"HER FOUNDATIONS ARE UPON THE HOLY HILLS:"

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

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 23, 1839.

[NUMBER XXI.

Poetry.

THE CROSS OF CONSTANTINE. BY THE LATE LADY FLORA HASTINGS.

"Conquer in this!" not unto thee alone The vision spake, imperial Constantine; Not presage only of an earthly throne Blazed in mid heaven the consecrated sign : Thro' the unmeasur'd tract of coming time And speaks, through ev'ry age, in ev'ry clime, To every slave of sin and child of woe.

"Conquer in this!" Ay when the rebel heart Clings to the idols it was wont to cherish, And as it sees those fleeting hours depart, Grieveth that things so bright were formed to perish.

Arise, bereav'd one! and athwart the gloom, Read in the brightness of that cheering ray— Mourn not, O Christian, tho' so brief their bloom, Nought that is worth a sigh shall pass away!

"Conquer in this!" when fairest visions come, To lure thy spirit to a path of flowers; Binding the exile from a heav'nly home To dwell a lingerer in unholy bowers; Strong in His strength who burst the bonds of sin Clasp, to thy bosom clasp the holy cross!

Dost thou not seek a heav'nly crown to win?

Hast thou not counted all beside but loss?

"Conquer in this!" tho' powers of earth and hell
Were leagued to bar thee from thy heavenward way, The Cross shall ev'ry darkling shade dispel, Chase ev'ry doubt, and re-assure dismay Faint not, oh, wearied one: faint not—for thee
The Lord of Righteousness and Glory bled,
And his good Spirit's influence, with free And plenteous unction, is upon thee shed.

"Conquer in this!" when by the fever'd bed Thou see'st the dark-winged anger take his stand, Who soon shall lay thy body with the dead, And bear thy spirit to the spirit's land.

Pear not, the Cross sustains thee, and its aid. In the last trial shall thy succour bring; Go fearless thro' the dark, the untried shade, For sin is banish'd, and death hath no sting!

CHRIST THE ONLY SAVIOUR.

A Sermon on the Eighteenth Article of the Church of England, preached at the Carrying-Place, Murray, on Wednesday Oct. 16, 1839, before the Midland Cleri-Cobourg, and published at their request.

ISAIAH xliii, 11.-"I, even I, am the Lord; and beside me

"Blessed is the people that know the joyful sound," is the exclamation of the Psalmist in reference not merely to that emancipation from temporal slavery, which the year of the Jubilee proclaimed; but, endued with pro-Phetic vision, he looks forward to a greater and more dessed deliverance,—to the rescue from the thrall of Satan of those who are tied and bound with his galling chain, to a relief from the bondage of corruption and the condemnation of sin,—and to an exchange from this deariness and awfulness of the soul's captivity into "the glorious liberty of the children of God."

The "joyful sound" of this deliverance might well awaken the Psalmist's transports; because to prophets and righteous men it was of all others the most important and engaging theme; because even to the glorified above—to the angels and elders who are about the throne of God—the subject of their triumphant and lever-ending song, is "the Lamb that was slain and that

redeemed us to God by his blood." And while holy men of the old time before us looked forward to this day of redemption and were glad; while scraphs in heaven proclaim eternally "honour, and glory, and blessing" to him who wrought out that deliverance; the heart of man be uninterested now, and his tongue be silent, when he contemplates this all-sufficient Saflour? No—to him who "knows that joyful sound," we must believe it to be the theme compared with which all other subjects are but vanity,—as the one constraining and engrossing topic, which gives to life its charm and

divests eternity of its terrors. When, indeed, the church-going bell proclaims its ummons, and multitudes in obedience to its solemn call are gathering within the courts of the sanctuary, the ughtful christian would consider as appropriate to every individual composing these assemblages,—as the pervading sentiment of their heart and lips, while they Journeyed onwards to their Father's house,—"What

must I do to be SAVED?" When a Christian minister sees before him a devout and attentive congregation; when he proceeds to deelare, in his own imperrect manner, the counsel of God; h every ear is turned to him for the humble instruction he is commissioned to impart, he will be struck with the feeling that the voices of the multitude around him are ready to be raised with this question, "What must I do to be SAVED ?"

Yes, my brethren, that is the object, ostensible at least, of your coming here: not for the light and unworthy purpose of mere curiosity and entertainment; but to be told of your sinfulness and your danger,—to be reminded You are immortal beings-that you stand on the brink of eternal ruin—and, happy they who know the Joyful sound, to be told of the only Saviour. And would God that we—we, Christ's unworthy heralds and amsadors—could always answer that question with the these and the earnestness which the importance of the theme demands; that we could always address you with Power and persuasiveness of instruction, which would make you feel your nothingness and your sinfulness in the sight of God, and bring you in penitence and tears to Christ the only Saviour. And would God that you, tethren, were all affected, as perishing sinners ought to hy this deep and constraining feeling! Would that reiterated declaration of man's depravity and his the peril,—would that the earnest promulgation of he only Saviour, should bring you all indeed to the feet and fears, all your desires and hopes! us, and cause you to lay there all your anxieties

There may be those—alas! we know that there are who exclude from their thoughts this solemn lect; who are content to pass as carelessly through spilgrimage, while every day they bend their steps ter to the grave, as if that pilgrimage were all that teed engage their care,—as if they had no souls to be no future judgment to expect. There is, we are ded, in the spiritual world, the stony soil in which the planted seed can take no root and make no progress; e is, we are assured, the stony heart which no reasonterrouch and no love subdue. But sometimes the trors of the Lord" will reach the hardened conscience, high the Lord' will reach the natural some of us seen, and all have heard of, the penitence and contition of the condemned criminal; how earnestly, in + Bishop Burnet.

those hours which he thinks to be his last, he invokes the mercy of a long-slighted God and shudders for the safety of his soul about to wing its way into the unknown lated to contaminate even the flock of Christ,-the terrors of the eternal world. Careless as he may have Eighteenth Article of our Church was framed ;- "that veal it, "the gift of God through Jesus Christ our Lord," been, in former times, of every moral restraint and reli- they are to be accursed that presume to say, that every how much does it concern us to search and see whether gious duty,-the certain anticipation and the close approach of death and the judgment-day, breaks up his seth; so that he be diligent to frame his life according to sharers in that boon, who think carelessly and act as recklong cherished delusion, exposes to his shuddering view that law and the light of nature. For Holy Scripture lessly. They profess to be believers in the name of Jethe naked deformity of the soul, and drives him, in over- doth set out unto us only the name of JESUS CHRIST, sus, and on that ground hope for the salvation and expowering remorse for his unatoned crimes, to the mercy- whereby men must be saved." seat of God and to the cross of his Redeemer. Then, in the meekness of a spirit humbled and subdued—in the

"What must I do to be saved?"

cal Association, by the Rev. A. N. Bethune, Rector of safety,—who treat with indifference the only Name by upon, grounded upon the promises of God. which we can be saved. It ought to be rebuke and warning enough to those who, when you tell them of their native sinfulness and of their everlasting peril, and when you point to Christ Jesus as the only Saviour, will receive your counsel with distrust, and perhaps reply that they have framed to themselves a rule of duty and a system of morals, by adhering to which they will be in no danger of future rejection at the judgment-seat of God. It ought, I must add, to convey rebuke enough to those who venture presumptuously to say, that "a man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For," to continue the language of one of those Scriptural Articles of our Church* from which I have been quoting, and the tendency of which it is my purpose to set before you to-day, "Holy Scripture doth set out unto us only the Name of JESUS CHRIST, whereby men must be saved."

There was a time, you are aware, when the Christian Church—then, comparatively, a small and humanly speaking, a powerless band-were the objects of persecution to their pagan enemies; but the records of history inform us also that, in process of time, truth prevailed over error, and the religion of the cross penetrated even into the palaces of kings. Then it was that heathen philosophers and priests sued, at the imperial trinied, when in power, to their Christian opponents. One of their arguments for the toleration of paganism and its recommendation to the regal favour was,-That God is more honoured by the varieties and different methods of worshipping and serving him, than if all should fall into the same way; that there is a beauty in this diversity, and a suitableness in it to the infinite perfections of God; and that it does not look so much like a mutual agreement or concert, as when all men worship him in

I adduce this fact of history to shew the origin of an opinion which, even in these enlightened days, has, in a modified degree at least, gained a species of currency; so that, apart from the fallaciousness of the argument itself, you may be induced to receive with the greater suspicion and distrust a sentiment which has emanated from the advocates of pagan superstition and heathen blasphemy,-which was originally advanced by those who laboured with misguided zeal for the extinction of the Christian name. That this was a favourite opinion with the upholders of false religion and the open enemies of the truth, will be further apparent from the fact that the false prophet Mahomet inculcated precisely the same sentiment. He, in order to entrap what is usually termed the "liberal," though it is in reality the licentious spirit of mankind, affirmed that all men in all religions were equally acceptable to God, provided they served him faithfully in them. I might go on to shew, that the same doctrine has been advanced by certain infidel phiosophers of a later age, -who very plainly inculcated the opinion, in order to do away with the veneration which is due to revealed religion, that all faiths and all creeds were equally acceptable to God!

I repeat, that when sentiments like these emanate from a quarter so positively hostile to the truth, they are to be met with distrust and heard with caution. Instead of being allured by their attractive speciousness, and charmed with their show of liberality, rather should our language be,-" Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be

Men are never, in any age or under any circumstances. free from the influence of human infirmity; and even under the Christian dispensation, pernicious sentiments have gained a prevalence which have undeniably their origin in that fallen and malignant spirit who is "the father of lies and a murderer from the beginning": so that, to adopt the language of a distinguished divine, " some to make themselves and others easy, in accommodating their religion to their secular interests-to excuse their changing-and to quiet their consciences, have set up this notion, that seems to have a largeness both of good nature and charity in it; looks plausible; and is calculated to take in the greatest numbers: they therefore suppose, that God in his infinite goodness will accept equally the services that all his creatures offer to him, according to the best of their skill and strength.'

In opposition to this baneful opinion, -emanating, as can be any security of salvation except through the name ing year, on any consideration whatever, except in London." we have seen, from the strong-holds of Satan, but calcu- of Him alone?

Let me, however, direct your attention to a distinction agony of a heart broken and contrite now,—he asks this, being saved by a law, and the being saved in a law. The souls; what evidence do they afford that their profesas the one only question of interest to his trembling soul, condemnation of the Article is directed against the first sion is sincere? Is it by a course of life as little distin- for the desirable ends of love and concord; though baptism, as Many of us, too, have seen the worldly-minded man cause; and not against the last, as a circumstance merely verted; we might almost say, from the pagan and the preachers long before the death of Mr. Wesley, and with his checked in his careless career by the stroke of disease; accidental or contingent. To be saved by a law or sect, idolater? Is it by living in sin, by being devoted to all and when brought to the brink of the grave, repining means of course by virtue of that law or sect, as an ope- the idolatry of the world, by thinking less of religion than with deep sorrow and terror at his past neglect and wick- rative and meritorious cause; whereas to be saved in a of any thing else, by joining in its exercises with con-We have seen the languishing sufferer looking law or sect, imports that men may experience the comback, with a shudder of dismay, upon the dreary waste of passion and pardon of Almighty God, even though en- Are full and true evidences afforded, that they are "new and leaders belonging to that chapel (as the best qualified to give a mispent life; and, late as it is, raising his earnest cry gaged, through their blindness, in false religion. A large creatures in Christ;" that they have "put off the old the sense of the people) on the other hand, allow of it. Neverto God for mercy and forgiveness. When the soul is portion of mankind are still lying in pagan or Mahometan man" of sin, and are "renewed in the spirit of their theless, in all cases the consent of the conference shall be obtained" hovering on the dread brink of eternity, then it is that he darkness: many, even within the precincts of Christen- mind?" Alas, my brethren, too many think that all is before the Lord's Supper be administered." averts his gaze from the pomps and splendours and joys dom, cling to false and soul-destroying tenets: not a well and all is safe, who, with some vague profession of of life to which he had been enchained so long; then it few, even in the ranks of professed Protestantism, mainis that he looks with an eager eye and an anxious heart tain opinions which strike at the root of what we deem their spiritual condition; have never shed the genuine to the bow of mercy athwart the gloomy cloud of hea- the very foundation of our Christian hopes. Here it is tear of contrite sorrow; have never sought redemption, venly wrath; then it is that his soul yearns towards the not to be doubted that those who commit this "sin igno- with becoming earnestness, at the cross's foot; have nesweet promises and the surpassing comforts of religion; rantly, in unbelief," may experience the compassion of a ver asked, with strong crying and tears, the faith by either the service of the established church, our venerable father's then it is that Christ the only Saviour is the theme on merciful God and receive his forgiveness; yet the words which they can be saved. which alone his spirit can repose with confidence or of Scripture caution us-and the Article I have quoted, Blessed be God, to such the day of salvation is not yet hope, and that the "joyful sound" of that Saviour's name is the one most welcome to his ears.

Which is based upon the Scriptures, cautions us,—not to irrecoverably gone. The "eleventh hour" may have arraphly to such false religions of false teners one single rived, and found us fortuning and idle; but the gate of These, my brethren, are pages in life's history which property which can be deemed acceptable to God; but the vineyard is not yet closed, if we will faithfully ask adrebuke, with force enough, the careless and the wayward to believe that if those who maintain them should experi- mission. But beware, brethren-procrastination may ones whose treasure is in the world, and whose worship is ence God's compassion and forgiveness, it is not through prove your ruin: another hour, and the application may paid to the world's idols. They convey rebuke and any virtue or excellence of the "law or sect" which they be in vain; the door may be shut, and the lamentable warning enough to those who, while they are passing profess. No, there is but one way of reconciliation to petition for admission answered by the stern voice of unthrough life as if its transient comforts were all they lived the Father, -Jesus Christ and him crucified: through alterable rejection. "They shall call upon me, but I for, will hear without dismay and receive without concern that one means it is that we can gain acceptance with will not answer: they shall seek me early, but they shall your hands, or the hands of your representatives, by making this solemn exhortation, "Prepare to meet thy God." | God; and all living beyond the pale of Christ's privile- | not find me: for that they hated knowledge, and did It should be rebuke enough to those who build upon | ged fold who may, at the last dread day of scrutiny, ex- | not choose the fear of the Lord: they would none of my foundations for which there is no Scripture warrant, - perience his pardon and be exempt from condemnation, counsel: they despised all my reproof. Therefore shall who keep out of sight the only means of rescue and will have no covenanted title to plead, -no hope to build they eat of the fruit of their own way, and be filled with

But while we would judge charitably of the heathen and the alien; while we would allow to those who are strangers to the Gospel's "joyful sound" a place, though it be in the uncovenanted mercies of God; this indulgent hope cannot, my brethren, be extended to those who hear, but will not hearken,-who have been gathered within the fold of the one good Shepherd, but choose to stray away into the wilderness of their own devices. We dare not apply this judgment of charity to those who, having heard the proclamation of the Saviour's name, think lightly of his claims, and disregard his merits, and in the vaunted sufficiency of reason's guidance, frame a law of action and lay down a rule of salvation for themselves. We presume not to give so much countenance to wilful error as to include within the compass of God's uncovenanted mercies, those who slight revelation and reject the preached Saviour; asserting in a phraseology which is perhaps to popular, that he who lives a correct and moral life, does all that God requires; and in doing this, that he need not feel alarm in the prospect of death or in the anticipation of the judgment-day.

