomed; and the massive rocks, which, unscarred, have borne the lapse of ages, to the natural philosopher manifest the same character. The action of volcanic fires, their contact with heterogeneous substances, contribute to effect a change by no means slight—crumbling some into decay, and forming new combinations with such perfect fusion, as, till tested by the discoveries of science, to give them the appearance of elements.

The same holds good with those objects which meet us in our daily path. Time passes not unheeded by; the track of his footsteps may be seen in the ruined tower and the broken arch. Look into nature; the seed sinks into the ground, and the sapling springs from the soil, and the tree throws wide and far its shady branches, and the leaves fall, and the wind shivers the decaying trunk, and, in a little time, the noble tree, on which our ancestors have looked with wonder, is reduced to the fragments which crumble to the touch. And if this be so with external nature, there is no essential difference in all that belongs to man. The institutions which he has formed with most deliberate wisdom and the shrewdest prudence wear out by decay, or progress still forward to some better end. Empires and dynasties appear in their turn, and then are remembered on the page of history alone; and even that itself has passed away, and left no record of the events of kingdoms, and the ambition of conquerors.—*Rev. Geo. Kennard*.

IDOLATRY.

There are divers ways of breaking the first and second commandments, beside worshipping Baal, as wicked Ahab did, and bowing down to stocks and stones. Many a man has set up his idols in his heart, who never dreamt of worshipping a graven image. The root and essence of idolatry, as St. Paul teaches us, is the worshipping and serving God's creatures more than God himself. Whoever then serves any one of God's creatures more than he serves God,—whoever loves any one of God's creatures more than he loves God,—whoever makes any one of God's creatures more an object of his thoughts, and allows it to fill a greater space in his mind than God fills,—that man is guilty of idolatry, in the spiritual and christian sense of the word. When I say God's creatures, I mean not living creatures merely, but creatures of every kind,—every thing which God has made for us, or enabled us to make for ourselves,—all the sweet and relishing things we can enjoy in this world,—pleasures, honours, riches, comforts of every kind. Therefore if any man is foolish and wicked enough to give up his heart to any one of these creatures, and suffers himself to be drawn away from serving God by it, he is an idolater in the sight of heaven.—*Rev. A. W. Hare*.

DECEITFULNESS OF THE HEART.

The heart very often makes use of the bodily constitutions of men, to impose upon them. Many give themselves credit for being humble and sober, because the constitution, being naturally sedate, has no tendency to lead them into excesses to which ardent tempers are prone. Others impetuously carry all before them, and despise the rest for want of zeal; whereas their own zeal is no more than the heat of their blood. If we would take the measure of our progress in those tempers to which our natural constitutions are most averse, we should more justly appreciate our real character. It is by pursuing the opposite method, that we fall into mistakes.—*Rev. Henry Martyn*.

FATAL STUPIDITY.

The lesson of our mortality divine Providence doth every day, yea every hour and minute, press and inculcate on us, and as it were beat into us. The funeral bell ever and anon rings in our ears, and we daily tread upon the graves of others. Many of us already find the harbingers of death within us, we all see the triumphs of death without us, and (as our Church expresseth it) "in the midst of life we are in death." Alas! that among so many remembrancers, where-with Providence hath surrounded us, we should, with that monarch in story, need yet another monitor to tell us every day, "Remember that thou art mortal." Yet this is our case. What fatal stupidity is it that hath seized upon us? Hath the frequency of these admonitions made them to lose their force and virtue on us? are we become like sextons or grave-diggers, that by living as it were in the charnel-house, and daily conversing with the bones and skulls of dead men, at last become hardened, and of all mortals are the least apprehensive of their mortality? Or rather are we affectedly ignorant, and do we wilfully put the evil day far from us? Whatever the cause be, the effect is sadly visible.—*Bishop Bull*.

Like the cloud between the hosts of Israel and Egypt, the Holy Scriptures are a light, by night, to those who have eyes to see; while they are darkness, even by day, to those who are enemies to the truths which they contain.—*Bishop Griswold*.

Advertisements.

WANTED, by a subscriber to "The Church," Nos. 1, 10, and 16 of Vol. I, and Nos. 13 and 33 of Vol. II. Any person transmitting the above to the Editor of the Church, shall receive a full compensation for the same.
51-4w.

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Toronto, May 24, 1839.

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