"Come and let us reason together," I might say, upon this point,-that the fallaciousiess of such an opinion may be thoroughly exposed, and the nakedness and helplessness of the sinner who appeals to such a refuge, be laid bare before his view. The time will not permit to to ask, who there is that, upon a close investigation of the principles of his heart and the practice of his life, pitied and unheeded. can exclaim in any tone of confidence, "I have not

amiss, O Lord, who shall stand?" brightly out upon its hallowed pages; appealing from criminal love of Mammon. this? Who, upon such a plea, would encounter the presence of his Maker and demand admission into the bloodpurchased joys of heaven? Alas, he that contrasts the purity of the law of God and the vastness of its requirements, with the short-comings and mis-doings with which he is every moment chargeable, will feel the force and truth of this warning to the Laodicean church: "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-

salve that thou mayest see, And oh, is the Divine judgment of our sinfulness nothing; when, in order to clear the guilty, and reconcile the conflicting attributes of Justice and Mercy, it was necessary that the Son of God himself should die,-that he should discharge the ransom for our sins,—that he, by his own cruel and ignominious death upon the cross, should pay the penalty of God's violated law and cancel the hand-writing of condemnation that was against us? Shall we, in contemplating the vastness and the preciousness of that sacrifice,—in viewing the means which God himself has thus appointed for the redemption of the sinner.—venture to think lightly, or to speak lightly, of the doctrine of Christ crucified, or allow one moment's indulgence to the pernicious sentiment, that to be in Christ or out of Christ is a matter of indifference, or that there

If then, my brethren, salvation is, as the Scriptures reman shall be saved by the law or sect which he profes- that "gift" be ours! Doubtless many think they are which the words of the Article obviously imply,—the do they prove their "part and lot" in the Saviour of can be preserved without it. as an instrument of salvation, an operative or leading guished as possible from the unbeliever and the uncon-

their own devices.'

To-day then, my brethren, work while it is called today. Pray, while the mercy-seat can yet be invoked; go to the cross, while still the Saviour beckons and invites; accept the gift, while yet it is freely proffered. book of recorded guilt be laid open, and no Redeemer's rejected Saviour can change.

THE DYING SINNER.*

bitter the last moments of his unhappy existence.

There is a change in his influence and authority : from the moment that his death appears inevitable, the unfeeling world begins to forget him; his faithless friends fall off; his flatterers seek out circular letter, of which the following are extracts.new patrons and other benefactors, and even his domestics, intent 'A few of our societies have repeatedly importuned us to grant apon considering their share of his effects, forget to attend their them the liberty of receiving the Lord's Supper from their own dying master. He sees no more around him the band of those preachers. But, desirous of adhering most strictly to the plan sycophants who in the days of his prosperity were so lavish of which Mr. Wesley laid down, we again and again denied their retheir attention, while he is left to writhe on the bed of death un- that we have no alternative but to comply with their requisition,

There is a change in the public esteem; the world which besinned—I have fulfilled the law of righteousness." The fore had been immoderate in its praises now takes no notice of people in the instance referred to, who have forced us into this best and the most highly favoured in the old time before him; the change that his death will make on the scene may form further deviation from our union to the Church of England. Still us, breathed a far different language. "How can a man for a while the topic of discourse, but this brief interval passed. be just with God," was the cry of the righteous Job; "if his name is mentioned no more, scarcely will it be remembered he will contend with him, he cannot answer him one of a that he ever existed. He beholds with anguish this impending ob- need but have a small influence on the whole connexion. We And this was the supplication of the holy livion, he sees that he must die, that the void caused by his de-Psalmist, "Enter not into judgment with thy servant, O parture from this world will soon be filled up by his heir, that Lord; for in thy sight shall no man living be justified .- not even a vestige of him will be left, and that they who have If thou, Lord, shouldest be extreme to mark what is done seen him surrounded with splendor will ask themselves, 'Where God, and the confessions of those whose names stand world conducts its deluded votaries, and these are the effects of a

there, my brethren, to relieve the darkness of the picture? strive in vain to repose on some pleasing object, they behold no in God." (See note D.) Let the most boastful, the most confident, single out thing but the gloomy countenance of death. But the recollecfrom the days and years of his life that which he looks tion of the past, the contemplation of the present inflict not the upon as the happiest and the best! Alas, we dare not deepest wound on his guilty conscience. He would not be so peak of years; but what is the day or hour in the course miserable were these the sole sources of his anguish. It is the f his pilgrimage which he would select as free from thought of the future that throws him into a state of agony and oil and stain? Who would be willing to lay bare to the despair. The future! that region of darkness into which he is world,-who would consent to be judged at the tribunal about to enter, that unknown land from which no mortal ever reof God, for the secret thoughts and deeds even of one turns; where he knows not the punishment prepared for him: day, of one hour of this existence? Who amongst the that boundless infinity of space whither death is about to bear nost boasting and self-justifying, would venture to cast him uncertain of his fate; the tomb, that habitation of the dead, his everlasting destiny upon a chance so desperate as where he must mingle his own dust with that of his ancestors. The future! that unlimited eternity that strikes him with dread : the awful moment when he must render account to a justly incensed God of a life, every minute almost of which was spent in crime. Alas! while he saw his dreadful doom from afar he took frightful pride in being thought to despise it; he piqued himself on his firmness and courage, and derided those who quailed before the arm of an Omnipotent God. But when the summons from his maker reached him, he became a frail and feeble creature; when he saw death at hand prepared to usher him into that ternity he mocked at, then he tremblingly extended his hands to heaven, supplicating that God for mercy from whom he could expect nought but condign punishment.

* Translated for the Church from a Sermon by Massillon.

WESLEYAN MATTERS.*

EXTRACTS-SECTION II.

WESLEYAN METHODISM ACCORDING TO ITS PRESENT FORM, as constituted and settled in the successive Conferences between the years 1791 and 1797.

"1791. Ques. 1. Is it necessary to enter into any engagement

in respect to our future plan of economy? "Ans. We engage to follow strictly the plan which Mr. Wesley left us at his death." + "1792. The Lord's Supper shall not be administered by any

person among our societies in England and Ireland for the ensu-

* Concluded from the British Magazine. † Mr. Wesley died on the 2d March, 1791.

"1793. The sacrament of the Lord's Supper shall not be administered by the preachers in any part of our connexion, except where the whole society is unanimous for it, and will not be contented without it." (E)

"1794. Preaching in church hours shall not be permitted except for special reasons, and where it will not cause a division "As the Lord's Supper has not been administered except where

the society has been unanimous for it, and would not be contented pect to inherit the eternal life, which the blood of Jesus | without it, it is now agreed that the Lord's Supper shall not be purchased .- But how do they manifest their faith; how administered in future when the union and concord of the society

consent." (F)

"1795. 1. The sacrament of the Lord's Supper shall not be

regulations above mentioned."

"10. Wherever divine service is performed in England on the Lord's-day in church hours, the officiating preacher shall read abridgment, or, at least, the lessons appointed by the calendar. But we recommend either the full service or the abridgment."

"That beloved bretten, have we done our utmost to satisfy every party, and to unite the whole. You, by your trustees on the one hand, and your proper representatives, the leaders and stewards, on the other, are to determine concerning the introduction of the sacraments, or the service in the church hours, among yourselves. We have gone abundantly further. We have in some degree deposited our characters and usefulness in them judges of our morals, doctrines, and gifts. We apprehend that we could have made no further sacrifice, without sapping the foundation of methodism, and particularly destroying the itinerant plan." (G)

"1797, In short, brethren, out of the great love for peace and union, and our great desire to satisfy your minds, we have given up to you far the greater part of the superintendent's authority. And if we consider that the quarterly meetings * are the sources from whence all temporal regulations, during the Else, dreadful alternative, the only Saviour may be no interval of conference, must now originally spring; and also Saviour to you: the last summons may come and the that the committee, formed according to the plan of pacification, can, in every instance, in which the trustees, leaders, and stewblood to blot out the accusing sentence from its fearful ards, choose to interfere, respecting the gifts, doctrines, or moral pages. "I know you not," may be the answer to the character of preachers, supersede in a great measure the regular pleading cry: "depart from me, ye cursed, into everlas- district committees,-we may, taking all these things into our ting fire," may be the doom which no contrition then view, truly say, that such have been the sacrifices we have made, can avert; which no appeal to the long-slighted and that our district committees themselves have hardly any authority remaining but a bare negative in general, and the appointment of a representative to assist in drawing up a rough draught of the stations of the preachers. And besides all this, we have given the quarterly meetings opportunity of considering every new law-Every thing changes with this unfortunate being. These chan- of suspending the execution of it for a year in their respective ges and the fondness with which he clings to his past pleasures circuits, and of sending their sentiments upon it to the conference before it be finally confirmed." (H)

" Notes to Extracts-Section II. (E) "This regulation was communicated to the societies in a

or entirely to lose them !'

"You may clearly see from hence, dear brethren, that it is the we wish to be united to it as a body at large. The few societies which answer the description mentioned in the above resolution cannot, however, we will not part with any of our dear flock, who love God and man, on account of unessential points.+

As to whether it is a point in itself essential or otherwise, it need not here be considered. But perhaps few will question its is he now?' 'Whither has fled the applause that his power and being essential to a practical observance of church communion, But appealing from the declaration of the word of wealth gained for him?' This is the state to which the faithless and that it is the turning point upon which the change of a society into a church entirely hinges; and perhaps no Wesleyan preacher will deny its having been, at all events, a most essential point in m to the conscience and the heart, what is there There is a change in every thing that surrounds him; his eyes the view of Mr. Wesley himself; their late founder and "Father

> (F.) This observation seems to refer to Scotland, which had been always excepted from the general rules as to the Lord's Supper and church attendance, for the obvious reasons before mentioned. (See note B.)

"(G.) These extracts demonstrate the extreme reluctance with which the conference was drawn into these deviations from Mr. Wesley's plan."1 (H.) By virtue of these concessions, it is evident to an atten-

ive observer that the arrangement of all the local details of the society's proceedings is now placed in the hands of the people, or of their representatives, the trustees and leaders and stewards, in every circuit. Without referring, therefore, to any of the actual results which may have arisen in particular instances, it may be allowed to one who rejoices, and who "will rejoice" in the preaching of Christ crucified, by whomsoever he may be preached, to remark upon the duty and importance of great watchfulness, on the part both of the preachers and the people, against allowing the ntroduction or continuance of any plans in their respective circuits. calculated to accelerate the progress of separation from that favored branch of the church of Christ, (elder branch, as they may now feel disposed to call her,) from whence they originally sprang, and upon whose vitality they perhaps still chiefly thrive.

the serious embarrassments, and even hindrances, with which, in the absence of an ever-watchful caution, they may often unintentionally, by the detail of their plans, obstruct the parochial ministers's work and labor of love.

Most carnestly would he solicit their prayerful consideration of

THE RELIGIOUS RESPONSIBILITIES OF NATIONS.

Thus far on the personality and consequent religious responsibilities of the men who compose a governing body: but there is also a real and not merely supposititious personality of nations which entails likewise its own religious responsibilities. The plainest exposition of national personality is this-that the nation fulfils the great conditions of a person : namely, that it has unity of acting, and unity of suffering; with the difference that what

*i. e. of Circuits.
† Jackson, pp. 34, 35.

‡ Ibid. p. 36.

circuitous visitation, influence and modify the individuals who approached with coldness, with caution, with fear; and form the mass. National will and agency are indisputably one, has too commonly ended in angry declamation and bitter binding either a dissentient minority, or the subject body, in a invective without one alleviating practical result. We manner that nothing but the recognition of the doctrine of nation- may amend and improve our code of laws; we may augal personality can justify. National honour and good faith are ment the means of carrying them more promptly and sawords in every one's mouth. How do they less imply a personality in nations than the duty towards God for which we now contend? They are strictly and essentially distinct from the honour and good faith of the individuals composing the nation. France is a person to us, and we to her. A wilful injury done to her is a moral act quite distinct from the act of all the individuals composing the nation.

Upon broad facts like these we may rest, without resorting to the more technical proof which the laws afford in their manner of dealing with corporations. If then a nation have unity of will, have pervading sympathies, have the capability of reward and suffering contingent upon its acts, shall we deny its responsibility; its need of a religion in order to meet that responsibility? Of that religion of grace, by which alone human responsibilities can be met? If these or any of them be denied, let it be shewn us what broader or surer basis can be laid for them in the case of an individual, or how the responsibility of an individual, and with it his consequent need of the grace of Christ, can be proved either from his constitution or from experience, without at the same time shewing, even though implicitly and unawares, that the case of a nation or combination of individuals is analogous, and that they have, with the same liability, the same necessity. A nation then having a personality lies under the obligation, like the individuals composing its governing body, of sanctifying the acts of that personality by the offices of religion, and thus we have a new and imperative ground for the existence of a State Religion .- The State in its Relations with the Church, by W. E. Gladstone Esq. M. P.

IMPORTANCE OF CHURCH ESTABLISHMENTS.

Rising above the influence of mere sectarian feelings, the Methodists are anxious that the religious wants of the nation at large should be fully met; and comparing the utmost of what the Dissenters and themselves have done, or are able to do, with what remains to be done in the land, they are persuaded that the cause of our common Christianity so needs the extensive provision of some means made by the Established Church, that were she overthrown. a vast proportion of our teeming population must be left in utter destitution of even the outward ordinances of religion. By the overthrow of the Church, we do not mean her ceasing to exist as a Church, but her being removed from the protection of a State religion. Our argument is, that it is because the Church of England is established by law, that she is able to provide a much larger amount of religious instruction for the nation at large, than she could do were she subverted as an Establishment. - Wesleyan Methodist Magazine for April, 1834.

SCRIPTURE AND TRADITION.

We receive such tradition for this one reason-because it deserves the name of JUST AND PROPER EVIDENCE. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is amongst the proofs of our holy religion.

But evidence is one thing; the rule of belief another. Not for one moment do we on any or all these grounds, confound the history and evidences of the divinely inspired rule of faith, with that rule itself. Not for one moment do we place tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and tradition taken together are NOT-we venture to assert-' the joint rule of faith;' but 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.' And tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach nearest to them, and are read in our churches -which not one of the Fathers is- 'For example of life, and instruction of manners,' are still, as being uninspired, not to be applied to establish any one doctrine of our religion .- Dr. Wilson,

THE CHURCE.

COBOURG, SATURDAY, NOVEMBER 23d, 1839.

We alluded last week to the duty of our Legislature to institute an inquiry into the conspiracy alleged to be atill existing for the overthrow of our monarchical institutions, and the destruction of the loyal supporters of the Government. While such an inquiry should be entered upon with caution and pursued with delicacy,-while it should be characterized by calm, dispassionate, equitable, and merciful dealing; we cannot but recommend it on moral and religious, as well as upon political grounds. A carcless inattention to gross and glaring and awful violations not simply of human but of the divine laws, cannot but foster that moral laxity and that disregard of holy and solemn sanctions, which must, sooner or later, if unchecked and uncorrected, lead to the utter disorganization of society and the complete prostration of honest and virtuous principle. If the legitimate protectors of our liberties and the constituted guardians of our laws. evince an indifference to the violation of such obligations. we cannot wonder if new conspiracies should be undertaken and fresh outrages committed. Should the results of such an inquiry fail to confirm the public impressions upon this point, it will be a relief to discover that we have been affected by a groundless alarm; and it will be a satisfaction to every well-constituted mind to know that the crime of treason against the most paternal of governments had not spread so far or so deeply as general rumour had given us cause to fear. But should the discoveries made serve unhappily to confirm the public apprehensions, it will be a satisfaction, however melancholy, to know the extent of our danger and to provide more effectually for our future security. An opportunity may also, by this means, be afforded to the guilty of arriving at more wholesome convictions; of retrieving the errors of the past; of becoming better subjects and better men. If we contemplate the probability of a change so happy and desirable, it must, we know, be preceded by penitence and remorse; and we can understand as well, that the discovery or the confession of guilt must first be made before the tear of sorrow will be shed, or the work of reformation in earnest entered on. We believe, too, that this fair and open canvassing of the question would be to roll away the stigma of reproach and the suspicion of guilt from many a one to whom it now most undeservedly attaches.

Flagrant and awful in the sight of God and in the face of men as we would have the sin of rebellion understood to be, no sense of private wrong or of public injustice will allow us to close our eyes to the fact, that the guardians and defenders of the laws themselves have very much to answer for as respects that very crime. In tracing up effects to their causes, we cannot fail to come to the conclusion that treasonable conspiracies such as those we have been deprecating, are ascribable, in a very great degree, to the SPIRITUAL IGNORANCE of the people to the want of that regular, wholesome, and reiterated admonition to Christian duty, without which no nation can be politically virtuous or happy. While our legislative halls have rung with eloquence in support of plans

tisfactorily into execution; but the surest way of promoting a veneration and obedience to those laws, is to disseminate the principles of Gospel truth, and graft in the heart that fear of God and love of God which is the best, the only guarantee for the faithful and conscientious performance of social and civil duties.

It is worse than idle to ascribe the late conspiracies against the peace of the country and the constitution of the realm, to an impatience of ecclesiastical supremacy, -to the desire to be rid of the domination of the Church! We say it is worse than idle, because that is a supremacy which has never been exercised—a domination which has never been felt. Any attempt to coerce the conscience would be as unscriptural as it is absurd; and any endeavour to exact a compulsory support to a single form of religion would here be as improper as it would be vain; but where was such coercion ever implied, where was such compulsion ever intended in the scriptural and christian desire to see the provisions of our Constitutional Act carried out for the universal dissemination of religious instruction in this Province, and by a uniform mode of worship?

We contend-and every honest reasoner, every careful observer of passing events will support us, we are sure, in the argument—that the late exhibitions of treason against our mild and fostering government, are ascribable, mainly and primarily, to that want of religious principle which is a certain effect of the absence of religious instruction. This, if communicated in an irregular or desultory manner, we further contend, is inadequate to the object aimed at; it must be steady, consistent, and permanent. By this means alone can any lasting mpressions be produced or any salutary principles confirmed; and by this means alone can the effect of false teaching be counteracted. For it is unhappily the fact that, in not a few instances, the very persons ostensibly engaged in this desultory religious instruction, were selves participators in the plots and conspiracies which have lately been the cause of so much disorder, discomfort, and disaster in the land.

How painful, then, must be the reflection that, in enforcing the laws, we are allowing its rigour to bear upon those who have never been faithfully or assiduously instructed in the only certain means of giving reverence to their sanctions and obedience to their requirements! How painful to know that the very persons whose melancholy duty it becomes to put those laws in execution, are themselves in a great degree answerable for the crimes they are called upon to punish! It is true that these are charges which apply, in strongest force, elsewhere; it is true that we are to ascribe this neglect and its consequences rather to imperial than to provincial indifference; but have our own public men nothing to answer for in this solemn and important matter? Let those replyand we trust they will not do so without a serious and prayerful consideration-who, year after year, have voted for the alienation to mere worldly purposes of the very means which had been set apart for the religious instruction of the people; who would leave the unprovided and the uninstructed to glean their spiritual sustenance where they can; or, as the heart and the taste of man is natuturally averse to this boon, to allow them to perish in their ignorance. We cannot pretend to understand, and therefore we shall not be so uncharitable as to condemn, their motives: but we contend that the only satisfying proof of their consistency in advocating the voluntary principle as all-sufficient for the supply of the religious wants of a nation, would be in their appropriating from their own private estates that seventh, which after being granted from the property of the Crown, they have sought to wrest from its legitimate application and convert to secular purposes.

We would, with every courtesy, assure the editor of the St. Catharine's Journal that we have always drawn a line betwixt the disaffected and the deluded, and have never lenied that amongst the advocates of that wild and impracticable theory of "Responsible Government" which has been so mischievously agitated in these Provinces, are unhappily to be found some of the most loyal men of which the country can boast. We must not, however, be so uncandid as to disguise from our contemporary our conscientious belief that the number of the truly loyal bears but a very small proportion to the really republican advocates of that mischievous theory; while all who aim at the entire subversion of our monarchical form of government and desire to substitute the intolerable evils of a pure democracy in its room, are found to rank themselves amongst its most zealous supporters. We believe, too, that many of the sound-hearted who unfortunately have been entrapped into an approbation of that republican scheme, have begun to discover its actual tendency; and we do not despair of soon perceiving the whole of that honourable and meritorious class separating themselves from this unintentional alliance with the known enemies of the country, and directing their honest energies to some better means of ensuring the wholesome and impartial working of our unrivalled Constitution.

That meetings should be held or conventions formed for altering the Constitution of our country, we must, with every deference to the opinion of our contemporary, pronounce to be unlawful and seditious. If a doubt exists as to our possessing in its purity the deservedly praised Constitution of Great Britain, and if the bject of such meetings be simply to discuss and ascertain that fact, the character of the question becomes materially changed; and unsuitable as we deem even such a discussion in the present temper of the public mind, we should grieve to see any subject of our honoured Queen debarred the privilege of constitutionally expressing upon that point his honest and conscientious sentiments.

We have no desire to enter into any argument with our contemporary upon the late meeting at Yonge Street: statements differ; and if we are bound to respect the declarations of gentlemen of undoubted integrity on both sides, the safest conclusion at which we might arrive would perhaps be, that there were faults on both sides. That violence, in the discussion of political questions, is confined to the Conservative party, it is absurd to assert: the account of the outrage at Brighton (which will be found under our Colonial head, and which, though particulars have not reached us, is believed in its general features to be true,) will prove that the individuals who style themselves Reformers cannot arrogate to themselves all that is peaceable and orderly in society. We are far, however, from desiring that any infractions of the public peace, by whomsoever committed, should be passed over in indifferent silence; yet if they chance to be of a character so serious as to warrant the interposition of the authorities, we conceive the wisest and safest course to be that which is recommended by our respected Lieute-

We extract from the Bermuda Royal Gazette the folphysical advancement of our country, the discussion of land, the Right Rev. Dr. Spencer, -formerly Archdeacon masterly manner, the line between use and abuse in the matter of

ters. National rewards and punishments, whether by direct or man's door now and for ages to come, has generally been observe the kind and complimentary terms in which (2 Kings, xviii. 4.) thus concludes: "Their course which will respoken of by the conductors of the Royal Gazette; and the venerable prelate by the entire population of those them back to a right perfect and religious usage, which, albeit less interesting islands:-

While we express our unfeigned pleasure at this appointmentan appointment, which, at the same time that it continues to us the services, with increased means of doing good, of a Dignitary who has been so long resident, and so long in energetic profes employment among us, as to become almost one of ourselves, will not fail of being regarded by the Members of the Church of England in this Colony as a source of pride and congratulationcannot forbear tendering a parting tribute of respectful gratitude to the Bishop of Nova Scotia, now that the spiritual connection

etween us and that Prelate is about to be dissolved. Bishop Inglis, in addition to his earnest piety, his sober zeal, and acknowledged indefatigable exertion in the great cause in which he is engaged, possesses a courteous and collected serenity of manner, a gentle kindness of language, and, as far as our experience goes, an unrivalled fluency, aided by a mild sonorous oice, and a neatness of expression, which never fail him either a private conversation or public addresses. With these qualifations it is not to be wondered at that he made a deep impression uring his first visit to these Islands-which impression has never been effaced. His subsequent sojournings amongst us have but confirmed the high opinion we had formed of him, and bound him ore closely to us by the less excited but firmer feelings of tried timacy. The affection which his Lordship conceived for this Country at a very early period, has experienced no abatement. He has never lost an opportunity, we have reason to know, whether public or private, of speaking of its Inhabitants in language of cordial regard.—At a late interesting meeting, which was held in the University of Oxford, in aid of the Society for the Proparation of the Society for the Society for the Proparation of the Society for the So gation of the Gospel in Foreign Parts, and at which he was the deserving object of very marked attention and high encomiums, he alluded to Bermuda in the most creditable terms, as may be seen from the following extract from the Oxford Herald, in notice f his Lordship's Speech on the occasion :-

"With this sad picture of some portions of his Diocese, the the Bishop gladly exhibited the contrast which is afforded by the condition of the Bermudas, where, although enough has not yet been effected for the religious instruction of the whole of the combeen effected for the religious instruction of the whole of the com-munity, there was some regard to the religious wants of the Co-lony from its earliest settlement, and churches were erected a-mong the earliest buildings. Provision, though insufficient in amount, was also made from the beginning, and has since been continued there for the support of a ministry of the Church of Cod. The result has been a more general regard to the service God. The result has been a more general regard to the service of God and the obligations of the Gospel, and a more general and affectionate adherence to the teaching of the Church than can be found in any other part of the Diocese. Much is also done for the religious improvement of the emancipated slaves in those Islands, where the Society have built, and are building, chapels cool-houses for their special benefit, and have assisted in the enlargement of the Churches for their accommodation, and providing for their missionaries and school-masters.'

We are always gratified when we hear Bermuda well reported of, and more especially, when we observe that it is honourably remembered, and brought forward to the notice of our distant fellow subjects by those, who are distinguished among the truly great and good, as Bishop Inglis is in the Parent Country. We on shall cease to be a portion of his Lordship's Diocese, but we feel a satisfaction in the thought, that we shall ever occupy a place in his good wishes and fervent prayers. May he be long spared Church, of which he is so bright an ornamentwhen his time of departure hence shall arrive, may he receive a blest and eternal reward!

Under our head of Esclesiastical Intelligence, will be found a Letter from the Lord Bishop of Montreal to the Earl of Durham, on the subject of the destitution of the Canadian Church. We have already made some extracts from this useful document, and stated that it formed part of the Appendix to the celebrated Report of that oble Lord. We understand that the Rev. Mr. Waddilove, always actively engaged in behalf of the unprovided flocks in Canada, had caused a large impression of this Letter to be circulated in England,—as powerfully seconding his own eloquent and unwearied appeals to the British public for the supply of our religious necessities.

We cannot advert to the services of the Bishop of Montreal in behalf of the Diocese,—especially at a time when, from the erection of Upper Canada into a separate see, his official connexion with it has necessarily become dissolved,-without bearing our testimony to the high regard and warm affection entertained for him, we believe we can say without an exception, by all the members of his late charge. We should be insensible, indeed, to those engaging qualities which distinguish his private character, and to those ligh endowments of learning, piety, and zeal by which hij exalted station in the Church is adorned, if we neglected to pay this parting tribute to his Christian worth.

We feel, as do the members of the Church in Bermuda, a peculiar satisfaction and thankfulness that, in the necessity which existed for the division of this vast Diocese, there has been selected from amongst ourselves one so the roofs of this city, be long a blessed emblem to remind us of eminently qualified, by beal knowledge, ability and zeal, for the oversight of this portion of it, as the prelate into whose hands it has been confided; yet we cannot allude to our late connexion with the Lord Bishop of Montreal without expressing our own humble but grateful sense of his past services, and our fervent prayer that he may long be spared to exercise the office of an overseer in the

To the Editor of the British Colonist, and all others who seem fond of indulging in "railing accusations" rather than in solid argument, we must-without meaning the slightest disparagement to the meritorious exertions of others-reiterate our assertion that the Lord Bishop of Toronto has done more for the cause of education in Upper Canada than any oper individual within its bounds. In this assertion we are very sure we shall be sustained by the honest and impartial verdict of the country. If, under his auspics, the University of King's College has not reached that sage of advancement which the wants of the country so obviously demand, the blame must be laid, not to him nor o the Council with whom he acted, but to that factious opposition which, at every step of their proceedings, it was their misfortune to encounter. From 1827 to 1827 obstacles were successively thrown in their way, more it is to be feared from an unworthy jealousy than from any real anxiety for the country's good; which, with a patient industry and a firm adherence to principle, they laboured to surmount. But when, at length, these difficulties seem to have been removed, and active measures were in progress for starting the Institution, suddenly a fresh Legislative interference is made, and a new system—curtailing the proposed University most seriously of its respectability and its efficiency—is determined upon!

For the honour of the Legislature, and for the good of the Province, we hope soon to see this hasty and injudicious step retraced, and something speedily done correspondent to the munificent endowment of the Institution itself, and commensurate with the wants of our rising country.

COMMUNICATION.

THE CROSS ON ST. JAMES', TORONTO. To the Editor of The Church.

REV. SIR. - Several friends having since referred to a paragraph a sermon delivered by me on the Sunday after the erection o the Cross on the Cathedral Church of St. James', in this city, I have been induced to transcribe it for insertion in The Church. will first, however, venture to throw together a few remarks and extracts on the subject of the Symbol of the Cross, for the satisnant Governor,-to appeal to "the legal tribunals of the faction of those who, for want of information, are offended at that

The use of the Cross as a Church-ornament is to be defended on grounds analogous to those upon which the ceremony of the for improving our jurisprudence and for promoting the lowing notice of the newly created Bishop of Newfound- Cross is retained in Baptism. Hooker, after drawing, in his

is physically single in the one, is joint, or morally single in the the means for securing and perpetuating religious in- of Bermuda, and under whose episcopal charge that the Baptismal Cross, and shewing that its abolition is not to be colony, about to proceed in the Bengal Merchant, from Port Glasother. National influences form much of our individual characcontrary to the present sore, is notwithstanding the better and by many degrees the sounder way of recovery."—Bk. v. s. 65. Yes! far be it from us to discard a time-honoured hieroglyphic because once it was the badge of superstition, or because now some perversely close their eyes to its significance. On the contrary we ought to be glad that we have an opportunity of triumphing over a prejudice, and rescuing a profitable symbol from an exclusive and usurped use. The explanations given by the Anglican Church of her intention relative to the sign of the cross in baptism apply equally to its use as a material symbol on her edifices. The Canon (the XXXth) referred to in the rubric at the close of the Public Baptismal Service, thus speaks: "It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that as the Apology of the Church of England confesseth: it doth with reverence re tain those ceremonies, which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their antient integrity, and from the Apostolical Churches which were their first founders." It was the determination of St. Paul to glory only in the Cross of Christ, and to know nothing among his converts save Jesus Christ and him crucified. In like manner the early Fathers fixed their undivided gaze upon that sacred object until their mental retina became so mpressed with its image, that which way soever they looked, they saw it. "Nature itself, according to them," says the Rev. I. J. Blunt, (Sketch of the Christian Church of the two first Centuries, p. 212) "bears the mark of the cross in almost every feature that presents itself. For the ship cannot sail, says Justin, without the rigging forming it; nor the earth be tilled without the plough representing it; nor labourers or mechanics do their work the stability and existence, not less than the glory and honour, of without tools shaped like it. And moreover man himself differs from the brutes in that he stands erect, and stretches out his arms, after the fashion of a cross; and again his nose and forehead combine into the same figure." No wonder therefore if the sacred emblem was soon embodied and fixed in conspicuous places as a standing admonition to all men. It is however difficult to ascertain when it was first used as an architectural ornament in or upon Churches. "That they (crosses) were not in use" says Bingham, (Christian Antiquities, B. viii. c. vi. s. 20.) " for the three first ages seems evident enough from the silence of all the writers of those times, and from Eusebius, who has frequent occasion to describe minutely the churches of Constantine and others, but never once mentions a cross erected in them, though he speaks frequently of crosses set up in other public places; as a learned writer [Dallæus] has judiciously observed out of him, who thinks they began not to be set up in Churches till after the year 340," Although we thus see the Cross to have been not a primitive, it was nevertheless certainly a very antient symbol in Ecclesiastical baildings. But even were there no authority of this kind for its use; were its erection an idea of yesterday, its appropriateness is so evident, its appearance so graceful, and its associations so sacred and spirit-stirring, that the sight of it, far from being | Christian labours has been the formation of the Bristol Channel oathed, must ever be hailed and venerated by the enlightened

> The Paragraph above alluded to is as follows (the text was, THY KINGDOM COME) :-

* * * "Were there a reigning anxiety within us, each to have the Kingdom of God's peace established in his own heart, what a different world would this seem to us! How altered would be the spirit of men! What a one-ness of mind would there be among all! And how would all the machinery of our life upon this earth, which now so often grates harshly, and sometimes even almost reference to more them. almost refuses to move, then work easily and quietly. Did every mmunity act under the influence of the principles of that blessed kingdom for whose advent we pray, how quickly would cease hat conflict of feverish feeling and mutual rancour, those heartburnings, and discontents, and complainings in our streets, which now distract us, which now interfere with the peace of the most acefully inclined. Let it be our prayer and effort that a kno ledge of the principles of that peaceable kingdom of the Saviour may, without adulteration, be disseminated throughout the length and breadth of the land in which we live, -being assured that those are the only infallible principles whereupon we can hope to build for ourselves a permanent happiness and prosperity. May we all be convinced of this truth and act upon it. And may that Cross, which we have all doubtless with joyful and thankful our high vocation and privilege as subjects of a heavenly kingdom, as servants of a crucified Saviour. May that most expressive sign, that epitome of our Faith, now glittering upon our sky, be a constant monitor to us, amidst our week-day callings and all our secular occupations, pointing us to Heaven, and shewing us by a visible symbol the method of our redemption. May it remind us of the common tie which unites us all as Christians May it have an ameliorating effect upon the spirits and dispositions of all, reminding us that if Christ so loved us as to breathe out his life for us upon the cross, we ought also to love one another, and do good to one another. Thus shall we practically and ther, and do good to one another. most effectually co-operate with the prayer which we utter, Thy Kingdom come. By thus contributing ourselves as willing subjects, to that kingdom, we swell its ranks, we enlarge its borders, we bring glory to God, and hasten the day, when, as on yonder emblem, the cross shall really surmount the globe, and the king-doms of this world shall have become the kingdoms of our Lord and of his Christ." * * * * Believe me to be, Rev. Sir,

Very truly Yours, H. SCADDING. Toronto, Nov. 15, 1839.

ECCLESIASTICAL INTELLIGENCE.

WINDSOR NEW CHURCH .- We have the greatest pleasure in nforming our readers that active measures are in progress for the erection of a new church in the lower part of Windsor. The plan intended to include accommodation for the regiments who have hitherto been unable to attend Divine Service in any consecrated place of worship. A book has been opened at the Windsor bank to receive the names of subscribers; and donations to the amount of £800 have already been announced. The committee of the Church Union Society have agreed to recommend a grant of £50 to be made from the general fund of the Society in furtherance of this plan .- Windsor Journal.

The Dean and Chapter of Westminster have given an allotment of ground and £300, and the Dean of St. Asaph £200, towards building the North Hill District Church at Great Malvern .- Wor-

Miss*Hickman, of Newnham Nell, has given the site for the new church at Daventry, and £200 towards its erection .- Northamp.

DIOCESE OF ST. ASAPH .- The annual meeting of the St. Asaph Society, for promoting the building and enlargement of churches and chapels, was held in the Chapter House, at St. Asaph, on Thursday last. The meeting was most respectably attended, and the Lord Bishop of St. Asaph presided on the occasion. The following grants were made: - In aid of building a chapel in the township of Bistre, in the parish of Mold, £250, ditto at Denbigh (additional), £50; for re-building and enlarging the church at Newton, £300, ditto at Llansaintffraid Glan Conway, £50; and for enlarging the church at Northop, £25.-The extensive benefits already conferred by this society must strongly recommend it to all friends of the establishment in North Wales. Six new churches, in aid of which the society made grants, were consecrated in the course of last year, and one last month. Two churches have also been rebuilt and enlarged .- Chester Gazette.

We understand that the Rev. J. M'Farlane, of the Martyrs' Church, Paisley, has been appointed minister to the first Scottish | that place. - St. Johns, N. B.

The Lord Bishop held his Visitation at Tiverton, on Thursday medy the superstitious abuse of things profitable in the Church is last, and having returned to his palace in this city, preached at the not still to abolish utterly the use thereof, because not using at all cathedral on the forenoon of Sunday. To-morrow (Thursday) at we doubt not that such are the sentiments entertained of is most opposite to ill-using, but rather, if it may be, to bring 11 o'clock, his lordship holds his Visitation at the cathedral in this city; thus closing his triennial tour through his diocese, which has occupied him more than two months; having, in the course of it, held Visitations of his clergy at 15, and confirmed at 30 different places .- Exeter Flying Post.

NEW CHURCHES .- Within the last few days three new churches have been consecrated, all within two miles of Manchester. On Saturday last the church of St. John, at Broughton, for which the inhabitants of that place are chiefly indebted to the benevolence of John Clowes, Esq., of Broughton Hall, was consecrated by his Grace the Bishop of Chester. On Sunday a beautiful new church at Cheatham, called St. Luke's, underwent this ceremony. Monday his lordship proceeded to Openshaw, about two miles east of Manchester, and consecrated the church of St. Barnabas. Each of these churches will contain from 1200 to 1500

The ceremony of laying the foundation stone of one of the 10 churches in Birmingham took place at the intended site near Great Lister-street, on Saturday. The Bishop of Nova Scotia, assisted by the Rev. Mr. Allport, conducted the solemnities. The stone was laid by Lord Calthorpe.—Birmingham Gazette.

The Rev. S. Wilberforce has been on a tour through this county, for the purpose of advocating the claims of the Society for the Propagation of the Gospel in Foreign Parts, which tour has, we hear, been attended with great success. The object of the reverend gentleman, in thus travelling from town to town, and platform to platform, is to rouse all Englishmen to a full sense of the exertions incumbent on them as Christians, to provide suitable religious instruction for the inhabitants of the various colonies and dependencies of this great empire; a duty which, though not entirely neglected, has not hitherto been performed as zealously and as efficiently as might have been the case, had all the resources of the county been directed to its accomplishment. The rev. gent. recites a number of striking facts, to show the prevailing want of suitable Gospel instruction in foreign parts; and having laid these facts before his auditors, he next proceeds to grapple with the entire subject, and to treat it as a great national question, involving Great Britain. The mind of the reverend gentleman is fully equal to this vast effort, and no one can hear him without yielding a ready and willing, though at the same time a painful acquiescence to the justice of his conclusions .- Western Luminary.

The fine old church of Ashbourne, in Derbyshire, is at present undergoing a very extensive internal beautifying and repairing. A public subscription has been raised, and the sum already obtained amounts to upwards of £2000. A bazaar is to be held in Ashbourne at the end of this month, the proceeds of which are to be added to the amount already subscribed. Ashbourne Church is one of the finest, oldest, and largest churches in Derbyshire, and is well worth the repair which it is receiving.

THE BRISTOL CHANNEL MISSION .- The attention of a Clergyman of the Church of England (the Rev. J. Ashley, L.L.D.) was, some time ago, directed to the islands in the Bristol Channel, of which there are four: Lundy, Caldy, and the two Holmes. Having ascertained that none of the islands enjoyed public wor ship he visited Flat Holme and Steep Holme, which lies between Weston-super-Mare and Penarth, and repeatedly performed Divine service in both these islands, which was well attended by the inhabitants and pilots. The result of the Rev. Gentleman's

DIVINE SERVICES.—An esteemed correspondent has called our attention to an announcement of the intention of the Bishop of Lincoln to take measures to ensure the performance of Divine Service twice on each Sunday throughout the year, in every par rish church in that county. He then adds his hope that the Archbishop of York will follow the same good course, first beginning with the city of York." We fully agree with our correspon that it would be desirable to have double services, where such is practicable, but in York, and probably in some other places, the minister's income in many parishes is so very small, that it is impossible for a clergyman to exist upon it, without holding some other ecclesiastical appointment. The consequence is, they can only give one service; this is no doubt an evil, and the best remedy for it would be to devise some means of increasing the minister's stipend to such a sum as would enable him to maintain himself and his family in respectable circumstances. Then he

CLERICAL SOCIETY. Our attention has been drawn to a so ciety comprising most of the clergy residing within a "circle drawn from the centre between Avening and Stonehouse" in this county, the object of which is to promote friendly meetings for the purpose of conversing on clerical subjects. The society has been established about 12 months, and has, we are informed, been production tive of much good. The meetings take place at the houses of the different members in alphabetical succession, and are held on the cond Tuesdays of every month in the year except January and December. The subject discussed is generally of a practical na ture, and as we heartily approve of the objects and constitution the society, we are induced to hope that this slight notice may excite the attention of the clergy in other districts to the subject. Gloucester Chronicle.

ROYAL NAVAL SCHOOL .- The Rev. Thomas Chambe M.A., of St. John's College, Cambridge, has been appointed Head Master of this institution.

The Rev. W. W. Lutyens, M.A., Curate of St. Paul's, Shad well, having been appointed one of the Honourable East India Company's chaplains at Madras, his parishioners have acknow ledged his worth by presenting him on Monday last with a costly silver tea and coffee service, and pocket communion service.

A correspondent of the British Magazine suggests that in order to make up the present very deplorable deficiency of church se ommodation in the metropolis, there should be at least five ser vices every Sunday, in all the large churches, and an additional number of curates, to be paid out of a fund to be raised for the

KERRY.-On Sunday the Rev. Mr. Fleury, of the Molyn Asylum, announced to his congregation that it was the inter of the committee of scat and pew holders to enlarge the church the further accommodation of 150 persons, in consequence of crowded state of it every Sunday, a circumstance attributable the anxiety of Roman Catholics to hear the true Word of God ex pounded. Popery was on the wane, and from letters of a prist nature, but which from their importance he intended publishings he was happy to announce "that the whole of Kerry would soon shake off the errors of Romanism."

BERLIN, SEPT. 29.—Two more Roman Catholic families, sisting of 19 persons, have lately joined the Protestant China because on occasion of marriages the Romish clergy regul promise that the children should be educated in the Roman Catholic religion. lic religion; a promise which the parties refused to give, had ceremony performed by a Protestant clergyman, and with their relations quitted the Romish Church.—Hamburgh Paper.

From the Colonial Churchman. King's College, Fredericton, Sept. 26.—At a Conto ation, held this day, the Rev. James William Disbrow,

as admitted to the Degree of Master of Arts. It is pleasing to observe the increasing interest that is evines. behalf of Sabbath School institutions. An appropriate was preached in St. Luke's Church, Portland Village, last bath evening, by the Rev. Mr. Harrison, from Ecclesiastes, xi. verse 1,-" Cast thy bread upon the waters; for thou find it after many days"—and a collection (including a gol which was redeemed for £1 5s.) amounting to £22 5s. taken up, in aid of the funds of the Episcopal Sunday school in that place.—St. Live

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LETTE The

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Marchmont, near Quebec, 20th November, 1838. My LORD,

In obedience to the signification of your Excellency's desire, I proceed to render a Report, for your information, of the state of the Church in this Diocese, as exhibited in the Visitation, which I completed by my return to Quebec on the 14th of the present month, after having been absent since the 6th of August.

The number of persons professing adherence to the Church of England in the Province of Upper Canada, is roughly stated at 150,000. I believe it is by no means accurately known, but measures are understood to be in contemplation for ascertaining it .-The number of Clergy in the exercise of their ministry, including some whom I ordained during my visitation, is seventy-three.-The number of Churches built, or in progress towards their completion, is about ninety.

These data, however, would give a very imperfect idea of the condition and the wants of the population, as it respects the means of Spiritual instruction, or, to speak more properly, could furnish no grounds whatever of forming a correct estimate upon the subject. The prodigious extent of country, the widely-scattered location of the inhabitants, and the state of the roads in the settlements of more recent formation, must, as will readily appear to the judgment of your Excellency, be all taken into the account; and it will be found, in point of fact, that a lamentable proportion of the Church of England population are destitute of any provision for their religious wants; another large proportion very insufficiently provided: and almost all the remainder served by a Clergy who can only meet the demands made upon them by strained efforts, which prejudice their usefulness in other points.

The object of this Report to your Excellency will, I presume be sufficiently answered by the adduction of some particular examples in support of what I have just said. In travelling from the town of London to Goderich, I passed through a tract of country culars: sixty miles in length, in which there is not one Clergyman or Mihister of any denomination. I believe I am safe in saying, that the great majority of inhabitants, among whom are comprehended the Land Company's settlers, are of the Church of England; and the services of some of our Missionaries, who have partially visited this tract of country, have been thankfully received by those who pass under other names. Between Woodhouse upon Lake Erie, and St. Thomas, a distance of upwards of fifty miles, which may be travelled by two different roads, there is not one Clergyman upon either. From the reports made to me by one of our travelling Missionaries, and by a solitary Catechist stationed at Port Burwell, I know that there is a great body of Church people scattered through this part of the country. In the whole of the newlyerected district of Wellington, which is every where scattered over with a Church population, there is only one Clergyman of the Church. In the district of Newcastle there are six. I have good reason to know, that if ten more could be immediately added, there | derstood, that this branch of our export trade has all but ceased. would be full employment for them, with regular congregations.-In one or two of the districts there is a Missionary engaged in labours exclusively of an itinerant character; but how sparingly the Word and Ordinances of God are supplied, even to those among the unprovided settlements which are thus far favoured, your Excellency will have no difficulty in conceiving. The Clergy, howare or less itinerants. I take one example almost at hazard from the returns officially made to me, to which I could produce many Parallel instances; it is that of a Clergyman in the Bathurst district, a place noted at certain seasons for the excessive badness of the roads, who performs three full services every Sunday, distributing his labours in such a way in four different places, that once a forthight he travels twenty-eight, and once a fortnight sixteen miles: besides which, he has in the winter months four week-day appointments for Divine service. Most of the Clergy have what they call out-stations, which they serve in this manner on week-days, to and many of them make occasional visits during the year to places still more remote. These objects they do not accomplish without hany sacrifices, and much severe exertion; but the reward which they seek is not in the praise of men, and it is the value rather than in the merit of their services to which I desire to solicit the Attention of your Excellency. I do not speak here of those higher effects which constitute the grand and ultimate object of their mihistry, but in proportion as means are taken for the extension of their influence, in such proportion, my Lord, I have no hesitation asying—for the effect is every where sufficiently marked—that the loyalty, the good order, the steady habits, the peaceable and adustrious deportment of the population will be promoted, and the ogthened which bind the Colony to the Parent State.-Apart, also, from any consideration of preserving the supremacy of Britain over the Canadas, there is a sacred duty to be performed in laying such a foundation for the moral and religious character of the inhabitants in time to come as will best ensure their happiness and welfare; and it is not for me to point out to your Excelency that it is now that this foundation must be laid. In the Young settlements now struggling into existence, or beginning to develop the signs of prosperous improvement, we see the germ of a Reat and important future, which must be vitally affected by the sould given to the population in this early stage of its formation. Millions who are yet unborn will have cause to bless or to reproach the present Government of Britain, for the measures taken to provide for them those advantages, and to transmit to them those habits, principles, and attachments, which form the only sure basis

of national happiness. Up to this period, although not a few people have been lost to the Church from the want of her ministrations, and a far more extensive defection must inevitably follow, if things are left much longer upon their present footing; yet, very generally, the privaons which have been experienced in this respect have served to teach our congregations the full value of those privileges which are enjoyed at home. The importunate solicitations which I constantly receive from different quarters of the Province for the supply of Clerical services; the overflowing warmth of feeling with which the Travelling Missionaries of the Church are greeted in their visits to the destitute settlements; the marks of affection and repect towards my own office which I experienced throughout the Province; the exertions made by the people, in a great number of instances, to erect Churches even without any definite prospect of a minister, and the examples in which this has been done by indiiduals at their own private expense: the rapidly increasing circulation of the religious Newspaper, which is called "The Church:" these are altogether unequivocal and striking evidences of the attachment to Church principles which pervades a great body of the

I would here beg leave to draw the attention of your Excellency to the bearing of these facts upon the question of supporting the Clergy in Canada, by the voluntary contributions of the people. Here is a deep sense of the value of religious services, and a strong manifestation of attachment to the Church. The moving principle, therefore, is not wanting; and if, with this advantage, the system tem cannot work successfully in Canada, it may be inferred that it tannot work successfully in Canaua, it may than ever that such is the fact. In the few examples in which the reperiment has been tried, it has rarely been otherwise than a failure, and in most cases it would be hopeless to attempt it. Even if the country were far more advanced, and the people had some command of money, I am persuaded that a faithful, respectable, and inde independent body of Clergy, sufficient for the wants even of that part of the population who already appreciate their labours, much more of that whom it is their duty to win to a care for religion, can ever be provided by the operation of the voluntary system.* (To

The Public should be aware that at the original Conquest of Canada, the Roman Church was liberally tolerated, and left in possistion of very considerable property. At the same time it was ment was an understood in the British Parliament that the Establishment was a first parliament that the Establishment was tent was to be the National Church of the Empire.

each future Township was reserved, for the support and mainte-nance of this future Barrier against Romanism and Irreligion.— These Reserves, if they had been gradually and properly applied, would have entirely precluded the possibility of the present Spiritual Destitution in the Provinces, by securing the growth of the National Church, in due proportion to the increase of the population, and would thus have afforded to the Protestant Colo Spiritual influence to counterbalance the advantages conceded to against the domineering aggressions of that well endowed Hierarchy, whose principle was (under the French rule,) to exclude in toto rom the Colony, every opinion which they were pleased to term 'Heresy"—i. e. Protestantism.

At the same period, large tracts of Wild Land in each Township were also reserved to the Crown; probably with a view to facilitate improvements, and to afford encouragement in the Colony, without expense to the Mother State, or distress to an infant and poor population, in providing schools, teachers, &c. for themselves, their own cost.

It was therefore wholly unnecessary, and as impolitic as unnecessary, (considering the indulgences granted to Romanism) to excite a contest between the Protestant Churches of the empire, regarding the Church Reserves; or to rob and weaken the main bul-wark, in order to provide for other parts of "the Christian desince these Crown Reserves afforded ample means of accomplishing the object, unless (as is not obscurely hinted at in the History of Massachusets Bay, to which Sir R. Peel compares ano ther Bill) the covert object sought to be obtained by the conflict, was, to render both alike inefficient for the actual, and annually increasing, Spiritual Duties of a Church, amongst a poor and widely dispersed population, and ultimately to reduce both under The Domination of the Roman See, a system more consonant to despotic rule than either of the British Churches. (See Ezekiel, xvii. 22. 24.

Cibil Antelligence.

At the moment of going to press, we are without any information of the arrival of the British Queen; but by the packet ship Oxford, we have intelligence from England two days later than that brought by the Great Western. We select a few of the most interesting parti-

THE MONEY MARKET.

From the Morning Post, Oct. 19. We have no amendment to notice in the continental exchanges The quotations are still drooping, and, but for the support given to the market by the House of Baring, Brothers & Co., who are believed to be acting for the Bank of England, it is not too much to suppose, that they could not be maintained at any thing like their recent elevation. It is a question, not very easy of solution how it is that a balance of trade should still be in operation against us. The payments made and making, for foreign grain, are, it is to be presumed, much more considerable than the public are aware of; and the exportation of our manufactures is still so inconsiderable, as hardly to be worthy of being taken in account at all. as a medium of exchange. Last year we shipped nothing to the corn-growing districts of the continent; this year there is the same absence of orders, and we suppose it may now be fairly un-

From the Spectator, Oct. 19. It is stated that the Bank Directors are very earnest in pressin the Government, to issue an order in Council for suspending in their favour the Act of Parliament by which the circulation of notes for sums of less than £5 is prohibited. The Ministry are, however, understood to have refused compliance with this request. ever, except in the few comparatively large towns, are almost all The usual monthly statement of the liabilities of the Bank will be published to-morrow; and it is generally believed, that the amount of bullion in store will not be augmented, as, though there have been some large importations, the necessity of paying the small dividends in cash has abstracted 700,000 sovereigns from the Bank coffers; but, as this bullion has not been exported a nsiderable part of it must soon find its way back again.

The foreign exchanges have declined slightly, and the appear nce of them is heavy. It is understood that the Bank has drawn apon Paris to the full extent of the amount (£2,000,000) that the Bank of France undertook to discount; and, as this support apply settlements which would otherwise be wholly destitute; to the exchanges has been withdrawn, a farther decline is antici-

From the Liverpool Albion, Oct. 21.

The manufacturers of the North of England are preparing for dull season. "In consequence of the unfavourable prospects of the coming winter," says the Manchester Guardian, "a number f individual spinners and manufacturers, in various parts of the neighbourhood, have already ceased to light up their factories .-We have not heard of any agreement to that effect, but under stand that several meetings, for the purpose of considering the subject, are in contemplation." The foreign exchanges, in defiance of every effort to support them, continue to decline; and a further contraction of accommodation by the Bank of England is

BANK OF ENGLAND.

A supplement to the London Gazette of Friday, Oct. 18, was published on Saturday, containing the following article :-Quarterly average of the weekly liabilities and assets of the Bank

of England, from the 23d July, to the 15th Oct. 1839, both inclusive, published pursuant to the Act 3 and 4 Wil. IV.

Liabilities.	Assets.
Circulation,£17,612,000 Deposits, 6,736,000	Securities,£24,939,000 Bullion,2,525,000
£24,346,000	£27,404,000

This return is more unsatisfactory than any which has preceded The bullion continues to flow out of the Bank's coffers, which cannot now contain more than two millions sterling. The return shows a reduction in the circulation of £348,000, in the deposits of £1,047,000, in the securities of £997,000, and in the bullion

To furnish the means of comparison we give the quarterly return for the three months ending on the 17th of September. It will be seen that since that date, there has been an increase of bullion to the amount of £339,000.

Quarterly average of the weekly liabilities and assets of the Bank of England, from the 25th June, 1839, to the 7th September, 1839, both inclusive, published pursuant to the Act 3

and 4 W. IV. chap. 98. Liabilittes. Assets.
 Circulation,
 £17,960,000
 Securities,
 £25,963,000

 Deposits,
 7,782,000
 Bullion,
 2,186,000
 £25,741,000 Downing Street, Sept. 16, 1839.

FRANCE AND SPAIN.

By express from Paris on the 19th, intelligence was received of inisterial disagreements. M. Cousin had resigned his title of extraordinary councillor, because he had been struck from the list of active councillors, and publicly accused M. Villemain of inflicting that disgrace upon him. M. Villemain retorted by accusing Cousin of idleness and inattention. The real secret is said to be that Cousin wished to bring M. Thiers into the Cabinet, while Villemain was intriguing in favour of the Duc de Broglie.

Another cause of dispute was the course to be pursued with Don Carlos; the King and Marshal Soult being disposed to set him at liberty, and the other ministers insisting on continued surveillance. It was reported that passports would be granted to the Don, as soon as intelligence should arrive of a victory gained by Espartero over Cabrera.

No farther progress seems to have been made in settling the affairs of Turkey and Egypt. Letters from Constantinople say that Reschid Pacha was holding frequent conferences with the Russian ambassador, and that he had declared his determination to stand by the treaty of Unkiar Skelessi in all its parts.

LATER FROM CHINA.

cargoes. He also stated, that all the British residents were at were anxious to place their own friends about the Queen Macao; and that the merchants had refused to take the consign- for the purpose of compassing her death! In each inment of any ships, if they attempted to pass the Bogue, or did stance the orator was vehemently applauded; and so not comply with Capt. Elliott's orders. The Belhaven would well adapted, it seems, to popular feeling was the last have proceeded up the river, but the consignees declined receiving topic, that it was forthwith plagiarized and worked up

essel, of between three and four hundred tons burthen, named his name. Now, is there an out-of-the-way village in the Mor, is to be sent out to Canton, with orders from the Bri- England where a speaker could hazard such topics, withtish Government, in relation to the misunderstandings which have prung up between the Chinese authorities and Captain Elliott. It seems to be understood, that Lord Palmerston so far supports the views of the latter as to have expressed a very distinct wish, that no further dealings should take place between the two nations, otherwise than upon the most clearly defined principles. The Chinese are so little to be found fault with, in the stand they have taken against the contraband traffic in opium, that conces sion on their part is not to be expected; and the trade are, conse quently, prepared for a continuance of the existing difficulty, and suspension of all intercourse for several months to come. -Morning Post, Oct. 19th.

PATRIOTISM.

From the Dublin Evening Mail. In our list of patriots published some days ago, all of them, by chance, Roman Catholics, we were guilty of ome omissions, a few of which we hasten to supply, not wishing to conceal the sacrifices made by these gentry upon the altar of their country, in accepting offices of

profit and emolument :-No. 20. Mr. Pigot, Solicitor General, £1500 a-year. 21. Mr. O'Ferrall (brother of the new Secretary of the Admiralty), a commissioner of the city of Dublin police, £800 a-year.

22. Mr. Henry Redmond, a stipendiary magistrate,

23. Mr. Esmonde (brother of Sir Thomas Esmonde), stipendiary magistrate, £600 a-year.

24. Mr. Lyne, a stipendiary magistrate, £600 a-year. 25. Mr. Donohue, an assistant poor-law commissioner, £500 a-year.

26. Mr. M'Dermott, chairman of sessions of the county Wexford, £600 a-year. 27. Dr. Phelan (a Clonmel agitator), assistant poor-

aw commissioner, £500 a-year. 'Tis thus the ministry (to use the language of Burnet), keep themselves in office, "by throwing some mor-

sels of patronage to some false representatives, who barter the rights of their country for offals of the Treasury." The following address to her Majesty has emanated from one of the largest and most respectable congrega-

tions in Sussex, and has been extensively signed by members of other Protestant denominations

"TO THE QUEEN'S MOST EXCELLENT MAJESTY. "We, your Majesty's dutiful and loyal subjects, the ongregation usually attending Divine worship at Jirch Chapel, and other Protestant Christians of Lewes and its neighborhood, in the county of Sussex, beg leave humbly to approach your Majesty, with the unfeigned ssurance of our devoted attachment to your Majesty's royal person, and to those principles which placed the illustrious house of Brunswick on the throne of these realms; and therefore cannot but view with serious alarm and apprehension the danger to which our great national blessings are exposed, from the pernicious counsels of those who are at present honored with your Ma jesty's confidence in the administration of public affairs.

"We allude especially to the recent appointment of members of the Church of Rome to high and influential situations in the public departments of the state, and that one of these individuals has even been admitted to the rank and privileges of your Majesty's most honourable Privy Council. We cannot but express our deep concern at this, and do indeed lament that your Majesty should have been advised thus to act, and so far to depart from those Protestant principles which the law of England has made the condition of the succession to the throne—the first instance, we believe, on record of such a departure from those principles since the deliverance of this country from Papal tyranny in 1688.

"We beg leave affectionately to remind your Majesty that the throne to which your Majesty has succeeded, and the constitution under which we are privileged to live, are based on christian principles; that this nation has been delivered by the signal interposition of Divine Pro- Paper. vidence from Popish tyrapny and arbitrary power; and that we have been mercifully preserved, and wonderfully blessed, since we have made the Lord our defence as a vered into the hands of those who hate us.

"But we beg to assure your Majesty our earnest desire is, that your Majesty may be enabled to stand and withstand in this evil day, and may it be your Majesty's pleasure to grant our petition, which is, that your Majesty will be graciously pleased to cancel the appointments we have referred to, fraught, as we believe them to be in their ultimate results, with such imminent danger to the Protestant religion, the country, and the throne.

" And that the Lord may bless your Majesty, and make your reign prosperous, is the prayer of your petitioners."

THE ORATORY OF MR. DANIEL O'CONNELL. From the Quarterly Review.

Let us be just to the member for all Ireland, the master-spirit of the Melbourne ministry, the influence behind the cabinet, greater (which is not saying much for it) than the cabinet itself. When Mr. O'Connell first appeared upon the stage, it was as the representative of a cause which, just or unjust, was well fitted to enlist the sympathies of the warm-hearted and unreflecting of all countries on his side, and there was then an earnestness, an emphasis, an energy in his effusions, which looked and felt like truth. At that period he was sometimes compared to Mirabeau, with whom, in fact, he had little or nothing in common beyond a reckless abandonment of principle. But since he became a member of the British Parliament, he has done little more than to repeat the old worn-out euckoo song of 'justice;' and on all great occasions he is uniformly outshone, in point of elocution, by a rival (Mr. Shiel) who had no chance at all with him on their original field of action, the Corn Exchange of Dublin. Yet Mr. O'Connell had never a larger following, though he might have had a more respectable one, than now; and may still be seen distributing the patronage of the Viceregal government with one hand, whilst with the other he retains a tottering ministry in place. How comes this? We fear the true solution of the problem is to be found in the demoralization of Ireland, and that he is more indebted to the brutalised character of his ordinary audiences than to his eloquence. What, for example, have been his pet topics, his most effective appeals to the reason and imagination of his admiring, confiding countrymen within the year? Insinuations, preposterously unfounded, The Panorama had arrived from China, with late news. The that an amiable and excellent nobleman, whose death captain reported. at St. Helena, that all the British vessels that was really owing to the prevalence of Precursor princiwere loading at Whampon, in May, (as known by previous ad- ples, had been murdered by his own son!—and asser-

anew by a gentleman laudably desirous of keeping up INTERFERENCE WITH CHINA. We hear that a fast sailing the notoriety, if he cannot keep up the distinction, of out being denounced as a villain or laughed at as a fool? Then let us hear no more of equality in institutions till we discover some slight approximation to equality in morals, feelings, information and intellect; nor let foreigners blame us for refusing the first place among orators and patriots to an individual, whose best argument is a calumny, and his most effective figure of rhetoric an un-

> THE PRINCESS AUGUSTA .- The charity and benevolence by which the conduct of her Royal Highness the Princess Augusta has ever been actuated, whenever any objects worthy of relief and assistance are brought under her notice, are well known to every one residing in the neighbourhood of Windsor, where hergifts have been unostentatiously dispensed with a liberal hand, and where hundreds, now living, have cause to be grateful for the feeling and considerate exercise of her Royal Highness's philanthropy. In our journal of last week we gave an account of an inquest which was held at Frogmore on the body of a poor tinplate worker, who was found hanging to the rafters of a carthouse on Shaw Farm, close to the residence of Mr. Watkins. The wife of the deceased (who was sent for to attend the adjourned inquest) arrived on Friday, in a state of great mental and pecuniary distress. The gentlemen who composed the jury, the coronor, and others, who were present, liberally subscribed towards the necessities of the bereaved wife. Her distressed situation had no sooner reached the ears of the Princess Augusta, than her Royal Highness immediately transmitted, through the hands of Mr. Watkins, a liberal donation to assist the poor widow on her return to her home at Wellingborough .- Windsor

Monmouth.—A Conservative Association is about to be formed in this spirited town, and from what we hear there is every probability that the Monmouthshire boroughs will be rescued from the clutches of the Liberals at the next election.-Gloucestershire Chronicle.

THE IMPORTANCE OF A SINGLE VOTE.-A striking instance of the impolicy of disregarding the advice that every voter should act as if the election depended on his vote occurred at Totnes. An elector who was on his way from London to the late election there, to poll for Mr. Baldwin, having had a soaking during the night, got off the coach at Honiton on the morning of election, and remained there, consoling himself with the idea that one vote would not be missed. That one vote would have secured the election to the Conservatives .- Brighton Gazette.

ANOTHER HARD-HEARTED TORY .- A few months ago it ame to the knowledge of the Marquis of Bute, that, from deession of trade, a considerable number of the working classes and small tradesmen of Cardiff were in distress. A list of the ersons suffering was promptly and silently obtained by Lord Bute; after which, every Monday morning during the pressure, ach of the individuals affected by it received from an unknown uarter an envelope enclosing a half-sovereign. Such is the veneation in which the private virtues of this nobleman are held, that at the late celebration at Cardiff numbers of Merthyr Radicals, who had bitterly denounced his lordship in the frenzy of 1832, ttended to do him honour. On a gentleman expressing to one them his surprise at this change, he was answered, "Lord Bute is so good a man that our party can have no hostility to him; e admire him as an honour to our country."-Bristol Journal.

A GOOD OLD ENGLISH CUSTOM .- On Wednesday last Lord flolland gave all his Labourers on the Ampthill estate (amounting, with their wives and children, to considerably upwards of 00) a very excellent dinner, consisting of boiled and roast beef, nd puddings in abundance, besides the usual accompaniment of good English ale. After the dinner, the guests were served with another portion of ale, over which they drank the healths of Lord and Lady Holland, together with those of Baron and Lady Parke. The whole was under the superintendence of Samuel Swaffield, Esq. During the afternoon, the old men were regaled fantastic toe," to a violin and bagpipes, and the boys and girls on the plan of the British and Foreign School Society - Herte

RAPID EXTENSION OF MANCHESTER .- In the year of 1774, according to a census then taken, the parish of Manchester contained 41,032 inhabitants; according to the parliamentary census Protestant nation: if we are, then, so forgetful of for- of 1831 it contained a population of 270,961. Eight years have mer mercies as to surrender any participation in the go- elapsed since that period, and it may fairly be presumed that the vernment of the state to the partisans of an idolatrous present population will amount to at least 300,000 souls! Such and anti-Christian Church, and thus to cast off God, to an increase to take place in a period within the memory of many us it appears there remains nothing but a fearful looking individuals is perhaps unparalleled. There are many old inhabifor of Divine judgments, and we may expect to be deli- tants living who recollect the town when very circumscribed in its limits. They remember a time, for instance, when Ardwickgreen, now connected with the town by continuous lines of houses, was a long country walk; when the site of the present substantial warehouses in Newmarket-buildings was a pool of water; when the present handsome sheet of water in front of the infirmary was a stagnant pond, when Oxford-road and lower Mosleystreet, and all the districts beyond, were yet fields and gardens: when High-street and Canuon-street, and the upper end of Market-street, and St. Anne's square, were private dwellings. They can recollect the first factory erected in the town, the one in Millar's lane, and the crowds of people that flocked to see the high chimney belonging to it, when it was in progress of erectionthey remember Strangeways when a public house, its bowlinggreen, and the pile called Strangeway's Hall, were the only encroachments on green fields and pastures stretching even to Hunt's Bank; they tell of the time when a coach to Liverpool started at six o'clock in the morning, and reached its destination at the same hour in the evening. To the present generation the eminiscences of these not very aged individuals seem marvellous, but their accuracy is unquestionable. It is within the last 60 years that Manchester has multiplied its population by seven, and has arisen from comparatively a small town to be one of the most populous and important places in the world .- Manchester as it is.

COLONIAL.

From the Montreal Herald. THE SPECIAL COUNCIL OF LOWER CANADA. The Council met at Montreal on Monday last, the 11th inst. recably to the Governor General's Proclamation Since its adjournment in April last, (says the Gazette) the fol-lowing members have been added to the body:

The CHIEF JUSTICE of the Province, HON. R. U. HARWOOD, Vaudrenil. EDWARD HALE, Portneuf, JOHN WAINWRIGHT, Argentuil, J. B. TASCHE, Kamouraska. The members of the Council present at its session of yesterday

vere the following :-The Chief Justice, Messrs. Cuthbert. Pothier, Christie,

Walker. Moffatt. McGill, Harwood, De Rocheblave, Wainwright, His Excellency the Governor General laid before the Council

drafts of the following Ordinances: An Ordinance to continue, for a limited time, a certain Ordinance

relative to the seizing and detaining for a limited time of Gun-powder, Arms, Weapons, Lead and Munitions of War.

By subsequent Acts a considerable portion of Wild Land in vices) except the Ann Jane, had sailed for England, with full tions that Sir Robert Peel and the Duke of Wellington An Ordinance further to continue, for a limited time, a certain Ordinance relative to persons charged with High Treason, Suspicion of Treason, Misprision of High Treason, and Treasona-

An Ordinance to Incorporate the Ecclesiastics of the Seminary of St. Sulpice of Montreal, to confirm their title to the Fief and Seignory of the Island of Montreal, the Fief and Seignory of the Lake of the Two Mountains, and the Fief and Seignory of Saint Sulpice, in this Province; to provide for the gradual extinction of Seignorial Rights and Dues, within the Seignorial limits of the said Fiefs and Seignories, and for other purposes. The two first are continuations, till June, 1840, of Acts of

ast Session; the Seminary Bill is Cap. L. of last Session, with the omission of the sixteenth clause, which sought the authority of the Imperial Parliament to make it permanent a power now ssessed by the Special Council. His Excellency also made a communication to the Council, on

e subject of the Union of the Canadas—the precise import of which has not reached us. The Governor General having named the Chief Justice of the

ovince to preside in his absence, then withdrew. The Council met again to-day at ten o'clock.

REVIEW OF THE MONTREAL MARKETS FOR THE

Saturday, November 16, 1839. ASHES.—As the navigation draws near a close, this article naturally falls in price. We may now quote Pots 21s 6d @ 22s 6d and Pearls 26s @ 26 6d.—The only vessel, for sea, remaining

in Port, is the Avon, which leaves this evening. FLOUR.—The receipts continue large, and we reduce our quotations to 35s, for both Upper Canada and United States; at which price a large quantity changed hands in the early part of the week; but we have since heard of a purchase or two having

GRAIN.—Upper Canada Wheat has been sold this week at 7s. Provisions.—We can hear of no transactions of moment in

either Pork or Beef. Both are very dull. GROCERIES .- The same remarks apply to Groceries of all de-

EXCHANGE. - Since the transactions for the Great Western, we have not heard of any operations in Exchange on London. The Montreal Bank has reduced the premium to 8 p cent, and draw on New York at 21 pr cent. Money continues as tight as ever-

Address of the Magistrates of the Newcastle District, in Quarter Sessions assembled:

To His Excellency Sir John Colborne, &c. &c.

May it please your Excellency :

We the Magistrates of the District of Newcastle, in Quarter Sessions assembled, beg leave to express to your Excellency our sincere regret at your Excellency's expected departure from Sovereign, at a period of great difficulty.

It is to the wisdom and chargy displayed by your Excellency, under Divine Providence, that we attribute the defeat of the

disaffected in Lower Canada, who had attempted the overthrow disaffected in Lower Canada, who had a the dominions, while, of the Mojesty's power in that part of her dominions, while, of the same time, we feel assured the people of Upper Canada are fully alive to the interest your Excellency has ever taken in the prosperity and welfare of this Province, as well during as since the period when they were happily placed under your Excellency's more immediate government, and that they will be ever grateful for the services your Excellency has rendered

We beg to assure your Excellency of our entire approbation of your administration of the government of this and our ister province, and of our desire that on your return to the Mother Country you may enjoy the confidence and esteem of our beloved Sovereign, and reap that reward which a life eminently devoted to the service of your country justly entitles

Court House, Cobourg, 9th Oct., 1839.

QUEERC, 23d October, 1839.

GENTLEMEN,—I request you will accept my warm acknowedgments for the address transmitted to me by your Chairn. Mr. Steele.

From my long acquaintance with the Newcastle District, it has afforded me the highest gratification to receive, on the eve of my return to England, the expression of the favourable opinion in respect to my conduct, of the Magistrates of the Newcastle District, in Quarter Sessions assembled.

I beg to offer my sincere thanks for your kind attention and good wishes, and to assure you that I shall ever feel deeply ingood wishes, and to use of the terested for your prosperity and welfare.

J. COLBORNE.

The Magistrates of the

COURT. MARTIAL BROKEN UP BY RIOT .- A rumor has reached us, but upon no very direct authority, of a most scandalous outrage said to have been enacted a few days since in Cramahe, during the sitting of a Court-Martial on some delinwith pipes, the young men and women with dancing on the "light, quent militia men of the 2d Northumberland regiment, liable to be fined for not attending training. A mob, headed with running and scrambling for nuts. We understand that Lord by two individuals from the River Trent, named Weaver, Holland has made a very liberal offer towards establishing a school, are stated to have broken into the room where the court was sitting, and driven the officers composing it by violence away, upsetting the table and destroying their papers. If true, a severe and prompt example must be made of the offenders, or military authority will become a farce amongst us .- Cobourg Star.

> Between Friday night and Saturday morning the 9th instant a most distressing accident took place in crossing over from Fort-Covington to Summers', by the upsetting of a canoe, when all in it, three in number, perished. Major Donald Fraser of the 1st Regiment Glengarry Militia, Robert M'Farlane, a native of Ireland, and a St Regis Indian, were the unfortunate victims of this melancholy event. Major Fraser left a widow and a helpless family to bewail his loss. It will be gratifying to Mr. M' Farlane's relations if there are any in the country, to learn that he was respectably interred in the Presbyterian burying ground, in front of Charlotenburgh. Much credit is due to Mr. Donald Summers and other inhabitants of that place for their kind and humane attention in rendering every assistance on this as on many other occasions where th or the distressed come on their shores. An inquest was beld on the bodies before Dr. MacIntyre, but no evidence could be elicited further than that they were found drowned. Communicated .- Cornwall Observer.

At Columbia, State of New York, on the 5th instant, James Holden, Esq., of Williamsburgh, U. C. to Miss Clara S. Stone, second daughter of Daniel Stone, Esq. On the 14th instant, at Stamford Church, by the Rev. Wm.

Leeming, Mr. Samuel S. T. Falconbridge, second son of Samuel Falconbridge, Esq., of Drummondville, U. C., (formerly of Belfast, Ireland,) to Sarah Louisa, only daughter of Joseph Pell, Esq., Niagara Falls. DIED.

At Quebec, on the 12th instant, in his 74th year, the Honble. Jonathan Sewell, L.L.D., of Harvard University, Cambridge, Mass., Member of the Executive Council, and for many years its President—Speaker of the Legislative Council, and late Chief Justice of

Mr. Sewell was a native of Boston, Mass., son of the last distinguished Attorney General of the Province of Massachusetts, and was compelled to fly from thence at the time of the American Revolution. He was eminently distinguished, as well by the force Revolution. He was eminently distinguished, as well by the force of his natural abilities, as by the extent of his acquired talents,— He was one of those rare characters of which there are but few ex-

Gifted with a happy memory, a vivid conception, and sound judgment—possessing a perfect knowledge as well of classical literature as of history and law—indefatigable in his application and unremitting attention to public business, in his executive, legislative, and judicial capacities, he was at once a polished orator and incontestably one of the greatest legal characters that America has ever produced.

He was a good christian and an affectionate parent, and has died deeply regretted by his family and numerous friends .- Quebec Mercury.

At Halifax, on Tuesday the 22d instant, Mary Elliot, eldest daughter of the Honourable H. H. Cogswell, aged 22 years. At the residence of Captain Dames, 66th Regt., Montreal, on the 13th instant, Sarab, youngest daughter of his honour Mr. Justice Sherwood, of Upper Canada, aged 14 years.

LETTERS received to Friday, Nov. 22nd :-

Rev. R. Rolph, rem.; Rev. M. Burnham, add. sub.; "Amicus;" Rev. C. T. Wade; Wm. Lawson Esq. with enclosure; F. Law-less Esq.; F. Griffin Esq. add. sub. and rem.; Rev. A. F. Atkinson, rem.; E. Rich Esq.; Rev. G. Archbold, add. subs. and rem.; Rev. H. Patton, add. sub. and rem.; C. McGrath Esq. add. sub. and rem.; Lord Bishop of Montreal; A. Davidson Esq. (2) rem.; Rev. J. Padfield, add. sub. and rem.; H. Rowsell Esq.; Wrs., Prondfoot Esq. with enclosure; Rev. J. G. Geddes.

ON THE DESTRUCTION OF THE CHIPPAWA BURNT TO THE GROUND BY INCENDIARIES ON THE NIGHT ог тне 12тн ѕертемвек, 1839.

On the morn of the Sabbath I pass'd by the spot Where the incense of worship was wont to arise; Where the cares of the world and its passions forgot, The penitent sought for a home in the skies :

Where the chosen of God brought the tidings of love, Of charity, peace, and good-will to mankind, From the hand of the great Mediator above— The friend of the mourner, the light of the blind:

Where the heart-broken sinner the sacrifice brought Which the Lord hath declared he is pleased to accept; Where the seeker sincere after knowledge was taught The path which the blessed before him had kept :

Where the Organ's deep tones had been wont to ascend, By the spirits of harmony gratefully borne, And the voices of thanksgiving sweetly to blend,— Making glad the faint heart which went thither to mourn.

But Oh, what a change hath come over the scene, No longer adorned by the temple of God! Here the hand of the ruthless destroyer hath been— Here the foot of the night-prowling demon hath trod.

O hear it ye tribes of the deep forest glen, And blush for the claimants of civilized light!

O hear it ye savage and ignorant men
Who grope through the darkness of heathenish night!

Methinks that ye hear it, and that ye reply, By the angel of prophecy taught to reveal,—
"The hand of the Great Spirit dwelling on high
"In yengeance the wretches are destined to feel,—

" Who thus under cover of silence and night, "O'er the graves of your fathers have recklessly trod,
"And dared to exhibit the terrible sight
"Of the hell-kindled flames of the house of your God."

Though sad is the scene, we are not in despair :-To us the glad promise of Scripture is given, Of a temple not fashioned by human skill, where The purified sinner shall worship, in heaven.

St. Catherines, Sept. 23, 1839.

PROTESTANT CHAMPIONS.

NO. VI.-REV. HUGH M'NEILE.

If there be one person in whom nature and art have combined to form a being of more than ordinary powers and attainments, that person is the Rev. Hugh M' Neile. Naturally majestic in figure, and handsome in face, he possesses every refinement of education, and every grace

of the most cultivated society. His manner is as perfect as his aspect is imposing, and his mental powers are equal, if not superior, to his external advantages. As a public speaker he is peculiarly remarkable for the correctness and perspicuity of his views, the elo-

grace and dignity of his action. He now very seldom appears on the London platforms; indeed. I have but once seen him there since he undertook the ministry of St. Jude's Church, Liverpool .-This was at the Anniversary of the Protestant Association last spring. Time had, indeed, strangely altered him in some personal respects; his well-proportioned breadth of face and form was exchanged for a spare contraction of appearance, and his once golden-brown hair had become nearly white, although scarcely three years before I had seen him in apparently the very prime of

His speech on that occasion was as striking, as beautiful, as energetic, as any speech ever heard from that platform; and the Protestant boldness of its sentiments, with the well-timed solid judgment which it displayed, with reference to the peculiar errors and dangers of the times, have, perhaps, never been surpassed, even among the supporters of that dauntless and liberalism-hating society. It was an address of consummate talent, skill and power; "M'Neile outdid even himself," was said on all hands; and, during its delivery, the audience more than once started from their seats as if summoned by the blast of a trumpet.

In person he is rather tall, about five feet ten, and erect in his carriage; his head is of a fine and peculiar form, his face somewhat long, his forehead high and square, and his eyes large, brilliant and very piercing. His hair grows far back on the temples, and is cut in that primitive and angular fashion which distinguishes some of the early Reformers. There is also an austerity and impenetrable self-possession about him which adds much of their stern, firm aspect to his appearace.

I have seen and heard Mr. M' Neile many times, but I never saw a smile on his face, unless it were a sarcastic one; though there is scarcely any other expression that the human countenance is capable of assuming which I have not seen playing on his features, at one time or

His manner is as varied as his subjects, and is composed of the most exact proportions of voice, eye, look, and gesture; none of these are ever out of place, or out of keeping with the rest; all is regulated with the most exquisite good taste, and gives so perfect a picture of what he is saying, that you might almost understand him without any articulate sounds.

No actor by profession can excel him in this point .-It is said that in his younger days he had a passion for dramatic representation, and used to delight his private friends by his performance, which was inimitable, and all who have seen him will readily believe it.

Few, indeed, are the men whose style of person and powers is better adapted for giving expression to the highest style of epic or tragedy; and as all his talents are now devoted to the cause of religion, it is not a matter of surprise that his addresses should surpass those of other men in the elegance of their delivery, and the beauty and majesty of their accompanying action.

His voice is clear, strong, and equal-toned, his enunciation perfect, excepting in one word, for "shuperstition" is the only token he gives of his Irish extraction.

Mr. M' Neile's name was at one time much mixed up with that of the late lamented Irving, as a supporter of the unknown tongues. He was not, however, long to be deluded, and he quitted the party; preaching a public recantation, in which he fully exposed their heretical views, yet in such a spirit of love to his former friends, and with so genuine a repentance as regarded himself, that a deeper impression was made in his favour, than if he had never been deceived at all.

Sach is Mr. M' Neile; the most brilliant and highlypolished compound of natural and artificial advantages which I have ever beheld. He has not the captivating sweetness of a Sumner, the wild gigantic genius of a Croly, nor the irrisistible quaintness and versatility of a Cooke; but as a specimen of appropriate action, refined oratory, stern, judicious argument, and commanding talent, all combined in one majestic whole, I may say M'Neile is incomparable and perfectly unique. Runlom Recollections of Exeter Hall.

WORDSWORTH.

lawns, lying just at the base of the shaggy-maned moun- their respective churches by their well-known bells; I tains that lift their proud heads over them all roundthe sublime with the lovely at its feet, like the lion and the first time in many months, I joined in a regular church the lamb reposing together. One of these lakes, Grasmere, is above Wordsworth's place, and Rydal is below it. * * * High up the side of one of these, on the Eastern side of the lakes, Wordsworth's cottage, English language being at that moment the rage among one-story, stone, is perched at a point, from which he can look down on both the lakes. The whole mountain is sprinkled thick with foliage, and the house itself is nestled so snugly into its little niche of a hollow, and in the Russian and Turkish Empires. protected so well by its shrubbery and trees, that I think it is nowhere to be seen from the coach-road below. which winds up and down through the valley along the edge of the lakes. The view is not complete even through the windows. The poet very kindly took me over the surrounding grounds, to show me here and there at the end of the dusky walks, whose construction and care have given his own hands some morning pastime, the eyrie peeps at the landscape below him which he has thus skilfully managed to gain. It is evident he takes great pleasure in them. The glorious and beautiful nature which is spread before him is no neglected bounty. It is a continual feast to him. He pointed out to me what he enjoyed in the various views as he psssed on through the winding alleys, he leading the way with his grey frock and his old Quaker-rimmed white hat on, and talking, as he walked, of lawns and lakes, and hills and dells, and cottages and curling smokes;—it was really my family. like another 'excursion.' Much of the verdure, he said, now clothing the mountain-sides, continues vivid during the winter. We were crossing a small spot of his own, which he keeps merely to look at its soft silky cheerful greenness, and he asked me if I did not notice the loveliness of the English lawns. He thought there was no such thing elsewhere, and said there was even a moral beauty in them, and that they were civilizing and soothing to the soul. He then explained why the English had the monopoly of them, alluding to the island moisture, &c. He shears his own little green, once a fortnight, but says it should be once a week. Next below his own premises on the hill-side, he now showed to starve upon the pittance of a mere curacy." me a snuggery which is the home of his Clerk. Here again he discovered both his Englishism-for he is a thorough old-fashioned Church-and-State-loving, radicalabhorring Englishman—and his poetry—and his heart. He admired the rural taste and the contented spirit of his clerk. Small means were his, but see how he made the most of them while he still lived within them. The little yard of rocky mountain-side, which he had given him off his own, was covered with every variety of beautiful English plants. The rocks themselves bloomed with lichens and mosses; and the fences and the little swinging wicket had their share; and the door-way and windows of the small snug cottage in the corner, under the trees, which finished the feast of the picture, were wreathed over with matted masses of vines. Wasn't quence of his language, and the unrivalled propriety, that Paradise, he asked? And wasn't it English? He had just been five months on the Continent, and he did not know where else to find such rural science and taste in a sphere so humble; and such comfort, and contentment, and intelligence withal; for this same Clerk of his seems to be something of a scholar too. He gardens and reads Greek at intervals, and ponders the green leaves and the dry ones in his lawn and his library just as he feels the vein. I had a glimpse of him, with a hat on like his master's, scratching his green over to keep it as clean as a carpet. I asked my kind guide how long he had been with him-this rakish philosopher. It was twenty-four years.

"When I first entered the Poet's dwelling, I found him, with his wife and daughter (he has two sons also), and two English country guests in his small library room. The rest of the coterie were busy at work over a table, while he sat in a corner, with a green blind over his eyes. This he did not remove. It seems he suffers much in this way. He told me his wife did most of his writing for him, and he had scarcely written his own poems for years. * * * It is partly owing to his eyes that Mr. Wordsworth has the look of a man of seventy-five years old, when he is in fact but sixty-six. His thinness, and his large sharp features, enhance the impression, as well as his grey hair strewed over a finely-formed head, which is half bald. * * * He conversed freely, and spoke of the many Americans who had 'done him the honour' to call on him, including several Bostonians .-He said he should like to visit us but could not hazard the transitions of the climate. Of the copyright question he thought much, though he did not sign the late memorial, because he thought it the wrong mode. * * Whatever his opinion of republicanism may be, he avoided, of course, any offensive comparisons, while he still discovered in every sentiment a genuine partiality for his own country, which I could not but admire.-His guest in one case asked me if I did not notice the beauties of English aristocracy? (I had just paid some nobleman the just compliment of having entertained me kindly); and I saw that the poet hid himself behind his screen from the little amicable skirmish of explanation which ensued about the 'beauties.' When I observed that our national training ever since the settlements had been totally different from the English, and that whatever 'contest' might arise about 'modes of government,' there was at all events no arguing from the one country to the other; to this he assented. He asked me how much of the continent I had seen, and when I said that I thought Great Britain the first country for me to see next to my own, he seemed to take it in good part, and added that certainly there was no country on earth which contained so much for an American to know as England. This was an English sentiment, but I liked its patriotism, and it is a just one too. On the whole, Wordsworth's conversation is a great treat in its way. It is richly original and bold, and yet judicious; a racy mixture of the poet and philosopher, and without the affectation of either.—The American in England.

A SUNDAY AT MOSCOW.

To one who had for a long time been a stranger to the sound of the church-going bell, few things could be more interesting than a Sunday at Moscow. Any one who has rambled along the Maritime Alps, and has heard from some lofty eminence the convent bell ringing for matins, vespers, and midnight prayers, will long remember the not unpleasing sounds. To me there is always something touching in the sound of the churchbell; in itself pleasing by its effect upon the sense, but far more so in its associations; and these feelings were exceedingly fresh when I awoke on Sunday in the holy city of Moscow. In Greece and Turkey there are no bells; in Russia they are almost innumerable, but this was the first time I happened to pass the Sabbath in the city. I lay and listened, almost fearing to move lest I should lose the sounds; thoughts of home came over me; of the day of rest, of the gathering for church, and the greeting of friends at the church-door. But he who has never heard the ringing of the bells at Moscow does not know its music. Imagine a city containing more than 600 churches and innumerable convents, all the Sabbath like all other work, to be done well requires intermiswith bells, and these all sounding together, from the sions. One entire day is a larger space of time than the human Wordsworth lives as a poet should. Imagine the sharp, quick hammer-note, to the loudest, deepest peals mind can employ with alacrity upon any one subject. The ausouthern continuation of the Vale of Keswick for a do- that ever broke and lingered on the ear, struck at long sterity therefore of those is little to be commended, who require that zen miles; its sides coming almost together in places, intervals, and swelling on the air as if unwilling to die all the intervals of public worship, and whatever remains of the

went to what is called the English chapel, where, for service, and listened to an orthodox sermon. I was sur- their beauty, from the leaves that quiver lightly on their branches nong them many English governesses with children, the the Russians, and multitudes of cast-off chambermaids being employed to teach the rising Russian nobility the

ANECDOTE OF BISHOP BARRINGTON.

"James," said the bishop, after he had been much amused by one of the lively sallies of a youthful relative -for his lordship, one of the most devoted, was also one of the most cheerful of Christians-" That repartee would have told well in Westminster Hall. There, a readiness at reply is invaluable. Your future prospects, I believe, are connected with the bar?'

"No, my lord, with the church." "The Church! Indeed! Is that your own choice?" "Why, no, my lord" -and the young man's gaiety seemed to leave him-"I cannot say that it is. In truth-in fact-that is, I do not conceive that I am altogether the materiel out of which a staid parish priest can be formed. But I defer to the better judgment of

They have their reasons?" "Strong reasons, my lord," said the young man with paid,) inserted till forbid and charged accordingly. deepening gravity.

"What are they?"

"The certainty of my belonging to an honourable profession, and the probability of having in it a competent provision.

"Provision! where-how-from what source?" "I have the honour to be closely connected with your lordship; and with your extensive patronage and the friendly interest with which you have ever regarded me, my family do not believe you will allow me

"True: there is something in that," said the prelate, nusing-"I had not considered that point; but others have, it appears, and perhaps most prudently. James," said he, again addressing his young companion, "what grade of living is expected from me?

"Why, my lord, as your relative and godsor, I could hardly imagine you could offer me a benefice under five hundred per annum.'

"Would that content you?"

"Amply, my lord." "Name the matter to me again this day week." The subject was not forgotten. The bishop himself resumed it on the day appointed, with the remark-"I have acted upon our conversation in the best manner I was able. God forbid that the fact of my being a bishop, should, directly or indirectly, cause any man to enter the church save from heartfelt and spiritual conviction! Here is a deed which secures to you for life, out of my private and hereditary property, an income of five hundred per annum. But, mark the condition-that at no future period,-neither during my life, nor after my decease, -you take upon yourself Holy Orders. Do you understand me?

"I do, my lord, and thankfully and joyfully accept the condition.

From "The Life-Book of a Labourer."

The Garner.

NO EVIL UNMIXED WITH GOOD.

There is none of our days so evil, but there is some mixture of nercy and of God's goodness in them. Pure and unmixed evil is the portion only of the damned, there is no such thing to be found on this side hell. In this life it is most certain, that God doth, as the prophet expresseth, Hab, iii. 2. in wrath remember mercy, tempering our evils with something of good to allay them. At the same time we have reason to complain to God, we have no reason to complain of him, but much to praise and bless his holy name for those mercies, which at that very time we enjoy from him. Generally if we ourselves are sick, our children and many of our friends and relations are well; when we want health, other circumstances for the most part occur to render our sickness more easy and supportable. If we lose our sight, our memory strangely serves to supply that sad defect. If we cannot see, we can hear; and if we fail us, till death seize us as his prey. If one of our children miscarry, and prove a child of sorrow to us, another doth well, and is our joy and comfort. If some insult over our calamity, others pity, and assist us in it. If some unjustly calumniate and reproach us, there are others that will do right to our reputation. And finally, there is no so grevious outward affliction befalling any of God's faithful servants, but that there is still an answerable inward asstance and comfort administered from God to support him under it: that promise of God to St. Paul being not peculiar to him, but extending itself to every good man in the same or the like circumstances, 2. Cor. xii. 9. "my grace is sufficient for thee: for my strength is made perfect in weakness .- Bishop Bull.

DANGER OF DELAYING REPENTANCE.

However, if you find it so hard a thing to get from the power of ne master-sin; if an old adulterer does dote, if an old drunkard be further from remedy than a young sinner, if covetousness grows with old age, if ambition be still hore hydropic and grows more thirsty for every draught of honor, you may easily resolve that old age, or your last sickness is not o likely to be prosperous in the nortification of your long-prevailing sins. Do not all men desire to end their days in religion, to diein the arms of the church, to expire under the conduct of a religious man? When ye are sick or dying, then nothing but prayers and sad complaints, and the roans of tremulous repentance, and the faint labours of an almost possible mortification: then the despised priest is sent for; then he is a good man, and his words are oracles, and religion is truth, and sin is a load, and the sinner is a fool; then we watch for a word of comfort from his mouth, as the fearful prisoner for his fate from the Judge's answer. That which is true then, is true now; and, therefore, to prevent so intolerable a danger, mortify your sin betime, for else you will hardly mortify it at all. Remember that the snail outwent the eagle, and won the goal, because she set out betimes.—Bishop Jeremy Taylor.

MANNER OF SPENDING THE SABBATH.

The proper business of the day is the worship of God in public ssemblies, from which none may without some degree of crime be unnecessarily absent. Private devotion is the Christian's daily duty; but the peculiar duty of the Sabbath is public worship, as for those parts of the day which are not occupied in the public duty, every man's own conscience without any interference of public authority, and certainly without any officious interposition of the private judgment of his neighbour, every man's own conscience must direct him what portion of this leisure should be allotted to his private devotions, and what may be spent in sober recreation. Perhaps a better general rule cannot be laid down than this,—that the same proportion of the Sabbath, on the whole, should be devoted to religious exercises, public and private, as every man would spend of any other day in his ordinary business. The holy work of and here and there spreading out again to make room for a lake, with its tiny islands, and its velvet margin of self, and, after breakfast, joined the throng called to in private prayer, and retired meditation.—Bishop Horsley. DESIRABLENESS OF LEARNING.

The essential virtue of fruit-trees is to bring forth fruit in season; nevertheless they receive a sort of dress, which heightens prised to see so large a congregation, though I remarked It is the same with the soul: though its essential fruit be truth, yet we do it no injury by adding to it the ornaments of learning, which, like the foliage that shades the fruit, gives it a yet more tempting appearance. Moses, that illustrious legislator, so renowned among all people by his wisdom, had, we are told, exercised beauties of the English tongue .- Incidents of Travel his mind in the sciences of the Egyptians, before he gave himself up to the study of Eternal things: and we see, many ages after, Daniel, the sage, the prudent, acting in the same manner; for it is said, that it was not till he had thoroughly investigated the science of the Chaldeans, at Babylon, he began to study the Inspired Writings .- St. Basil.

IGNORANCE THE CAUSE OF SCHISM.

It greatly promoteth schisms that good people are unacquainted with Church-History, and know not how just such opinions and schisms as their own, have in former ages risen, and how they have miscarried and died; and what have been their fruits .- Richard

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 71d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and Id. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post

From the extensive circulation of "The Church," in the Prorinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c The space allotted to advertisements will be limited to three

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE Subscribers to this Institution who have not yet paid in the required Instalment of Five per cent. on their respective shares, are particularly requested to do so with as little delay as possible, as much inconvenience has been experienced from the non-compliance with this stipulation. When more convenient, payment may be made to the Editor of The Church.

H. J. GRASETT, Secretary and Treasurer. Toronto, October 28, 1839.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal.

Mr. C. B. TURNER, BALLIOL COLLEGE, OXFORD, Assistant. THIS School will be re-opened on Monday, 4th November. TERMS.—For Day Scholars, fixed by the Trustees.

For Boarders, £40 per annum. A limited number only will be taken. Each Boarder is to provide his own washing, bed, and

edding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal.

Kingston, U. C., October 28, 1839.

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

THE HOME DISTRICT SCHOOL. HIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

TERMS OF TUITION, BOARD, &C. For pupils under 10 years of age, £32 per academi-

For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid].

M. C. CROMBIE, Principal. Toronto, May 24, 1839.

THE REV. JONATHAN SHORTT is prepared to receive a limited number of pupils daily, from nine to one o'clock, to be instructed in French, Greek, Latin, History, Geography, and the elements of Arithmetic and Mathematics.

TERMS .- Cash only, at the rate of £10 per annum, to be paid quarterly. A quarter's notice required previous to the removal of

As Mr. Shortt may occasionally be absent on profesonal duty, there will be no stated vacation.

Port Hope, Oct. 28th, 1839.

JUST PUBLISHED, by the Rev. J. Thompson, and for sale at Messrs. Gravely & Jackson's, Cobourg, price one shilling, Family and Individual Prayers, for a week. For the use of all denominations of Christians. Also, Individual Prayers for a week, sold separately, price

October 31, 1839. 18-4w CHINA, CUT GLASS AND EARTHENWARE

HE Subscribers inform their friends and the public, that they daily expect from the first Manufactories in England, a very extensive assortment of China, Cut Glass, and Earthenware, which they will sell low for Cash.

SHUTER & PATERSON. Toronto, 18th October, 1839.

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cramahe, in the Newcastle District, hereby requires all persons indebted to the Estate to make ammediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the sameand all persons to whom the Estate is indebted will please present their claims.

DAVID JOHN SMITH, ADMINISTRATOR.

Kingston, 30th Sept. 1839. WEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Car-

riages taken in exchange. N. B .- Sleighs of every description built to order. 47-tf.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the contract of to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well

FALL AND WINTER GOODS.

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Blankets, Flannels, Baizes, Serges, Carpets and Rugs;
Grey and Bleached Cottons;
Plain and Twilled Shirting Stripes and Apron Checks;
Turkey Stripes, Derrys and Druggets;
A great variety of Tartans, Plaid Shawls, and Handkerchiefs;
Twill Sacking and Russia Sheeting;
Osnaburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths;

Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper;
3-4 and 6-4 Plain and Figured Merinos;
Printed Saxonies and Robe D'Orleans and Muslinde Laines;
Shawl Dresses and Fancy Evening Dresses;
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Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839.

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BRITISHSADDLERY WAREHOUSE, Removed to Wellington Buildings, King-St. Toront ALEXANDER DIXON.

SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assort

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Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &c. &c.

N. B.—Every description of single and double harness, nanufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839.

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has numerons customers, for the liberal encouragement he received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons: Navy Lace, Caval and Silver Lace, values of the control o Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, rious qualities and patterns, Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaulets; Gold and Silver Gold and Silver Cord; Gold a The The Cap Mountings; Brass, Steel, and German Silver Cap Tassar, Steel, and German Silver Military Spurs; Itory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Dressing Cases, and Work Boxes; with almost every other article in above line too numerous to mention, which he offers on as reason able terms as any other House in Upper Canada.

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perior to any thing heretofore d e in the Country, and as go

not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the possible manner.

SAMUEL SHAW. Toronto, Sept. 12th, 1839.

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Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Goods suitable to the country trade, which they w Wholesale for CASH, or approved three months Paper their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harrel Shepard, and afterwards occupied by John Armstrong. Shepard's and Armstrong's Axes have been decidedly proferred before any others in the Province, it is only necess to state that Champion's are made by the same workmen and from the very best material, to insure for them the continued preference.

C. B. & Co. are agents for the sale (to the Trade) Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of

Cooking Stoves, Six Plate do. Parlour do.

Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. The Church

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EDITOR of "The Church" for the time being, for Rev. A. N. Bethune, to whom all communications insertion in the paper (post paid) are to be addressed as well as remittances of Subscription.

[R. D. CHATTERTON, PRINTER.]